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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXVIX. RICHMOND, VA., THURSDAY, JANUARY 6, 1927. NUMBER 1.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Life Insurance.—

At a meeting of the presidents of the various American life insurance companies, held in New York recently, it was brought out that every other person in the United States carries life insurance. These fifty-eight million people carry 108 million policies, and the total policies, if paid, would exceed the entire earnings of the people of the United States. The presidents deplored the deaths of the 1,432,000 persons which they expect this year; 1,357,000 persons died last year in the United States. These facts give some idea of the vast business which life insurance companies are now doing.

Fuzzy Wuzzy Dies.—

Rudyard Kipling sang the praises of Fuzzy Wuzzy and so made him forever internationally famous. Fuzzy Wuzzy died the other day at the advanced age of ninety. He had spent twenty years slave-trading, twenty-five years fighting, and twenty-two years in a hot Egyptian prison cell. Osman Digna—for that was Fuzzy Wuzzy's real name, if he had one—was the son of a Scotchman, or Beelzebub; his mother might have been an Arab or a Turk. Nobody knows certainly. His youth he spent aiding his parents in slave-trading. Then he entered a holy war, won a title, defeated leading British generals, and was finally trapped by an English captain named Burgess in a cave that had no back-door. He was condemned to life imprisonment in Egypt. Twenty-two years he stayed in prison, then Parliament remembered Osman Digna, judged him harmless, turned him free. He spent the evening of his life playing with a goard rattle in the door of a hut. The other day he died.

Edwin Mims Speaks.—

Edwin Mims is the professor of English at Vanderbilt University and the author of a recent book, "The Advancing South," this recent book has been the source of considerable controversy. Speaking before the Southern Society of New York the other day, Dr. Mims reiterated his side of that controversy. He pointed out that there were two types of the Southerner nowadays, and declared that if he were asked if he were a Southerner he should say, "One kind, but not all kinds." He declared that the South went back to the Civil War for too many things. He contended that there was no longer any pride to be taken in the solid South, but that it had become a source of humiliation to the best Southerners. He took care to point out that here was a South which believed in and practiced lynching, but there was another South which did not believe that it was justified under any circumstances; there is a South which listens to and follows blatent men, and there are other Southerners who admire the splendid statesmanship of Carter Glass and Oscar Underwood. These faults he told the society cannot be offset by talking of the beauty of Southern women and the chivalry of Southern men. Dr. Mims is facing frankly a situation, and whether we like to think of it so as Southerners, there is much truth in his contention.

An American Opera.—

From Europe we have received our best music. From Europe come all the European artists of every race and nationality to make a living off American music lovers. They are welcome, but there are many Americans who long for genuine American music by Americans and for Americans. These had cause to rejoice recently when, in Chicago, was produced the "Witch of Salem." The music was written by Charles Wakefield Cadman, the words by Nelle Richmond Eberhardt. It was sung by an American, Charles Hackett, tenor. It was staged and conducted by Americans. Charles Wakefield Cadman is best known by his lyrics, "At Dawning" and "Land of the Sky-Blue Waters." He set down "At Dawning" in black and white in fifteen minutes, and received from it enough to build his beautiful summer home. For years, however, his melodies had been ringing in his head, and so this rapid production was after all not such a marvel as it seemed. With Nelle Richmond Eberhardt, he has collaborated since he began his musical career, and together they have written an Indian opera, but "The Witch of Salem" is his greatest work to date. He is forty-five. It is good music, but nothing in the music marks it as distinctively American. The opera was sung in English, and the words were remarkably clear. The diction of Charles Hackett was particularly excellent.

Win Nobel Peace Prize.—

There has been a good deal of discussion regarding the Nobel prize for literature which was awarded to Bernard Shaw recently, the financial part of which he at first refused to accept, but later accepted it to be used to promote a better understanding between Norwegian and British authors. Now comes other Nobel prize awards. Vice-President, one time General, Charles Gates Dawes was awarded half of the 1925 Nobel peace prize for his work in producing the Dawes plan for German reparations. The other half of the 1925 and the halves of the 1926 prizes went to the three ministers who wrote the treaty of Locarno. These were Sir Austin Chamberlin, Aristide Briand, and Gustav Stresemann of England, France and Germany, respectively. The prizes were created by Alfred Nobel, inventor of dynamite, and are awarded from Norway, his native land.

The Dawes plan involves two principles which have aided materially in adjusting German reparations. In the first place, Germany knows the maximum annual indemnity which she is expected to pay, and in the second place she is guaranteed virtual commercial autonomy. To safeguard the allies from German default, they are given what amounts to a mortgage on German wealth, especially on railroads. Mr. Dawes was ably assisted by Europeans and by two other Americans, Owen D. Young, Manhattan lawyer-financier, and by Henry M. Robinson, also lawyer-financier, but from Los Angeles. Owen D. Young was the first agent-general, but was succeeded a year later by Seymour Parker Gilbert, an able young man, who now resides at Berlin, as a sort of supertrustee. Under him are a number of boards who adjust difficulties which arise, particularly in transmitting German payments.

Liberia Confirms Lease.—

His Excellency President Charles D. B. King, of Liberia, had reason to beam with joy the other day when Liberia's Congress decided to aid an Akron, Ohio, rubber magnate. The Congress confirmed the lease of one million acres of Liberian jungle suitable for rubber-growing for ninety-nine years to the Firestone Rubber Company. Three hundred and fifty thousand Liberians will be needed in the development of this vast rubber plantation, and the cost of reclaiming so much jungle will approximate one hundred million dollars. It will produce, when yielding well, about 450,000,000 pounds of rubber, or half of the present American need. Young Harvey Firestone, Jr., Princeton '20, has supervised the leasing and the work, which, under a tentative agreement, has been going forward for nearly a year. A few years ago the United States was using rubber from British rubber plantations at a cost of twenty-two cents a pound which cost eighteen cents a pound to produce. Winston Churchill, Chancellor of the Exchequer, succeeded in limiting the rubber production which within a period of thirteen months increased rubber prices more than five hundred per cent. The American public remained apathetic. Secretary of Commerce Hoover protested in vain, but the American tire producers got busy, and entered Liberia to produce rubber.

The Firestones already have two hundred thousand acres producing rubber in that country, and now they plan to add a million acres more. After an investigation of the Philippines as a rubber-producing prospect, young Harvey Firestone told President Coolidge that the United States could be independent of Great Britain's rubber in fifteen years if the land laws of the Philippines were so altered as to permit the entrance of American capital. It would seem that the leasing by the Liberian Congress of so vast a tract was a long step in the direction of breaking the British rubber monopoly, but England may retaliate by going about producing her own cotton supply, which would be a most disastrous thing to the South.

NOTES-PERSONALS

Write it 1927 now, and make every day of it helpful and happy for some one else.

THE SUN'S readers wlil be sad to learn of the death of Rev. W. H. Thompson, of Sidney, Ohio. Rev. Thompson will be remembered as the first settled pastor of the Third Church, Norfolk, now Christian Temple. He served that Church from October 1, 1908, to October 1, 1909. After only a few hours of sickness he passed away on December 16th. His wife and daughters have our deepest sympathy.

Miss Emily Midyette, of Norfolk, a senior at Elon College, was one of two students of that institution making the highest grades for the first semester. Both Miss Midyette and Miss Lois McCargo, of Reidsville, N. C., a freshman, made 94 per cent on all classes out of a possible maximum of 95. Students will reassemble at the college January 5th, to begin second semester studies. —*Virginian-Pilot.*

The following officers were elected for the year 1927 for the Twentieth Century Baracca Class of the Suffolk Christian Church: Col. E. E. Holland, teacher; S. Clyde Nelms, president; vice-president, first ward, S. E. Everett; second ward, W. H. Holland; third ward, Dr. David Rawles; fourth ward, Hugh L. Holland; secretary, E. C. Luke; assistant secretary, M. M. Watkins, treasurer, R. C. Harrell; pianist, Miss Susie Powell. —*Norfolk Virginian-Pilot.*

We pass this word on from dear brother, Deacon H. F. Samuel, Germanton, N. C.: "It grieves me very much that our leaders in the work of our dear Church have to ask and plead so much to get what they do to carry on the greatest cause and the best work in the world. The Lord is calling all the while for free-will offerings from us. He just can't bless us in our way of giving as He would if we only came and gave in the Lord's way."

We still lack about a thousand dollars to complete the O'Kelly and Old Lebanon memorial fund, but, as an advertisement of a famous soap says, "We will never be satisfied till we get it." The fund still climbs, and the good work goes on, even though slowly. Our loyalty to our cherished history and the past will warm up after awhile and we will do this good deed as it should have been done decades ago. Contributions of any amount are in order, and if sent to THE SUN will be duly acknowledged.

In the issue of THE SUN of December 9th we gave credit to South Norfolk Church for $5.00 sent to the O'Kelly memorial, and $10.00 from the Woman's Bible Class of the same Church. This was an error, as these two credits were due to Rosemont Church and Woman's Bible Class of that Church. Regret that we made the mistake in getting South Norfolk and Rosemont mixed, though both of them are most liberal and loyal in their activities for the Church and in Christian service.

Many CHRISTIAN SUN readers will join our good friend and brother J. A. Fogleman, Liberty, N. C., in this good sentiment: "Enclosed is $2.00 for the O'Kelly memorial. This will help some in doing a work which should have been done about one hundred years ago." So come along, good CHRISTIAN SUN readers, since we have neglected the matter so long, and let's make up lost time by finishing up the amount needed and doing the work at an early date. We are grateful for all that is sent in, and trust that the donations will increase.

Dr. J. O. Atkinson was the speaker at the seventh anniversary services of the First Christian Sunday School, of Richmond, which were held last Sunday, January 2nd. Dr. Atkinson made a very forceful talk, and also preached at the 11 o'clock service. While his audience was by no means the largest that Dr. Atkinson has spoken before, we do say it was as representative, as there were in attendance, either present or former members of the following denominations: Catholic, Episcopalian, Presbyterian, Disciple, Baptist, Methodist, Christadelphian, Quaker, Lutheran, Christian Science, Christian.

One of the excellent uses of the Bible is as a textbook in Christian colleges. It is a matter of pride on the part of the Christian Church in the South that both its colleges have offered instruction in Bible from the first day they opened until now. The Christian Church makes the Bible its only creed, and its colleges feel obligated to teach it so that the people may understand their faith. On the other hand, we should be careful, as a Church, to send our young people who go to college to our own institutions where they will be taught the Bible properly.

"In becoming Secretary of the General Convention of the Christian Church, with the opening of 1927, I have it in my heart to send to all your readers greeting, and through them to the Southern Convention and its several Conferences my earnest desire to render such service as may be possible to the Convention, its Conferences and Churches. I bespeak from you a continuing and increasing loyalty to the General Convention, and I sincerely hope that, by sacrificial effort, hearty co-operation, generous giving, your Churches and Conferences may make a worthy contribution to the great mission of the Christian Church in the world."—*Warren H. Denison.*

The Mission Secretary had the joy of worship in First Christian Church, Richmond, Va., Sunday, January 2nd. It was the seventh anniversary to a day of the organization of our Sunday School in Richmond. The school that met to organize seven years ago numbered 17. There were five present last Sunday of the original seventeen, and of that number, two, Prof. P. J. Kernodle and young Brother Kelley, have never missed a Sunday from the school. The school now numbers far over the 100 mark, and some over 100 were present last Sunday. Bro. D. J. Kelley is the wide-awake superintendent, and Bro. D. W. Darden, the assistant superintendent, leads the song service. Bro. E. G. Carr directs the orchestra, and this is an orchestra to make the heart glad. It is an orchestra of a dozen interested and enthusiastic young people, five of them violinists, who, with their combined melody and marvelous skill, would make any school great and glorious. They are training a hundred young people in our Richmond Sunday School who will make our Christian cause felt and worth while in Virginia's capital, and elsewhere in the years to come. Dr. C. C. Ryan, the pastor, and his good wife, who is president of the Woman's Missionary Society, are much beloved and are working with consecration and enthusiasm at the great task committed to them. Building a Church and a congregation in a city of established Churches is no mean or small undertaking. It requires constant vigilance and unabating loyalty and devotion. From the beginning till now, the divine process and method of durable construction has required time, patience, persistency, perseverance. But these virtues win out in the end and God crowns them with glory and achievement. It was a joy indeed, and a most coveted privilege to worship with our hopeful, determined, constructive workers of First Christian Church, Richmond. The morning service was concluded with the ordination of a deacon and the observance of the Lord's Supper. The music of the worship period was inspirational and a comfort to the soul.

WORD OF THANKS.

We, the Vanceville Christian Church and Sunday School, wish to express our grateful appreciation for the splendid service rendered by Bro. and Sister W. S. Laney in the Church, Sunday School and community while in our midst, and express our deep regret at their leaving us, and assure them that our best wishes and prayers follow them in their new home.

Bro. and Sister Laney were two of our most loyal and consecrated members, Sister Laney being one of the charter members, and Bro. Laney being a member of the Missionary Baptist Church at that time, joined with us later, after which he was ordained a deacon of the Church.

They are greatly missed by all, yet we feel that our loss means others' gain.

BESSIE HAND,
Chairman.

Tifton, Ga.

RECEIPTS FOR MEMORIALS.

Funds still come in, and we could wish in increasing volume. Let every one who has sent in funds be assured that their generosity is appreciated. It is strange that a people with such a glorious history as we Christians have, seem so indifferent to preserve it, and, as Mr. W. E. MacClenny, our Historian, of Suffolk, Va., has pointed out more than once, "No people ever became great and permanent until they have given permanency to their history." He is eminently correct. Out of sheer gratitude to the great man who championed religious liberty in America, and out of respect to the spot on which a denomination was bold enough to strike out all party and sectarian names, and henceforth call themselves Christians, these funds should pour in rapidly and this great and good work should be speedily done.

We are glad to acknowledge the following:

Total received to December 18th.....	$1,005.46
Liberty (Vance), Henderson, N. C.....	11.80
Dr. Martin Summerbell, Lakemont, N. Y..	5.00
Mrs. W. H. Joyner, Courtland, Va.....	5.00
Master James Rogers, Suffolk, Va. Rt. 1..	1.50
Salem Chapel C. E. Society, Walnut Cove.	3.00
Mrs. J. J. Lincoln, Lawrenceville, N. J...	1.50
Mrs. W. A. Massey's S. S. Cl., Youngsville	5.00
J. A. Fogleman, Liberty, N. C., Rt. 3.....	2.00
First Church, Greensboro, N. C.....	14.00
First Church, Suffolk, Va.....	30.00
C. D. Johnston, Elon College, N. C.....	2.00
Mr. & Mrs. J. L. Hatch, Salisbury, N. C...	5.00
Mrs. Ella V. Gray, Waverly, Va.....	10.00
Katherine Baird West, Waverly, Va.....	1.00
Wm. Cabell West, Waverly, Va.....	1.00
E. F. Smith, McReavsville, N. C.....	1.00
Total received to January 1st.....	$1,104.26

Gratefully yours,
MEMORIAL COMMITTEE.

JUDGE J. F. WEST, *Chairman,*
Waverly, Va.

J. O. ATKINSON, *Treasurer,*
Elon College, N. C.

OUR COLLEGES.

When I speak of our colleges, I speak with reference to Bethlehem and Elon. One cannot measure their influence by their numerical strength. They both are small, but they are each doing a great and good work, where it is very much needed. Bethlehem, as we know, is in its infancy, yet it has made a good start in the right direction. It is located in a section of Alabama, where there is no other college of any kind in forty miles of it, and it is gradually growing in favor with all who come in contact with it. It is in the midst of a building program, and when completed, it will not only be a credit to the little town of Wadley, in which it is located, or our extreme Southern Conferences, but to the whole Church, North and South.

Bethlehem, our infant college, was founded on the faith of devoted men and women, and is being built by the sacrifices that they don't feel like they are able to make, all because they have caught a vision of what the future holds for the boys and girls who are to be the men and women of tomorrow, and are not satisfied to send them to just any kind of a higher institution of learning, but are looking forward for leadership for the grand old Church they so much love, realizing that the only place to train Christian leaders is in a Christian school.

Bethlehem is the best feeder Elon has ever had. There are some who enter Bethlehem with very limited means, who never would have gone far away to school, and when they have finished there they have passed over the hardest mile and have caught such a vision that they are not satisfied to stop, consequently a great number go to Elon and others go elsewhere. There are more students in Elon now from the Far South than ever before.

Our colleges are second to none, so far as Christian, efficient faculties are concerned, and they keep before the student body by their every-day life our motto "Christian Character." They are sacrificing daily for the cause they so much love.

If our colleges go forward and fulfill their mission, it will continually require a sacrifice on the part of the Church. Are we, as a Church, supporting our colleges with our prayers and means?

The Christian home is the base of all good society, and the Christian school stands next. If we have efficient Christian leadership tomorrow, we must support our colleges today. May we, as a whole Church, think carefully and prayerfully about this one great enterprise, and each and every one do his part, that it may succeed.

G. H. VEAZEY.

SUNDAY, JANUARY 16th.

The administrative committee of the Federal Council of the Churches of Christ in America calls our attention to the significance of the above date as the anniversary of the adoption of the Federal prohibition amendment, and suggests that the Churches give appropriate recognition of the occasion. It affords an excellent opportunity to emphasize the moral and spiritual issues involved in the prohibition movement and the responsibilities of Christians concerning it.

The day can well be used for education in higher ideals of Christian citizenship. The "scoff-law" element is doing all possible to break down the dignity of law and weaken respect for the Constitution. An effort to laugh the prohibition law out is evident. Its evasion is being held up as a smart trick, without moral culpability.

Many Church people have been considering the victory won and have relaxed effort. A new moral fervor must be created in order to hold what has been won. Though temperance education should have a different emphasis as to program, it is as much needed as ever before.

POUNDED.

The writer and family were very happily surprised on Thursday night, December 23rd, when a number of the good people of Ether, under the leadership of Mrs. B. C. Voncannon, came in for a real pounding. Of course, Mrs. Gerringer and I were most speechless, but the crowd all joined in singing, after which prayer was offered, and they bade us "Good-night."

The pounding consisted of the usual things for such occasions—sugar, lard, cereals, meal, fruits, nuts, fresh pork and a large ham. To every one, we are very grateful, and pray God's richest blessings upon these good people.

C. E. GERRINGER.

The work at the Newport News Christian Church has a most delightful outlook for the New Year. The pastor has found a splendid spirit of co-operation among the members, which is, indeed, very encouraging.

On last Sunday this Church became known as "The Church with twenty-one pastors." Twenty assistants were appointed by the pastor. While they will have the immediate oversight of the groups of members assigned to them, it is not intended that they shall take from the pastor's shoulders any duties which he should perform. The purpose is to keep him in closer touch with each individual member. It is expected that the assistants will be able to find many places where he may serve which would otherwise be overlooked. These assistant pastors were given cards which they will use in making their visits, emphasizing the fact that the visit is being made in the name and interest of the Church.

And the pastor's pantry! You ought to see it! It looks like a young grocery store. The congregation recently gave us a pounding which was very much appreciated.

M. F. ALLEN, *Pastor.*

SUN readers everywhere will be delighted that our dear Uncle Wellons passed in tolerable health and strength his 101st anniversary. The following is from the *Raleigh News and Observer*: "Dr. James W. Wellons, chaplain of the Masonic and Eastern Star Home here, yesterday observed his 101st birthday anniversary by delivering a sermon to inmates of the home and a number of friends who had come to greet him. The sermon was delivered in the dining-room of the home just after a menu, which included the traditional hog jaw and peas, had been served. Dr. Wellons spoke for forty-seven minutes and showed that his mind is remarkably clear, although his thoughts do not flow as fast as they once did and he experiences a handicap in speech that comes with old age. In recent years his physical strength has failed fast, and today he was compelled to remain sitting while he spoke. Dr. Wellons has been chaplain of the Masonic Home for about three years. Previously he was co-pastor of the college Church at Elon College for a quarter of a century." Here is wishing that the goodly and godly man shall be spared as a benediction to us months and years to come.

Dr. Daniel Long quotes the following in the *Morning News,* of Florence, S. C.:

"Our lives are albums written through,
With good or bad, false or true;
And as the blessed angels turn
The pages of our years,
God grant they read the good with smiles,
And blot the bad with tears."

HENDERSON Y. P. MEETING.

The meeting of the Christian Endeavor Union of the Eastern North Carolina Conference, held in the First Christian Church, of Henderson, Saturday and Sunday, December 11th and 12th, was well attended by local people and large delegations from the Churches of the Conference. The program was good and a splendid spirit prevailed throughout the session. It has been the hope of the officers of this union that every Church in the Conference would send some of its young poeple to these meetings, even though they do not have any Young People's organization.

Registration of delegates, which came at 2 o'clock Saturday afternoon, was under the direction of Lucy Gill Ayscue, of Henderson. The delegates who had arrived at 3 o'clock were taken on a sight-seeing tour of the city under the guidance of Rev. F. D. Ballard, pastor of the Church. A banquet served by the women of the Church from 6 to 8 was most successful and enjoyed by all present. Galen Elliott served as toastmaster. The banquet was followed by stunts from the various Churches, with one big stunt given by the twenty or more young people who have attended the Chautauqua at Elon College.

Sunday morning, Mr. C. H. Stephenson, of Raleigh, who had manifested much interest in the young people of the Conference, taught a special Sunday School class for the delegates. This was followed by an address at the regular 11 o'clock hour by Prof. L. L. Vaughan, of State College, Raleigh, and president of the Eastern North Carolina Sunday School and Christian Endeavor Convention. A sumptuous dinner was served by the women of the Church at 12:30.

The afternoon session opened at 2 o'clock, and a worship service was conducted by the Young People's Society of Fuller's Church, with Miss Ethel Woodlief, president of the society, leading. Printed programs had been made, and every one joined heartily in the service, the theme being the theme of the afternoon session, "Fourfold Development," based on Luke 2:52, "And Jesus increased in wisdom and status and in favor with God and man." This was closed with a violin solo by Lawrence Harriss, of Henderson.

A business session was entered into heartily. The representatives of the various Churches told of the work which their local societies were doing. Following a discussion as to what the age limit of delegates should be, it was voted that young people should have charge of the meetings and the work of the organization, and the delegates to the meetings be elected from the young people; however, adults would be invited and urged to attend the meetings at all times. It was the feeling of a majority that young people develop by doing things for themselves, but that the counsel of adults is always needed.

The nominations committee was read by Clarence Coghill, and the following officers were elected: president, Galen Elliott, Chapel Hill, N. C., who has been the president since its organization; vice-president, Ethel Woodlief, Henderson, N. C.; secretary, Fleda Summers, of Raleigh and Chapel Hill.

The finance committee's report was read by H. W. Johnson, and suggested that a registration fee of twenty-five cents be charged at other meetings of the union which may follow. The report was adopted. Four addresses of ten minutes each were given by the following persons: "The Influence of Religion on Great Athletes," by Galen Elliott, Chapel Hill, N. C.; "The Influence of Religion on Great Minds," Lucile Mulholland, Durham, N. C.; "Influence of Religion on Social Life," by George D. Colclough, Elon College, N. C.; and "Spiritual Development and All of Life," by Pattie Coghill, Henderson, N. C. "Follow the Gleam" was sung by several young people, and the meeting closed with an impressive friendship circle.

PATTIE COGHILL.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE NEW YEAR.

And so we enter the New Year with hope (for hope is one of the three outstanding virtues and realities that abide, the other two being faith and love).

The man of health hopes his health will continue vigorous and buoyant as in the past. The man of ailments, disease, infirmities, hopes he will be better this year than last. The man of wealth hopes business will continue good; and the man of wants and needs hopes affairs and conditions will improve.

Parents hope that their children at home or at school will improve over last year, and children hope that they will have a better time at home or at school than in the past.

So one of the great assets of the New Year is the revival of hope, and a new hold on this godly virtue. If the passing of the old and the beginning of the new will serve, or has served, to give us a new grasp on hope, it has made a valuable contribution to our lives.

A hope is more than a wish. Hope is a wish that hath foundations and some promise. You may wish for one good health without seeing much promise or prospect of it. But if you hope one will have good health you have grounds for the hope, and expectation. This is why the inspired writer put hope in his immortal triumvirate of virtues just after faith. Hope has its foundation in faith, and one cannot truly hope without first having faith. Now abideth faith, hope, love—these three in order, for each as named grows out of and depends on the other.

Hope is a noble, a godly vritue, and should be cultivated, for its foundation is faith, and its fruitage and product is love. The psalmist calls upon his soul to hope in God ("For I shall yet see Him"), and by cultivating that hope he would love Him more and his faith in Him would grow stronger.

Our Christian Church did many a good and noble deed last year. It supported our Orphanage; it fed and clothed and schooled fatherless children; it sent the good news of our Lord to many who had never known Him before; it carried the gospel to thousands who without it today would be on the road to ruin and eternal loss; it gave some food to thousands who were perishing without; it gave instruction and inspiration in Sunday School and Christian Endeavor to tens of thousands who were made better by it; it helped to give knowledge, wisdom, learning to hundreds in our colleges to better equip them for life and service—therefore, there is ground for hope that we Christians shall do more of such good work in this New Year. And we added much to the spirit of brotherhood of Christian unity and toleration, of keeping before the world the all-sufficient creed, the Bible, and the all-sufficient name, Christian.

Here, then, is a ground of hope. Therefore, again we may hope and may press forward the coming year with the confident courage and expectation that the God of hope and of love will still lead us on and inspire us to greater tasks and achievements in His name. If the New Year has given us a new hope, it has served us well.

J. O. A.

THEY ARE OURS!

During January and February we are to hear much about our colleges—Elon and Bethlehem in particular. These are the first months of the calendar year, and our colleges are put first because their budget is the largest, their upkeep the heaviest, their necessary expense the greatest. In them also our future Church, in very large measure, is in training, and what these colleges think, live and teach now the Church will be doing, teaching and having a score of years from now. In very large measure our Churches are now reaping the benefits of seeds sown, and truths taught, in the minds of Elon youths twenty-five years ago.

We have spent much, we need to spend more, in these institutions. This was and is necessary. It costs to offer higher education; it costs to give and to get it. If any parent had to pay the full amount of cost of a college education for their boys or girls, only the very rich would ever get a college education. The public, either through co-operation in the Church or taxation through the State, pays the larger part of the cost of college education. The State says, "You must"; the Church says, "Please, will you?"

Nor is one exempt from taxation through the State if one does not like his State university. The Church college has no sheriff to enforce laws or collect taxes. It simply comes to the individual and says, "Will you help, for in so doing your Church of the future is to be the beneficiary?"

Maybe one will say, "I do not like Elon; I do not care for Bethlehem." Possibly so. Few things of our very own ever measure up to our hopes, our ideals, our expectations, our ambitions. Much as we love our children, they frequently fail to measure up to what we had hoped, expected, anticipated, demanded of them. Still they are ours. They are the best we could make them—at least the best we have made them. Elon and Bethlehem are ours. They are the best we have made them; they are what we have made them. As I look at my house, my farm, my horse, my automobile (if I have these, or either of them) they may not be as fine, as inviting, seemingly as worth while as others I see about me; but they are the best I have so far made them; they are what I have been able to make them to date, they are mine, and my only hope is to work away with them until they have come to be that which I hoped, desired, expected they would be.

Our colleges are the best we Christians have been able to make them; certainly the best we have made them up to the present. And now, in January and February, we have the opportunity to help make them better.

A NEW SPIRIT IN BUSINESS.

The common impression is not only that business has been ruthlessly competitive, not to say pagan, but that also this is necessary, and business men have pacifically accepted the opprobrium that goes with this concept of their status in the community.

However, a new spirit has come into the business world, and the principle of co-operation, of good-fellowship, and brotherhood, now animates a growing section of the business world. We find this new attitude expressing itself in three of the major relationships of business.

The first of these is the relationship of employer and employee. We gain nothing by saying that the employee is anxious to get the largest wage possible for the least work possible, and matching this by way of justification by saying that the employer wants to get the maximum of service at the minimum of cost. The thoroughly modern business man wants to give all the wages he can to his employees, and, strange to say, the firm that acts upon this principle finds that employees return the maximum of service. Perhaps the most outshining instance of this is Golden Rule Nash. In other words, employees, when this attitude is taken by their employer, not only work for, but with him.

The second of these is found in the matter of buying and selling. It has been, through ages past, an accepted principle of business based on the Darwinian theory of the survival of the fittest that good business policy demanded that we buy in the cheapest market and sell in the dearest market, and that we use all possible means of beating down the firms from which we should buy, and of boosting up the prices we should receive for our product. The thoroughly modern business man, however, feels that the firms from which he buys are entitled to a fair profit, and that is all they ask. Taking this attitude toward the firms from which they buy, to their astonishment, they find a similar attitude taken toward them. The principle of "one price only" is making marvelous changes in the relationship between buyers and sellers. For example, I heard the head of a great automobile corporation say not long since that he didn't spend much time in his office and that it was not necessary for him to do so, because he had, he hoped, bought all the raw materials that he would need for at least five years, and perhaps for fifteen. He had determined that certain businesses dealing in his subsidiary products were honorable and dependable, and he further stated that he secured the good will of his customers and that he made them work with him as well as for him by paying them dividends at the end of each year out of his profits according to the size of their purchases from his firm.

The third realm in which this new spirit is particularly effective is in that of competition between business firms that handle the same product. The law forbids combines in the restraint of trade, but the law does not forbid a firm from having its competitors on its mailing list, nor from sending them every price list which they send to their own customers. In this way business firms that aspire to public confidence would not dare to cut the price on their product without due notice to their competitors. In this way, good-fellowship and a genuine co-operation are produced among competitors, and cut-throat methods of competition are discredited, we hope, forever.

This new spirit which we find in the business

world was enunciated by a spiritual Leader who was born in Bethlehem of Judea and reared in Nazareth of Galilee some nineteen hundred years ago. There is no need to say that His principle of good-fellowship and brotherhood cannot be applied in any realm of life. It is being applied in business, and it must be applied in international relationships, and one of these days it will be more nearly applied in the Church which He founded and to which He gave the commission to work for the coming of the kingdom of heaven on earth. It is refreshing to know that business men have learned from experience that brotherhood and not selfishness will yield the largest dividends.

W. A. H.

DISCRIMINATION IN GIVING.

The narrow-gauged mind is a great hindrance to any one in trying to live the full-orbed or well-rounded life. To be able to see only one side of a question is a tremendous handicap in forming correct judgments. To limit one's interests to only a few of the many worthy needs that confront us and call for our support is to lower the soul's horizon and to qualify the Macedonian call, "Come over and help us."

Initiative and choice should not be denied any one; neither should their proper use be stifled or abused by those enjoying such privileges.

Life is growth, and our growth is in the direction of the choices we make. If we always make the right choice and squarely face the challenges that come to us, we are sure to grow in the direction of character formation that is high and noble, rich and full, bounteous and overflowing.

One of the rich fields of choice that is always open to us lies in the realm of giving. Here we may follow the lines of least resistance and say, for instance, we will give all the time we have to spare to this one thing and ignore everything else; such service as we have to render we will give to this and that cause and close our eyes to the multitude of other worthy causes; or we may say, "I bestow all my goods to feed the poor," but if that alone is the breadth of my love it profiteth me nothing. Not that I should not do this, but that I should not leave undone other equal or greater things that call for my support.

Our subject raises the question of discrimination in giving. This admits, we are aware, of two interpretations: first, the right to discriminate against all but a few choice projects to which I will give my support; and, second, the right to discriminate among the multitude of opportunities for giving. The first leads to a narrowness of thought and interest and a poverty of spiritual riches; the second points to a breadth of interests and a fullness of life and spirit.

It is wise to be discriminate in our giving for our own good as well as the good of many worthy causes. It is a well-settled fact among Christian believers that the Church is the noblest and most universal agency of Christ to carry out his will upon earth. One cannot study the life of Christ in sincerity without conceding that his life was one of many interests. The Church, then—His spiritual agency here on earth—must perpetuate these many interests he espoused. When I accept Christ as my Saviour, the next logical thing for me to do is to join His Church, that I may through it be strengthened to carry out my Master's will.

By every right of fairness and justness, I should be loyal to the Church that I join and back it up in its righteous enterprises. If I don't I am only a millstone upon the neck of the Church. Christ, through the Church, says, "Preach the gospel"; hence the need of a ministry for the Church. He says, look after the widows and orphans; hence the need of homes and home support for these needy ones. He says, bind up the broken-hearted; hence the need of homes for the sick, the maimed, the halt, and the blind. He says, "Go, ye, into all the world and preach the gospel," and hence the missionary work of the Church to carry out this great commission.

Paul, a minister of Jesus Christ, says, "Study to show thyself approved unto God a workman that needeth not to be ashamed." To carry out this great ideal, the Church has called into existence the Christian college where her approved sons of God may study and fit themselves for the task of rightly dividing the word of God and not be ashamed to stand before kings and princes and potentates, or even in Rome or other high places, to preach the gospel of Jesus Christ.

You see the multiplicity of interests the Church holds in its charge. They are all important. If you are discriminate in your giving, all of these righteous causes will receive the support of your prayers, your money and your worthy influence.

The Church of today calls upon us to serve with a whole heart the interests of Christ's kingdom. A half-hearted service that turns the deaf ear to some of the Churches' most worthy interests cannot be "wholly acceptable unto the Lord."

The Church has offered as a systematic plan of giving to the support of the kingdom enterprises. Our Southern Christian Convention, in its session at Durham, N. C., April, 1926, voted to adopt two financial plans for the individual Church to use—the absolute budget and the special offerings plan. It is optional with the Churches which plan they shall use, though the present tendency and pressure is in favor of the former.

To cultivate more thoroughly the spirit of discriminate giving, a Church calendar year has been agreed upon whereby during certain months of the year the emphasis will be laid upon a specific cause. During January and February, pastors, superintendents and leaders will stress the claims of the Christian college and receive an offering for the same. The next four months will be devoted to missions, and if not otherwise provided for, an offering for missions will be received. The next four months, Christian education will be stressed, and during the last two months of the year, November and December, the Christian Orphanage will be given the right of way.

Now, whichever system is used, every member should feel it a privilege as well as an obligation to learn all they can about these Church enterprises and contribute faithfully and liberally to the support of each one of them. To say I will support only a part of the Church's enterprises is to challenge the program of the Church. The fact is that the Church succeeds and moves forward as its program is carried out.

We may have our preferences, and where opportunity affords we may give expression to those preferences, but at the same time to be true and loyal to the Church and her great Leader we must recognize our obligation to the program as a whole, for my preferences may not be your preferences.

A balanced ration is said to be good for the body. A balanced plan of giving, thereby strengthening all the vital projects of the Church is a wholesome thing for the heart and soul of the giver.

"Who gives himself with his alms feeds three—Himself, his hungry neighbor, and me."

W. M. Jay.

Elon College, N. C.

A BIRTHDAY MESSAGE.

The Rev. J. W. Wellons, D. D., chaplain of the Masonic and Eastern Star Home, Greensboro, had expected to preach an anniversary sermon in the Whitely Auditorium at Elon College on his 101st birthday, which occurs on January 1, 1927. Acting upon the advice of his physician and friends, however, he has decided not to undertake to carry out his original intention, but instead has requested that a brief message be given the public on his behalf on his birthday.

All through his life Dr. Wellons has been an evangelist, primarily and essentially. He has the record of having baptized and received into Church membership more than seven thousand white people, and the colored Christians say that he baptized more than five thousand of them during his ministry of many years following the Civil War among the negroes. It was but natural, therefore, in view of these facts, for him to select an evangelistic text for his birthday message. It is also characteristic of him that he could quote the verse which he had expected to use as a text for his anniversary sermon and give its location from memory. The text is found in 1st Peter 4:18, and reads as follows: "And if the righteous scarcely be saved, where shall the ungodly and sinner appear?"

Dr. Wellons then briefly outlined his massage, speaking in whispers because of the weakness of his voice and his general debility. "I want to say," the venerable minister slowly said as he lay in his bed, "that there is only one way of salvation, the gospel way, the way made plain to us by the Saviour. Those who think they are righteous and can win heaven by their good deeds will be sadly mistaken. There is no way of salvation, except through faith in Jesus Christ. Now, the ungodly and the sinner have the same privilege of salvation offered them as the righteous, and it is my experience as a minister and evangelist that when they once see their lost and ruined condition they are most ready to repent and accept salvation on the terms of the gospel. The righteous man and the moral man, I have found, because of their respectability and outward standard of living, are on the other hand, hard to reach with a message of forgiveness. I want to say to people everywhere on this my 101st birthday that they must repent and accept the terms of the gospel in order to be saved. The righteous, the ungodly and the sinners alike must all be judged by the same standard and be saved in the same way, and, in the words of the sacred Book, I say to one and all, 'Come, come and take the water of life freely,' and be saved."

W. A. H.

A NEW YEAR'S MEDITATION.

By R. C. Helfenstein.

A New Year! What a wonderful thing! What a glorious opportunity! What a magnificent challenge! A New Year! Think of what it means! Twelve new months! Fifty-two new weeks! Three hundred and sixty-five new days! Eight thousand seven hundred and sixty new hours! What a gift! What a trust! What a responsibility!

And yet the year will not be new, in the larger sense, except as we make it new by living new lives—lives that are bigger, richer, sweeter, more beautiful and more useful than we have ever lived in any year past.

We need a new birth of love, of faith, and of hopefulness—"A new birth from above"—if the year 1927 is to be a New Year for us. We must have a new vision of our opportunities in life, a new conviction of our responsibility in life, a new dedication to a larger service in life if the year is to be new for us. Otherwise, it will not be a new year for us, but instead will be only a repetition of our old manner of living. The year 1927 will be new for us only as we put new meaning into its days and weeks and months. Instead of being a new story, it will be the same old story unconcluded, unless we enter the year as new men and women in Christ Jesus who alone has the power to "make all things new."

CONTRIBUTIONS

SUFFOLK LETTER.

As Christianity gets a deeper hold upon mankind, the world makes more progress. This progress has its largest place in its application to larger numbers. What were once the luxuries of the few are now the comforts of the many. Even education in its largest sense now is in its wider opportunity. There are no greater scholars in this day than a hundred years ago; but there are so many more of them. The few used to be educated; the many now may be. The public school has opened the door to all, and there is now no excuse for illiteracy. Domestic conveniences, comforts, and luxuries are now almost universal; they used to be enjoyed by the few. Some of the domestic luxuries are of very recent origin. The bathtub, for example.

The first bathtub in the United States was built in Cincinnati, Ohio, and installed there in 1842. It was made of mahogany, lined with sheet-metal lead, and was proudly exhibited by the owner at a Christmas party. The very next day it was denounced in the newspapers of that city as a luxurious, undemocratic vanity. Then came the medical men, who declared that it was a menace to health. In 1843, one year later, the city of Philadelphia tried to prohibit bathing between November 1st and March 15th, by a city ordinance. In 1845, Boston, the city of culture, made bathing unlawful except when prescribed by a physician. The State of Virginia taxed bathtubs $30.00 a year, and, so far as known, North Carolina had not reached that stage of doubtful luxury. The bathtub has had a hard time; but now the latest in hotel conveniences is a bathtub for every room.

All this has taken place in eighty-four years. Uncle Wellons was a grown young man before there was a bathtub in the United States. The same could be said of telephones, typewriters, electric power and lights, steam heat, photography, linotype machines. cotton gins, peanut-pickers, tractors, and many other useful conveniences for public and private convenience and usefulness. We live in the age of machinery; but instead of decreasing labor it has increased labor. This is the busiest age of all the ages. Leisure is almost an unknown quantity in this age. The most fashionable woman in the great city is taxed with dressing, parties, entertainments, until she has no more spare time than a woman working in a store or factory, or keeping house in the country. Leisure belongs to primitive stages of society.

Christian civilization is the busiest of all the civilizations of mankind. The more people know, the more they find to do and the harder on them it is to do nothing. Doing nothing is the hardest task in the world. It is trying even to wait for a train. The easiest thing in the world is honest work. The happiest Christian in the Church is the member who does the most Church work. Nothing ruins a machine so much as non-use. The old saying, "It is better to wear out than to rust out," contains philosophy enough to run a world. Jesus said: "My Father worketh hitherto, and I work"; and He said again: "Go, work today in my vineyard." And the song says: "Work, for the night is coming." Never complain of work. Let 1927 be filled with work!

W. W. Staley.

ELON LETTER.

The question as to why young people are in college is being very much discussed at this time. There is a feeling on the part of some considerable number of thinkers on the problems of higher education that too many students are in college and that something should be done to limit their number.

A recent study was made by a group of investigators and they reported to have found that three major reasons were discovered for the presence of young men and women in college and universities today. These reasons were as follows: to secure training for a vocation already decided upon; to acquire a general fund of culture, supposedly as a passport to social standing, and to form associations with fellow-students with the thought of using these associations as stepping-stones to success in after-life.

It is certainly disappointing to one who is engaged in the work of education to find these three reasons assigned as constituting the objectives of higher education in the minds of the majority of young people who are availing themselves of its advantages. These three reasons are self-centered, not to say selfish.

A group of students in Elon College were asked to give the reason why they were in college, not signing the answers, so that the reasons would be absolutely reliable. The following were the reasons assigned by these young women for being at Elon: to serve humanity; to fill a larger place in life; to satisfy a long-entertained ambition; to associate with college friends; to prepare to teach; to acquire culture; to prepare better for teaching; to fulfill life's work; to associate with learned people; in order to become more efficient; to improve physically, mentally, and morally; to enlarge my life; to learn better to live with people; to find my vocation; to learn how to think; to put learning to practice; because the people at home wanted me to come; because it is regarded as the thing to do; because of the expectation of parents and friends for my life; and to develop Christian character.

Now, it is true that every one of these answers can be selfishly interpreted, but when this group of young women came together to consider the reasons they had anonymously signed for being in college, it was evident that not a one of them took the selfish view of any answer that had been given. The thought that was uppermost in their minds was that life is an opportunity to be of service, and college is a larger opportunity of preparing for a larger service, and that the obligation rests upon college students to prepare themselves to be true servants of life and of the kingdom of God.

They quoted Scriptures to substantiate them in their views. One of them quoted that saying of Jesus: "I came not to be ministered unto, but to minister." Another quoted that injunction of the Apostle Paul, "Bear, ye, one another's burdens, and so fulfill the law of Christ." And still another quoted from the sayings of Jesus this memorable sentiment: "Let him who would be greatest among you be servant of all." Another of these young women thought of comparing the opportunities of college to a light and referred to the obligation to let this light shine as Jesus had taught in the Sermon on the Mount when He said that no one lighted a light and placed it under a bushel, but on a candle-stick, that it might give light to all in the house.

These young women were not satisfied merely to think of life in terms of motive. They also thought of it in terms of action and conduct, and they insisted, as the conclusion to their discussion period, that a Christian college should not only motivate its students in terms of Christ's teachings and idealism, but that it should also motivate them in the same directions.

It would appear, therefore, that those who investigated the reasons why students are in American colleges could have learned something additional if they had applied to this group of young women in Elon College, and I venture that similar groups can be found, both of young men and young women, in the denominational colleges of the country who will not be satisfied with thinking of college life and its opportunities in terms of personal and self-centered, not to say selfish, success; but who rather think of it consistently in terms of Christian service and sacrifice.

W. A. Harper.

EMPHASIZE THE INNER LIFE.

Calling for less dependence on laws and more reliance on the training of the individual in moral character, Dr. S. Parkes Cadman, in the current Bulletin of the Federal Council of Churches, of which he is the president, urges a revival of prayer and united study of the Bible as a means of renewal of life and power of the Churches.

The article which bears the title "The Returning Emphasis on the Inner Life," is as follows:

"It is not to be regretted that in England the Free Churchmen have changed their outlook about regeneration through politics," says the article. "It will do the Churches no harm, either in Great Britain or America, to have their faith in legislation somewhat chastened.

"We are being taught in this republic that blind dependence upon even the most excellent laws gets us nowhere, and that the Church must steadily maintain her aggressive evangelization and training of children and adults in the Christian religion if they are to become law-abiding citizens.

"Millions of men and women in Great Britain today are asking themselves how they can get things done which imperatively need doing, with the combination of emotional fervor and practical sense. One can foresee an oncoming movement which shall uplift the life of Great Britain.

"Once such a movement has begun, based upon prayer, renewed study of the Bible, and under the direction of the spirit of God, I predict that it will mean a renewal of life and power for all the Churches of that country.

"Nor is there any reason to doubt that it will spread to our shores, exactly as the Moody and Sankey revival, beginning in the United States, blazed a way of holiness around the world. Speaking as the president of the Federal Council, I covet the glorious honor of seeing this revival in the United States of America; but let it arise where it may, so that God Himself originates it, it will be in the first instance a renewal of personal devotion, personal consciousness of the indwelling of Christ, and personal hope and joy derived from His presence in the heart.

"At a time when, to quote the Bishop of Winchester, 'supernational religion is widely questioned, when Christian ethics are flouted, and when the supreme issue is whether Christianity can sufficiently influence the behavior of society as to insure the survival of civilization,' should not all who love the honor of God and the kingdom of His Son lay aside theological and other differences and unite to proclaim the saving gospel of that kingdom?

"But the proclamation will have to be splendidly equipped and well led. It must assert in intelligent ways the major truths of the New Testament faith; there must be no dealing with iniquity, no compromise with wrong, no economy of truth, no flattering of error.

"Hence, those who align themselves for this crusade must be prepared to take risks. They will have to combat the indifference which paralyzes countless Churches and makes them subservient to the dictates of worldly minded multitudes. They will have to refuse to lower Christ's claims upon the whole life of mankind by a single iota.

"They must first deal with the individual if they would bring about that social reconstruction in justice, peace and security for which the nations are asking today. It may well be that the decline of interest in politics is the forerunner of a fresh hold upon the everlasting verities which are changeless in the midst of constant change."

ASSOCIATION AGAINST PROHIBITION.

THE SUN'S editor received a letter dated November 17th, with this as its opening paragraph: "The sweeping victories won by the anti-prohibition on election day were largely due to the efforts of the Association Against the Prohibition Amendment." The letter then goes on to recite certain very glaring false claims about the recent election in which it is stated that there were more than six million votes cast on the subject of prohibition in about one-fourth of the population of the United States and that sixty-four per cent of the votes were wet.

We do not know how far this vigorous committee will get with its propaganda, falsehood, and misrepresentation. For instance, take the vote of New York State on the referendum against prohibition. For candidates in the New York election, more than three hundred and seventy thousand votes were cast, and this was far from the full vote of the State. Now, the returns from the election in New York show that about seventy thousand votes were cast either for or against the referendum. Those voting for the repeal numbered about two-thirds, and those voting against the repeal about one-third (of the seventy thousand votes cast). That is to say, that less than one-fifth of the voting population in New York was enough concerned to vote at all on the subject, and those actually voting for repeal of the amendment was less than one-eighth of the actual voters of the State. And yet those whiskey-soaked folks who want the amendment repealed have been yelling it from the housetops that the State of New York went wet in the recent election. An analysis of the vote of other States will show about similar results. If the anti-prohibitionists can get comfort out of that, they may make the most of it. Statistics already issued show that the new Congress, soon to assemble in Washington, will be made up of more dries than any heretofore elected.

And yet the Association Against the Prohibition Amendment sends us a card and a letter begging for a check to aid them in promoting their propaganda of falsehood, drunkenness and debauchery. If prohibition is a bad thing and should be repealed because it promotes drunkenness and outlawry, why in the world will its opponents, who lead in the fight against it, not put out the ex-saloon keepers, whiskey promoters and heralds of falsehood and exaggerations from their number?

There is one thing that may be said in behalf of the whiskey gang, and that is they never let up in their fight. Those who have won in the prohibition movement may be satisfied and content to let the matter go, but those who want the liquor and the repeal of prohibition are giving their money, their energy and their time to carry on their fight. If those who favor prohibition would fight as hard and contend as vigorously for the dries as those who oppose prohibition do for the wets, this country would soon be so dry that the issue would no longer be heralded from the housetops in season and out of season. One could wish that the dries were as determined to see prohibition enforced as these wets are to see it abolished. But it seems that His Satanic Majesty never lets up in the fight for the wrong, and the curse of humanity, as long as there is the slightest spark of hope for the success of his nefarious business.

J. O. A.

Franklin, Va., has entered upon the Standard Leadership Training Course, and members of the class have received credit for their first unit on "The Pupil." Over a thousand credits were issued last year on this course in our Church, and we are looking forward to a generous increase in this number during the coming year.

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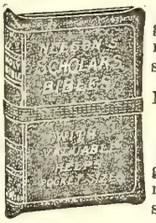

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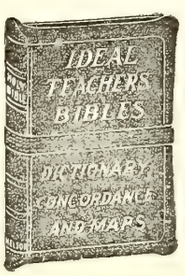

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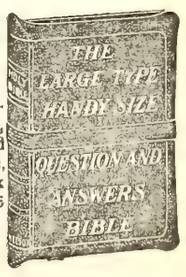

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D D., *Secretary.*

ENLISTING ALL IN 1927.

As an aim in our Churches for 1927 we would like to suggest a strenuous, united effort to enlist all our membership in the life and activities of the kingdom. We wish we could say something that would inspire all our pastors, Churches, lay workers to unite upon enlisting all our forces.

In the average American Church today, only 50 per cent of its enrolled members are helping support the local Church current expenses; only 35 per cent help support the benevolences of the Church; only 25 per cent are doing any active work in the Church only one-third of a Church's membership are consistent, regular attendants at their own Church worship services. Suppose only one-half or one-third of one's bodily organs functioned, how unhealthy one would become and how unable one would be to do his tasks in the world. The stewardship task is to enlist the whole Church, and put its entire strength behind the great program of the Church.

A few cannot do the Christian task. Christianity is a world religion—for all races, climes, nations, all avenues, departments, activities, forms of life. The kingdom languishes because the few cannot do the task alone. Many laymen, splendid in many ways are not functioning. The kingdom tasks, and healthful personal spiritual life, both wait until others are made to see and feel their stewardship.

We would challenge our forces for 1927 in a united and general process of enlistment of our present Church enrollment in all the activities and support of the Church. We would challenge our pastors, officials, workers to enlist the other 50 per cent in local Church support, the other 65 per cent in benevolence giving, the other 75 per cent in performing some task of service in the Church, the other two-thirds, now irregular attendants, to become much more regular.

It is maintained by those who are authorities in such matters, who make this a life study that 90 per cent of the membership of a Church can be so enlisted.

Do you approve such a united effort for 1927 by all our Churches, our active forces to enlist practically all of the now inactive and indifferent forces. Would you like to see our Woman's Missionary Societies enlist as members the other women now members of the Church, our Christian Endeavor Societies enlist the young people who are already members of the Church, our Sunday School forces actually enroll all who are now members of the Church?

Will you make this the definite and well-planned aim of your Church this year? Will your Church become an inspiration to others to undertake such effort?

If you are ready to undertake such a highly worth-while effort and your active Church forces will commit themselves to such a fine piece of work, then ways of doing it may well follow.

DR. HARPER'S NEW BOOK REVIEWED.

"In the pages that follow," writes Dr. W. A. Harper, president of Elon College, in the introduction to his new book, "An Integrated Program of Religious Education," recently from the press of the Macmillan Company, "is shown the necessity for, and a method of arriving at, an integrated program of religious education," and a reading of "the pages that follow" confirms the statement.

In particular is the necessity for an integrated program of religious education most clearly shown. Dr. Harper, however, has not been dictatorial in his suggestions for arriving at such a program. The admission is frankly made that it will be a considerable time before the program is fully arrived at, if ever; for the goal to be attained, he points out, is a flying one and likely to be always ahead of the last advance made.

But he would have a start made toward arriving at such a program by integrating and correlating the various agencies of religious education and placing them on an efficiency basis, rather than continue with the hit-or-miss methods now in vogue. The book is an outstanding contribution to the cause of religious education, and, in the opinion of this writer, is a volume that should be studied by every person engaged in religious education in America. The message it carries is too important to be ignored.

For, from the big denominational, non-denominational and interdenominational boards on down through the various orgaizations to the local Church school, it is shown there is over-organization and inefficiency to be found wherever religious education is attempted, with a consequent waste of both money and time. An integrated program of religious education, Dr. Harper clearly demonstrates, would increase efficiency and reduce waste, to say nothing of the better instructional methods it would bring to pass.

The author's plan for an integrated program of religious education, moreover, is complete. It covers the whole field of religious education, beginning with the child as it leaves the cradle, and taking it through the various grades of the Church school, as its mental capacity increases, and finishing with it when, adulthood long since reached, it is claimed by the grave. One's religious education is never finished, Dr. Harper says. There is always something to learn.

And better instructors for those who wish to increase their religious education is one of the fine things planned for in Dr. Harper's program. It provides for the better training of teachers for all Church schools. The need for such training, moreover, is made painfully apparent when he says that a survey of religious education conducted in Indiana revealed that less than 13 per cent of Sunday School teachers in the Hoosier State possessed the educational qualifications demanded of public school teachers.

Such conditions would be crushing, he says, were it not for the fact that they are remediable. The remedy is an integrated program of religious education—a program that embrcaes teacher training as one of its essential points, thus dignifying a work that is co-equal with instruction in the public schools. The crowning indictment of the present situation in the field of religious education is its inefficiency, Dr. Harper declares.

"An Integrated Program of Religious Education" should be widely read. Those interested in better methods of religious education will find in its author a staunch champion of their cause. With his aid they may be able to integrate the present disintegrated system of religious education.—*Upton G. Wilson,* in *News and Observer,* Raleigh, N. C.

ADVENTISTS—AND TOBACCO.

(The Sun's editor numbers among his good friends an eminent and distinguished physician of Takoma Park, Washington, D. C. Sun readers will enjoy the following from his pen.—J. O. A.)

I have been officially connected with several anti-cigarette and no-tobacco organizations. These organizations have undoubtedly accomplished much good and have, in a measure at least, arrested the onward march of an evil which is threatening civilization. There is an organization with which I have been connected for forty years, about which very little has been said in the past as an anti-tobacco organization, and yet it has at present a membership of nearly one quarter of a million. I refer to the Seventh Day Adventist denomination. Among its members there is not one user of tobacco in any of its forms. Money cannot purchase a membership. A man worth a million dollars would stand as poor a chance of becoming a member of this organization if he was a smoker as would a down-and-out inebriate.

Naturally, we would be led to think that an organization so strict in regard to a habit that is so universal as is the use of tobacco would not be successful in making many converts. But this is not the case, strange to say. This one organization has made many times as many converts to the non-use of tobacco as have all the other no-tobacco and anti-cigarette alliances in the world combined.

Forty years ago when I became a member of the organization, its membership was less than thirty-five thousand in all the world. The membership now numbers about two hundred and twenty-five thousand. In Europe alone during the past two years there has been a membership gain of about forty thousand. Where can we find another organization that demands such radical reforms of its members with such a phenomenal increase? In heathen lands we find the same marvelous growth in membership. Men and women steeped in sin and in the grossest of vices, among which is the use of tobacco, somehow succeed in droping them off. Really very remarkable, and we may say miraculous, changes may be witnessed among these savage and semi-savage peoples. Its converts are numbered by the thousands yearly. Members of this organization not merely give up tobacco before being permitted to unite with it, but when the gospel of Christ grips them they give up other habits which tend to defile the body. Tea and coffee are discarded. While this is not made a test of fellowship, nevertheless there are but very few who serve these beverages in their homes. Nearly all of these one-quarter of a million members are non-users of animal flesh. They believe that a religious life can be more successfully attained and maintained by living on the non-stimulating products of the earth.

While the organization does not condemn meat-eating as a sin, it does teach that its members should select the purest and most wholesome food wherever they may be placed. Meat is regarded by them as an emergency food to be used in the absence or scarcity of anything better. While a meatless diet is not made a test of membership, the members subscribe to the principles underlying the diet question as here outlined.

In view of the difficulty often experienced in abandoning the use of tobacco and other habits which are not conducive to health, we must regard this phenominal growth as a modern miracle. Merely resolving to give up wrong habits does not, as a rule, bring permanent results. There is a power attending the message proclaimed by this organization which brings liberty to Satan's captives. Again and again I have seen men steeped in nicotine lay aside tobacco and never refer

to it in their conversation as longing for it. Nothing but the gospel of Jesus Christ is able to accomplish this.

With Paul, we may say: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." This is the only explanation I can offer why this organization is flourishing and adding its thousands of converts annually, while so many of the anti-cigarette alliances and no-tobacco leagues find it difficult to exist, and, while doing a commendable and good work, adding very few to their membership. When the gospel of Christ is given its proper place in any organization, results will be witnessed. If Churches should do the work the gospel demands of them, there would be no need of anti-saloon leagues or anti-tobacco organizations. The Church is to be the light of the world and the salt of the earth.

D. H. Kress, M. D.

PROBLEM PLAINLY SOLVED.

After study of five translations, the writer has prayed God to direct in giving some spiritual meaning in texts herein used.

Because of vision from a wrong viewpoint, God's wonderful gift to mankind at time of creation—the very sacred gift of the male and female nature (in the brief and very acceptable wording of today)—the sex nature, has, in the sin-clouded minds of many, during the ages, lost the idea of its real sacredness. What sad, irreparable results have followed.

Many attempts are made in this time of advanced hygienic and medical knowledge to lessen the sad results; but prevention is far better, safer, and far more effectual and lasting than supposed cure. God still says: "My people are destroyed for lack of knowledge. Because you have rejected knowledge, I also will reject you."

Without fear of contradiction, I state, more souls are lost because of lust and pride—"the lust of the flesh, the lust of the eyes, and the pride of life"—than because of many other sins. Lust and pride "are not of the Father, but of the world, and the world passes away with all its cravings, but he that does the will of God remains forever."

"Husbands, love your wives as Christ also loved the Church"—a spiritual love. Prayerfully and with a determined purpose, cultivate, by Christ's help, a spiritual love for your wife and be truly happy in the Lord. This great problem can never be truly solved by the principles of science and man's philosophy which avails but little. Christ still says: "Without me you can do nothing"—nothing that lasts. Paul could say: "I can do all things through Christ who strengthens me." To the Church at Corinth, he wrote: "Separate yourselves, says the Lord, and touch nothing that is impure, and I will receive you and will be a father to you, and you shall be my sons and daughters, says the Almighty." Having these promises, let us cleanse ourselves from all filthiness of the flesh and spirit by full consecration to the Lord. Thus we find the plain and only satisfactory solution to the important problem relating to purity of heart and life. It lies in fully accepting Christ and His teachings by true faith and complete consecration to Him of heart, soul, mind and body—every part of the body. Then he grants the Holy Spirit and power to overcome. Paul, thus consecrated, wrote: "Be filled with the spirit and you will have no desire to satisfy the cravings of your earthly nature." Jesus said to the apostles: "He that heareth you, heareth me." Prayerfully heed and practice the teachings, "Whosoever looketh upon a woman with an impure intention has already committed adultery with her in his heart." If your right eye or your right hand tends to lead you to impurity, put them, by Christ's help, under the power of the Holy Spirit. Otherwise, the "whole body may be cast into hell."

Remember, we are not dogmatic, but we must urge true consecration to Christ, and then we ask that you seek for yourselves the guidance of the Holy Spirit as you study the holy teachings.

To certain Jews who questioned Jesus as to divorce, He answered: "Because of the hardness of your hearts, Moses permitted a notice of separation, but at the beginning it was not so." Paul also on one occasion, speaking not by commandment (as He stated) because of the hardness of their hearts (seemingly), permitted what in other epistles He, under inspiration, clearly condemned.

Today, some because of the hardness of their hearts will not accept the Bible standard of purity. See Titus 1:15 for a plausable reason.

Note, now, Matt. 19:12, last clause of the text: "And there are some who have made themselves masters of their bodies for sake of the kingdom of heaven." Paul also wrote: "I master my body and keep it under, lest having preached to others I myself should be rejected."

A very noted minister and his consecrated wife lived thus. Of their children, one was a very successful pastor for fifty years in Elmira, N. Y. Another wrote a very remarkable book, that by God's blessing did so much to prepare the way for the freeing of 4,000,000 slaves. Of their descendants, even now in the third generation, I have not learned of a criminal.

A very noted minister and his consecrated wife of Massachusetts thus lived. God greatly blessed them and their good children. "No one guilty of sexual vice or impurity has any inheritance in the kingdom of Christ and of God."—Moffatt. Read very carefully Eph. 5:5-6; also 1 Cor. 6:10.

Why should not all Christians thus live and permit great Spirit power to come upon the Churches. Christ said, "Ye shall have power when the Holy Spirit has come upon you."

Well does S. L. Johnson teach: "The blood of Jesus delivers from the guilt and penalty of sin, and the Holy Spirit gives power over the dominion of sin"; "calling to a life of purity and separation." Livingstone declared that "Noting the pure lives of Christians, the natives were drawn to Christianity."

Does the standard for genuine pure life seem too high? What other than a high standard would Christ, who died for us, set for our very highest good! He loves us. He wishes us to become fitted for His eternal, glorious home.

Parents should teach, early and later, purity principles, properly graded, and should carefully press upon the minds of their children the great sacredness of the subject and the sure blessings that will attend a genuine pure and noble life by God's grace.

Denominational boards and committees on religious education for the training of Christian workers should make this very desirable teaching a reasonable part of their program of religious instruction. God will bless the General Convention of the Christian Church for leading out in this great matter. At their last Convention (October 20th to 28th) a resolution, without a dissenting voice was adopted, as follows:

"We request that members of our department of Christian Education give proper place in their program for the much-needed instruction in purity of heart and life as given in the Bible our rule of faith and practice." The need is very great in general, as shown by the item following.

At a meeting of a hygiene association a little time ago, one who was present gathered from statements made in addresses by physicians and surgeons, and other persons of learning, that perhaps ten million persons in America (a still larger proportion in some other countries) were ill-effected because of wrong sexual life of their progenitors or by their own impure life or by associates. This is true as to two-thirds or more of those who are blind, many of the deaf and dumb, very many of the weakly and abnormal and nearly all who have locomotorataxia (consumption or softening of the spinal cord and the brain).

To the pure, all things are pure (all helpful knowledge), but to the defiled and unbelievers nothing is pure, but their very minds and consciences are polluted. Titus 1:15. They view from a wrong viewpoint.

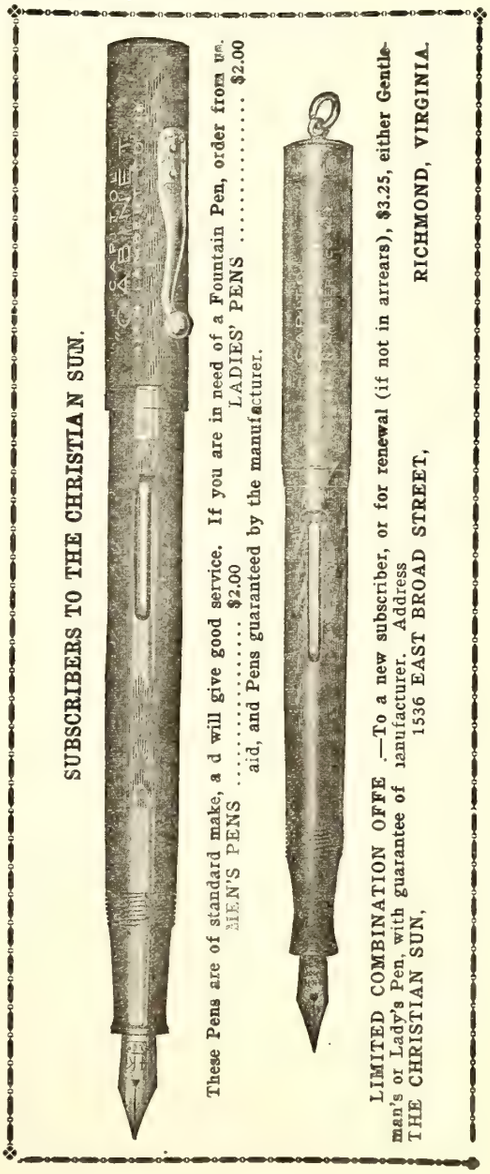
The World-Wide Purity Legion (a department of an organized body, eastern office, Tenafly, N. J.), is organized to send forth world-wide, to assist parents and other good teachers, inexpensive purity booklets graded to different ages. These booklets are based on biblical and hygienic teaching. They are not published for money profit. The officers receive no salaries. The booklets are truly helpful.

Bergen County, N. J., is organized for the work. Other counties should follow. All lovers of purity are regarded as members. Millions should manifest an interest in this, one of the most greatly needed of modern Christian missions.

Rev. S. Parks Cadman, D. D., president of the Federal Council of Churches of Christ, has written us: "This will go through the earth in time." "Have faith in God" to help make it possible. Do we accept the plain solution of the problem! The nations await your answer.

For Christ and humanity.

Tenafly, N. J. Rev. Albert Godley.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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

A tentative program for the 1927 session of the Elon Summer School has been completed and forwarded to the advisory members of the program committee for modification or approval. It is hoped this tentative program will reach definiteness by the fifteenth of this month, and then be released to the readers of The Sun and the constituency of the school.

The Elon Summer School this year will be a school of two divisions—an adult division and a youth division. The youth division will, in all probability, achieve a greater degree of organization than the adult division, but this will develop naturally and due to the greater social solidarity of the youth school constituency.

The adult division will include three departments—a department of teacher training with five classes, a department of missions with five classes, and a miscellaneous department which will include the Elon Summer School lectures on preaching for ministers, a class in men and missions, and a class in stewardship.

The adult division will hold a daily forum under the capable leadership of Prof. L. L. Vaughan.

At the same hour, the young people will be in congress, with Miss Lucy Eldredge as superintendent.

The youth division will include four classes, or two each for two periods, and they will follow the classification of Bible, missions, stewardship and Christian life.

Dr. L. E. Smith, president of the Southern Convention, will conduct a worship and praise service each day of the session, and it is planned to have this service at the close of the morning session. The motto at the Elon School next summer will be something like this: if you do not wish to worship and praise, you are not really desired at the school.

The following have definitely agreed to serve on the faculty for the 1927 school: Mrs. A. V. Morrill, Mrs. M. L. Bryant, Mrs. W. V. Leathers, Miss Lucy M. Eldredge, Miss Pattie Coghill, Rev. E. B. Flory, Rev. H. S. Hardcastle, Rev. J. G. Truitt, Dr. W. H. Denison, Prof. L. L. Vaughan, Dr. L. E. Smith. The following have tentatively agreed to serve: Mrs. C. H. Rowland, Rev. Stanley C. Harrell, Dean G. C. Enders. The following have been asked to serve, but as yet have not been heard from definitely: Dr. C. H. Rowland, Dr. G. O. Lankford, Mrs. J. L. Foster. Taps at 10:15.

All lights out and all easy of conscience sleep by 10:30.

Mr. D. M. King, Route 3, Zebulon, N. C., informs us that a Christian Endeavor Society has been organized in the Beulah Church, and writes for pledge cards and literature. May this new society prosper and be a blessing to the Church and community.

The Christian Endeavor Society of the Happy Home Church (N. C. & Va. Conference) recently sent an offering for Near East Relief. This society conducted the prayer service one day during a recent revival meeting in the Church.

A Young People's Missionary Society was organized in the Durham Christian Church recently. Miss Lucille Mulholland was elected president and Margaret Harward secretary. Both of these young ladies will be remembered by those attending the Chautauqua at Elon this summer.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By H. S. Hardcastle.

Lesson III—January 16, 1927.

The Christian's Use of the Bible.

Golden Text: "The word is a lamp unto my feet, and a light unto my pathway."—Psa. 119:105.

Lesson: Deut. 6:4-9; 2 Tim. 3:14-17.

Devotional Reading: Psa. 119:105.

We hear a great deal today about the critic's abuse of the Bible. The theme of the lesson is the Christian's use of the Bible. It might not be amiss, however, to write a few words about the Christian's misuse of the Bible, and what is still more to the point, the Christian's lack of use of the Bible. For far more dangerous than the critic's abuse of the Bible—as a matter of fact, there is no danger from this source, for the Word of God is its own defense against any attack of critics—and far more general and widespread than the Christian's use of the Bible, is the Christian's lack of use of the Bible, and also the Christian's misuse of the Bible. One of the sources of malnutrition in spiritual life of so many people is the fact that they seldom if ever use the Bible, and one of the unfortunate things about many of those who do use it is that they misuse it. A genuine revival of the practice of using the Bible would beget a quickening of the spiritual life of the Church of Jesus Christ and lead to a revival in many other phases of the religious life.

A moment's reflection will show how true this is. There are many people who become wildly excited about what so-called critics are doing and saying in regard to the Bible, who have not read the Bible devotionlaly or intelligently, to say nothing of consistently themselves. It would be interesting, and both startling and sobering, to know just how many, or rather how comparatively few, Christians are using their Bibles in any definite, intelligent, and persistent way. How many members of your local Church do you know of who are regular users of the Bible aside from the preparation of the Sunday School lesson or some spasmodic reference to its pages! To be more personal, how regularly have you read your Bible during the past month? Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God; but there are many, many professing Christians who are trying to do that very thing. The lesson is timely. It is greatly needed.

In thinking about the Christian's use of the Bible, several simple and practical suggestions present themselves:

1. The Christian should use the Bible regularly. There are many people who read the Bible, but they read it infrequently and spasmodically. It may be that under the impulse of a revival, or of a sermon, or in other ways, they will read the Bible intensively for a while, and then neglect it, perhaps altogether. Or again a person will read several chapters on Sunday or at stated intervals and let it go at that. Now, to read the Bible at all is good, and it is far better to read the Bible irregularly than not at all. But the best use of the Bible is the regular use of the Bible. Regular eating is a very important factor in physical health. Regular reading of the Bible is an equally important factor in the spiritual health. Read the Bible regularly. Make it a part of your life-processes.

2. The Christian should use the Bible often. Regular reading of the Bible is not enough. A man might read the Bible regularly once a month, but that is not enough. The Bible ought to be read often as well as regularly. Wherever possible—and it is possible—the Bible should be read daily. It would make a great deal of difernece in the lives of many Christians if they read the Bible every day, preferably in the morning. The quiet hour is one of the most fruitful sources of an increasing warmth and vitality of spiritual life. Read the Bible often.

3. The Christian should use the Bible intelligently. The Bible is not a book of magic. Nor is it the final or only authority on every subject. It does not claim to be. It is a record of the revelation of God, progressively realized—an account of the progressive discovery of God and of His relations with man. Furthermore, it is not one book, but sixty-six books, written by many men over a long period of time—many centuries—and representing in its completed form practically every form of literary material. Story, legends, poetry—about half of the Bible is poetry—history, biography, law, drama, letters, prophecy—all are here in their varied forms. Then, too, it is an Oriental book, written by Orientals, and much of the language and imagery is foreign to us. The book demands interpretation. Helps should be employed for modern discoveries and modern science have thrown new light on this ancient yet ever-new book. One thing needs to be emphasized here. The practice of taking a few, or many isolated verses of Scripture, and putting them together, or interpreting them according to one's own fancy as is the manner of some, is not only unwarranted; it is inimical to the best interests of religion. Therefore, to read the Bible intelligently, one must read it as a whole, by books, by topics, by the aid of modern helps.

4. The Christian should use the Bible experimentally. The Bible is not a book to be admired or even to be read; it is a book to be obeyed. It never fulfills its purpose until the printed word becomes the living word expressing itself in life and action. We are to be readers and hearers of the Word, to the end that we may become doers of the Word.

5. The Christian should use the Bible all through life and in all of life. The Book of the ages is for all ages—childhood, youth, maturity, old age: for all it has its message. And it has a message for every phase of human life. Comfort, inspiration, reproof, counsel, wisdom, instruction, and all else for human life is here. Use the Bible.

A GREAT WORKER APPRECIATED.

It will bring a sense of pain and sorrow to all those who have come under the charm of her wonderful personality to learn that Mrs. E. C. Cronk has been stricken by paralysis. She had just finished an address at some point in Pennsylvania when she collapsed and fell. She has recovered sufficiently to be removed to a hospital in Philadelphia. Her friends are most anxious about her condition. It will be remembered that she had a slight stroke at Blue Ridge several summers ago. After a complete rest, she had been able to resume her work again with as much vigor as formerly. Just to say that Mrs. Cronk would speak was enough to draw a crowd. There has been no more able or fascinating speaker at our missionary conferences, and our hearts will go up in prayer for her speedy recovery.

Mrs. C. H. Rowland.

Greensboro, N. C.

GENIUS AND GENESIS OF THE CHRISTIAN DENOMINATION.

(Address before the Eastern Virginia Christian Conference, Havre de Grace, Md., November 1, 1926.)

I.

"For consider Him that endured such gainsaying of sinners against Himself, that ye wax not weary, fainting in your souls."—Hebrews 12:3.

Most great men know how they had to work, suffer, plan, and strive for their success. Institutions and movements have likewise made their struggle upward at mighty cost. It is the philosophy and wisdom of the human race that we cannot get something for nothing. If it is worth anything, it will cost something. Our text says, "Consider Him that endured . . . that ye wax not weary." The preceding verse says, "Looking unto Jesus . . . who for the joy that was set before Him, endured the cross. . . ."

In these verses of Scripture we have come across four very significant words, namely: "Jesus," "endured," "cross," "joy." They are such words as characterized the founders of the Christian Church. They are the kernel and core of the Christian Church, or our name is a misnomer.

In studying the genius of the Christian Church, I have observed that it has come as a ripening process out of Christian civilization. God and men have been working together all down through the course of the centuries. There have been three great ideas in getting society good, namely: legislation, segregation, association. There they stand everywhere in human society like the three crosses on the top of Calvary.

Turning briefly to the Bible. In the Garden of Eden it was legislation—"do" and "do not" were the laws. And in every age it has been learned that those who were under the law were under a curse. "They that are of faith, the same are the sons of Abraham . . . for as many are of the works of the law are under a curse. Now, that no man is justified by the law before God is evident." These are words written after civilization has come a long, long ways.

Following legislation, we come to segregation. Noah and his family is the arch example. It is one idea of redemption. It is thought to be one way by which society can be made good. Segregation in cities, of races, of classes, of nations, has always had its following. The words to Abraham, "Get thee out," and the words to Israel, "Come, ye, apart," have been given some very sinister meanings, and have brought about some awkward results. Akin to segregation is isolation. These two walk hand in hand.

Then, finally in the Bible we find the principle of association. Here God becomes flesh, and dwells among men in order that the truth of all truths may be borne in upon us in unmistakable fashion. Jesus began in that day to teach the whole world to say "our Father," and when He did He set agoing in the world a recognition of the principle of Fatherhood and brotherhood which is destined to come into its own under the leadership of His eternal Spirit.

These three ideas we find working everywhere. They lead to one another in Christian progression. Law is a schoolmaster that leads us apart, and standing in our places of eminent isloation we see how much alike we are, and then we begin to become brothers, through association. Take the example of the children in a home. The first thing they meet is law, food laws, clothing laws, laws of cleanliness, and conduct. In the youth comes the gang spirit, time of isolation, shyness, and segregation. Adult manhood and woman hood brings about the principle of association, a bigger and finer togetherness, which is a result of noble maturity.

Or let us take three stages of development in our national history, and we say can "Washington legislation," "Lincoln segregation," and "Wilson association." These discriptions are not absolute, for each principle is at all times working in some way or another within the other, but it seems to me that God has done more work in the first and last of these principles than in the second of them.

With these things in mind, let us now consider more definitely the genius of the Christian Church. And let us again turn our faces toward the three crosses on Calvary. There were two who died as a result of their sins. Law led them to their just reward. The other One died for the redemption of the world. He died for the establishment of the Fatherhood of God and the brotherhood of man. He died to free from the curse of the law. He died that there might be one Shepherd and one flock. On the one hand died law's victim, and on the other died the victim of society's isolation. In their midst died the Son of God for the sin of the world, in order that those whom He set free might be free indeed, and that they might come to know that oneness which He and His Father knew.

Out of His pierced hands, and from His resurrected person began to grow the Church, for which He gave His life. But powers of darkness move out of the earthly slowly, and the Church fell a victim of law. You know with what results. Roman Catholicism throttled Christianity, the dark ages ensued, and progress was blocked for many centuries.

But the Lord Jesus Christ never meant that the very curse from which He died to free men should be the ruin and death of the Church which He died to establish, and so we find the principle of segregation, or isolation, throwing of the black robe of ecclesiastical law and separating itself from the clutches of Roman Catholicism. God had said to young Abram, "Get thee out" in another age; now God was calling Martin Luther forth into a land which He would show him.

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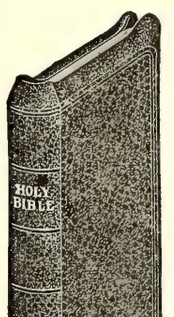
A Treasure House of Biblical Information



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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

THE GLORY OF HARD WORK.

"Every man's work shall be made manifest; for the day shall declare it."—1 Cor. 3:13.

It is hard to see always that our hard work is a blessed gift of God, and that in it we are partners with God. But it is God's way; it is the only way, and time declares it. If it be our best, glorious the result. If not our best, it must fail.

Recently a small table was sold for a thousand dollars at auction. It was of no historical value. No rare or precious wood, no gems, no brilliant decoration embellished it. It was just a bit of good craftsmanship, well made and well designed. It was just as good as the day it came from Duncan Phyfe's shop in New York a century ago. It would have amazed the humble cabinet-maker beyond measure to think his work would be so valued. He was just a worker in wood; but he put his heart in his work. He made very beautiful things, and today collectors contend for bits of his work. His contemporary workers are largely forgotten, but the whole world remembers an artisan who put more than day-labor into his work.

Prayer.—Dear Father, give us the sense and the vision to know the difference between good work and bad work. Enoble and inspire us to do our best. May our lives be heart-life faithful, and true, that the humblest tasks may be glorious and fit to stand the fires of all time. *Amen.*

TUESDAY.

EVERY DAY CHRIST.

"I am with you always."—Matt. 28:18-20.

From the time of the apostles to the present the greatest conviction of Christendom is, Christ is alive. We feel it in our souls; we know it in our experiences; we see Him in the lives of others; we know Him in a certain divine guidance we have; we sense Him in a certain fellowship we have with the departed.

There is an ancient legend of a castle, where a bugler blowing the "last post" on a wild and stormy day, centuries ago, was killed and thrown down on the rocks. The legend tells that yearly, on the very same day, those who have ears to hear can catch the sound "fifth bugle," whose notes linger long over the sleepy city. The spirit bugler comes back to continue his challenge to living men. So Jesus calls. He is waiting to see how we shall take up His work, and what we shall make of it.

Prayer.—By one of the parents, asking that, as followers of Jesus Christ, we may faithfully devote our lives to the spread of the gospel throughout the world.

WEDNESDAY.

MY DUTY TOWARDS THE BIBLE.

"The seed is the Word of God."—Luke 8:4-14.

Jesus is talking about our own hearts and lives in the discharge of duty. It is plain that the most important thing is not the sewer, but the soil. What kind of soil is your heart? What kind of soil is your family? What kind of soil is your neighborhood? What are you doing, and what sort of harvest do you expect?

Daily, at the throne of grace, we may cultivate that little plot of ground entrusted to our care—the ground plot of the heart. Let it always be receptive to the truth. Then will grow more abundantly the fruit of the Spirit, which is joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These, if they have no root in the heart, will wither away. Love is like a flame; it must be fed.

Prayer.—Asking that we and all whom we can influence may not only hold fast to the Word that is sown in our own hearts, but help to plant it in good soil in other hearts at every opportunity.

THURSDAY.

WHERE WERE YOU BORN?

"The Lord shall count, when He writeth up the people, that this man was born."—Psa. 87:5-7.

"Are you the pastor of this Church?" asked a man as we were leaving the building. Assuring him that I was, he said: "I found the Lord here forty years ago!" Old and feeble was he as he came to attend the funeral of an aged veteran of the Civil War, but a beautiful smile rested on his features as he again turned a wistful glance towards the Church.

"I experienced religion here," said a woman of almost fourscore years, less than two weeks after the above conversation. She lived in the community and was a member of the Church. Talking about her present experience and hope, she was led to refer to the time and place of her conversion. The same building was the spiritual birthplace of the man and the woman. The one had long resided in another community, the other was still living in the village where she was converted. But, though many years had passed, each was thinking of that long-ago day when life's most important choice was made.

A note of certainty was found in each experience. Tested had their faith been by the responsibilities of life, and also by the growing infirmities of age. Yet they still knew when first they sought and found the Lord and came into the joyful knowledge of forgiveness.

Gladness also was in their testimony. They were rejoicing in hope. The past was secure; the present was satisfying; and the future would be triumphant!

The village Church was the temple for these two souls.

Prayer.—Asking that our own dear ones may experience the joy that comes from the realization of acceptance with God, through Jesus Christ; also that their entire lives may be dedicated to His service.

FRIDAY.

NIGHT CONDUCT.

"My reins also instruct me in the night watches."—Psa. 16:5-9.

The word "reins" is a figure for wisdom's guidance. David probably referred to holy moments in his life, his resolutions, his promise, fidelity and loyalty to God, and perhaps to those experiences when God spoke to him in the night-time.

Does God guide us in our doings at night as well as in the day? To those who labor honestly, the day is filled with labor and the night is filled with social activities. To know the revelrie, the sin and the shame perpetrated at night, and much of it by professed Christians, is too dark to speak of.

Let the closing thoughts of our day be eagerness to free the mind of harassing cares, business details, the social glamor, and the cheap frills of life; careful to flood it with His peace, and the thoughts of His power and loving-kindness. What a time to repeat His promises, to review His goodness and relax our whole selves, as we are upborne by His strength. In a deep spiritual sense, we rest back like little children, to find that "underneath are the everlasting arms."

Prayer.—Asking that we may realize the value of the heart's close communion with God, and cherish it as a very precious privilege, and a source of spiritual strength and confidence.

SATURDAY.

WHO GOES THERE?

"There went with him a band of men whose hearts God had touched."—1 Sam. 10:24-26.

"Who hath ascended unto the hills of the Most High? They that have clean hands and a pure heart."

In every event of history and around every leader there has been a band of men who have seen the importance of the issue and wedded themselves to the cause. This is the case of the text.

This brings to us a superior challenge: that of leadership and followship. If you have a part to do, you will find many people among the rabble, but only a few whose hearts God has touched. When the Church roll is called, it is the same. When money is required, it is the same. When work is to be done, it is the same. But the latter will give counsel, answer when the roll is called, give when money is needed, if only it be the "widow's might," and stand by when the task is hard.

Both we and the world are counseled to look on these, count on them and cast our lots with them. Who are they? Are we in that group?

Prayer.—Dear Lord, make us true and faithful. "touched men," followers of our Lord Jesus Christ. *Amen.*

SUNDAY.

THE HIGHEST STANDARD.

"Be ye, therefore, perfect, even as your Father which is in heaven is perfect."—Matt. 43:48.

This text does not require us to be perfect. It is just a task for us, and one which can never be completed, and well it is, for had it been half perfect we might finish it and develop no further. As it is, we can put in our whole time and grow better every day.

Prayer.—Our Father, we pray that we may be assured of Thy helpfulness and guidance in overcoming our difficulties, and make each day count for better until we shall reach Thee in heaven. In Christ's name. *Amen.*

"An Integrated Program of Religious Education," by W. A. Harper; the Macmillan Co., New York. The author of this volume is president of Elon College and a leader in his own communion—the Christian Church—in matters relating to religious education. He sets forth clearly the waste, duplication of effort and inefficiency resulting from too many organizations and the importance of such integration as shall produce greater efficiency. The whole field of religious education is well covered with clarity and comprehensiveness, and the book gives many practical suggestions.—*Presbyterian Advance,* Nashville, Tenn.

A PRAYER.

God, make me know that I should give
Some gifts and love away;
Help me to be a child who makes
A Merry Christmas Day.

Christian Orphanage

Dear Friends:

Our big family at the Orphanage had a real nice and happy Christmas. Our Churches were real kind to the Children, and a number of them sent in presents for them. The Episcopal Church at Burlington held a special gift service especially for the children at the Christian Orphanage. They had asked for a list of the names and ages of all our children in advance of this service, and a present was provided for each child. This is certainly a fine spirit, and we are grateful indeed for this co-operation. The Hocutt Memorial Baptist Church of Burlington brought a nice package of candy, apples and nuts for the children. These two neighbor Churches remember us each Christmas. It certainly is a fine spirit on the part of these Churches. We are very grateful indeed to all the Churches, Sunday Schools, and friends for the kindly interest they have taken in making Christmas a happy occasion for the children. Brother H. A. Carlton visited us Christmas and brought the little fellows about half a dozen little wagons and their hearts were filled with joy.

We have succeeded in reaching and passing the twenty-eighth rung in our ladder for the year. We just lack $1,400 of being on the top rung. Are you going to push us up to it?

The following have been sent in since our last report: Wadley Missionary Society, Wadley, Ala., dress goods, pillow cases, gowns, sweater, caps and towels; Zeb H. Lynch, Mebane, N. C., seven gallons of cane syrup; the Mothers' Class, Pleasant Hill Church, Alamance County, 8 towels, 1 sheet and 3 pairs of pillow cases; Mrs. C. H. Mitchell, Cragford, Ala., 28 yds. gingham, 6 spools thread, 14 yds. outing; Mrs. W. H. Boon, Durham, N. C., 1 coat and 1 dress; Young Ladies' Class, Linville S. S., Valley Va., 1 comfort, 1 pr. oxfords, 1 pr. gloves; Philathea Class, New Lebanon Church, N. C., 1 dress; Ladies' Aid Society, Mt. Olivet Church, Val. Va., 1 bbl. apples; Junior Class No. 6, Liberty Vance, 10 towels; Union Ridge Missionary Society, 42 towels; Emmett Gold, Middletown, Ind., 6 pillow cases and 4 sheets; Ladies' Missionary Society, Goshen, Ind., 3 comforts and 1 box clothing; Mrs. Boyd R. Richards, Winchester, Va., 12 towels, 8 pillow cases, 10 handkerchiefs, 2 pr. shoes, 1 dress, 1 pr. oxfords; J. Milton Banks, Raleigh, N. C., 1 blanket by Boylan Pearce Co.; Allis A. Carolyle, 18 pr. hose; Walk Over Shoe Store, 1 pr. shoes; W. T. Grant Co., 2 suits underwear, 1 pr. shoes, 1 pr. hose; Teveheys, 4 hats; Martha Washington Candy Store, 1 box candy and 3 toys; Royster Candy Store, 1 box candy; members and friends of Wentworth Church, N. C., 1 box chickens; Ladies' Missionary Society, Pisgah, Ala., 8 towels, 2 pr. pillow cases, 3 handkerchiefs, 7 pr. hose; Mrs. Ida R. Gualtney, Disputanta, Va., 6 toy cradles, 3 tea sets, 3 baskets, 1 box cakes, 13 books, and marbles; Jennie Morrison, Advance, Ind., 1 box clothing; Mrs. W. E. Lindsay, Mt. Airy, N. C., 5 hats and 1 pair oxfords; Ladies' Missionary Society, New Hope Church, 1 pr. oxfords, 2 dresses, 1 gown, 6 towels, 1 pr. pillow cases; Riverside Hosiery Mills, Burlington, N. C., 2 1-2 doz hose; Columbia Mfg. Co., Ramseur, N. C., 100 yds. sheeting; Christian Crescent Class, First Christian Church, Warren, Ind., 125 pkgs. candy for children Turner's Chapel Missionary Society, 6 quilts Mt. Auburn Sunday School, N. C., 1 box for Christmas; Woman's Missionary Society, Christian Church, Lanett, Ala., 3 quilts, 2 sheets, 1 pr. pillow cases, 1 towel; Suffolk Christian Sunday School, 3 bxs. white gifts, 4 suits underwear, 2 bathing suits, 5 sweaters, 3 pr. leggings, 12 toboggans, 2 bathing suits, 24 pr. hose, 12 pr. hose, 2 shirts, 7 ties, 7 books, 2 bxs. stockings, 4 tablets, 28 cakes soap, 4 pr. bloomers, 4 yds. goods, 4 pr. shoes, 25 handkerchiefs, toys; Mrs. Arthur Brown, Elkhard, Ind., 12 pr. hose, 3 scrapbooks; boys and girls of the Joy Class, Wake Chapel Christian S. S., 1 box oranges, 1 boy's coat, 5 dresses, 4 lbs. raisins, 1 lb. rice, 1 qt. preserves, 1 lb. cake flour; W. J. Benson, Dover, Del., 12 pr. shoes; Junior Class, Liberty Sunday School, E. Va., apples, fruit, Christmas toys; Ladies' Aid Society, Chapel Hill Church, 2 1-2 yds. gingham, 14 yds. dress goods, sheeting, coats, dresses, waists, union suits, Quaker oats, 15 lbs. sugar, 1 pr. shoes, 12 cakes soap, 1 pr. sandals; First Christian Sunday School, Greensboro, N. C., flour, sugar, towels, handkerchiefs, sheets, pillow cases, hose, tooth paste, tooth brushes, soap and ties; Circle No. 4, Burlington Church, Burlington, N. C., toys for children; Circle 2, Burlington Church, 1 box oranges; Senior Endeavor, Burlington, N. C., 1 box toys for children; Class 5, Burlington S. S., 1 coat, 3 dresses, bloomers, 1 pr. union suits; Big Oak Church, 1 quilt; Burlington S. S., white gifts, soap, stockings, thread, grits, starch, can peaches, cereal, chipso, handkerchiefs, pillow cases, towels, apples, oranges, nuts and cash; Beginners and Primary Depts., Durham Church, toys; Business Men's Bible Class, Burlington Church, 4 1-8 barrels flour; W. P. Williamson, Burlington, N. C., half-bushel oranges.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 30, 1926.

Sunday School Monthly Offerings.

Brought forward		$26,612.95
N. C. & Va. Conference:		
Shallow Ford	$ 2.61	
Happy Home	1.78	
Salem Chapel	1.00	
Reidsville S. S.	7.81	
Durham Main St. Church	5.00	
Durham S. S.	22.75	
Greensboro, Palm Street Church	6.72	
New Lebanon S. S.	2.00	
New Lebanon Baracca Class	2.00	
Pleasant Ridge S. S. (G)	1.00	
		52.66
Eastern N. C. Conference:		
First Church, Raleigh	$ 4.00	
Sanford S. S.	6.01	
Auburn	4.50	
Lebanon	1.10	
Liberty, Vance	4.57	
Henderson	4.06	
		24.24
Western N. C. Conference:		
Ether S. S.	$ 2.38	
Pleasant Ridge	2.60	
Union Grove S. S.	3.00	
Smithwood	3.00	
		10.98
Eastern Virginia Conference:		
St. Paul's	$ 3.50	
Newport News	16.00	
Dendron Christian S. S.	8.73	
Berea, Nansemond, S. S.	10.00	
First Church, Berkley, Norfolk, Va.	5.75	
Oak Grove	1.41	
Antioch S. S.	6.96	
Holland S. S.	9.00	
Mt. Zion S. S.	2.99	
South Norfolk	6.10	
Waverly S. S., 6 mos.	30.00	
Centerville S. S.	5.00	
First Church, Richmond	5.00	
		110.44
Valley Virginia Conference:		
Linville		3.89
Georgia and Alabama Conference:		
Hill Side	$ 3.85	
Vanceville	1.00	
		4.85

(Continued on Page 14.)

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Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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Aluminum is light in weight, durable, and does not tarnish.

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Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlockink, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
No. 2—Broad rim 1.60

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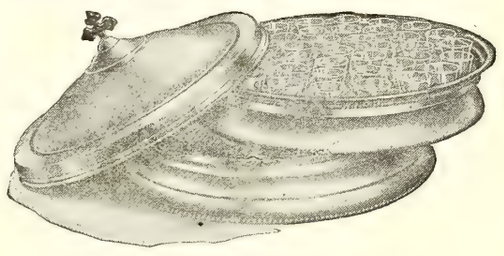
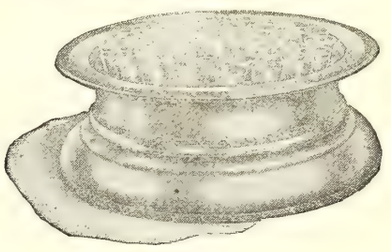


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses $22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85 11.00
Cover No. 5—Silver-plate; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses
(this style has broad rim, which is sometimes preferred, due to increased ease of handling). $22.00
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Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00

Bread Plate No. 3—Narrow rim..... 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

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(Continued from Page 13.)

Alabama Conference:

Wadley	$ 2.81
Mt. Zion	2.00
	4.81

Special Offerings.

J. E. Branch	$ 5.00
Burton family, Brown Summitt	5.00
Ladies' Aid, Haubstadt, Ind.	5.00
S. Y. Spain	10.00
Twiddye Bible Class, Christian T.	19.00
A. M. Allred	25.00
J. H. Jones	7.25
E. M. Davenport, Greenville, N. C.	75.00
W. A. Roscoe, support of child.	15.00
W. W. Brown	15.00
	181.25

New Building Fund.

Dendron S. S.	$41.00
Bethel Church	20.00
Ruth Aldredge	5.00
	66.00

Thanksgiving and Christmas Offerings.

Burlington S. S.	$46.49
Hines Chapel S. S.	15.00
Jerry Thorpe	2.00
New Hope Church, N. C.	37.50
Wake Chapel, N. C.	82.45
Berea, Nansemond, Va.	18.00
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W. E. Hooker, Greenville, N. C.	1.00
J. W. Higgs, Greenville, N. C.	1.00
C. W. Willard, Greenville, N. C.	1.00
R. E. Harris, Greenville, N. C.	1.00
J. H. Waldrop, Greenville, N. C.	1.00
F. J. Deiner, Greenville, N. C.	2.50
Greenville Grocery Co., Greenville.	2.00
C. H. Edwards, Greenville, N. C.	2.00
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C. M. Warron, Greenville, N. C.	5.00
J. E. Winslow, Greenville, N. C.	5.00
J. J. Perkins, Greenville, N. C.	5.00
J. V. Murphy, Greenville, N. C.	10.00
E. L. Hodges, Greenville, N. C.	25.00
M. D. Lassiter	1.00
D. W. Hardee	1.00
Greensboro S. S., First Church	6.05
H. E. Whitesell, Elon College, N. C.	5.00
Antioch Church, E. Va.	15.53
Old Zion Sunday School, E. Va.	17.63
Mrs. Cordie Cox	1.00
Christian Chapel, N. C.	11.00
T. E. Brickhouse	25.00
G. M. Womble	10.00
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Minnie G. Aldredge	1.00
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A. D. Pate, Burlington, N. C.	5.00
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Suffolk 20th Cen. Baracca Class.	50.00
Mrs. I. W. Johnson's Class, Suffolk.	7.00
Eures Sunday School	5.50
Dry Run Sunday School, Val. Va.	14.00
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Union, Virgilina, Va.	57.00
Mark's Chapel	9.06
Durham Sunday School, N. C.	155.00
Lebannon Church, N. C.	50.00
Pleasant Hill (J)	11.00
W. M. Society, Sunbury, N. C.	10.00
Waverly Church, E. Va.	69.00
Burlington S. S. (additional)	4.35
H. G. Kime, Burlington	10.00
Cypress Chapel, E. Va.	4.82
Pleasant Grove, Va.	29.51
Mayland, Val. Va.	7.00
Mr. & Mrs. A. D. Gerringer.	10.00
Whistler's Chapel Church	5.00
Mrs. I. W. Pritchard	5.00
Union, Surry, Church & S. S.	25.15
J. H. Massey, Durham, N. C.	20.00
Christian Light Church & S. S.	13.68
Oak Level S. S.	13.43
Oak Level Christian Endeavor.	5.15
Providence Christian Mem'l Church.	5.00
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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Happy New Year to you, Kiddies! May you every one be very, very happy every day; and may you never, never forget to thank our Heavenly Father every day for all His loving care.

Here's a beautiful story that we asked the Kiddies for, and the only one sent in. The picture is beautiful, too. What an industrious little girl you are, Virgie, and we are proud of this story and picture. We are sorry we cannot reproduce this drawing for the Kiddies, but as light crayon tints were used in the composition, it cannot be done.

YOUR EDITOR.

"NOAH AND THE ARK."

Written for the "Korner" by Virgie Orr.

God told Noah how he might save his life and the lives of his sons. He was to build a boat. It was to be very long, wide and deep; it was to have three stories and a roof, and to be built so as to float on water. This was called an "ark." God told Noah he was going to send a flood of water on the earth to drown all the people and animals, so the ark must be large enough to hold a pair of each kind of animals, several pair of sheep, goats and oxen. God told Noah to take into the Ark food for himself and family and animals to last a year. Noah did what God told him to do. It was a long time (about 120 years) that Noah and his sons were at work building the Ark. When the Ark was finished, there was a door on one side and a window on the roof. God said to Noah, "Come into the Ark, you and your wife, your three sons, and their wives, for the flood of water will come soon." So they were placed in the Ark and the door closed. In a few days the rain began to fall. It seemed as though the heavens were opened to pour floods upon the earth.

The streams filled, the rivers rose higher and higher, the Ark began to float. All that were left outside were drowned. For forty days and nights rain fell. Water stayed upon the earth for six months. Then God sent wind to dry up the water. Finally the Ark ceased to float, and lay on a mount called Ararat. Noah felt that the Ark was no longer moving. After waiting for a time, Noah opened a window and let loose a bird called a raven. This raven flew round and round and did not come back to the Ark. Noah waited for a while and sent out a dove. So it flew back and Noah took it into the Ark again. Noah waited a week and sent out the dove again. It came back, and in its bill was a leaf picked off of an olive tree. Noah waited another week and sent out the dove again, and it did not return. Noah knew the earth was becoming dry. He had lived in the Ark more than a year. God said, "Noah, all of you come out of the Ark"; so Noah opened the door and all came out.

The first thing that Noah did was to give thanks to God for saving all his family. He built an altar and laid upon it an offering to the Lord and gave himself and family to God. God said, "I will not destroy the earth again by water." Then God caused a rainbow to appear in the sky for Noah and the people to remember the sign of God's promise to the world.

Lineville, Ala.

THE GATES OF THE YEAR.

By John Mervin Hull.

The shadowy gates are swinging
That hide the dawning year;
The sound of muffled ringing
Is swiftly growing clear;
The far-off music, falling
Like flute notes soft and low,
Becomes a trumpet, calling,
And I must rise and go.

Lord, let my feet be surer
To walk the way unknown,
My heart a kingdom purer,
With love upon its throne;
And let me have a vision
Of truth, and life, and need,
And hands of quick decision
For every noble deed.

And thus, with humble gladness,
I greet the dawning year:
With hope that conquers sadness,
And love that casts out fear;
With courage for my roaming
In mingled peace and strife,
Till some day, in the gloaming,
I find the gates of life.

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MARRIAGES

LAINE—WATKINS.

The Windsor Christian Church was the scene Saturday afternoon, October 30th, at 3 o'clock, of a beautiful wedding when Miss Mary Herbert Watkins, daughter of Mrs. J. Pressley Barrett and the late Herbert Clifton Watkins, became the bride of Elliott Russell Laine, son of Mr. and Mrs. W. E. Laine, of Isle of Wight County. The Church was decorated with white chrysanthemums, ferns and palms. The wedding march was rendered by Miss Marjorie Rhodes, of Suffolk, Va., who played the Lohengrin bridal chorus as a processional, and during the ceremony played "Believe Me, if All Those Endearing Young Charms."

The ring ceremony was used, the ceremony being performed by the pastor of the Windsor Christian Church. Owing to a recent bereavement in the family of the bride, only members of the immediate families were present. The bride wore a creation of white satin, trimmed with orange blossoms and Brussels lace, and she carried a bride's book, from which fell a shower of lilies of the valley and bride roses. Her only ornament was a platinum pin, set with diamonds, the gift of the groom. She was given in marriage by her mother.

Miss Louise Watkins, sister of the bride, was her only attendant. She wore an afternoon dress of green velvet with a black picture hat, and carried roses. Watkins Rhodes, cousin of the bride, carried the ring on a white lily. He was dressed in a suit of white satin. Mr. Laine entered with his brother, William E. Laine, of Randolph-Macon College, who was best man.

The bride is a graduate of Elon College and has shown great proficiency in art. Mr. Laine is a graduate of the Virginia Military Institute of the class of 1921. Both the bride and groom are members of two of the oldest and most prominent families of Isle of Wight County. After a wedding trip they will make their home in Windsor, Va.

W. D. HARWARD.

SMITH—COOTES.

On November 3, 1926, Charles B. Smith and Miss Catherine Cootes appeared at my door and desired to be united in marriage. It was my pleasure to grant their wish in this matter and then let them go on their way rejoicing. May they continue to rejoice in each other's love and fellowship while life shall last.

A. W. ANDES.

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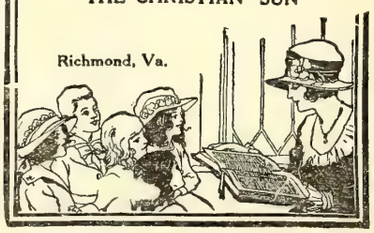

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, JANUARY 13, 1927. NUMBER 2.

THE SUN'S OBSERVATORY

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ROBERT E. LEE'S DOMESTIC LIFE.

By H. H. Smith.

General Lee was unusually happy in his domestic life, and it is indeed an inspiration to read of his tender devotion to his wife and children. One of his biographers wrote: "Should we seek through all the annals of time for an illustration of the best that exists in family life, we need not go further to find the perfection and refinement of elegance and of purity than that stately mansion, the home of Lee, which from the wooded heights of Arlington, looks down upon the city of Washington."

One thing alone interrupted the joys of his home life—absence from home, which the service of his country demanded. "Oh, what pleasure I lose in being separated from my children," he exclaims in one letter. "Nothing can compensate me for that; still I must remain here, ready to perform what little service I can, and hope for the best."

It is touching to read that this devoted father was kept from home so long that he did not know his own child when he returned from Mexico. Picking up his neighbor's child, he exclaimed, "Here's my little man."

In a letter to Mrs. Lee, written from Mexico, on Christmas Day, 1846, he says: "We have had many happy Christmases together. It is the first time we have been entirely separated at this holy time since our marriage. I hope it does not interfere with your happiness, surrounded as you are by father, mother, children, and dear friends. I, therefore, trust you are well and happy, and that this is the last time I shall be absent from you during my life. May God preserve and bless you till then and forever after is my constant prayer."

It is to his credit as a husband and father that a writer has noted how little of war and how much of Christian feeling and domestic affection his home letters contain.

He wrote such charming letters to his wife and children that we must quote a few extracts from them, for therein is revealed the husband and father that he really was. These extracts are taken from that interesting volume "Recollections and Letters of General Lee," by R. E. Lee, Jr.

In a letter to his wife, he writes: "You do not know how much I have missed you and the children, my dear Mary. To be alone in a crowd is very solitary. In the woods, I feel sympathy with the trees and birds, in whose company I take delight, but experience no pleasure in a strange crowd. I hope you are all well and will continue so, and, therefore, must again urge you to be very prudent and careful of those dear children. If I could only get a squeeze at that little fellow, turning up his sweet mouth to 'Keese baba!' You must not let him run wild in my absence, and will have to exercise firm authority over all of them. This will not require severity or even strictness, but constant attention and an unswerving course. Mildness and forbearance will strengthen their affection for you, while it will maintain your control over them."

His concern for the moral and spiritual welfare of his children breathes through all his letters. Writing to his son, W. H. F. Lee, he says: "When I think of your youth, impulsiveness and many temptations, your distance from me, and the ease (and even innocence) with which you might commence an erroneous course, my heart quails within me, and my whole frame and being trembles at the possible result. May Almighty God have you in His holy keeping."

Writing again to his son, he expresses gratification at hearing of his soldiership, zeal and devotion to duty, and adds: "But I was more pleased at the report of your conduct. That went nearer my heart and was infinite comfort to me. Holy on to your purity and virtue. They will proudly sustain you in all trials and difficulties, and cheer you in every calamity."

He might have been excused for not writing to his children during a pressing military campaign, but somehow he always found time to pen a few lines to those dear to him. Writing to his daughter Mildred from Camp Fredericksburg on Christmas Day, 1862, only a few days after that awful battle, he says: "I cannot tell you how I long to see you when a little quiet occurs. My thoughts revert to you, your sisters, and your mother; my heart aches for our reunion. . . . You must study hard, gain knowledge, and learn your duty to God and your neighbor. That is the great object of life."

Fitzhugh Lee, writing of General Lee's Mexican campaign, says: "It seems on the eve of active operations, Captain Lee's thoughts were ever returning to his family and his home. In a letter to his two eldest sons (one thirteen and the other nine years of age), written at Camp Saltillo, December 24, 1846, he says: 'I hope good Santa Claus will fill my Rob's stocking tonight; that Mildred's, Agnes', and Anna's may break down with good things. I do not know what he may have for you and Mary (his daughter), but if he only leaves for you one-half of what I wish, you will want for nothing. I have frequently thought if I had one of you on each side of me riding ponies, such as I could get you, I would be comparatively happy.'"

Writing again from Mexico, he says: "I thought of you, my dear Custis, on the 18th, in the battle, and wondered, when the musket balls and grape were whistling over my head in a perfect shower, where I could put you if with me to be safe."

Christmas always brought him fond memories of domestic happiness around the family fireside. Writing from Texas to his family at Arlington, in December, 1856, he says: "The time is approaching when I trust many of you will be assembled around the family hearth at dear Arlington another Christmas. Though absent, my heart will be in the midst of you, and I shall enjoy in imagination and memory all that is going on. May nothing occur to mar or cloud the family fireside, and may each be able to look back with pride and pleasure at their deeds of the past year, and with confidence and hope to that in prospect. I can do nothing but hope and pray for you all."

What parental affection breathes through his letters to his children! To his daughter he wrote, on her sixteenth birthday: "And are you really sweet sixteen? That is charming, and I want to see you more than ever. But when that will be, my darling child, I have no idea. I hope after the war is over we may again all be united, and I may have some pleasant years with my children, that they may cheer the remnant of my days. . . . I have grown so old, and become so changed, that you would not know me. But I love you just as much as ever, and you know how great a love that is. . . . I pray day and night for you. May Almighty God guide, guard and protect you."

Another letter reads: "My precious Annie: I long to see you through the dilatory nights. At dawn when I rise, and all day, my thoughts revert to you in expressions that you cannot hear or I repeat. I hope you will always appear to me as you are now painted on my heart, and that you will endeavor to improve and so conduct yourself as to make you happy and me joyful all our lives," etc. How sharply he felt the pain of separation from his children is seen in these lines: "My precious Daughter: I wish to see you, be with you, and never again part from you. God only can give me that happiness. I pray for it night and day."

The death of his daughter, Annie, was a severe blow. On hearing of her death, he wrote Mrs. Lee: "I cannot express the anguish I feel at the death of our sweet Annie. To know that I shall never see her again on earth, that her place in our circle, which I always hoped one day to enjoy, is forever vacant, is agonizing in the extreme. But God, in this as in all things, has mingled mercy with the blow in selecting that one best prepared to leave us. May you be able to join me in saying, 'His will be done!'"

Fitzhugh Lee, General Lee's nephew, says: "Children always held the key which would unlock the heart of Lee." Another biographer argues that this is an evidence of character, and puts it thus: "He loved children and children loved him, which is surely the most flattering and conclusive evidence as to character." One of his of-

(Continued on Page 12.)

NOTES-PERSONALS

If there is a vacant pastorate, other than Dendron, Va., in any of the Conferences of the Southern Christian Convention, the Mission Secretary is not aware of it. But there are several places where Churches are needed and where pastors should be located and at work.

A very faithful SUN subscriber and loyal member of her Church tells of her only medium now of keeping in vital touch with the Church: "I would not be without THE CHRISTIAN SUN. Since I have been deaf, it is the only organ that keeps me in vital touch with all of our work. I send renewal for all of 1927 and half of '28."

Dr. W. W. Staley, of Suffolk, Va., the beloved of our Church, attended the meeting of one thousand for law observants in Washington, D. C., January 6th. Dr. Staley is ever on the alert to do the graceful and goodly thing for the Church and for world betterment, and he lays all of us under obligations to himself for such considerate service and sacrificial activity.

Anent the birthday anniversary of Robert E. Lee January 19th, we are pleased to present from the pen of Rev. H. H. Smith a very striking and readable account of Lee's domestic life. This account should be read in every Christian home, and will certainly be an inspiration and help to all who read of the love and devotion of this great man to his home and family.

The latest news we have about the condition of our dear Bro. Dr. W. D. Harward, Windsor, Va., is that he is resting well and that his condition is improving and now seems more favorable than at first. Dr. Staley is helping with part of Dr. Harward's pastoral work, and the Baptist and Methodist ministers of Windsor have kindly come to his aid also in this regard.

We acknowledge, with appreciation, from our good friends, Dr. and Mrs. J. A. Brooks, Burlington, N. C., the following: "Dr. and Mrs. John Henry Brooks request the honor of your presence at the marriage of their daughter, Christine, to Mr. Wilberty James Carter, on Saturday evening, the 15th of January, at 8 o'clock, First Christian Church, Burlington, N. C."

We are hearing good reports from the work of Rev. J. A. Ledbetter, our pastor in Carroll County, Va., who, in addition to his pastoral work, is teaching. The report of this work by Mrs. Elsie Bray, another one of our teachers, will be read with interest. It is certainly a worthwhile work that is being done among the interested and appreciative people of Carroll County.

Rev. C. E. Gerringer, who has been principal of the school at Ether, N. C., and pastor of some near-by Churches, has resigned his work there, to become pastor for full time in the Wakefield, Va., pastorate. Bro. Gerringer is to live at Wakefield and will have charge of the pastorate formerly served by Rev. G. C. Crutchfield. Bro. Gerringer will find a field of large service and usefulness and one that will engage all his talents, devotion and energy. A loyal and faithful people will greet him with gladness and encourage him and labor with him to the building up of the kingdom.

Old Lebanon, on whose site we are going to place a memorial, is not dead yet, not by any means, and the New Lebanon that stands some two miles away sends a nice offering, acknowledged elsewhere this week, to help memorialize its ancestor. It is always beautiful for children to honor their parents, and New Lebanon does the gracious act.

Rev. H. S. Hardcastle and his Suffolk congregation did not forget how Christmas could be observed impressively and helpfully. This is to the point, we think, and is told in Bro. Hardcastle's own words: "We had a beautiful and impressive white gifts for the King service on Sunday afternoon, and in addition to two large boxes of school books and two equally large boxes of gifts for the mountain work, there was handed in twelve dollars in cash which I am sending herewith. Please credit it as coming from the Suffolk Christian Sunday School."

RECEIPTS FOR MEMORIALS.

The contractor who is making the O'Kelly memorial writes that he hopes to finish the same within thirty days. The work progresses all along the line. We are yet a good long way from the goal necessary before the memorials can be erected, however. We are wondering if there are not several hundred SUN readers who feel like making some contribution for our permanent history and to erect memorials that should have been erected a half-century ago? Let the contributions come in, as they are much needed now. We are glad to acknowledge the following:

Total received to January 1st.....	$1,104.26
Pleasant Ridge S. S., Ramseur, N. C.....	4.35
New Elam S. S., 2d B. Cl., New Hill, N. C.	2.00
New Lebanon S. S., Elberon, Va.....	15.00
Total received to January 8th.....	$1,125.61

Gratefully yours,

Gratefully yours,
MEMORIAL COMMITTEE.
JUDGE J. F. WEST, *Chairman*,
Waverly, Va.
J. O. ATKINSON, *Treasurer*,
Elon College, N. C.

WINCHESTER, VA.

At the Christmas season many Churches remember their pastor with "poundings," gifts or tokens of love and esteem. I think this to be worth while. The membership of the Church is not poorer, but richer by so doing, and the average minister can usually use such commodities to great advantage. After all, a community is largely judged by how they support their schools, Churches and ministers.

The pastor of the Winchester Church, and family, were very kindly and graciously remembered at the holiday season. Not alone by the Winchester Church, but friends at Timber Ridge, where he had assisted Pastor Andes in a revival during December, also found their way to the parsonage with tokens of esteem. The writer wishes to express his thanks and appreciation to one and all, and trusts the Heavenly Father to reward every kindness.

B. J. EARP.

POUNDED.

On Friday night, December 31st, as we were sitting in our humble home, there came a mighty push at the door, when in came a crowd, loaded with many good things to eat and wear, together with a nice purse of money. In our surprise, we hardly knew what we said. The gifts were presented by Bro. L. H. Huey.

May these good people have a happy and prosperous new year, and may the Lord use us so as we may be a blessing to their community and we may all grow together in the knowledge of our Lord and Saviour Jesus Christ.

J. E. AMASON.

STOKESDALE, N. C.

We have been planning to write to THE SUN ever since we got moved, but could not find the time or did not take the time to do so. Santa Claus has been so good to us, and we rejoice so greatly over it, we wish to take this method in expressing our thanks to our many friends for it all. In the first place, our work in our new field of labor is starting off so nicely there seems to be an increasing interest shown in all Churches, and for this we are indeed proud. In the second place, our many friends remembered us in their giving and pleased our hearts with many nice presents. Among them on Thursday night before Christmas, the Belew Creek Church and Sunday School put on a Christmas tree and entertainment, and a nice program it was, for they have the young folks to do things, and after all had been served, the pastor and family's name was called out, and one could hardly believe what our eyes saw.

Pounded! of the heaviest sort of all kinds of useful things. Then Christmas Eve we received a nice crate of oranges, sent to us by our good friend and brother J. E. Sapp, of Mt. Dora, Fla. The same day we received a nice box of presents from two of our friends in Wakefield, Va. All the above mentioned we are thankful for, and pray God's blessings upon all who helped in making Christmas so pleasant and enjoyable.

G. C. CRUTCHFIELD.

MUSIC AND A HAPPY VISIT.

Music always strikes a response in the soul where words spoken have failed. Year by year the world is becoming a music-loving world. The recent invention of the radio has enabled us to sit in our homes in the evening by the fireside and gather from the air the sweet and invisible melodies that float by.

In the evening when the sun has gone to rest and night has drawn her shades to hide the light of day, hurriedly the youth of our land begin to gather in the dance halls of our cities, at summer resorts, and by the beaches. Joyously they listen to the music as it is softly played; their souls well up within them and their feet are set to motion. Soon the evening has been spent, and they journey back home. No soul has been made to feel the power of the Holy Spirit, nor has ear been made to hear the story of Jesus. The higher impulses of their lives have not been appealed to. The evening has been spent in listening to a lot of meaningless music.

Likewise, music in the ecclesiastical world fills a vital and essential place. Music to the Church is indispensable. It is not only indispensable, but it is of inestimable value to a Church and its spiritual life. Take away the music and you paralyze the spiritual life of the Church. In Church music there is heard not only the melody of sounds, which set the feet in motion, but the tones of the voice of God speaking to us in a language which words alone cannot describe. Church music sets both feet and heart in motion and opens a pathway of service to the King. Such music as the latter was recently heard.

On Monday night, the 27th of December, the Christian Church of Henderson was highly favored by having as its noted and invited guest the choir of the Durham Christian Church. It was indeed a musical feast to all who love Church music and the Christmas message.

Upon their arrival in the city the ladies of the local Church and members of the choir served a light supper in the dining-hall of the Church.

The menu consisted of chicken salad on lettuce, sliced ham, hot rolls and butter, coffee, fruit salad and cake for dessert. After the supper had been served, the choir rendered a beautiful and sacred cantata, "The King Cometh." The Church was beautifully decorated with holly and green ferns, displaying the Christmas spirit.

The Church was filled with a very appreciative and attentive audience. The Durham choir, with its esfficient leader, H. B. Harward, is to be congratulated on being numbered among the best choirs in the city of Durham. The fine talents displayed here by the members of the choir is the result of persistent prcatice, loyal co-operation, and marked culture in musical art.

Among some of the outstanding members of the choir are Mr. Pace, tenor; Mrs. Yancy, alto; Mrs. Earl Burnett, pianist; Mrs. Waldo Boone, violinist.

The Durham Christian Church, with its devoted pastor, Rev. Stanley C. Harrell, is to be congratulated on enlistnig such a fine corps of singers and talented musicians.

F. D. Ballard.

ROCKY FORD.

From Norfolk Christian Temple, by Mrs. Hobbs and Mrs. Woods, boxes containing toys, confectioneries, handkerchiefs, books and clothes; Burlington, N. C., by Mrs. G. O. Lankford, boxes of clothing, toys, books, story books, hose, handkerchiefs; N. I. Anderson, commission merchant, sent two boxes of oranges; Raleigh, by Mrs. L. L. Vaughan, boxes containing dolls, toys, story books, games, caps, clothing, and 30 lb. box of candy; by express from Springfield, Ohio, containing a few toys and a parcel-post package for Miss Morey, also from Spring (First Christian Church, also containing a few books, toys, and dolls, sent by Mrs. H. W. Morse. We are thankful for all of these.

The weather has been very rainy and cold for several weeks. Roads to Mt. Airy are almost impassable in places and traffic is greatly hindered. Christmas passed off very quietly. We had a nice time at our Christmas tree, with no disturbance of any kind. Our friends from different Churches remembered the mountain children most generously, and Mrs. Vaughan, of the Raleigh Church, and Mrs. Hobbs, of Christian Temple, Norfolk, also sent us special gifts. Our folks back home sent us meats, cake, pickle, potatoes, and other things. So we have enjoyed the Christmas very well, considering we are spending our first one away from our own home-folks and friends.

We could not do much visiting on account of the rains and bad roads. Our school is very well attended. We have forty-one enrolled. We averaged twenty-nine for the month. Some children had only been in school for a few weeks. We have a good Sunday School for winter time. People are highly pleased with Bro. Ledbetter, our preacher. He is doing a splendid work. He preaches the pure, plain gospel, and that is what is needed.

We expect to open school Monday. We wish to thank every one who has contributed to our support or happiness here in this work, and we shall enter upon the new year with faith in our people of the Christian Churches, feeling that your interest will increase and that your prayers will be with us and the mountain work, that God may use us for His glory and the good of humanity.

We are conscious of the duty and responsibility placed upon us, and are trying to serve as best we can in this mountain work in bringing to those we meet a knowledge of Jesus Christ both in living and teaching. We crave the continued interest of our friends, and I feel assured that we shall have the prayers and interest of those who love the Lord.

We are hoping that as the new year begins that our people here will respond and show a more appreciative spirit than has ever been shown. With every good wish and especially to those who are interested in this work, I wish to be remembered as your sincere friend,

Mrs. Elsie Bray.

Cana, Va.

ROSEMONT CHURCH.

The Christmas service of the Rosemont Church and Sunday School was held on the 22nd of December, and was very largely attended, quite a number had to stand through the service. The program was of the highest order throughout, every child and young person on the program taking their part in a way that brought them much honor and congratulations from many of the large audience present.

The program was directed by Mrs. J. F. Morgan, who was most ably assisted by Miss Cathrine Murden, Miss Hazel Richardson, Mrs. H. R. Morrison, Mrs. H. E. Roane, Mrs. J. P. White, Miss Elizabeth Mills, and others, all of whom were given the thanks of the Church and school, through the pastor.

The Church showed its appreciation of the services of Mrs. Morgan by an additional word of thanks and the presenting to her of a substantial check by O. F. Smith, the teacher of the Men's Bible Class. The children of the school were given apples, oranges, and candy.

Both the school and Church here are looking forward to great and good things in the New Year.

Berea.

Christmas services were held at this Church on the 23rd of December, and the program rendered was entertaining and helpful and was given in the presence of a large audience. Those in charge of this program were Miss Eva McKinny, Miss Edna Hall, Miss Lucy Hall, and Mrs. F. N. Hall, and a number of other interested members of the school. All the members of the school were delightfully remembered by Santa Claus. And the pastor and his family were "painlessly pounded" only a few days before Christmas, receiving lots of good things for their pantry, and therefore adding much real joy to their Christmas. This gracious act was performed by the Ladies' Aid Society, members and friends of the Church.

An interesting number on the Christmas program was the singing of a solo by Mrs. Mike Ola, a native of Austria-Hungary and a member of Berea Church. Mrs. Ola sang in her own language, and her musical tones were enjoyed by all present.

J. F. Morgan.

ARAB LETTER.

Salvation by Faith.

1. By grace are ye saved through faith (Eph. 2:8). All the blessings which God hath bestowed upon man are of his grace, bounty, or favor; his free, undeserved favor; favor altogether underserved, man having no claim to the least of His mercies. It was free grace that formed man of the dust of the ground and breathed into him a living soul, and stamped on that soul the image of God and put all things under his feet. The same free grace continues to us at this day, life and breath and all things. For there is nothing we are or have or do which can deserve the least thing at God's hand. All our works God hath wrought in us. There, therefore, are so many more instances of free mercy; and whatever righteousness may be found in man, this is also the gift of God.

2. Wherewithal, then, shall a sinful man atone for the least of his sons? With his own works? No! Were they ever so many or holy, they are not his own, but God's. But indeed they are all unholy and sinful themselves, so that every one of them needs a fresh atonement. Only corrupt fruit grows on a corrupt tree. And his heart is altogether corrupt and abominable, since he comes short of the glory of God, the glorious righteousness at first impressed on his soul after the image of his great Creator. Therefore, having nothing, neither righteousness nor works, to plead, his mouth is utterly stopped before God.

3. If, then, sinful men find favor with God, it is grace upon grace. If God shall still pour out fresh blessings upon us, yea, the greatest of all blessings, salvation—what can we say to these things, but thanks be to God for His unspeakable gift. And herein God commendeth His love to us, that while we were yet sinners, Christ died to save us. By grace, then, are ye saved through faith. Grace is the source, faith the condition of salvation. Now, that we fall not short of the grace of God, it concerns us carefully to inquire.

(1) What faith it is through which we are saved.

(2) What is the salvation which is through faith?

(3) How we may answer objections.

God requireth every one to believe that He is a rewarder of them that diligently seek Him, and that we should glorify Him as God, by giving Him thanks for all things and by a careful practice of moral virtue, of justice, mercy, and truth toward their fellow-creatures. All the heathen populace would be without excuse if it did not believe this much: the being and atributes of God, a future state of reward and punishment, and the nature of moral virtue. For this is barely the faith of a heathen. Nor is it the faith of a devil, though this goes much further than that of a heathen. The devil does not only believe that God is wise and powerful, but that Jesus Christ is the begotten Son of God. So we find Him declaring in expressed terms in Luke 4:34, I know Thee who Thou art—the holy One of God. He (the devil) also believes that God will tread all enemies under His feet, and that all scriptures were given by inspiration of God. This is the faith of the devil as I understand it.

The faith through which we are saved is not barely that which the apostles themselves had while Christ was upon earth, although they believed on Him to that extent, leaving all and followed Him, and we find that Christ gave the apostles power to perform miracles—to heal all manner of sickness and all manner of disease, and they had power and authority over all devils. And being inbued with wonderful power, they were sent to preach the kingdom of God.

What faith is it ,then, through which we are saved? There is not but one, and only one answer to the question, and that is by faith in the Lord Jesus Christ. It is separate and distinct from the ancient or modern heathen's faith, and it stands in direct opposition to the faith of a devil. This same faith which all true believers have in the Lord Jesus Christ acknowledges His death as the only sufficient means of redeeming man from death eternal, and His resurrection as the restoration of us all to life and immortality, inasmuch as He was delivered for our sins and rose again for our justification.

Let us speak freely and consider well the fact that by grace are ye saved through faith, because we believe there was never a time in all the history of the times that this gospel should be preached with more force and power than at this present time.

W. T. Meacham.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE TRUE SPIRIT OF SACRIFICE.

Sacrifice is really and truly made only when nothing is expected in return. If we sacrifice with the hope of reward we commercialize this noble virtue. A father makes a sacrifice for his son. He expects nothing of that which he sacrifices, namely: his money, his strength, his energy. He only expects and hopes that his son will reflect honor on the family name and live up to the demands of an honorable and meritorious career. This is in the nature of a sacrifice and carries with it filial love and family pride. This is indeed of the nature of sacrifice, but not the highest and the noblest. That sacrifice of which the Bible treats emphatically and specifically is giving with no hope of reward and no returns. This is why we call the sacrifice that our Lord and Saviour made the noblest of all, because He gave Himself, all that He had, all that He was, all He ever expected to be, that others than Himself might be blessed, benefited, saved. The Church affords the finest opportunity for making and for giving contributions to objects, institutions and enterprises from which we expect no return. Paul tells us in Romans 12:1 that we should present our "bodies a living sacrifice, holy and acceptable to God." In the Old Testament we are taught that animals were offered as dead; but in the New Testament we are taught that Christians are to offer their bodies; that is, all their members with their powers to God, a living sacrifice—that is to say, a sacrifice which operates in lives of holiness and service. This we do by offering our money and earthly possessions through the Church to God to carry on His work in the world.

The writer recalls such a sacrifice. A poor widow took a dollar which she had saved and asked him to carry and give it to Elon College to help in the great work it was doing for the Church, saying that she herself would, of course, never be able to send a son or daughter of hers to college, but she wished to help to do that for others which she could not do for her own, out of loving loyalty to her Church and to her Lord. That was the spirit of real sacrifice.

We need to cultivate in our day and time this spirit, and in the same way, that this good woman did. Even now our own Elon and Bethlehem Colleges labor under financial strain and obligations which can only be relieved through the sacrificial service and offering of our people. There are thousands of our number who cannot send their own sons or daughters to either of these institutions. Under such a handicap they may enjoy the fellowship of Christian service and sacrifice by giving their means, their devotion, and energy to these colleges, out of loving loyalty to their Church and to their God.

It requires the spirit of sacrifice to do this, but, as stated already, that is the noblest and completest sacrifice which gives for the blessing and benefit and salvation of others, which, indeed, is like the sacrifice that Jesus Himself made. He was not thinking of Himself, but others, when He made the supreme sacrifice, and through that sacrifice salvation has come to many. Only out of such sacrifices made solely for others does the greatest blessing and does the greatest benefit come. The whole world is made better because of Christian Churches, enterprises and institutions that are training the young minds and young hearts of the day to be future leaders in kingdom service. In the spirit of such sacrifices do we translate our love and our lives and they become worthwhile to those around about us and to the world. J. O. A.

OUR PRIVILEGES AND PURSUITS.

One of the greatest assets of an individual or community is the Church. Many think of it as a liability or a burden. Such thinkers do not consider well. The Church confers high privileges, pleasures, and profits upon the individual or community fortunate enough to be blessed with this divine institution. Consider a moment. Through the Church, as through no other avenue, one has access to the high and holy things of earth. If we wish to do the best thing for charity and in the sweet name of "love" we must do it through the Church. If we are to help the fatherless and the needy, we think of doing so through the Church, as through no other channel.

If we wish to be a world figure and have a part in world-wide thought, activity, and service, the Church affords us that privilege. No other institution or enterprise can or will. If we wish to visit with an errand of mercy or a message of love our brethren and sisters afar, whom we have never seen, and who need our mercy and love most sorely, the Church confers this high and holy privilege upon us. If we wish to help the most helpless and to benefit the most needy on this earth, the Church confers this high privilege. This is not all, nor even half. If we wish to hear expressed the best thoughts of our fellowman, in language chaste and in utterance most telling, the Church, through its pulpit, gives this privilege, confers upon us this fine favor. If we wish our hearts stirred and souls moved with the best that God Himself has ever uttered and that man has ever been able to grasp or conceive, the Church gives us this privilege. If we would get the sweet music, most wholesome and helpful, that falls from human lips or comes from instruments contrived by the ingenuity of man and plan of God, the Church confers this high favor, presents us with this holy privilege. If we would have fellowship with the best people of the community and of the world, and be associated with the noblest, best and purest types of manhood and womanhood that the world has to offer, the Church gives us these and we will find them in the Church, and about the Church and through the Church.

If we would know the best rules for governing our tongues and tempers; the best and wisest counsels for directing our homes and firesides; the safest and surest wisdom and security in conducting our business; and know and have a safe and sure guide to conduct us securely through this wilderness and pilgrimage of life, the Church and the Church alone affords us all these and gives us unnumbered other assets as priceless and as glorious as these. J. O. A.

MISSIONS IN OUR SUNDAY SCHOOLS.

During the calendar year 1926 a total of one hundred and four of our Sunday Schools made a monthly offering to missions—some for every month in the year, some starting after the year was well advanced, and some skipping now and then; but the total amount sent in from these schools for the year 1926 was $4,234.36. (Christian Temple is not included in this list because its Sunday School offering for missions is put with its missionary offerings in the Church through which they do their great missionary work.) We feel that our Sunday Schools have made a beginning and are working along the right line. Surely no school is poorer and all who have taken a part are richer because of this goodly work. James defines religion in its purity and simplicity as follows: "Pure religion and undefiled before God the Father is this: to visit the widow and the fatherless in their affliction and to keep oneself unspotted from the world."

The finest and best and surest way on earth to visit the widow and the orphan in their affliction is through gifts to missions, because these gifts help carry the bread of life to the real widows who are in deep affliction, and the fatherless who are needy indeed because they have not the gospel of the Son of God and because not their bodies only, but their souls, perish in despair and darkness. Through our Sunday Schools we help to give others the blessings and the benefits which made our Sunday Schools possible. But for the gospel and the missionary we would not have Sunday Schools and Churches, and these are the support and the founder of all charitable and benevolent institutions and enterprises.

We regret that there are yet one hundred and seventeen Sunday Schools in the Southern Christian Convention not giving to missions. Is it right for these schools to make their pupils think that they are giving something to the Lord when they take the money their pupils give and buy something for the school? This somehow does not look right. Is it not strange, anyway, that we fathers and parents are willing to buy books for our children to study in the day school, and are willing to keep the day school going, without financial tax on the children, and yet on Sunday when they start to Sunday School give them a penny, a nickel or a dime and tell them that they should make this contribution to the Lord's cause, which cause, in many instances, is nothing more nor less than buying some Sunday School literature for those same children?

One day we shall learn that the Church or those who thoroughly understand and are responsible will buy the literature for the Sunday School and every offering in the Sunday School will go to advance the kingdom of God in the world. It ought to be that way now. This writer was talking to a member of a Church of a different denomination not long ago who said that their Sunday School never took any of the money given in the Sunday School to buy supplies for the

school, but gave it all for missions or the Orphanage of the denomination, or the colleges, or some need of the kingdom. That Sunday School was following in a high way and was at least holding up a fine example for its pupils. What are we to say of a Sunday School which will take its offerings and beg all to give liberally and then use the entire amount for current expenses? That is not giving. It is buying something at a bargain.

J. O. A.

PROSPERITY.

Bank statements, statistics from the government, and the balance sheets of big business are all to the effect that our country is prosperous, and that no nation has ever been as wealthy and as blessed financially as is our nation at present. Many take this to mean that we are also the happiest nation. On all sides, before and since the new year began, one has heard the good wish "A happy and prosperous new year to you." It is possible that we identify happiness and prosperity in our thinking and in our planning. However, many of the most prosperous are the most unhappy, and some who do not prosper manage to get some happiness also. Happiness can neither be bought nor sold, and is within and not without. He alone is happy whose heart is right and who is master, not slave, of circumstances and surroundings.

There is great danger that we shall get more misery and more unhappiness with our great wealth than we shall get of comfort and happiness. The great author of Deuteronomy (chapter 8:11-14) gives a warning that applies to our day and one that we should heed, if happiness is to come. "Beware that thou forget not the Lord thy God, in keeping His commandments, and His judgments, and His statutes, which I command thee this day; lest when thou hast eaten and art full and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied: then thy heart be lifted up, and thou forget the Lord thy God."

It is significant that in a Christian nation where untold millions still pile up, that Church institutions and enterprises which build up the kingdom of God on earth and make for real happiness struggle with great handicap, with great indebtedness and with insufficient workers and funds. Blessed is that nation whose God is the Lord. Only as we make Jehovah our God and obey Him shall we really be happy and have that prosperity which counts and endures. If our prosperity causes us to forget God, then it will be a curse indeed and not a blessing.

J. O. A.

U. S. THIRD LOWEST DEATH RATE.

Among the countries of the world, the United States ranks third in the death rate from tuberculosis. New Zealand and Canada have lower death rates from the disease than the United States. The death rates in the three countries are proportional to the number of sanatorium beds provided.

There are nine tuberculosis beds available for each ten deaths in New Zealand, and in New Zealand, where the highest ratio of beds are available for each death, we have the lowest tuberculosis death rate in the world—51 per 100,000. Canada has seven beds for each ten tuberculosis deaths and the second lowest death rate from the disease, a mortality rate of 83. The United States also has seven beds available for every ten deaths, but a death rate of 88 per 100,000.

In the countries having a higher death rate than the three mentioned we find from four to five beds for each ten deaths in England, Wales, the Netherlands and Germany. In Italy, France and Czechoslovaki, about one bed to each ten deaths, and in Japan less than one bed for every forty deaths.

Tuberculosis hospitalization is not the only factor controlling the tuberculosis death rate. "But," Godias J. Drolet, statistician of the New York Tuberculosis and Health Association, says, "along with the influence of living and working conditions and of previous tuberculization, we must acknowledge that tuberculosis hospitalization would seem to be one of the outstanding facts throughout the world in the control of the white plague."

The sins of sectarianism have been augmented by the division of energies within the various Protestant Churches. Competition, overlapping, extravagance, incompetent administration and inefficiency have marked the educational activities of most Churches. It is a hopeful sign of a better day when our Protestant Churches begin to talk seriously of correlation of educational agencies and programs.

One of the most constructive leaders of Protestant education in our day is President W. A. Harper, of Elon College, N. C. For years he had been leading a significant educational movement in his own communion. He now shares his successful experience with his colleagues in other religious bodies, in his new volume "An Integrated Program of Religious Education." The book reads like a prophecy of good things to be hoped for, but in reality it is a record of impossible things that have been achieved. Its wide circulation will be a boon to the whole program of modern religious education.—*Walter S. Athearn,* dean School of Religious Education and Social Life, Boston, Mass.

THE FEDERAL COUNCIL.

By Rev. Martyn Summerbell, D. D.

Second Day.

On Thursday, December 9th, the executive committee of the Federal Council of the Churches of Christ in America, meeting in Minneapolis, opened its second day session, with Bro. John M. Moore, of Texas, presiding.

Several matters of common concern were presented, and, as usual, were referred to the business committee. It may be remembered that our brother, Dr. W. W. Staley, of Suffolk, Va., has served on this committee in previous sessions, and was again appointed for the like service now.

The morning discussion opened with consideration of religious education, and especially how to promote it in the several Churches and their localities. It developed that already there are about eight hundred directors of religious education giving their entire time to this subject in the colleges and the larger Churches and some of the cities. It was suggested, in order to reach the best results in any community, our leaders should draft their plans in co-operation with the school boards, thus providing against working at cross purposes. There was the further suggestion, where the public schools dismiss pupils for religious instruction in the last afternoon hour, there would be an economic advantage to dismiss classes all along through the day, thus reducing the number of teachers required and rendering it possible to reach many more pupils in any given Church center.

Mr. Cavert, one of the general secretaries of the Council, proposed that time be given to Mrs. John Ferguson, of New York, the president of the Interdenominational Home Missions organization of women, who would introduce the question of closer alliance of the women's organization with the Council. Her subject was presented in a very attractive way, covering what the women had already accomplished, and their deep interest in the Council.

Thursday afternoon, Bro. Nicholson, chairman of the business committee, offered several reports, which were at once adopted. The first of these commended the stand of President Coolidge, who had urged the Congress to pass supplementary legislation in support of the eighteenth amendment, and who had called on all good citizens to rally for a better observance of the laws. A second resolution provided for raising a committee to study the subject of marriage and divorce and to provide for securing the harmony and stability of the marriage relation.

The discussions of the afternoon began with the question of how the Council might bring Christian principles to bear upon industry, and how to secure a better contact with the labor movement. In the course of the discussion, reference was made to the recent troubles in Detroit in connection with the observance of "Labor Sunday," and an explanation was given for the action of the Y. M. C. A. on that day. In the course of the debate, it became clear that the Council desires that our Churches should not merely sympathize with the working people, but, furthermore, that they should prove their sympathy by actual expression of kindness and good will.

The next theme concerned the program for world peace and the means of instructing the local Churches to really desire peace. It was mentioned that many books, books of history and current events, circulating in Europe were of a character to provoke, rather than to allay, the war-like sentiment, and that some in America were infected with a similar germ. It was concluded that we must train the young early if we are to overcome the war spirit. Both Dr. Coffin and Dr. M. Summerbell, of our communion, took a brief part in the discussion. Dr. Coffin stated for himself that he was careful to avoid such hymns in the Church service, and other reading which incited to war. Dr. Summerbell pointed out that the foreign mission meeting should discuss war and show how deleterious war could be to all that the foreign mission was trying to do. He cited the war in China as an instance in point, in the number of Churches destroyed and the number of Christian converts that were slain, thus undoing the mission work of generations.

The closing topic of the afternoon was the moving-picture industry and the means of improving its influence. Governor Milliken, of Maine, who is associated with W. H. Hays, the director of moving pictures, explained how there were now many pictures of an educational and religious character, such as "Ben-Hur," and others of similar type. These could be made use of by Church people with great advantage.

On Thursday evening there was a great meeting in the Wesley Methodist Church, one of the largest auditoriums in the city. The addresses were given by Miss Lucy Gardner, of London, who brought across the sea the message of the British Churches to those of America, and by Dr. Cadman, the president of the Council. The congregation was a great one, the addresses were great and the remembrance of the meeting will be lasting with all who were fortunate enough to be in attendance.

Third Day.

By Rev. W. W. Staley, D. D.

The final day of the executive session of the Federal Council was a busy day, with reduced attendance. Bishop Moore, who presided, and the secretaries were faithful to the close.

The Near East came in for discussion as to its

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The most divisive thing in this world is religion; and the only divisive thing in the next world will be character. To begin, religion divided the race into Jews and Gentiles. Then what the woman said to Jesus at Jacob's well: "The Jews have no dealings with the Samaritans." The sixteenth century Reformation divided the Church into Roman Catholics and Protestants. Mohammedism, a real religion believing in God, is separate from the Jewish and the Christian religion. Buddhists and Hindus make other great groups in China and India. Then Protestantism is divided into more than two hundred denominations. The world is more united in everything else than in religion. Commerce is more united, intercourse is more united, nations are more united, music is more united, education is more united.

It is no wonder that Jesus prayed (John 17: 21) "That they all may be one." That was His great desire, and that prayer will be answered. It is being answered now; but it will take a long time for the full answer to be realized. Many signs point in that direction. The League of Nations, the Federal Council, the Geneva Conference, prohibition, co-operation of railroads and steamships, the friendliness of banking institutions, international Sunday School Council, all indicate a tendency in the direction of unity. Religion was the first to divide, and it may be the last to unite. This unwelcome fact is a good witness to the inherent force of religion. It lies at the bottom of all human convictions. People are truer to their religion than to anything else. There have been more martyrs to religion than to any other convictions. The cross is the highest example. Stephen is not alone in the history of religion. A Mohammedan will give up everything but his religion; a Buddhist will do the same thing; a Hindoo will give up his religion last; and Christians will die for their faith in Christ. It is safe to say that religion has a larger and deeper hold upon mankind than any other claim. The veriest savage has his religion; the most civilized people are religious. Religion rules the world. But religion in its common use simply means a form of belief, a creed, a dogma, a doctrine, an intellectual concept or statement to which men subscribe, and on which they unite in groups. It leaves out the cardinal thing which is Jesus Christ. Unity can be realized only in Him. The middle wall between Jew and Gentile is crumbling and must eventually fall.

If the world has made the progress it has with all of its divisions, what would be the condition of the world if Christianity ruled instead of religion? The world has paid too much attention to the head, and too little to the heart. Even in this country education occupies a larger place in many lives than does the Christ. He is the "light of the world." "Keep thy heart with all diligence, for out of it are the issues of life." Even in a locality people are divided more in their religion—their Church relations—than in other lines of life; but unity is growing as men and women come to think more of the kingdom than their Church. This very week of universal prayer in the Churches of the land in union services presents, in a new way, the spirit of Jesus Christ. All the ministers and Churches in a locality worshiping together in one place creates an atmosphere of worship in unity that helps to reduce divisions among the people of God.

W. W. STALEY.

ELON LETTER.

It was my privilege and pleasure to attend a unique service at the Christian Church of Burlington on the first Sunday evening of January. It was a congregational meeting, and the various problems of the local Church locally and also in relationship to the general enterprises of the Convention were considered publicly. Individual members of the congregation answered questions as to what the Church should do during the year 1927 to improve its work.

It developed in the course of the discussion that the Burlington Church has made it its policy to raise one-tenth of any call that might be issued by the Christian Orphanage, whether for local expenses or for expansion of the work.

It also developed that the Church is strongly missionary, and that it plans to send out an additional missionary, beginning this next year. The challenge to do this was given by the Young People's Society of Christian Endeavor, of which M. C. Stafford is the superintendent.

Various speakers discussed how the Church could improve its Sunday School, its attendance at Sunday evening services and midweek prayer-meetings, and how the spriitual life of the congregation could be improved.

I was naturally and particularly interested in the answer that was given to the question, "What more can be done for our colleges?"

This question was answered by D. R. Fonville, a member of the Burlington Church, graduate of Elon College and member of hte board of trustees. His answer was so pointed that I asked him to reproduce it in writing and let me have it so that I might give it to the entire brotherhood, and he kindly agreed to do this.

Mr. Fonville said: "In answer to the question, 'What is our responsibility as a Church toward our colleges?' I would say: Since they are our institutions, we must support them if we expect them to be supported. We can look to no one else. That it may have that support, several things are needed, the one dependent upon the other—I speak of Elon College.

"1. First and foremost, our college needs a sympathetic attitude on the part of our Church people.

"2. This will lead to a better understanding of the problems and the difficulties that have to be confronted in the development and management of our college.

"3. This will lead to an increase in the good will that our college enjoys.

"4. As a result of this increased good will, there will be increased financial support, which is imperatively needed to carry forward and consolidate the great forward steps already made in physical plant and equapment. This would be futile unless this splendid plant is made full use of by a well-trained, adequately paid teaching and administrative staff.

"5. And, finally, from the satndpoint of our Church, it would be worse than useless for all this to be put at the service of our young people, and especially designed for their training in Christian service, in preparation for a fuller, richer and more efficient life, if our own young people shall not be sent there so they can take advantage of this preparation and this opportunity.

"It seems to me that, unless there are very compelling reasons for a different course, it is the responsibility of members of our Church to send their children, and of the children to choose to go to our own colleges. It is my belief that only in this way can our responsibility as a Church to our college be met and discharged."

There is no doubt that the attitude which Mr. Fonville recommends for our brotherhood toward our colleges is the correct one, and there should further be no disposition other than this on the part of our people everywhere. It did my heart good as he spoke, and there was a very evident response to his position on the part of the congregational meeting at that time.

It is very gratifying to Elon to know that the Burlington Christian Church stands so solidly for the work here. It is also gratifying that the people of all denominations in Alamance County have come to regard the college as their own and to give it preference in patronage and in other substantial ways. It is certainly a great asset to Elon that it has won this recognition and esteem for itself in the very community where it lives its institutional life.

W. A. HARPER.

GENIUS AND GENESIS OF THE CHRISTIAN DENOMINATION.

(Address before the Eastern Virginia Christian Conference, Havre de Grace, Md., November 1, 1926.)

II.

Abram's faith was tested by the test of death itself. Reformers died at the stake, in arena, and in dungeons dark. They meant, with all their souls, to leap from law to liberty, but as great as was their intention the Church soon found itself possessed by the principle of segregation.

Again God's call to Israel to "Come, ye, apart," took on sinister meanings, and awkward situations for the Protestant Church followed. Many denominations arose. Many shibboleths were pronounced upon the earth. Bitterness came where love should have prevailed; and ecclesiastical law was exchanged for theological creeds and conundrums. In all the Churches and at all times this lapsing into legalism has been, in the main, unintentional, and always there have been hosts of those who live on a true road to Christian progress. In nearly every Protestant denomination in America were those whose hearts yearned for the liberty and unity which were the passion of Paul, Luther, Wesley, O'Kelly, and others too numerous to mention.

Nearly one hundred and forty-two years ago there met in this glorious State at Baltimore the famous "Christmas Conference" of the Methodists. This Conference was held in secret, and was attended by sixty out of a possible eighty-three preachers. An episcopal form of government was established, with Francis Asbury superintendent. James O'Kelly returned to his North Carolina Churches dissatisfied with the Church's autocratic beginning. For several years he and others grew more and more dissatisfied, while Asbury grew more and more autocratic. In Baltimore in 1792 another General Conference was held. On the second day of the session, James O'Kelly offered the following resolution:

"After the bishop appoints the preachers at Conference to their several circuits,, if any one thinks himself injured by the appointment he shall have the liberty to appeal to the Conference and state his objection, and if the Conference approve his objection the bishop shall appoint him to another circuit."

This resolution was debated for three days and lost. The next morning, O'Kelly and thirty others withdrew from the Conference and departed for home. About a year later, this group formed themselves into the "Republican Methodist Church." And less than a year later (in August of 1794), at Lebanon Church, Surry County, Va.,

Rev. Rice Haggard, standing with open New Testament in hand, said:

"Brethren, this is a sufficient rule of faith and practice, and by it we are told the disciples were called Christians; and I move that henceforth and forever the followers of Christ be known as Christians simply."

This motion carried without dissent. The Christian Church was organized with the following principles:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and prictice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Twenty ministers were present at this meeting, representing a constituency of about a thousand people in North Carolina and Virginia, which soon grew into a following of several thousand.

The year following O'Kelly's withdrawal in Baltimore, Rev. Elisha Ransom, of Woodstock, Vt., received a young man, Abner Jones, into membership of the Baptist Church there. About ten years later, while practicing medicine in Lyndon, Vt., Jones organized and became the pastor of a Christian Church, for he seriously objected to the name Baptist, and some of the "close" orders of the Baptist Church. The next year he formed two Churches in western New Hampshire, and influenced Rev. Elias Smith to drop the cumbersome plan of organization he was using at Portsmouth and adopt the simple plan which Jones had been using. He organized Churches in six adjoining States with the help of Rev. Elias Smith. These Churches as yet knew nothing of our Southern Churches.

Barton W. Stone was born near Port Tobacco, Md., on Christmas Eve, 1772. He was educated in North Carolina for the Presbyterian ministry, stumbling over some of the creedal aspects of the Presbyterian Church, he became a language teacher in a Methodist school in Georgia, finally began preaching in Kentucky, and was ordained to the Presbyterian ministry in that State in 1798. In 1801, at Cane Ridge, Ky., one of America's greatest revivals broke out. Thousands encamped upon the ridge, and all Churches participated in the meetings. Barton W. Stone was accused by the Presbyterian Church of being one of the ringleaders in this great upheaval. He soon found himself at variance with his presbytery, and he and others formed the "Springfield Presbytery." But even this presbytery smacked too much of man-made organization for them, and it was dissolved. Let us hear the words of Barton W. Stone himself as to what followed:

"Having divested ourselves of all party creeds and party names, and trusting alone in God, and the word of His grace, we became a by-word and a laughing-stock to the sects around us; all prophesying our speedy annihilation. Yet from this period I date the commencement of that reformation which has progressed to this day. Through much tribulation and opposition we advanced, and Churches and preachers were multiplied."

North, South, West became united—and how? Through the slow process of hearing about one another in the travel of ministers and through the *Herald of Gospel Liberty*, which is the oldest religious newspaper in the world and was established in September, 1808.

In conclusion, let us again turn our faces toward Calvary. Let us be warned not to fall a victim to legalism, nor a prisoner to segregation, but let us, in true association—association with Jesus Christ and association with His brethren—go on and on to do our part in bringing about the answer to His final, passionate prayer.

Once more, let us look at our text and find the four big words there — "Jesus," "endured," "cross," and "joy." With those words in our hearts, may we not be worthy successors of the Christian pioneers who made our Church possible. In the words of Napoleon to his army while standing under the shadow of the great pyramids of Egypt, I say to you, "Forty centuries are looking down upon you." The denominations of the world are beginning to think the thoughts of our pioneer predecessors, and it is ours to cause the expression, in activity, of our faith, and the results of all our counsel, to show to all the world the bigness of the principles which we espouse and love.

JOHN G. TRUITT.

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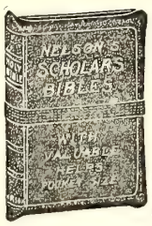

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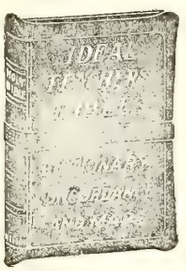

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, D D., *Secretary.*

The New Bureau.

Your secretary is pleased to have as his associates on the Bureau of Christian Stewardship and Promotion two such brethren as were elected by the General Board.

Dr. E. A. Watkins is stewardship secretary of the Central Convention, and his stewardship interest is well known.

Mr. Perry G. Yantis is one of the workers in our Troy, Ohio, Church. He was one of the speakers at the men's meeting at Urbana, and is on the new board of finance of the Convention.

At White-Heat.

The stewardship campaign is at its heighth. Literature: "hurry and send" enrollment cards for tithers, wall charts for lists of tithers. Sermons are being given and stewardship study classes are in swing now. Your secretary is speaking at Advance, Ind.; Lebanon, Ind.; Columbus, Ohio, and conducting institutes. Some Churches and pastors are as yet not co-operating in this stewardship period. We hope they will not rob their people of its value.

Money and the Kingdom.

Rev. Arthur H. Fielder, president of the Rockingham Conference, makes a strong appeal to our brotherhood, and especially to the people of his own Conference. We give you his own words:

"Everything is involved in our giving ourselves to God—our entire life for all eternity. It begins at once, with our present happiness and our real prosperity in this world, and it keeps on forever. We know that this self-giving begins in the heart and goes on through all the outward life.

It includes the giving of our money, our time, our thought, our plans—all that we have and all that we are. Giving is a fundamental of the Christian life. Especially, it means the giving of money, because money is the simplest and most common crystallization of life. Money is the great necessity for the progress of the Church—consecrated money. The Bible tells us how to give, and the how is more important than the how much.

The Old Testament tells the how; read if you will Malachi 3:7-10, and again Christ said of tithing in Luke 11:42: "This ought ye to have done." We are not to tithe in the spirit of the Pharisees, but in that of Christ. It is true that we should regard all our possessions as God's instead of merely the tenth of it.

We find, however, that the special dedication of one-tenth of our income to God helps us to use for Him all our possessions. It is a great joy always to have money in the Lord's treasury. No one that begins tithing regrets it or wants to stop the practice. Tithing would solve all the many difficulties of the Christian Church. I would that every member of our denomination would face this question squarely, "Shall I be a tithe-payer?"

Then when you have allowed God to lead you out where you will answer in the affirmative, a joy unspeakable will come into your soul, blessings without number will be yours, while we do not become tithe-payers for the benefits that may come to us they do come, for we have learned to put first things first and as a result of our stewardship these manifold blessings are ours.

What I covet for our entire denomination, I especially ask for the members of our Rockingham Conference. Dear Christian people, shall we not recognize our just debt to God, the tithe, and pay it promptly? The tithe is for the extension of the kingdom throughout the world; it is the Lord's, shall we not return to the Lord His own?

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR DECEMBER.

Third Ave. Church, Danville, Va.	$ 10.36
Ramseur, N. C.	5.62
Wadley, Ala.	2.10
New Lebanon, Reidsville, N. C.	5.63
First Church, Richmond, Va.	5.00
Auburn, Garner, N. C.	4.50
Mt. Auburn, Manson, N. C.	6.00
Antioch, Harrisonburg, Va.	6.40
Ocean View, Va.	2.00
Holland, Va.	10.00
Lawrence Mem'l Bible Class, Elon College.	.99
Sanford, N. C.	3.40
First Church, Raleigh, N. C.	2.00
Park's Cross Roads, Ramseur, N. C.	2.54
Chapel Hill, N. C.	2.73
Graham, N. C.	1.65
New Hope, Harrisonburg, Va.	4.67
Palm Street, Greensboro, N. C.	7.70
Salem Chapel, Walnut Cove, N. C.	1.00
Bethlehem, Broadway, Va.	1.86
Hobson, Va.	1.52
Isle of Wight, Va.	2.58
Timber Ridge, High View, W. Va.	1.70
Wake Chapel, Fuquay Springs, N. C.	5.04
Mt. Pleasant, Vass, N. C.	2.00
First Church, Suffolk, Va.	12.50
North Highlands, Columbus, Ga.	2.65
Piney Plains, Cary, N. C.	.60
Liberty, N. C.	1.66
Morrisville, N. C.	2.93
Pleasant Ridge, Ramseur, N. C.	1.90
New Elam, New Hill, N. C.	3.60
Linville, Harrisonburg, Va.	3.35
New Hope, Roanoke, Ala.	1.00
People's Church, Dover, Del.	32.11
First Church, Berkley, Va.	6.62
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Vanceville, Tifton, Ga.	1.00
Raleigh, N. C.	2.00
Randleman, N. C.	2.70
Berea (Nansemond), Driver, Va.	5.75
Pleasant Hill (A), Liberty, N. C.	1.27
First Church, Durham, N. C.	14.33
Newport News, Va.	9.25
Apple's Chapel, Gibsonville, N. C.	6.15
Liberty (Vance), Henderson, N. C.	7.43
Rosemont Church, South Norfolk, Va.	5.20
First Church, Holland, Va.	8.00
First Church, Berkley, Va.	5.93
First Church, Greensboro, N. C.	15.80
Ramseur, N. C.	3.04
Oakland, Chuckatuck, Va.	4.00
Dry Run, Seven Fountains, Va.	1.85
Wakefield, Va.	3.18
Waverly, Va.	22.87
Palm St., Greensboro, N. C.	5.82
First Church, Richmond, Va.	5.00
South Norfolk, Va.	7.09
Burlington, N. C.	108.62
Total	$ 313.69

We are very grateful to the Sunday Schools named above for their liberal offering in December, and we are happy to include some schools not heretofore reported in the list of those making the once-a-month offering to missions. There are quite a few schools in the Convention who do not yet make a once-a-month offering to missions, but it is devoutly hoped and believed that all our schools will come to rejoice one day to take it regularly and send it in promptly. The co-operation and liberality thus far manifested in behalf of our mission work on the part of our Sunday Schools are constant sources of inspiration and encouragement.

We are also grateful for the other sums which have been sent in to forward the work of missions for the Master.

S. S. Regular	$ 313.69
Individuals	515.25
Burlington Sunday School	108.62
Mountain work	25.82
Conference collections	6,559.03
Total collection	$7,522.41
Amt. check to R. W. Malone	7,522.41

Respectfully submitted,

J. O. ATKINSON,
Mission Secretary.

"LEAD US NOT INTO TEMPTATION."

BY REV. J. H. LIGHTBOURNE, D. D.

Perhaps comparatively few parents, in arriving at a decision in the choice of the college to which their sons and daughters shall be sent, take into consideration the atmosphere provided by the colleges under study for formative Christian influences and impacts. And yet, in Christian homes and among Christian parents, this should be one, if not even the supreme, consideration. But the question might arise, and properly, "What makes a college Christian?"

We believe it is fair and well to state here that there is more interest in religion and religious activities in the student bodies of our colleges and universities than certain parties would have us believe. A recent survey of a large number of institutions brought to light a considerable religious campus activity and a surprising finding in the matter of Church attendance and membership. Dean Thomas Arkle Clark, of the University of Illinois, one Sunday morning made a canvass of the Churches of Champaign-Urbana and found more than 55 per cent of the entire undergraduate body of that great university in attendance on Church services. We believe this to be a situation very few communities can duplicate. And the campus religious influences and activities at Illinois and the promotion of Church attendance discovered there will be found on the campus of practically all our colleges and universities.

But in the State-supported institutions and in institutions of certain private character, these religious influences are external to the institutions themselves. This necessarily has to be so. It is written into their charters. It is a principle of our land. Therefore, it follows that no matter how insistent, or how successful the campus Christian propaganda may be, the institutions themselves cannot and will not give full sympathy, nor make themselves parties to the effort. And so we conclude, and we feel, in all fairness, that such institutions cannot accurately be classified as Christian. Some of them may be nominally Christian, and all of them may have incorporated in their traditions and present attitudes Christian principles and spirit, but they do not represent themselves to be Christian institutions.

A college, to be Christian, must have more than a tolerant or even sympathetic attitude toward a Christian propaganda, and activity on its campus. The college itself must be Chrsitian.

When this is the case, then we have the college

itself engaged in promoting the Christian propaganda and supporting the organized Christian activities, and these are not confined simply to the campus, but embrace every sphere and phase of the college life and influence. In other words, we have every department of the college's activity integrated into one supreme purpose—that of enveloping the student in a Christian atmosphere so that whatever way he turns he will be faced by the Christian challenge and will, in all probability, leave the college not only educated, but an educated Christian.

We have arrived at the ideal. But we believe it is the ideal towards which Bethlehem and Elon are working, and we believe they have made a considerable progress in their effort toward the realization of that ideal. In the first place—and this, of course, is vital—faculties are formed as much with a view to genuineness of Christian character as to thoroughness of scholarship.

In the second place, every effort is made to carry down to the last student the proposition that only through the application of Christian principles, the realization of Christian attitudes, and the forming of Christian loyalties can the problems alike of the individual and the world be solved.

In the third place, every opportunity is given organized Christianity to function in the college and find expression in the student body. In these institutions, the Church is honored and every phase of Church organization and enterprise is sponsored.

Elon College has as fine a physical equipment for carrying on both the instructional and expressional departments of organized religious activity as any college or university in the land. In fact, Elon has pioneered in Christian education, and in its Mooney Building of Religious Education has a Church plant open and operating seven days of the week while the college is in session.

Remembering that Elon is a denominational college, and that it is as much its aim to Christianize as to educate, and considering this consistently integrated program of Christian education that includes in its scope the character of the faculty as well as the challenging of the last student with the invitation to Christian life and the call to Christian service, the Church has a tradition and background which offer it every opportunity and inducement to develop and sustain on the campus, in the class-rooms, and at the dormitories a vital Christian influence and a challenge to Christian life.

A son or daughter going from a Christian home to such colleges does not leave Christian influences and Christian assistances behind. They go to find them awaiting them. They do not arrive to find Christianity an optional matter simply, but they arrive to find provided for them every opportunity of Christian worship, culture and service.

A son or daughter going to such a college unsaved will, in all probability, enlist in the ranks of the kingdom before the year is out. From the very first theirs is a consciousness of the Christian influences permeating the institution, and in all probability invitations for Christ acceptance are offered.

INFLUENCE OF THE CHRISTIAN TEACHER.

By Rev. Wm. D. Parry, D. D.

We believe religious faith necessary if civilization is to endure. We believe there is a disposition to overemphasize the material, to concentrate upon things to the neglect of the spiritual. Indeed, there is much evidence tending to indicate a growing irreligion. This is particularly true of our youth. An instructor in a State university is of the opinion that we need a substitute for righteousness, and suggests that we adopt the love of beauty rather than the "right and wrong standard" of our fathers. He would have us go to the ancient Greeks for our inspiration. Commenting upon the lack of interest in matters religious on the part of the student body, he asserts that "a freshman will tell you with round eyes and hushed voice that the Bible is the best of all books; but get him to read it if you can! A senior, making out his list of ten books he would keep if he could have no others, will head it piously with the Bible; then, half an hour later, assure you that Nicodemus was a character in one of Shakespeare's plays—he can't quite remember which."

Perhaps the professor exaggerates the case a little, but my personal contact with college men leads me to believe there is much of truth in his assertion that a large number of students in our colleges and universities have but an indifferent interest in matters religious. I base this conviction upon careful observation.

I am aware that there are all too many instructors in our State colleges and universities indifferent to religion, regarding all religious teachings as expressions of superstition that must inevitably cease to be of interest to the enlightened. Only a few months ago a professor of this type assured me that, with better educational facilities, the need of religion would no longer be felt. I happen to know that this man, teaching as he believed, was instrumental in destroying utterly the little faith some of his students still had.

There is nothing strange about all this. The influence of the teacher can scarcely be overestimated. Unless he be a man utterly lacking in charm and personality he will impress his opinions on his students. He cannot help doing so. What he thinks many of those attending his classes will come to think. They will no doubt reason matters out for themselves, but more than likely their hypotheses will be those they have received from their beloved instructor insuring conclusions in harmony with his theories.

The leaders of tomorrow are the students of today. We sometimes become very greatly concerned as we contemplate their lack of reverence and, in many instances, respect. They have little regard for authority, and set a pace that makes us dizzy. If we warn and attempt to admonish, they treat us with good-natured tolerance and frequently express their contempt. If we fail to exercise patience, if we conclude that they are about the worst specimens any age has produced, we will prove ourselves unworthy to deal with them, we will certainly demonstrate our utter lack of a truly Christian spirit.

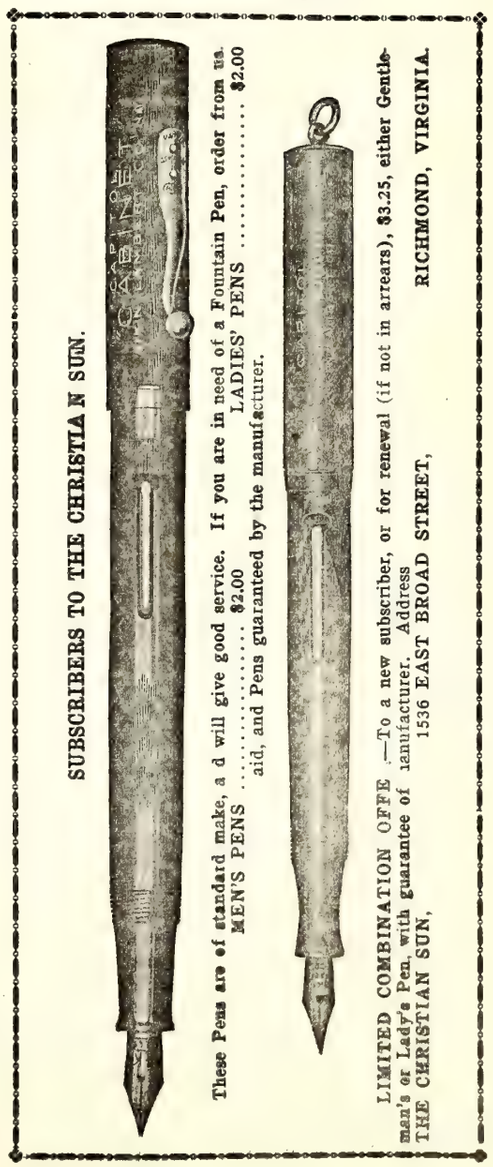
One of America's greatest preachers and teachers, whose inspired ministry has reclaimed untold numbers of college men and women from the despair of doubt, is of the opinion that while "there are many youths today, as always, whose alienation from Christianity is fundamentally moral, not intellectual; they are too vulgar, flippant, selfish and carnal to be Christians. Nevertheless, at its best, youth today is not irreligious. Within living memory, religion never was more mooted, never discussed more frankly, freely and earnestly on college campuses than it is today."

What a challenge this condition presents to the Christian teacher! If he have the mind that was in Christ, he will quickly discover that the apparent growth of irreligion is not so much rejection of religion on the part of our student body as a rejection of the conventional type of piety that all too frequently more misrepresents than reveals the spirit of the Master. With that keenness of perception, born of an illumined spiritual understanding, he will accept the challenge of the age and thank God for the opportunity to lead those entrusted to his guidance to a knowledge of the truth as revealed in Christianity.

I am rather inclined to think that the truly Christian teacher, if he possesses any real qualification as a teacher, will be somewhat in sympathy with the rebellion of modern youth against conventional religion, that emphasizes the letter to the neglect of the spirit. It will tax severely his patience to note the disposition of many to bend to their interpretation the mind of all. His prayer being that of his Master—"that they may be one even as we are one"—will naturally cause him to stress the unifying spirit rather than the dividing letter.

I have stated above, that the leaders of tomorrow are the students of today. How important, therefore, that they be under the influence of such teachers as will make clear to them that the foolish and senseless divisions of Christendom do not represent the teachings of Jesus. As Dr. Fosdick has stated: "The race desperately needs the active help of every force that will break through needless barriers, mollify exasperated antipathies, emphasize social unities, and lift the race over those perilous divisions where physical contact without spiritual understanding means ruin. Of all the forces in the world, religion ought to be foremost in this service; of all religions, Christianity should be first. But much of our contemporary Christianity is not even helping; it is actually making a bad matter worse. It is accentuating old antipathies and creating new ones. It is employing the power which religion possesses to sanctify conduct, to divide instead of unite men. This is a serious public matter. We are profoundly in need

(Continued on Page 14.)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RELIGIOUS EDUCATION

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INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By H. S. Hardcastle.

Lesson IV—January 23, 1927.

Prayer in the Christian Life.

Golden Text: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matt. 7:7.

Lesson: Mark 1:35; 14:32-36; Matt. 6:9-13.

Devotional Reading: Psa. 63:1-8.

The lesson topic is, "Prayer in the Christian Life." It might just as well be "Prayer is the Christian life," for where there is no prayer there is no vital, victorious Christian living. As is air to the physical life, so is prayer to the spiritual life of man. Jesus said men ought always to pray and not to faint. Jesus knew how true this way, and He practiced what He preached.

"And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed." In the morning—that is a good time to pray. The body is rested, the mind is clear, the spirit is alive to spiritual things. Outside things have not had an opportunity to crowd into the mind and life, and in crowding in, thus to crowd out this most vital process of the Christian life. Then, too, every day brings new temptations, new demands are made upon us, new opportunities present themselves to us, new problems will challenge us, all the mysteries and uncertainties, as well as the facts of human experience are potential in the new day that dawns. How important that we be prepared as far as possible for all these things! And there is nothing that will prepare us in such manner or measure as prayer. Time spent alone with God the first thing in the morning will pay large dividends later in the day. Poise, peace, power, and joy will be characteristic qualities of the life that prays sincerely and earnestly in the morning. The Master prayed in the morning, sometimes a great while before it was day. The student volunteer movement is right in insisting upon the quiet hour and in emphasizing the early morning hour as the most appropriate time. The writer can speak from a rich experience at this point.

It is not enough, however, simply to pray in the morning. Inasmuch as prayer is not primarily a matter of place or posture, but rather of inner attitude, a man can pray at any time and in any place. In addition, therefore, to stated times and places for prayer, there should be the spirit of prayer throughout the day. Some unexpected temptation, some opportunity for service, some gracious beneficence of God, a hundred and one experiences during the day call for prayer. "Pray without ceasing," said Paul. And just as one starts the day with prayer, so should one end the day with prayer. Thanksgiving for blessings received, and confession of sins committed should be a vital part of prayer. There will be more of the former and less of the latter in the evening prayer if there has been prayer in the morning.

"And they came unto a place which was named Gethsemane, . . . and He went forward a little, and fell on the ground, and prayed that if it were possible, the hour might pass away from Him . . . ceive not, because we ask not. But we also often receive not because we ask amiss. The Master howbeit, not what I will, but what Thou wilt." When the Master prayed, He asked for things. We have a right to do the same. We often remade as the condition of His prayer if it be the Father's will. We must do the same. Prayer is more than asking God for things, and it is never a means of trying to get God to do our will, but rather a means of getting ourselves in condition to do the will of God. It would be most unfortunate if God always gave us what we asked for. How often people pray for things for which they are not in an attitude or a mood to receive! Ask and ye shall receive," says the Word, but it does not say that we shall always receive that for which we ask. God always answers prayer, but not according to our wants, but according to our needs. The Master did not get an answer to His prayer in the sense that the cup should pass from Him, but He did get an answer in the sense that He was given grace to drink the cup.

"After this manner, therefore, pray ye." Not always in these same words, but according to these principles and in this spirit. When ye pray, say: "Our Father, who art in heaven." Prayer is not essentially a formal transaction; it is an intimate communion and fellowship between the Father and the child. It is not a matter of high-sounding words, but of warm relationship and sincere, even if humble and stumbling speech. He who talks to God as a child talks to its father really prays. As a matter of fact, the most genuine and moving prayers often come from humble, and even unlearned and ignorant, people and children.

"Hallowed be Thy name." God's name is to be reverenced. This means not only that profanity is forbidden, but the light and flippant, the careless and common use of God's name is not in keeping with His character and His commands.

"Thy kingdom come." Every time we repeat the Lord's Prayer we pray that God's kingdom may come. We can do no more than pray until we have prayed, but we can do more than pray after we have prayed. It is practically a waste of time, however, to pray "thy kingdom come," and then to do nothing or to do only in a half-hearted way anything that will help to bring the kingdom of God in. The man who is selfish and stingy, or who is unwilling to do what he can is wasting time when he prays this petition.

"Thy will be done, as in heaven, so on earth." If the will of God is ever to be done on earth it must be done by men and women, boys and girls. If we pray "Thy will be done," we must try to answer that prayer, both by doing the will of God ourselves and by trying to get others to do it, or making it possible for them to do it. Domestic, economic, social, educational—in every phase of life we are to try to do the will of God.

"Give us this day our daily bread." Ask God for enough for today's needs. Tomorrow will be time enough to get tomorrow's needs. And even then we are to ask, not only for ourselves, but for others.

"And forgive us our debts, as we also have forgiven our debtors." What a fearful responsibility that puts upon us! If we hold an unforgiving spirit against others, if we have not been merciful, if we hold anything against our fellowmen, we are asking God to deal thus with us. Let every man take head how he lives, so that he can take heed how he prays.

"And bring us not into temptation, but deliver us from the evil one." The man who puts himself in the presence of temptation deliberately is a fool. There must be some subtle danger in temptation if Jesus told us to pray that we be kept out of it if possible. And if in the activities of life we are placed in temptation, as indeed we must be, then we are to ask God to deliver us from the evil one.

One thing is noticeable throughout the prayer—the social emphasis: "Our Father," "give us" "our daily bread," "our debts," "our debtors," "bring us not into temptation," "deliver us." Prayer should be and must be personal, but it must be more than personal. Only as the needs of others are kept in mind does a man come into the real meaning and measure of prayer.

THE SECOND COMING OF CHRIST.

What shall His appearing be? The Jewish people seemed to think that their great temple of worship should never be torn down by any human power. Well, it would seem so. If the Jewish people had lived as God had directed, it would have been standing yet and the nation would have held its possessions and would not have been a scattered nation. But, alas! see what sin does. During Jesus' many busy days with His disciples He taught them many rich lessons. So as He and they were leaving the temple, His disciples began to point out the mechanism of the temple, especially the great white stones of which the temple was built. Josephus says those stones are white and strong. The length of each was twenty-five cubits, the height eight cubits, and the breadth twelve cubits. If we allow twenty inches for a cubit, we get some idea of the size of the stones; but He knew more about that building than they, and more about the disciples than they knew about themselves. So when he had sat down on the Mount of Olives, they asked Him when would be fulfilled His saying that the temple should be torn down and not one stone should be left upon another, that would not be torn down. Said they, "Tell us when this shall be and of the end of the world, and what shall be the sign of all of these things, especially of Thy coming." He taught them that He would come back again. So they were very much interested, although it matters not whether the disciples thought His coming and the destruction of Jerusalem and the great temple would come all at the same time. It mattered not what they thought. Jesus evidently spoke of these things coming to pass at separate times. Many hundred years have passed since the days that Titus, with his Roman soldiers, besieged Jerusalem, and Christ hasn't come yet. But because He delays His coming does not argue that He will not come at all. He tells us He will come, and He will. The idea of the apostles concerning many of Christ's sayings before the Day of Pentecost were rather crude. They seemed to misapply them often. Take as proof of this the parable. The Lord spake when He was going into Jerusalem (Luke 19). They thought the kingdom of God should immediately appear to correct this; even the parable of the nobleman was spoken. We think if they had really understood that He was going into Jerusalem to be condemned and killed as a malefactor, they would never have hailed Him King, or the Son of David. John and Peter, after they saw the empty sepulchre, said we did not understand the Scriptures that He must arise again from the dead (John 20:9). The two questions the disciples had forced into the mind of Jesus were thereby answered by our Lord; not before the multitude, but in a private interview with His disciples.

And Jesus answered and said unto them: "Take heed that no man deceive you, for many shall come in my name and shall deceive many." We know that a great many men have done this. Josephus tells us of a man—an Egyptian, a false prophet—who led 30,000 men into the desert to

show them signs, then brought them to the city as if to attack Jerusalem. He caused great pillage and destruction in Judeah; then in time of battle he fled (War of the Jews, book 2, ch. 13).

In the former part of the second century Cazibee set himself at the head of the Jewish nation and declared himself their long-looked-for Messiah. But he utterly failed, as has all the false prophets and false Christs. The Jews allow that they lost five or six hundred thousand people during their defense of this false prophet, or Messiah. Dr. A. Clark says, on the authority of Josephus, that a few years after this, under the reign of Nero, men of this cult were so numerous that there was some one or more executed almost every day.

But Jesus had plainly told them of the coming events of the times and warned them of the coming of the false Christ that would come, for He said: "And ye shall hear of wars and rumors of wars; be ye not troubled, for these things will be." It is evident that Jesus gave His disciples a lesson on both the end of the world or age and on His second advent to the world. Jesus first treated the subject of the destruction of Jerusalem; then of His coming. He gave them the sign of the destruction of Jerusalem and the great temple that was there. "When ye shall see the abomination that makes desolate" standing in the holy place, referring to the great armies under Titus that should besiege Jerusalem, "then know that the end of the prosperity of the Jews and the great city and great temple was at hand." But He gave them other signs to look for and things that should be before He would come again. One was that the sun would be darkened, which was fulfilled in the year 1780, May 19th, when it became so dark at about 8 A. M. that horses refused to leave their stalls. Mr. Tenny says, "The darkness of the following evening was probably as dark as has ever been since the Almighty spoke real light into the world."

Three years later and Europe, with its teeming millions, witnessed a similar experience. It appeared in Denmark May 29th; France, June 14th; Sweden, June 24th; Russia, June 25th. By the end of the month it had spread like a pall all over all of Asia. The darkness prevailed most all summer. People were both astonished and frightened at the sun being so red. It seemed that almost all nations witnessed this wonderful phenomenon.

Then he said before His coming another sign should appear that the stars should fall, which was fulfilled in 1833, November 13th, when countless millions of these fell. Some of us older folks remember the story as told by our parents and grandparents. After referring to the above with many other events, He speaks of the false prophets, false Christs and deceivers, and the unbelief of men and the great falling away from the truth. He tells them that some of them will be killed and tortured in many ways, and the time would come that whoever killed a Christian would think he did God's service; but, said He, "Whosoever endureth to the end shall be saved." Yes, every one that holds on to God and his Christ till death will have their reward in the paradise of God. Not only in Matthew 24 does the Lord speak of these things as premonitory of the coming of Christ, but the Lord by Joel says: "The sun shall be darkened and the moon turned into blood before the great and terrible day of the Lord." Other signs He refers to and tells them to look for—signs of the falling stars and of the dark days, and of the moon being turned to blood being passed, the signs in the sun, moon and the shaking of the powers of heaven and the earth—all of these will come, and they are all small, very meager things, by the side of the terrible day of the Lord. Jesus says, "They are only the beginning of sorrows."

Mark this, that Jesus does not mention wars, famines, earthquakes, pestilence, as signs of His second advent, but as things that must naturally be. According to Noah Webster and the Britanica, and other historians, the ravages of death from A. D. 96 to A. D. 1755 was painful, being estimated at about 48,803,000 by plague, earthquake and famines, saying nothing of wars and wholesale death. Since that time the toll has been greater, and Jesus says that in the last days things shall grow worse and worse, and that deceivers shall grow worse and worse, deceiving and being deceived. The world is full of deceivers, money lovers, lovers of pleasure more than lovers of God and righteousneess. Then, what will His appearing be to the few who are righteous? It will be glorious and grand to behold His descent to the earth and receiving His bride the Christ to Himself. But to the wicked it will be the most horrible and heart-rending sign to them, and the cry will be, "The harvest is passed, the summer is ended, and we are not saved." Then they will cry for the rocks and the mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand? Who will be able to stand the test then? Who will be glad of His coming?

A. P. HURST.

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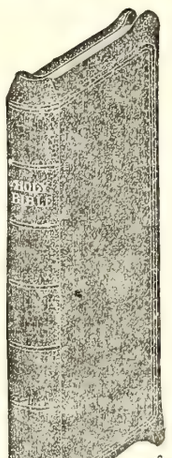

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MONDAY.

A CHEERING LIFE.

"Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."—Luke 10:27.

The mind is the secret of our thoughts. Lofty, high and noble thoughts cannot come to him who has never undergone the discipline and restraint of godly training and thinking.

On the contrary, all great and good things have come out of godly thinking. This is true, even, in the material. There is not a great poem, a beautiful picture, a splendid building, a wonderful invention, but what had arisen from the debths of thought in a discipline and a training to achieve it. Can we expect to achieve Christian character and usefulness without, in the same way, giving ourselves to it? The text says not. Our new year offers us a fresh opportunity to do this.

Prayer.—Our Father, if our minds and our wills are the secret of action, in the opening of the opportunities of the new year give us glimpses of achievement and power so to direct our wills that that which is noble and good may come true. Forbid that we shall be stranded upon the shores of time by lack of thought and determination to press on to the goal. Forbid that we shall hesitate and rob life of its highest good and the kingdom of God its victory. Give us always a positive and decisive mind and a heroic will to act in mind, heart, soul and strength. *Amen.*

TUESDAY.

LIFE TONE.

"Thou shall love the Lord thy God with all thy heart."—Luke 10:27.

As mind is the secret of action, so is heart the secret of love, and no life can achieve the good and the great without the exercise of the heart to its fullest function. The artist adds to his thought and training his heart, which, in its devotion to his ideal, seeks to put the highest expression of magnificence and beauty in the painting. In every heart, God has placed the seed of his own love and affection. If this seed is cultivated it will spring up and give fragrance, beauty and fruit to the world. This is the one thing that gives one a fine sense of proportion, sympathetic consideration for others, even temperment in living, steadiness of purpose to cling to and accomplish the right in all things—a wonderful man. It is this in a man's heart that will some day bless the world with peace and joy. It is this tone and enrichment that makes us partners with God in mtking the world right.

Prayer.—Our Father, in the light of Thy Spirit we are terribly lacking, and altogether unworthy. We come and pray to be forgiven and to be made right and full of heart for Thee. In Christ's name we ask it. *Amen.*

WEDNESDAY.

RADIANT GRACE.

"Thou shall love the Lord thy God with all thy soul."—Luke 10:27.

God adds to the mind and heart a soul which is the radiant and inspiring personality of any one. What an inspiration it is to see a face that is radiant with cheerfulness, good-will, peace, helpfulness, grace, and real life throbs! The beauty of a cathedral window through which the sunshine is pouring in glorious gleam is beyond expression. We all love it.

A soul shining through physical life is a spiritual glory that cannot be sustained. It is this soul that gives grace to the whole appearance. It is this soul that is given to God. It is this soul that God blesses with His radiance, and it is this soul we must use for God.

Prayer.—Our Father, give unto us the divine gifts of mind, will, heart, and soul, that our lives may be fully compassed with Thy life, and so enriched until we are God-touched, God-filled, God-controlled, and God-inspired. In Christ's name we ask it. *Amen.*

THURSDAY.

THE SOUL'S WARFARE.

"Is there not a warfare to man upon earth?"—Job. 1:7.

Life has its many aspects, viz: love, brotherhood, helpful fellowship, labor, pleasure, education, illusions, and another just as certain—warfare. The text says that this never ceases. It goes on whether we like it or not.

Well, you and I are thoroughly familiar with the struggles of life. It is the very law of progress. From morning until night the soul is a battleground of the contending forces of good and evil. There is no escape from it, and there is no armistice. It is a "fight to a finish," or we surrender to evil. Some try to compromise, but that never developed a soul yet.

We are fighting (are we?), and let us remember that the other fellow may be fighting, too, and we can never know just how hard a struggle he has. Help him. He needs our judgment, our charity, and our encouragement. Give it to him.

Prayer.—Our Father, help us to win the battle through the grace of the Lord Jesus Christ, who giveth us the victory. Strengthen us to hold fast to our faith, to render a steadfast fight and know full redemption in Jesus. *Amen.*

FRIDAY.

TOUCHING GOD.

"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7-11.

This is a promise in answer to prayer. It is very simple and comprehensive. We cannot say that we always find it to be true; we think that it is undoubtedly due to our lack of complying with the conditions or to our inability to unlock the door to God's treasure-house.

In the first place, prayer is a valuable exercise of the soul. Like the musician tuning his violin, it is an exercise that puts the soul in harmony with God and creates a receptive condition for receiving His blessings. To abide in the Lord means a lot. We need to know the Lord intimately and to have faith in order to be able to use this promise. If Thou dost know Him and His way, and thou art His devoted child, like as we of our strength may overcome nature's law of gravitation by holding any weight up against it, so will the Lord ever suspend laws of nature to give unto us what we ask of Him.

Prayer.—Our Father, we pray that we may know how to keep Thy commandments and abide in Thy love. We ask that our faith in divine promises may be strengthened and that we may know the joy and security of "abiding" in Thee forever. *Amen.*

SATURDAY.

SEEKING CHURCH UNITY.

"Endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. 4:3-7.

A good way to seek Church unity is to seek common ground for faith. The bond of faith, when rightly established, is the unifying bond of peace. The fact that a man believes in the same God I do, and that we are serving the same Lord in the same spirit of hope—shall not these things make us interested in one another? Shall they not cause me to join with him in worship and in Christian service?

We often hear it said that it matters not to which Church a man belongs, since all Churches are trying to bring their members into the same blessed heaven. Yet all Churches are not alike. A man should belong to that one where his religious convictions are the best honored. At the same time, there is a deep truth behind this saying so often repeated. We Christians are headed for the same heavenly kingdom. The same hope fills our hearts, namely: that some day, when sin and sorrow have run their course, we shall find ourselves together in God's own home above. Do we really believe that? Have we a unity of faith in that matter? Then let us strive to live and to work peaceably here and now, in the service of our God.

Prayer.—By one of the parents, asking that the difficulties in the way of practical Christian unity in the Churches may be overcome, and that all may be led to unite their energies for the advancement of the kingdom.

SUNDAY.

GOD HEARS THE SINCERE PRAYER.

"For the same Lord over all is rich unto all that call upon Him."—Rom. 10:10-13.

It is a time of bitter disillusionment for many Christian leaders. It is a day when despair may spread like a dark cloud over the minds and hearts of men because of the social unrest, turmoil and disregard for law seemingly everywhere prevailing.

But at least one lesson stands out clear for an age that has been so supremely confident in its own ability to make the world over, and to direct its progress. That lesson is the need for inspiration and strength from higher than human sources. When the heart and the flesh fail, there stands clear and reality of the unchanging God. It is conviction that is needed behind the social striving of today. Those will be saved from the sickness of discouragement and the danger of despair, who, through their constant communion with the everlasting God, renew their conviction of the eternal righteousness, and increase their perception of the eternal purpose.

(Continued from Page 1.)

ficers who served with him in Texas, said: "The little children always hailed his approach with glee; his sincerity, kindness of nature, and cordial manners attracting their unreserved confidence."

During the last years of his life at Lexington, many were impressed with his devotion to children. "He knew all of the children in Lexington, and along the roads and by-paths of his daily rides, and it was pleasing to witness their delight when they met him. He could be seen at any time stopping on the street to kiss some bright-eyed little girl or pass a joke with some sprightly boy. . . . To the day of his death, the entrance of a child was a signal for the dignified soldier to unbend, and among his most cherished companions in his retirement, when he was, perhaps, the most noted captain in the world, were the little sunbonneted daughters of the professors of the college of which he was president."

Ashland, Va.

Christian Orphanage

REPORT FOR DECEMBER 30, 1926 (Continued).

Sunday School Monthly Offerings.

Brought forward		$28,599.64
N. C. & Va. Conference:		
Apples Chapel	$ 6.22	
Mt. Bethel	1.93	
Concord	1.28	
		10.03
Eastern N. C. Conference:		
Damascus	$ 1.90	
Mt. Gilead	2.25	
		4.15
Eastern Virginia Conference:		
Union, Surry		3.00
Alabama Conference:		
Pisgah	$ 1.80	
New Hope	1.47	
		3.27
Georgia and Ala. Conference:		
North Highlands		1.37
Special Offerings.		
Class No. 4, Mt. Auburn S. S.	$ 1.25	
Wayland Church, Gresham, Neb.	7.60	
Mrs. Lula Paynter, Christmas off'g.	5.00	
		13.85
Thanksgiving Offering.		
New Center Christian Church	$ 7.00	
Concord Sunday School	3.21	
New Hope	6.25	
Emma S. Holland	1.00	
Mrs. Sallie E. Holland	1.00	
Sallie V. Jones	25.00	
Dorris Jones	25.00	
Christian Temple S. S.	50.49	
Christian Temple S. S.	28.68	
Beginners' Dept., Elon, N. C.	.02	
P. B. Sawyer	.75	
Mrs. J. L. Barksdale	1.60	
Bethlehem	5.52	
		155.52
Grand total		$28,790.83

THE FEDERAL COUNCIL.

(Continued from Page 5.)

claims through programs of assistance and co-operation with the Churches of Europe. In the opinion of the committee, necessity for help still exists.

The World Court had a period of consideration, and Bishop James Cannon, who attended the Conference at Geneva last year, said the court was willing for the United States to become a member on the same basis as other nations, and his idea was to recommend to those in authority to make sincere effort to get in; and his idea was approved.

It was reported that vice along the border between the United States and Mexico prevails in the form of drinking, gambling and prostitution, and the sentiment of the committee favors and urges control through State action.

Lynching received unanimous condemnation, and communities that have prevented this serious crime were highly praised.

While the relation between Jews and Christians was under discussion, Rabbi Minda was introduced and made a cordial and brotherly address. There is, evidently, a finer spirit of fraternal relations growing up among all religious organizations. In his friendly message of appreciation of the privilege conferred upon him, Rabbi Minda expressed the hope for better relations between Jews and Christians in the future.

Some of the outstanding words, so common in these days, in the splendid addresses delivered were tasks, challenge, local conditions, co-operation, problems, and Christian education. On the question of adult education, the emphasis was placed on "Jesus Christ all and in all." He is the first and the last in all that pertains to real intelligent progress in human society.

The question of finance came up, as it does in all religious bodies. "Is there any way to simplify the finances of Churches?" After discussion, the matter was referred to the administrative committee, with the request to consider the whole question of Church finance and to try to solve the problem of so many calls for money for so many uses. Local Churches and Councils raised many questions as to their relation to interdenominational agencies and activities.

The Y. M. C. A. was discussed by Dr. Latshaw covering the seventy-five years of its history, its relation to the Church and its activities. In fact, much of the day was spent in discussions of a variety of subjects, all important and interesting; but many of them as yet unsolved. Such discussions reveal two important points: First, that the experience in the common problems of the kingdom are the same in all denominations and local Churches; and second, that most men make their best addresses out of their experience in their own localities. All of their suggestions relate to what has been undertaken or accomplished in their own city or community.

Two great questions were before the committee interdenominational and interracial relations. Interracial relations received the major emphasis. Exchange of pulpits between white and negro ministers has been tried in some cities as a means of improving race relations. Earnest and interesting addresses were made on the subject of race relations; but it was almost all, as it usually is in this country, limited to the relation of whites and negroes. Where these two races dwell together in large numbers, the relation is as good, if not better, than the relation of other races. So far as evidence is available, there has never been any serious race trouble between the genuine white race and the genuine negro race. Where trouble crops out, it is in those whose ancestors have been too closely related. The trouble arises with the colored man and not with the negro. The white man is responsible for this unfortunate condition, and nothing but a few generations of wider sex separation between white men and negroes can correct this source of trouble. It is the colored man, and not the negro man, that is dissatisfied, and nothing but Jesus Christ can satisfy his soul. It cannot be done by trying to change race relations. The Federal Council cannot perform its obligations to race by dealing with two races when there are five races. Race relations are better in the South than in Eastside in New York and in California. Interracial discussions should include all races or omit all races. Booker T. Washington said: "Any negro blood in a human being locates him in the negro race, and he should be satisfied and make the best of his condition." What all races need is more religion, more love of God in their hearts, and less discussion on this delicate subject.

All unfinished business was referred to the administrative committee, with authority to consider and act.

There were 185 registered members of the committee, beside some thirty others present during the sessions of the committee. The interest was tense and the spirit fine.

The Hennepin Methodist Church was the hospitable host; the ladies of the Church served dinner each day; and the city council of Churches provided hotel rooms for the members of the committee, and nothing disturbed the spirit of unity throughout the whole time of the meeting.

This is a day of prayer for the colleges in the Christian Church. We of the South should pray especially for Bethlehem and Elon. We should pray that our people will respond liberally for their support in money and in patronage, and that the spirit of Christ may reign in the heart of every instructor and administrator.

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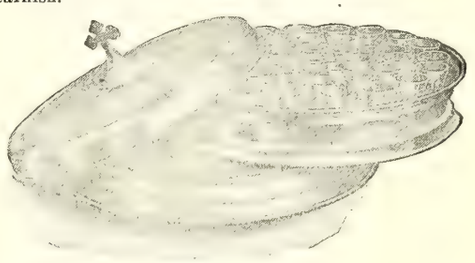

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

SILVER-PLATE.

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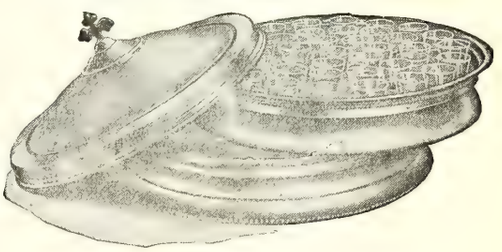
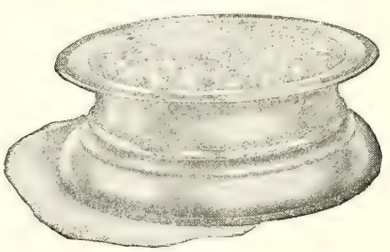


Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow rim	9.00
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Filler—Silver lined	6.00

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1536 E. Broad St. - - Richmond Va.

TO AN AFFLICTED FRIEND.

The new year is here. You speak of your many afflictions. If you will turn to Psalm 59:71 you will see that David said: "It is good for me that I have been afflicted."

It appears that adversity must be mingled with prosperity to form the most perfect character. We are taught that "no chastisements appeareth joyout but grievous, nevertheless it yieldeth afterwards he peaceable fruits of righteousness to those who have been exercised therby."

Let us try to understand why it "is good to be afflicted," and how it is possible for grievous chastisements to yield "fruits of righteousness."

First. When we are crushed with afflictions, of any kind, and the dearest of our friends cannot relieve us, we turn our broken hearts over to God.

Second. When the probing lesson of affliction comes, it takes pride from the heart, and makes a greater impression on the mind, in one hour, than all the sermons we ever heard, while in good health.

Third. It shows us the vanity of this world. Walk into the silent chamber of a dying man, or woman. Bring out the whole pantheon of idols which they have vainly worshiped—wealth, pleasure, beauty, power, sparkling jewelry, and fine clothing—miserable comforters are they all. If you could place in their hands the sceptre of a mighty empire they would not grasp it. The eye of Caesar could not gain its lustre by the recollection that its bend could awe the world.

Fourth. Affliction teaches us our dependence upon one another. Man, unaided by his fellowman, is the most weak and helpless of animals. It is often said: "That death is the universal leveler." This is true of sickness. From a sick cot it is impossible to look down on any one. Death knocks with equal hand at the door of the cottage and the palace gate.

Fifth. Affliction softens the heart. A new affliction strings a new chord in the heart. See with what facility and advantage one, who has endured pain, will anticipate the wants of a sick companion, or whispers cheering consolations, while another is standing by who, if not insensible, is at least dumb, unable to comfort.

Sixth. Sickness often teaches us the value of health as well as to lead us to repentance. "Before I was afflicted, I went astray." Said one of old. The heart-strings that bind us to this world have to be severed before we can soar.

Seventh. Afflictions warn us not to say to the Holy Spirit: "Go thy way for this time." We should listen to the command "Prepare to meet thy God" while in good health. There is but one instance recorded in the Bible of a man who repented in a dying hour and was saved.

To him who knows that he must soon close his eyes in death's slumber, that every morning's sun rises upon his sight with daily diminishing lustre, luxuries pall gradually upon his taste, sounds die away gently upon his ear, and the ties which bind him to earth weaken by degrees, and at last the silver cord is loosed with gentle hands without painful or perceptible disruption, the child of God leaves the casket of clay and goes to that beautiful home to which happy pilgrims are going every day.

Then a word of reflection. If our affliction does not make us better, it will assuredly make us worse.

The cup which our Father gave my parents and your parents, my loved ones and your loved ones, shall we not drink? Not my will, O God, but Thine be done.

DANIEL ALLBRIGHT LONG.

It is learned with deep regret that Dr. W. D. Harward, Windsor, Va., suffered a partial paralytic stroke while preaching at Antioch Sunday morning, January 2nd. While he, at last reports, had no use of his left side, there were fond hopes of his recovery. Brother Harward is a beloved man in the Church, which he has served and is serving so efficiently, and we are sure that the prayers of many SUN readers will be offered in his behalf for a speedy and complete recovery, if it is the Lord's will.

(Continued from Page 9.)

of a kind of Christianity that will draw men together and not tear them apart.

I believe that the influence of the Christian teacher of today will bear fruit in the lives of the men and women of tomorrow. I believe that from the Christian colleges of our land there will come consecrated leaders who will lead a new crusade for the conquest of our nation for Christ. In the social and industrial, as well as in the nternational order, their influence is going to be felt. If, as L. P. Jacks, editor of the *Hibbert Journal,* asserts, the radiance of the Christian religion has been lost, it will be recovered—recovered because men of faith, as well as brains, caught a vision of the glory of God revealed in the face of Jesus Christ and imparted spiritual life as well, as knowledge in physical and material things, to the students of today who are to be the leaders of tomorrow.

Raleigh, N. C.

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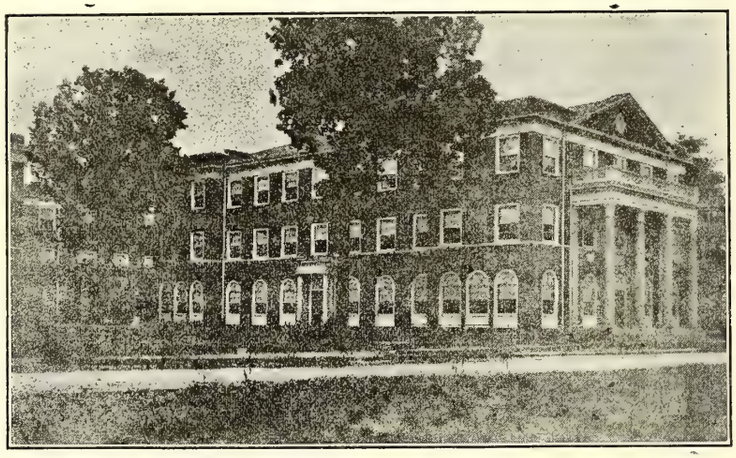
CO-EDUCATIONAL



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(Dedicated Sunday, October 3, 1926)

IN CHRISTIAN EDUCATION, the Christian Church and Elon College have taken the lead.

The above building, dedicated to leadership training, is one of the finest laboratories of Christian Education to be found anywhere. It is the only building of its kind on any college campus in America, but is destined to be the forerunner of a new field of education in many American colleges.

IN LEADERSHIP TRAINING, Elon College has been the first to strike out boldly in this field.

Elon gives courses in Religious Education and Leadership Training, along with laboratory experience that can be gotten in no other institution of higher learning. Those students who complete the four-year course in this work at Elon are given advanced standing at the graduate seminaries. In this way, a year can be gained in their preparation for those who expect to pursue their studies through to seminary courses.

For souvenir "Christian Education Bulletin," giving complete description of this Building and its work at Elon College, and for complete Catalogue of Courses, address

C. M. CANNON, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

OBITUARIES.

NEVILLE.

William David Neville departed this life at his home in Chapel Hill, N. C., on October 22, 1926, at a little more than 74 years of age. His wife, who, before her marriage, was Miss Sarah Emiline Pritchard, and seven of the fifteen children born to their union preceded him to the spirit world. The surviving children are E. W., R. S., A. J., D. T., and Miss Mary, of Chapel Hill; Ernest L., Monroe, La.; Mrs. J. B. Scarborough, Annapolis, Md.; and Miss Lizzie, Washington, D. C. One brother and two sisters also survive—Samuel Neville, Rippley, Tenn.; Mrs. S. J. McCauley and Mrs. Ella O'Daniel, Greensboro, N. C.

Since moving to town from his farm near here several years ago, Bro. Neville was engaged in the mercantile business at this place. In his devotion to his business, his fair dealings, frankness, and faith in men he won for himself an enviable reputation.

Bro. Neville was a man of strong religious convictions, and upon these his whole life was built. He contended that Christianity was practicable, and proved it in all relationships of life. He was a member of the Christian Church, and considered the responsibilities of his relationship as joyful opportunities. He held to the very fine practice of rendering an excuse to his pastor for his absence from any Sunday morning service. During the last weeks of his life, the Shepherd psalm was frequently upon his lips, "The Lord is my Shepherd." And in those moments when disease compelled the conscious mind to rest, and the subconscious took advantage of its opportunities, we who waited about him heard of "great days" of his life in the years that are past.

Funeral services and burial were at Damascus Christian Church. The number of people present would have filled a house twice as large. Floral offerings were abundant and beautiful.

B. J. HOWARD.

DUKE.

On the morning of October 14, 1926, at his home, 3405 Earline Avenue, Columbus, Ga., Rev. P. L. Duke quietly passed away from among the living. Bro. Duke was born January 20, 1881, near Montgomery, Ala. He spent more than twenty years, which was the latter part of his life, in Columbus, and Phoenix City, Ala. During that time he was an active pastor for more than ten years. His success as a pastor was good. His works will live on. He always stood firm and true to his Church. He lived a life of self-denial for Christ and the Church. His life was rich, beautiful and noble. Bro. Duke resigned his Churches in 1923 on account of his health, and went to Pomona, Calif. He stayed only five months, as the doctors advised him to come home.

The funeral services were conducted at the North Highland Christian Church by the writer, assisted by Rev. H. W. Elder and T. J. Dean. The floral designs were beautiful and many. There were a host of friends who came with tear-dimmed eyes to pay their tribute of respect to this good man. He leaves to mourn their loss a wife and seven children—Mrs. T. E. Elis, Ira, Ernest, Carl, Ruth, Paul, Lawrence, all of Columbus, Ga., and one sister, Mrs. Jonnie White, of Birmingham, Ala., and a host of friends. Interment was in Garrard Cemetery, Garrard, Ala. May heaven's richest blessings rest upon his wife and children, and may we all so live here that when life's toils and burdens are ended we will meet where all tears are wiped away.

A. H. SHEPPARD.

WATKINS.

Miss Louisiana Pierce was born September 17, 1842, and died at the home of her daughter, Mrs. Maie Raby, Windsor, Va., October 26, 1926, age 84 years, 1 month and 9 days. On June 18, 1866, she was united in marriage to Mills L. Watkins, who died November 3, 1921. To this union were born eight children, five of whom are still living—J. L. Watkins, Detroit, Mich.; B. F. Watkins, Belle Haven, Va.; Mrs. Maie Raby, Windsor, Va.; Mrs. Carrie Rhodes, Windsor, Va., and S. C. Watkins, Detroit, Mich. She also leaves one brother, Dr. Franklin Pierce, Windsor, Va.

She had lived in Windsor, Va., since her marriage, and was a charter member of the Windsor Christain Church. She was faithful to the Church and attended regularly as long as she was able. For quite a while before her going she was afflicted and not able to attend Church; but she bore her affliction with patience until the end came.

The burial service was conducted by her pastor, assisted by Rev. J. S. Cobb, of Windsor, Va., and Rev. Beecher Rhodes, of Berkley, Va. Interment in Windsor Cemetery.

The Lord bless those who are called upon to sorrow the going of this mother in Israel.

W. D. HARWARD.

HARRIS.

Charles Henry Harris was born in Sussex County, Va., September 16, 1875, and died in a hospital in Brunswick, Ga., October 25, 1926, aged 51 years, 1 month and 9 days. While working on his car the gasoline exploded, burning him so badly that he died two days afterwards.

On November 24, 1909, he was married to Miss Ethel Reader, of near Norfolk, Va. There were two children born to them, one of whom, Herman Reader Harris 3 1-2 years old, is living. Besides the widow and child, he leaves an aged father, Deacon John H. Harris, Wakefield, Va.; one brother, Harry Harris, Wakefield, Va.; three sisters—Kate Harris, Wakefield, Va.; Mrs. B. E. Matthews, Washington, D. C., and Mrs. J. J. Temple, Prince George Courthouse, Va.

He was a member of the Christian Church, Waverly, Va. For several years he was Pullman conductor on the Norfolk and Western Railroad, running between Norfolk, Va., and Columbus, Ohio. At the time of his death he was engaged in the lumber business at Wiggins, S. C.

The burial service was conducted by the writer, assisted by Rev. J. W. Stiff, pastor Methodist Church, South, Wakefield, Va. The burial was in the Spring Hill Christian Church Cemetery. The Lord bless all those who are called upon to sorrow the going of this loved one.

W. D. HARWARD.

WILLIAMS.

September 21, 1926, Sister Nannie Williams departed this life. Sister Williams was born February, 1841, and joined Popes Chapel Christian Church in early girlhood, later moving her membership, with her husband, to Oak Level Christian Church, where she was a member when the final summons came. She was married to I. C. Williams in 1868, from which union were born the following children: Mrs. E. T. Ball and Mrs. I. W. Young, of Youngsville; V .C. Williams, Louisburg, N. C.; Mrs. W. T. Young and C. C. Williams, of Franklinton, N. C.; Mrs. C. M. Gresham, of Kittrell, N. C. There were twenty-six grandchildren and three great-grandchildren. Sister Williams was eighty-six years old when she died, having spent the greater part of her life in the service of her Lord and humanity. She was cheerful and submissive even unto the end.

Sister Williams will no more comfort and cheer us by her presence with us, but her influence will always remain in the community, where she lived and served her Lord and friends. The funeral services were conducted from Oak Level Christian Church by the writer, with interment in the Church cemetery.

May God bless and comfort the bereaved family and friends, and may our faith be as hers when we come to the end of life's journey.

J. FULLER JOHNSON.

TUCK.

Mary Francis Rice Tuck, daughter of J. B. and Emma Rice, was born June 16, 1902, and died Tuesday, November 24, 1926, age twenty-four years, five months, and seven days. At the age of twelve years, she professed faith in Christ and united with Union Christian Church, Virgilina, Va. On October 24th she was married to James C. Tuck, who survives her, together with four children. The children are Kate J., John F., Elsie J., James Floyd, and her father, mother, six brothers and three sisters.

Mary Frances, as she was called by home people and friends, was loved by all for her pleasant disposition and lovable manner. As a girl in her home, she was faithful to every duty, and as wife and mother devoted and sacrificing. Husband and relatives are sorrowing, but to them there is comfort, for one more of earth's redeemed has entered upon the joys beyond.

C. E. NEWMAN.

CARR.

On Friday night, November 12th, the home of Bro. and Sister S. B. Carr was brought to deep sorrow and grief because of the death of their baby boy, Billie Bowden Carr, not quite two years old. On Saturday morning, Samuel, Jr., took diphtheria and died Sunday night.

Little Billie was laid away in Mt. Carmel Cemetery Sunday, and Sam, Jr., on Monday. Their little graves were covered with flowers while many friends stood by and poured out their tears of sympathy. The mother and father were heart-broken with sorrow. May God help them to trust in God, who is too loving to be unkind, and too wise to make a mistake. May God's richest blessings rest and abide with parents and children, and may they and we be as prepared to meet our Saviour as these children that have gone before.

ELISHA BRADSHAW.

Walters, Va.

LUKE.

Mrs. Louemma V. Luke, beloved wife of George T. Luke, of Suffolk, Va., died on the 2nd day of December, 1926. She was a loving companion, devoted mother, devout Christian, and loyal member of the Philathea Class of the Suffolk Christian Church Sunday School. Her death was a great shock and distinct loss to our class. While we deeply mourn her departure, we shall always remember her sweet spirit, faithfulness and love for this class.

Therefore, be it resolved:

1. That we express to the family our deepest sympathy in their great loss.

2. That a copy of these resolutions be sent to the family of the deceased, a copy be spread on the records of this class, and a copy sent to The Christian Sun for publication.

MRS. W. E. MacCLENNY,
MRS. J. E. WEST,
MRS. D. L. HARRELL,
Committee.

BEARD.

Miss Mary Elizabeth Beard, familiarly known as Aunt Bettie, was born July 21, 1850, and died December 9, 1926. Her age was 76 years, 4 months, and 18 days. Sister Beard was a faithful member of Antioch Christian Church. During my pastorate at Antioch, she attended services as regularly as she could, and otherwise showed her interest in the Church. In recent years, failing health kept her at home most of the time. She was recognized by all who knew her as a good Christian woman, and was held in high esteem by all. Funeral services were held December 11th at the Edom Methodist Church, and burial in a cemetery near her home.

A. W. ANDES.

SMITH.

Alfred Smith died at the home of his daughter, Mrs. W. J. Penley, near Elon College, N. C., December 8, 1926, of paralysis at the age of 75 years, 9 months and 5 days. He leaves to mourn their loss four daughters—Mrs. W. J. Penley, Elon College, N. C.; Mrs. W. H. Guffey, and Mrs. M. M. Straun, of Greensboro, N. C., and Miss Charity Smith, of Gorner, N. C.; four sons—Herbert Smith, McCullers, N. C.; Lee and Robert, of Garners, N. C., and Buck Smith, Elon College, N. C. May the Heavenly Father comfort the hearts of his loved ones.

T. J. GREEN.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Christian Church.

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W. W. STALEY, D. D.....Associate
W. A. HARPER, LL. D.....Associate
REV. S. C. HARRELL.....Associate
R. C. HELFENSTEIN, D. D...Associate
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P. J. KERNODLE.....Managing Editor

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

BRADY.

Annie Jane Brady, wife of the late Milton Brady, died November 21st, at the home of her daughter, Mrs. R. T. Glass, New Hill, N. C., aged 79 years. Early in life Mrs. Brady joined the Christian Church and had been a member of Ramseur Christian Church since '95, where she was laid to rest Monday afternoon, November 22d. Surviving are two sons and two daughters.

For eleven months, Mrs. Brady had been helpless, requiring constant attention day and night. On behalf of his wife, who is a member of the New Hill Christian Church, the writer, who is not a member of any Church, wishes to extend heartfelt thanks to her pastor, Rev. J. Fuller Johnson, and each individual member of her Church for the many noble acts of love and kindness in making less tedious the many tedious hours of the midnight vigil; and the many heartening words of cheer and comfort. The writer wants to thank every one, but more especially the noble pastor of his wife, who has been so faithful and constant during the three years of his ministrations at New Hill Christian Church.

Such noble acts of mercy and love arouse in the bosom of this sinful writer profoundest sentiments, and make him want to exclaim with old King Agrippa of old: "Almost thou persuadest me to be a Christian." I thank you all. God bless you.

ROBERT GLASS.

RESOLUTIONS.

Whereas, our Heavenly Father, in His almighty wisdom, has seen wise to remove from our midst Deacon R. H. Rollings, of Barrett's Christian Church;

Whereas, in his death the Church has lost one of its most faithful members and deacons, and his children a devoted father; therefore, be it resolved:

First, That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Second, That such a life from our midst leaves a vacancy and shadow that will be deeply realized by those whom he has loved and helped.

Third, That with deepest sympathy to the bereaved family, we commend them to the Lord, who will comfort and heal their wounded hearts, and when the summons comes may they all meet in an unbroken circle around God's thrown.

Fourth, That a copy of these resolutions be placed on the Church record and a copy be sent to The Christian Sun for publication.

W. G. ROLLINGS.
R. C. HINES.
J. F. WELLONS.

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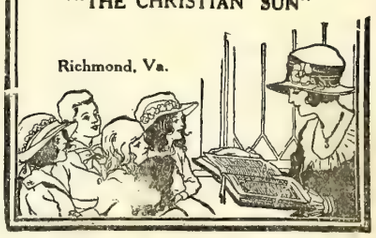

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, JANUARY 20, 1927. NUMBER 3.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Christian Endeavor Still Alive.—

Under the able and vigorous leadership of Daniel A. Poling, Christian Endeavor is showing vigorous life. Preparations are already far advanced for the World Convention at Cleveland, Ohio, July 2-7. More than seven thousand British sailors have signed the Christian Endeavor pledge.

The Golden Rule Applied.—

The little town of Whittier, Calif., the home town of M. Orban, Jr., of our own Church, witnessed recently a remarkable application of the Golden Rule. The First Christian Church, Disciples, of that place built a new Church some three years ago. In the building program they incurred debts too big for them to carry. The congregation gave liberally, but notes were overdue and unpaid. In colaboration, the Ministerial Association and the Chamber of Commerce worked out a plan to put the Church on its feet. They did. The Churches co-operating were Friends, Methodist, United Presbyterian, Congregational, Episcopal, Baptist, and United Brethren. It was indeed a doing unto another as one would wish to be done by.

Religious Leaders Save City.—

Y. M. C. A. secretaries and missionaries have unusual opportunities and unusual hardships when China is disturbed by civil strife, as it is at present. According to the *Fortnightly,* a "Y" news sheetlet, the northern and southern troops were contending for a Chinese city, Nanchang. Life in the city had become monotonously hazardous. The city was looted, burned, bombarded, first by one side and then by the other, and its half-million population subjected to all sorts of torture. Finally the chamber of commerce decided to send the Y. M. C. A. secretary, Arthur J. Allen, and Rev. Lloyd Craighill, an Episcopal missionary, to the southern general. They went amidst a hot fire from the troops. They brought back orders to cease firing, and eventually the northern army evacuated the province, and Nanchang was left in peace.

Lynchings Nearly Double.—

As we have read the reports on lynching issued every six months by Robert R. Moton, principal of Tuskegee Institute, Alabama, we have felt proud of the South for having so much decreased the lynching figure, but the last report issued reveals the sad fact that the monster so vile in men has not died, as we had hoped. In 1925 there were but sixteen lynchings; in 1926 there were twenty-nine, according to the principal's report, which did not include one in Florida on December 27th. This brings the total to thirty. This is nearly double the number last year.

Masked men have all too freely taken the law into their own hands, and some method for crushing the movement should be undertaken. If it cannot be done in the States—and seemingly it cannot, when men are wearers of the mask all the way from the Governor down to the humbler folk—then it becomes a problem for the Federal government, and it is within its province to intervene. Mob killings are just as lawless as are the acts of those who are the victims of the mob, and the men who participate in them level themselves with the criminal they kill.

Ideal Marriage Ages.—

According to a study made of cases in Philadelphia by Hornell Hart and Wilmer Shields, of Bryn Mawr College, and published in the *Journal of Social Hygiene,* New York, the ideal age for marriage is twenty-nine for the groom and twenty-four for the bride. Deviations of four years on either side for the groom and of two years for the bride makes little or no difference. Marriages in which the bride is under twenty carry nearly one hundred times the risk of domestic trouble than do those within the ideal age limits. Marriages involving brides and grooms on the other side of the ideal limits carry risks of from two to five times greater. The authors point out that two causes may operate to cause domestic difficulties in marriages under the ideal limits. In the first place, neither the bride nor the groom have had broad enough experience to select a mate with whom a happy home could be established; and in the second place, both are too immature for marriage. They believe that a case has been established for the ideal ages for marriage, and though these may have to be modified by further studies, it is hoped that such studies will be made, and if the facts are proved true, then they ought to be used in instructing boys and girls in their teens in the high school, and parents, teachers, preachers, physicians, and all those in position to advise young people should be familiar with the facts. Clubs, Churches, community settlements and educational institutions should study the best means of bringing healthy, intelligent, and moral young women between the ages of twenty-one and twenty-seven in contact with young men between the ages of twenty-four and thirty-three, and so aid in promoting marriages within the proper age limits. When there is so much divorce and domestic infelicity abroad in the land, studies of this characted, based on the bases brought before the domestic relations courts and the issuance of marriage licenses ought to prove helpful.

Again, as in all moral issues, the responsibility for discovering and applying a remedy is resting with the religious and educational institutions of the country. It is their province to build character and to promote whatever contributes to the general good of the race and the nation.

Japan Mourns.—

All Japan has been in mourning since the death of His Majesty Yoshihito, who died on Christmas Day. His death was directly caused by an attack of pneumonia, but his royal highness has been ill for a number of years, suffering from an incurable ailment. During the latter years of the reign, his son, who has succeeded the Tenno, or heavenly king, was regent, and in his hands rested the responsibility of the government. Now, Hirohito has ascended the Japanese throne as the 123rd emperor of his dynasty. He reigns over a kingdom two thousand years older than that of Edward of Wales.

The mourning in Japan has caused many young women to cut their hair and to burn it ceremoniously in the temples while they said prayers for the Tenno. Young men by the hundreds have pierced veins and painted prayers for him with their blood. Baron Mansasuke Ikeda, who had been the emperor's companion through his life, set up a portrait of his dead king. "I followed you in life," he said to the portrait; "I follow you in death," and he shot himself in his house near Tokyo.

The hereditary hearse builder for the royal family arrived in Tokyo and began work on the great two-wheeled cart which will bear the remains of the emperor to their last resting-place. No other man could build this hearse, since no other man knows the art of building the wheels so that they will emit mournings as they turn. It will be twelve feet high and twenty-three feet long. For this work, he will receive one hundred thousand yen, or fifty thousand dollars. The funeral expense bill of $1,490,000 has been approved by the Diet. Among other expensse of this magnificent funeral will be the permanent support of the oxen who draw the funeral coach, since never again must they do work of any kind. To the coast of the United States came Chichibu, brother of the present emperor and heir presumptive of the throne of Japan, hurrying home from his studies at Oxford to attend the funeral of his father. He was greeted in New York, went to Washington, was received for ten minutes by the President, departed for Chicago, rode over the city for two hours, and hurried on to San Francisco, where he sailed for Japan. Though he is the only member of the Japanese royal family ever to visit the United States, and though he is heir presumptive, his brother's only child is a baby daughter, of a throne two thousand years older than England's, Prince Chichibu came and went almost unnoticed. He liked our ten-cent stores, he said, not because of the articles sold there, but because they could be sold so cheaply. He hoped he might return to Oxford, being anxious to finish his education. This was all the reporters could bring from his smiling lips.

NOTES-PERSONALS

Dr. C. C. Ryan, pastor of the First Church of Richmond, is in Ohio attending the annual reunion of the Scotish Rite Masonic bodies there. Dr. Ryan is vice-president of his class.

Rev. H. C. Caviness moves his family from Cary to Portsmouth, Va., where he has been pastor of First Christian Church since November, and his address will be 226 Webster Avenue, Portsmouth, Va.

THE SUN'S editor is under engagement to preach at South Norfolk Church, morning and evening service, Sunday, January 23rd, the pastor, Rev. O. D. Poythress, being engaged for that date in a meeting at Cary, N. C.

Wouldn't you feel better about it if you were to send in at once that donation you have been thinking for some time you would make to the O'Kelly and Old Lebanon memorials? How about sending it now? Thank you so much, good friend.

We acknowledge, with pleasure, receiving the following from our good friends: "Mr. and Mrs. Cicero T. Holt announce the approaching marriage of their daughter, Gladys, to Mr. Lawrence C. Hutchison on Thursday, January 20, 1927, Burlington, N. C."

Mrs. S. L. Baugher, relict of the late Rev. S. L. Baugher, formerly of the Valley Virginia Conference, died at her mother's home near Elkton on January 13th. The funeral services were held from the United Brethren Church of Elkton, Va., and services were conducted by Rev. W. T. Walters, D. D.

Dr. W. A. Harper, President of Elon College, attended in Chicago last week, the annual meeting of the Council of the Boards of Religious Education and also the meeting of the American Association of Colleges. He reports a pleasant and helpful session of both gatherings and that he enjoyed the deliberations.

Radio fans and "listeners-in" will be interested in the following announcement: "Plans have been completed by the management of the Moody Bible Institute to broad cast the messages of the principal speakers at the twenty-second annual 'Founder's Week Conference,' February 1st to 5th, in Chicago, through station WMBL, 288.3 meters."

Rev. O. D. Poythress, South Norfolk, Va., is conducting a two weeks' series of meetings at Cary, N. C. Rev. H. C. Caviness, of the Portsmouth First Church, is with Bro. Poythress this week. We are sure our new Church and congregation of Cary are delighted and most fortunate in securing the services of these two successful evangelists and faithful and devout preachers of the Word.

One vessel bound for China recently carried twenty-five tons of Bibles as a part of its freight. The Bible was never so much in demand and so much read in the world as at present. It now speaks in over five hundred languages and dialects and is the most effective Missionary the Church has. There is now no habitable portion of the globe where Bible Societies have not sent the good Book and no important tongue into which it has not been translated.

Our sympathy is extended to our good friend and brother, Rev. P. S. Sailer, Brooklyn, N. Y., formerly of our Norfolk Church and much beloved by many SUN readers. Brother Sailer had the misfortune some days ago to fall on the ice and break his arm in two places above the elbow. His injury was very painful from which he is now recovering.

Bro. M. W. Hollowell, Portsmouth, Va., expresses a wish that many others indulge: "I am hoping that the subscription list to THE SUN may be so increased that the paper may be self-sustaining. I believe our pastors, with a little help from the lay members, could easily make it so. May there be this year such an awakening in the dormant indifference centers of our Church that we may have one of the most encouraging, inspiring, progressive years of our history."

Mrs. Pattie Hurley, relict of the late lamented Rev. M. L. Hurley, well known and lovingly remembered by many CHRISTIAN SUN readers, died in the home of her son, Dan V. Hurley, Greensboro, N. C., Sunday morning, January 9th, in the 65th year of her age. She was a native of Virgilina, Va., and is survived by two sons, Dan V. Hurley, of Greensboro, and Jamie W., of New York. The interment was in a Durham cemetery and the funeral was conducted by Dr. C. H. Rowland, pastor First Christian Church, Greensboro.

Suffolk Christian Church voted, in business session last Wednesday night, to approve the benevolence budget, but owing to the lateness of the year in getting the matter before the Church from Conference, to try to raise the amount asked of the Church for the items of the budget by taking free-will offerings or by personal donations. Many Churches who use the budget system make up their budgets prior to the annual Conference, and this could not be included this year because Conference had not acted on the matter of the benevolence budget.

Under date of January 13th, Mrs. W. D. Harward, in a personal note to the editor, says: "The doctor has just been in, and says that Mr. Harward must keep perfectly quiet for some time yet. He is slowly improving, but not able to sit up yet. We are hoping, however, for a speedy recovery." We know that many prayers are being offered for the restoration of our dear brother Dr. W. D. Harward. As stated in THE SUN last week, he had a partial stroke of paralysis while in the pulpit preaching at Antioch the first Sunday of January.

This should stimulate others to send in their gifts for the O'Kelly and Old Lebanon memorials. THE SUN'S editor has a good friend who is so anxious to see the matter completed that he agrees to give $100.00 of the amount as soon as $1,900.00 shall have been sent in. Our report to date shows a total amount received $1,127.61; this leaves a balance of $772.39 to be sent in before we can secure the $100.00. It is desired that loyal friends will send the amount in as early as possible. Come on, friends, with your donations, and let's get that $100.00 so much needed.

Our good friend and brother, Dr. Martyn Summerbell, Lakemont, N. Y., writes that they are having more than their usual share of winter up there: "More than we have had for several years. Snow lies all about us to a depth of seveeral inches and the usual two weeks of possible sleighing for the winter is already passed and no sign yet of the January thaw." Our advice to Brother Summerbell is to move to the "Sunny South" where we only have a freeze up about twice or three times in the winter; enough, however, to keep us fixing burst pipes and fearing the rest of the time the next freeze will come before the effects of the last one are over.

A Christian Church was organized at Caraleigh, a mill village south of Raleigh, last November. There were eighteen charter members and there are prospects for a growing Church. The facts leading to the new organization are: Caraleigh Christian Church organized at Caraleigh Sunday night, November 14th, by Rev. W. D. Parry and L. L. Vaughan. Charter members were eighteen. Deacons three—J. H. Lee, S. J. Whitaker, and R. L. Johnson. Treasurer, A. D. Baker, and clerk, B. P. Hardee. Here is wishing for this Church a career of service and prosperity in the cause of Christian union and liberty and in the building up of the kingdom of our Lord. The Church is without a regular pastor, but is supplied for the time being by two ministers of the Baptist Church, who helped in its organization.

Rev. A. D. Woodworth, our veteran missionary of Arabu, Tokyo, Japan, writing under date of December 17th, says: "The fall term of school has closed, and the winter vacation will continue until January 10th. In this time, some students desire to improve the time by receiving Greek lessons. Other students who would complete their Greek this year ask for additional study next year. Just now, all Christmas exercises and musical entertainments are stopped because of the sickness of the emperor. How deep this respect is, it is hard to say, but on the surface at least it seems quite real." It may be said that since Bro. Woodworth's letter was written, the emperor has died, and the papers reported many, many suicides in Japan because of sorrow from the event and to express loyalty and devotion at the going away of their divine ruler. But Japan has certainly some very fine features. Think, for instance, of students improving Christmas times by studying their Greek lessons. They are evidently preparing vigorous-minded youths down there.

RECEIPTS FOR MEMORIALS.

Well! well! only one contribution the past week to the O'Kelly and Old Lebanon memorials. Come along, good friends. The contractor who is making the O'Kelly memorial writes that he hopes to finish the same within thirty days. But we are yet a good long way from the goal necessary before the memorials can be erected, however. We are wondering if there are not several hundred SUN readers who feel like making some contribution for our permanent history and to erect memorials that should have been erected a half-century ago. Let the contributions come in, as they are much needed now. We are glad to acknowledge the following:

Total received to January 8th.....	$1,125.61
Bethlehem Church, Harrisonburg, Va.....	2.00
Total received to January 15th.....	$1,127.61

Gratefully yours,
MEMORIAL COMMITTEE.
JUDGE J. F. WEST, *Chairman*,
Waverly, Va.
J. O. ATKINSON, *Treasurer*,
Elon College, N. C.

FOR RENT.

SEVEN-ROOM COTTAGE—Furnished or unfurnished, with four acres land, small orchard and vineyard; just off campus, Elon College, N. C.; house newly painted and papered; lights and water. Apply Mrs. C. C. PEEL, Box 1025, Sarasota, Florida.

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

REV. JAMES O'KELLY died on OCTOBER 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through THE CHRISTIAN SUN.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let SUN readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. WEST, *Chairman,* Waverly, Va.,
Rev. S. C. HARRELL, *Secretary,* Durham, N. C.,
W. C. MCCLENNY, *Historian,* Suffolk, Va.,
J. O. ATKINSON, *Treasurer,* Elon College, N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

EDITOR:
J. O. ATKINSON, Elon College, N. C.
Contributing Editors:
W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH AND THE BUDGET.

Many SUN readers and Church members are not yet fully advised about the Church budget and the plan under which we are working the present year. First, let it be stated that the budget, as such, is not adopted and not in operation. This has been left to the decision of the local Church to which it rightfully belongs. However, all have agreed that something must be done to increase the revenue to the institutions and enterprises of the Church. How can this be done? One of two methods will have to be followed:

First: Any Church can turn to the "Annual" and see what the Conference apportionment is. Multiply the Conference apportionment by five and add this to the Conference apportionment, and one will have a total budget for that local Church.

Now, in case the Church prefers not to have the budget, the following plan would be pursued:

Let every Church not adopting the budget, as above, decide to take the four free-will offerings during the year for the four following enterprises: On a Sunday in January or February, take the offering for the colleges; on a Sunday in March, April, May or June, take an offering for missions (one-half for home, one-half for foreign); on a Sunday in July, August, September or October, take an offering for religious education (Sunday School and Christian Endeavor); on a Sunday in November, December (or rather at Thanksgiving), take an offering for the Orphanage. These free-will offerings should, of course, be as large as the Churches feel they can make them.

As it has been stated before, the absolute budget has not been adopted. The Conference apportionment is the only absolute budget so far agreed upon by the Churches. That which is raised outside of the Conference apportionment must be raised by the vote of the Church, and that vote, of course, will determine whether a budget will be put on, and no offerings will be asked; or whether offerings will be taken and the budget will not be put on.

Moreover, whether the Church adopts for itself the plan of the budget, or takes the free-will offering, it should seek to acquaint itself with the needs and workings of the enterprise named during the periods named for the offering.

The committee created by Convention had to adopt the above plan because some of the Conferences did not adopt the budget system, and with us the Conference adopts and then the local Church must adopt before any plan or method becomes operative. What is now important is that there be a clear understanding. May it be stated briefly as follows:

January, February—college months. If your Church has voted for a budget five times the amount of Conference apportionment, then your Church should have speakers and messages about the needs of the colleges and what they are doing. March, April, May, June—mission months. During this period, if the Church has adopted the absolute budget and will take no free-will offering, it should hear much about missions and the privilege and opportunities of missions. July, August, September, October—the Churches adopting the absolute budget should hear much about Sunday School, Christian Endeavors and the need for Christian Education. November, December—if the absolute budget is adopted, the Churches should hear much about the Orphanage. Now, if the absolute budget, totaling five times the Conference apoprtionment, is not adopted, in addition to hearing about these enterprises during the periods named, all Churches should take an offering for each of the four enterprises in the period named. This seems to be as clear as the secretary of the commission knows how to make it, but we will be glad to answer any question that may be raised in the mind of readers touching this vital matter. J. O. A.

THE MORE PERFECT WAY.

It is possible for one to be right and yet not go far enough in the right way. One may be educated, but not educated enough in the right way. One may be very learned and very skilled, and yet much may be lacking for the more perfect way. An illustrous example of this is recorded in the 18th chapter of Acts, verses 24, 25, 26. Apollos was a Jew of good birth, a man of eloquence, a close student, and a great expounder of the Scriptures. Moreover, he had been instructed in the way of the Lrod, was fervent in spirit and taught diligently the things of the Lord. There are many of this type today. They are very fervent in spirit; they are quite diligent in their teaching, even the things of the Lord, and are mighty in the Scriptures, being ready to expound them. And yet something very vital may be lacking. All these virtues were attributed to Apollos, and yet there was a sad lack in his life, in his power, and in his ministry. Then one day two friends, we do not know so much about their eloquence and fervor of spirit, took Apollos to themselves and told him a few things. They were his real teachers. They taught him that which the secular school and even the theological seminary had not taught him. They supplied that which he lacked, they carried him a step further than his secular training and his scholarship had carried him. They expounded unto him the way of God more perfectly.

These two characters, Acquila and Priscilla, were the real Christian teachers for Apollos. They carried him a step further. They instructed him a little better. They led him into the more perfect way. This is the work of every Christian college and the teachers therein. Christian education is something more than a name; it is something more than the teaching of eloquence; it is something more than the learning of the books; it is something more than even the fervor of the spirit; it is something more than that of expounding Christian theories and principles. The work of the Christian teacher in the Christian college is to train young Apolloses and instruct them in the way of God more perfectly. Unless a Christian college and Christian teachers do this, they have no place in the field of education. State schools and privately supported institutions can train Apollos and all like him in the language of learning and of eloquence, and make him mighty in the scholarship and the learning of the day. If the Christian college is to do this, and this only, it ought to get out of the field, resign in favor of the State-owned or privately endowed institution. The business of the Church school, the Christian college, and Christian teachers therein is to show the more excellent way and to expound to their pupils the way of God more perfectly. To this end is the Christian college founded, and for this purpose and this alone is it maintained, and on this ground and this alone has it a claim on the Church. Here indeed is an open field with infinite possibility for the Christian college and the Christian teachers. The Church does well in its support of its institution which undertakes, in the name of the Lord, to expound into its pupils the way of God more perfectly. J. O. A.

THE LEADERSHIP OF JESUS.

PART I—ARTICLE 1.

By Rev. R. C. Helfenstein, D. D.

The challenge of Jesus is to men and women in every condition and relationship in life—"Follow me." It is the challenge of pardon to all who have sinned; the challenge of light to all who are in darkness; the challenge of divine guidance to all who have lost their way; the challenge of purity to all who would be pure. It is the challenge of strength to all who would be strong; the challenge of faith to all who are in doubt; the challenge of hope to all who are discouraged; the challenge of victory to all who have been defeated in their moral purposes. It is the challenge of love to all who would serve. It is the challenge of the Son of God to the sons and daughters of men.

In considering the leadership of Jesus, there are three main observations that claim our attention—the supremacy of His leadership, the nature of His leadership, and the motives that impell men to follow His leadership.

Every person is following some leadership, either for good or for ill. Every person ought to have the inspiration of some life far superior to his own as an ideal toward which to strive. The Man of Galilee should be the world's supreme ideal. Other men have been courageous, but none so courageous as was He. Other men have been wise, but none who had so keen an insight into human life as had He. Other men have been true, but none so true as He whose life itself was the very incarnation of truth. Other men have loved goodness, but none have loved goodness with such a passion as did He. Other men have cherished wide human sympathy, but none whose sympathy had such an unlimited range as had our Master's. Christ's sympathy embraced all ages and all conditions of humanity.

His life gathered up all the virtues into one unique personality. No other life can compare with His. It has stood the scrutiny of nearly nineteen centuries and the verdict of enemy and of friend is the same as that of Pilot: "I find no

fault in Him." No one has ever been able to find a flaw in the character of the Man of Galilee. His life was absolutely above reproach. The same can be said of no other man who has ever lived. Always some flaw, some weak spot can be found in every other life of the past or the present. If for no other reason, the historic Jesus should be the world's supreme Leader because of His matchless character.

Christianity rests its case upon the love challenge, the ethical challenge of Jesus Christ. Those who follow the Leadership of Jesus, follow His principles by practicing His spirit. His leadership is the leadership of the Spirit. Jesus does not lay down specific rules for every case in question, but He gives great altruistic principles of life which may be applied to every experience of life and which, if applied, will solve every personal and social problem that brings confusion and discord to the human family. However, the principles by themselves will not avail. They must be applied by man.

The principles of Christianity, like the principles of mathematics, are worthless unless applied. Though the principles of mathematics are absolutely necessary to erect a great bridge or building, yet the bridge or building cannot be erected merely by the principles of mathematics as written in a book. Those principles must be applied.

So the kingdom of God cannot be established merely by the principles of the kingdom enunciated by Jesus and recorded in the Bible. Those principles must be applied to life. Jesus seeks to lead His followers in applying the principle of love to all life's relationships. His leadership is the leadership of transforming love, the only leadership that never has failed, and that never can fail.

All other leaderships have failed. Men have declared that enlightened self-interest would insure peace and happiness to humanity, but instead self-interest has always led to disappointment. It leads to the degeneration of the individual and to the collapse of society. Human experience has over and over again disproved the fallacy of the contention of Adam Smith, as presented in his famous book, "The Wealth of Nations." Prof. Smith contended that "Enlightened self-interest is the basis of the economic and social order, and that the world's goods are equitably divided on the basis of industrial merit." The experiences of life convincingly disprove such a theory. There are countless thousands of men and women who have much of the world's goods, and yet they themselves have done little or nothing to merit it. On the other hand, there are countless thousands of honest souls who have labored and toiled most worthily, and merit much, but because of misfortune must content themselves with little.

The leadership of enlightened self-interest pits man against man, class against class, nation against nation. The leadership of self-interest has failed, miserably failed, and by reason of its failure the whole world has been caught in a perilous maelstrom of bitter rivalries.

Men used to declare that all humanity needed was for men to have a knowledge of their capacities and powers, and a knowledge of the world in which they live; that secular education was the panacea which would cure all the world's ills. But experience has taught us that any knowledge, no matter how broad or deep, if it is not high enough to take God into consideration, will lead to failure and disappointment. It may lead to remorse and shame. It never leads to satisfaction. Any education which leaves God out of account is not true education. It is not enough for men to have a knowledge of the world in which they live. They need a knowledge of the God who created the world and without whom man is helpless.

For years we have been told, and many of us have been impressed with the half-truth of the contention that what man needs is a knowledge of what is right; that if people are enlightened on the problems of human conduct so that they know what is right, their moral security is thereby established. But we have lived to see the utter fallacy of such an argument. The idea that secular education would solve the moral problems of the individual life and of the home and the State has been forever disproved. Mere knowledge of what is right is not sufficient. Every day we read in the newspapers of men and women who have sinned against their own better judgment. The heart-rending tragedies all about us stand out in bold denial of the contention that all people need is to know what is right in order to insure that they will do what is right.

The biggest sinners are not necessarily the most ignorant members of society. Often the exact opposite is true. "A man may walk with his head above the clouds intellectually while his feet are in mud ankle deep morally." Every year hundreds of young men and women from homes of intelligence and refinement start down "the primrose path" of dissipation to everlasting shame. Every year hundreds of young people, who have had many advantages of schooling, mortgage their future usefulness and happiness by responding to practices that they know perfectly well are wrong in the sight of both man and God.

Why were we ever deluded by that false contention that all we need to do is to teach people what is right as opposed to what is wrong? Why did we ever fail to understand that there must first of all be a desire in men's hearts to do the right before knowledge of the right in the mind can be made to function? Why did thinking men ever conclude that secular education alone was all humanity needed to correct its ills? Never again will the world listen to such erroneous conclusions. The experience of Germany has proved forever that education *per se* will not save a nation, nor can it alone save an individual. Neither can it save humanity. Germany was the most enlightened nation in the world. In education, she led all the rest. But having lost her moral and spiritual motives, her knowledge proved to be her own destruction. As with nations, so with individuals, when they lose their moral and spiritual ideals they are doomed. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Education alone is not enough. It must be Christian education. The leadership of secular education has failed to lead humanity up the highway of moral strength and security. It has simply made the world's moral problems more complex.

And, furthermore, as regards the question of the conduct of life, conscience is not always a safe guide. "All the ways of a man are clean in his own eyes, but the Lord weigheth the spirit." He judges the motive that prompts the act. However self-satisfied we may be with our own ways of life, however convinced we may be of our innocence, God weighs our spirit, He reads the inner secrets of the heart and will often find a guilt that our conceit and selfish pride ignores—a wrong to which we have unconsciously blinded ourselves.

A man's conscience may not condemn him simply because he has brought his conscience down to the low level of his conduct. A person can hypnotize himself with the thought of his own goodness, his own self-sufficiency, and by continued yielding to temptation, a person finally becomes insensible to the wrong, just as a person when freezing finally becomes insensible to the cold. The person who is guilty of persistent deception, misstatement of facts, unwarranted exaggerations, willful lying, immoral relationships, and other unsocial practices, may finally feel no compunction of conscience whatsoever simply because he has trained his conscience to keep silent on the ground that his deception, his misstatement of facts, his unwarranted exaggerations, his willful lying, etc., will not be found out, or that his motive and objective are good. "All the ways of a man are clean in his own eyes."

So with every sin—a person who is guilty may have hardened his conscience with constant repetition of offense; he may have violated his conscience so long that conscience no longer speaks. That is the person who is walking in the atmosphere of hell and doesn't know it. Conscience is not always a safe guide for the individual in the conduct of life. We need a leader whom we can absolutely and always trust.

In the governmental realm also the world needs a new leadership. At one time the voice of the government was authority, but it is not so today. The government may pass its laws bearing upon social evils, but instead of all men submitting to the mandates of the government, many openly defy the government to interfere with their violations. And as individuals fail to respect the laws of their nation, so nations refuse to show respect for the rights of each other. Selfishness instead of brotherliness largely prevails among the governments of the world. Demagogues are insisting that nations must continue to eye each other with distrust and suspicion. These false leaders would have had us bow down and worship force. They told us that militarism was the world's safeguard. But experience has taught the world that to follow longer the leadership of force is suicidal.

All other leadership of men have failed to bring humanity to its largest self-realization; and if humanity continues to follow these false guides, if it continues in its present course of selfishness and greed, if it continues to be more concerned about pleasure than about God, more concerned about ease than about justice—God only knows what the outcome may be. The world dare not continue following these false leaderships. The human program must be changed. We need a different feeling among people, a different feeling among nations. We need a more equitable distribution of wealth. We need a more stable moral consciousness. We need a more Christian education. We need a deeper reverence for authority. We need the spirit of God in the hearts of men.

We need more than human leadership can give. We need the divine leadership of Jesus Christ. The world's wrongs never will be righted, social harmony never will be established, the united nations of the world never will become a reality until humanity declares its willingness to follow the leadership of Jesus, the leadership of love. His leadership alone stands unchallenged.

Jesus Christ was the world's greatest optimist, but his was no superficial optimism. His optimism was based upon his implicit confidence in those who professed to follow Him and upon his absolute trust in his Heavenly Father. Sabatier expressed the sentiment of all of Christ's sincere disciples when he declared: "I can accept no other Master except Jesus Christ, because in Him alone optimism is without frivolity and seriousness without despair." There is no place for pessimists in "the army of the Lord." Some one has aptly described the difference between the pessimist and the optimist in this way—the pessimist is the person who laments that everything is going to the devil, and throws up his hands in despair. Whereas, the optimist in response to the pessimist's lamentation says "Certainly, everything is going to the devil, and why shouldn't it unless we get into the game and help stop it?"

CONTRIBUTIONS

SUFFOLK LETTER.

The Citizens Committee of One Thousand is a voluntary organization which grew out of the great citizenship conference held in Washington, D. C., in October, 1923. The meeting held in Washington at the New Willard Hotel, January 6, 1927, was the fourth annual session. Of the four meetings, two have been held in New York City and two in Washington city.

Fred B. Smith is chairman, and Carlton M. Sherwood is executive secretary, with Mrs. L. H. Kenyon as office secretary. Headquarters, 66 Fifth Avenue, New York City. The report of Treasurer O. R. Rudd showed all obligations paid, with a balance in bank. The organization is financed on a cash basis, with voluntary contributions by citizens who are deeply concerned for the observance of law and the perpetuity of the nation. The budget for 1927 was presented by H. K. Twitchell, chairman of the finance committee.

The meeting opened in the small ball-room on the tenth floor of the New Willard Hotel at 1 P. M., with a luncheon; and at 2:30 P. M. an executive business meeting and a great address by Colonel Raymond Robins, of Chicago. Chairman Fred B. Smith presided, made his report, and punctuated the whole program with his wonderful skill. Bishop James Cannon was on the floor, and that means that he was on his feet with wise words when great questions were under discussion. Women were there, too, with their influence and wise words of counsel.

While this Committee of a Thousand Citizens stands for and inculcates in the public mind obedience to all law, it lays major emphasis upon obedience to and enforcement of the eighteenth amendment to the Constitution. This grows out of the necessity which arises from the subtle and hidden motives that underlie the widespread newspaper propaganda against the prohibition law. This opposition against prohibition runs all the way from the mountain-gorge and swamp bootlegger to the rich purchaser and drinker, the unfaithful prohibition officer, and the Congress of the United States. The effort to create public sentiment against prohibition is so widespread that it forces that particular law to the front when the observance of law is mentioned. This Committee of a Thousand undertakes to counteract this opposition by the creation of a sound public sentiment in favor of the observance of all law by all the people.

A great banquet was held in the grand ball-room on the tenth floor of the New Willard at 6:45 P. M. At the close of the banquet, Col. Patrick Henry Callahan presided, Bishop James E. Freeman offered the invocation, and an orchestra rendered music. More than five hundred men and women kept their seats, and the chairman introduced Senators Morris Shepherd, of Texas, and William E. Borah, of Idaho. Both of these great men made great addresses. Senator Shepherd was the author of the eighteenth amendment.

If all the citizens of the United States could have been in that meeting it would have dried out this country forever. It must be kept in mind that Congress is still dry, the Church is still dry, railroads are still dry, great corporations want sober workers, and city streets are no longer thronged with drunkards. It would be fine if all the people could read an editorial of December 9, 1926, in the *Manufacturers' Record*. I quote a sentence or two. "The banker who violates the prohibition law has no right to criticise the murderer who kills the clerks in his bank and dynamites the building and escapes with the money." "There is no other country on the face of the earth where lawlessness exists to such an extent as in the United States." "The buyer of bootleg whiskey is actually a co-partner and practically upholds all of the activities of the bootleggers, even when they run to murder itself." A great meeting of men and women who spent their money and time in the interest of law observance.

W. W. Staley.

ELON LETTER.

The next step for the colleges in religious education is to be found, I think, in the realm of vocational guidance. The approach here must be different from that of the professional visitant to the college campus. Representatives of big business and of other special fields of life service have been accustomed for years to visit college campuses and to confer with the most promising students with the purpose in mind to convince them that they should enter upon some particular vocation, for which the respective visitor is sponsor.

This method has small place, if any, on the campus of a Church college. In such an institution, vocational guidance should rather take the form of discovering the aptitude and life purpose of each particular student, and then of aiding that student in selecting courses of study preparing him for the particular calling for which his aptitude and his disposition to serve especially qualify him.

Vocational guidance in Church colleges cannot be safely separated from religious motivation. The work in the department of Bible and religious education must be integrated with the vocational guidance of students in Church colleges. Religion is acknowledged to be the integrating force, the unifying influence for all the interests, purposes and ideals of life. We can never be sure that we have chosen the right field for our life service until we have considered our decision in terms of the Christian ideals and purposes. Consequently, it will be disastrous for Church colleges if they should leave the matter of vocational guidance of their students to cutside agencies, or if they should unfortunately separate their institutional efforts along this line from their work in Bible and religious education.

We have in our Church colleges too often been content to bring in cutsdie speakers to boost some particular vocation, and then to leave the matter of choosing their life-work to the students in the quiet of prayer and the searching of their hearts. We have sometimes gone beyond this and arranged for interviews of students with presidents, deans, college pastors, or faculty advisers busy in other things, in what we have been pleased to call "heart-to-heart talks." We should go further than this, and put this matter of vocational guidance on a "head-to-head" basis. The selection of a life-work should not be made on the strength of an emotional appeal, but rather on reasoned consideration of a student's innate ability and his personal taste as indicated by his character traits; but there must also be included in this "head-to-head" approach to this problem the synthesizing force of religion, which includes the time-honored "heart-to-heart" element. Both emotion and intellect should influence the will's decision in this most important step.

There is no doubt that Thomas A. Edison is right in his prophetic note as to the future. He is quoted sa saying that the nineteenth century was concerned with material, mechanical and natural forces, but that the present century must give itself to the consideration and development of the human factors of civilization. Vocational guidance, therefore, must loom up large upon the horizon in the days ahead of us, and those Church colleges will be wise in their day which incorporate in their program definite facilities for aiding their students in the choice of a proper life-work under the uplifting and inspiring influences of religion. Nor can Christian colleges be satisfied merely to motivate those whose vocational choices they shall be instrumental in guiding in such a way that they shall live as Christians in their callings or businesses. Rather must these colleges send these young crusaders forth into life inspired with the determination to make whatever vocation they shall enter itself completely Christian in its aims, methods, products, and consequences. So again it is evident that vocational guidance cannot be safely separated from religion, nor performed hopefully by those unversed in religious technique and experience.

W. A. Harper.

BETHLEHEM LETTER.

The spring semester of Bethlehem College opened with but very little change as to student body and the work has already begun with much earnestness and with a view of doing more and better work this term.

In modern times, when the school became a definitely organized institution of society, it was necessary to state its aims and purposes. Consequently, at various times, philosophers and others have undertaken to define education as it functions through the institution.

Some have declared the purpose of the school to be the formation of character, or moral character. Spencer and his followers defined the aim of education as complete living, while Dewey and his followers have declared for social efficiency as the main aim of public education. Some school men have defined the purpose of education as disciplinary. Doubtless, there is some basis in fact for any one or all of these statements. However, at the present time, it would seem to be desirable to define the purposes, or as we shall prefer to say the objects in modern education, in more detail and in more concrete terms than any of the foregoing.

Not that it is possible for any final statement of these objectives to be made, but the more significant aspects of the modern educational problem may be suggested. We might state at least five objectives. There can be no debate about the fundamental value of each, though there might be some controversy concerning the order and relative importance. They may be stated as follows: Health and physical efficiency; the mastery of the tools of formal learning; vocational efficiency; education for play and recreation; an appreciation of the great moral values in the race experience. These are expressed in obedience, kindness, honor, truthfulness, cleanliness, cheerfulness, honesty, respect for self and others, helpfulness, industry, economy, power of initiative, justice, usefulness, patriotism, courage, self-control, prudence, benevolence, politeness, perseverance, fortitude, sympathy, conservation to duty, unselfishness, comradeship, patience, temperance, hopefulness, determination and fidelity.

Of course, the mere statement of these virtues is not a matter of any significance. They have to be made dynamic according to the principles which will be set forth in moral education. These moral values must be provided for in connection with the family and the home, in connection with our numerous civic relationships, through our denominational schools which have grown out of the institution known as the Church.

Education in a democracy, both within and without the school, should develop in each individual the knowledge, interests, ideals, habits and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends.

Since Elon and Bethlehem Colleges stand for all of these things, no minister or layman of the Southern Christian Convention can afford to assume an indifferent attitude toward these institutions, but instead should pray, pay and work for their progress. They are ours—why should we not care for our own? During the months of January and February we should stress our responsibility, opportunity and the work of our colleges. Make ample provisions for them in our Church budgets, and on the special days set apart for that purpose make our paying large and our praying fervent, using great faith. According to circular letters and publicity matters which have been sent out, we should make January 23rd a great day for our colleges, or the nearest possible date to this if it cannot be arranged for.

S. L. BEOUGHER.

Wadley, Ala.

FIRST CHURCH, PORTSMOUTH, VA.

We take this opportunity of giving an account of our stewardship and the evidences of God's power in the First Christian Church, of Portsmouth, Va., since we assumed the pastorate November 1, 1926. At the same time, to express our sincere appreciation and gratitude to all those who have prayed for us and His work here, and to appeal to these, as well as all others who will, to remember us daily in prayer before God's throne of grace.

We came here with much "fear and trembling," conscious that the duties and obligations of a pastor were quite different from those of an evangelist, and totally inexperienced in such field, realizing, however, that His grace is sufficient for all needs. Relying upon the fact that "my strength is made perfect in weakness" (2 Cor. 12:9), we faced the future depending entirely on the Lord Jesus Christ. There were many problems, seemingly without solution, many adversaries, and we could say with Paul, "For a great door and effectual is opened unto me, and there are many adversaries" (1 Cor. 16:9). Yet His power of solution knows no human limitations, and we are finding more and more the wonderfulness of His ways and the power of His Word, "for I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 15). Determined to know nothing but Christ Jesus, crucified, dead, buried and risen from the dead, and the blessed hope of His coming again, we have preached naught else with the ever-growing conviction and assurance that the solution of every Church problem is Christ; and "I, if I be lifted up will draw all men unto me." Oh! that those of us who preach might realize this more and more, the marvelous Magnet of all earth and eternity is Christ Jesus. God speed the hour when people will not discuss the sermon or compliment the preacher, but go away marveling at a new conception of Christ, and I am persuaded that if a sermon fails in this product, however homiletical, it is a failure on earth, and means nothing save wasted opportunity in heaven. An artist may as well attempt to paint a lily, an architect adorn a beautiful and perfect rose, as a minister to preach anything save Christ.

The responsiveness on the part of the people of our Church has been nothing short of marvelous indeed; their love and loyalty find expression upon every hand, and we, hand and heart together

(Continued on page 11.)

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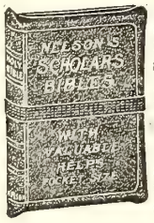

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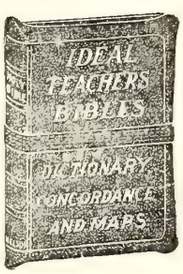

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THE CHRISTIAN SUN

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MISSIONS

Rev. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, D D., *Secretary.*

February 6th in Your Sunday School.

All Sunday School officers and teachers will be interested to learn that the International Lesson Committee has planned stewardship topics as regular lessons in the Sunday School at regular intervals. February 6th will be the first one on the meaning, scope and spirit of Christian stewardship.

What an opportunity to study, learn and practice the central principle of the Christian life—the enriching of partnership and fellowship with Jesus Christ. These lessons will treat on stewardship of life, time, personality and possessions. They will seek to teach how to manage life and possessions for God. So important are these lessons that we want our Christian Church teachers to be among the first to fully understand the significance of getting the children, youth and adults of our Church to be real partners with Christ in the right use of time, talents and possessions. We offer the following suggestions:

(a) That pastor, superintendent, or both, call the teachers together and discuss the possibilities and responsibilities, and the rich opportunity February 6th affords.

(b) Urge all teachers and officers to send at once for twenty-fice cent book, "The Way to the Best," which may be secured from the Christian Publishing Association, and read and study it before that date. In one denomination, 10,000 teachers and officers have taken steps to study that subject. Thousands of pastors, teachers and officials and laymen are finding the way to real life, service and joy, and they want others to share their experience.

(c) Secure other stewardship literature and study earnestly and rightly to prepare to interpret these vital lessons, so that our people will practice the principles set forth. We hope February 6th will be a day for a richer life and joy in your Bible school and Church, and that many will understand stewardship in its meaning and practice.

A CALL TO PRAYER.

By Miss Lucy M. Eldredge.

By vote of the General Board of the Christian Church, upon recommendation of the Department of Christian Education, the "Day of Prayer for Colleges" will be observed throughout the Church January 23, 1927, when Christian people in their Churches, Sunday Schools, Christian Endeavor Societies, and in their personal devotions, are called to special prayer for our institutions of higher learning. The Sunday School lesson for this day is "Prayer in the Christian Life," and the worship service suggested may be used in the Sunday School or in the Church service. The Christian Endeavor topic is "How Can We Train for Service?" The answer of the Christian Church college to this query should be given and a few minutes spent in definite prayer for these schools. Special college messages will add to the day. The emphasis, however, is on devout prayer for our institutions. Free copies of the following worship service may be secured from the Christian Education Department, C. P. A. Building, Dayton, Ohio.

The Church at Prayer for Her Colleges.

"Along the corridors of the Church college
Walks the Master of men;
In its class-rooms, sits He, the Great Teacher;
Up from its heart springs the water of life;
On its campus grows the tree of knowledge."
—*Christian Education.*

Instrumental prelude: "Jesus Calls Us," played very softly.

Call to Worship.

Leader: The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth; for such doth the Father seek to be His worshipers.

All: God is a spirit, and they that worship Him must worship Him in spirit and truth.

"Jesus calls us, o'er the tumult
Of our life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying, 'Christian, Follow me.'

"Jesus calls us; by Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all."

Leader: Let us search and try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto God in the heaven.

Prayer (in unison): "The Lord's Prayer."

Prayer-hymn (one verse sung softly without announcement): "More About Jesus."

Reading of the Scripture.

(To help us to remember the example, the teachings, and the command of Jesus regarding prayer.)

Leader: And in the morning a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

Assembly: And Simon and they that were with him followed after Him; and they found Him, and say unto Him, All are seeking Thee.

Leader: And I say unto you, Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Assembly: For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened.

Leader: And he said unto them.

Assembly: The harvest indeed is plenteous, but the laborers are few.

Leader: Pray ye, therefore, the Lord of the harvest, that he send forth laborers into His harvest.

All: The supplication of a righteous man availeth much in its working.

Special music: Sacred vocal or violin solo ("My Task" suggested).

Two very brief talks (not more than three or four minutes, or if used in the Church service, the sermon may give the message) to remind us of:

(a) "The Influence of Our Christian Colleges" on the Church, home and school, in inspiring life recruits, on individual lives.

(b) "Our Own Christian College"—just mentioning them all: Palmer, of the West; Defiance, of the great Central regions; Union Christian, with its great history; Starkey, of the East; Kirton Hall, where Canadian students live; Elon and Bethlehem and Franklinton, of the Southland. Very definitely presenting the college near to you, where, perhaps, your boys and girls are, where they will be.

Service of Prayer.

(The brief messages should lead to this. Three Christians will be asked in advance to lead the group in prayer. Just before the first prayer, while all heads are bowed, have the pianist play softly one verse of "Sweet Hour of Prayer" or "Nearer, My God, to Thee."

(a) Prayer of gratitude: For our colleges; for men and women who have given and are giving their lives there; for the students; for ministerial and missionary and other Christian-life work recruits in college today; for the power of Christian education.

(b) Prayer of petition: For our colleges, that their needs may be met by gifts of time, ability and money; that their leaders may be divinely guided; that the students there (mentioning your own by name), may grow in the Christian way.

(c) Prayer of consecration: To our colleges, of our own lives, our powers, our resources; that we may help to answer our own prayers by making possible an extended influence in our whole college program through the devotion of Christian Church people.

Brief period of silent prayer. Hymn response (softly).

"My faith looks up to Thee,
Thou Lamb of Calvary, Saviour Divine;
Now, hear me while I pray:
Take all my guilt away;
O let me, from this day,
Be wholly Thine."

Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home;
Through days of preparation,
Thy grace has made us strong.
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal:
We follow not with fear,
For gladness breaks like morning
Wher'er Thy face appears—
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquests:
Lead on, O God of might! *Amen.*

Benediction (or if used in Sunday School, the study of the lesson on "Prayer").

"The Christian college is the manufactory which takes the finest raw material the Church can furnish, multiplies its value a hundred-fold, and returns it to the Church in a life-giving stream of intelligent faith, trained power and consecrated leadership."—*Henry Louis Smith.*

NOTICE.

As was voted by the Alabama and Georgia and Alabama Conferences that ministers and laymen institutes be held jointly every three months, or oftener if deemed best, and since none have been arranged for since the Conference, a meeting will be held on the fifth Sunday in January at the Lanett Christian Church, Lanett, Ala. There will be preaching at 11 A. M., and the afternoon will be devoted to the organization and the discussion of problems which concern us all. Everybody is invited to attend and enjoy the day.

G. D. Hunt.

HISTORY OF THE CHRISTIAN CHURCH IN NORTH CAROLINA.

By W. E. McClenny.

CHAPTER 1.

No people, Church or nation in the past has ever grown great until it had a history, familiar to its people, to which the rising generations could be pointed for inspiration. Your great State has done a wonderful work in preserving its history, and your present material prosperity may be attributed in a great measure to this one thing. We as a Church have been very, very slow to recognize this truth, and for this reason we have greatly neglected our Church history by putting it off from time to time until it was forever lost. We hope the day will yet come when it will be written up by some broad-minded man of the Church, and then that our young ministers will have to master it before they are licensed to preach in our pulpits. That will mark the beginning of a new day for us as a denomination.

When we began to make a study of this subject it was very much like turning to the first chapter of Genesis and reading: "In the beginning," etc. In North Carolina, the first English colony was planted, the first English government was set up, the first child of Anglo-Saxon parents was born; they were no doubt the first English people to see a part of my native county and the Norfolk section of Virginia, were the first to record anything about the Indians of those parts; it furnished an asylum for those who were persecuted for conscience sake, the eastern part of the State being settled by people who were desirous of more freedom than they could have in other States; it was the first to form a government of the people, for the people, and by the people—a democracy where, as Colonel Wm. Byrd playfully remarked, they neither paid tribute to God nor Caesar; it was the first to offer armed resistance to British oppression at the battle of Alamance, and the blood of those patriots who were hanged at Hillsboro, as one said while standing on the gallows, furnished the seed for the first Declaration of Independence in America in Mecklenburg County, and immediately a new democratic government was set up by the patriotic North Carolinians; it furnished the soldier who fired the first gun at the siege of Yorktown; it was the first in this section to have a State university; one of her sons shed the first blood in the struggle of the Southern States for States' rights; it was first at Bethel, farthest at Gettysburg and Chickamauga, her troops making the last and final charge at Appomattox; when General Johnson surrendered near Hillsboro it closed the war east of the Mississippi; during that bloody struggle she furnished more men, and they were better equipped, better clothed, and better fed than were the troops of any other State in the Southern Confederacy; it was the first State to lose an officer in the Spanish War of 1898, and the First N. C. regiment was the first volunteer regiment to land and march through the city of Havana in 1898; it was the first Southern State to enter the manufacturing world, and within this State the early leader of the Christian Church in the South spent some of his early years as a traveling Methodist preacher, and when his earthly journey was over, his body was laid to rest beneath her sod, and now lies near Morrisville. With all these things, and more, it is but fitting that we should celebrate a centennial of the Christian Church in North Carolina.

The seeds of our Christian Conferences were planted in the Bristol, England, Conference of the Methodist Societies in 1771, when Rev (afterwards Bishop) Francis Asbury and Rev. Richard Wright were appointed missionaries to the Methodist societies in America.

(This was the twenty-eighth session of the Methodist Conference in England, and was begun August 8, 1771. See Drinkhouse's "History of the Methodist Reform and the Methodist Protestant Church," vol. 1, p. 45.)

When Rev. Francis Asbury offered to come to America and was accepted, some of the preachers objected to him, and not a few of his acquaintances were struck with wonder when they heard that Rev. John Wesley had appointed him. (Note: When he came to Bristol he had not a penny in his pocket; but was supplied with a wardrobe and ten pounds, probably furnished by Mr. Wesley.)

The missionaries set sail from a port near Bristol, September 4, 1771, and landed in Philadelphia on October 27th. (Note: See Drinkhouse's History, quoted above, vol. 1, pp. 186-187.) Rev. Richard Wright's course was short. In the spring of 1772 he was stationed in New York, and in 1773 he was stationed in Norfolk, Va. In 1774 he returned to England, and after three years' service he dropped out of the records altogether.

The late Rev. Dr. J. Pressley Barrett, after diligent research, was able to trace the origin of the Christian Church in the South to this place and man, and no further. (Note: See "The Christians not Disciples," pp. 9, 10, 12.) Says he: "To this man (Rev. Francis Asbury), and no further, have I been able to trace the causes which make the Christian Church a necessity, for if a sweet and mild-spirited man had been sent as a missionary to the societies in America, I verily believe no occasion would have arisen in that early stage of the work for the organization of the Christian Church.

"But sending Asbury, the autocrat, the domineering ecclesiastic, possessing traits of character which, till then, had slept in the man, but now, being developed by circumstances, soon produced conditions in the Wesleyan Societies in America, which not only made a revolt against his methods and measures necessary, but actually precipitated the issue of the episcopacy and hastened the day of the birth of the Christian Church." (Idem., pp. 12, 13.)

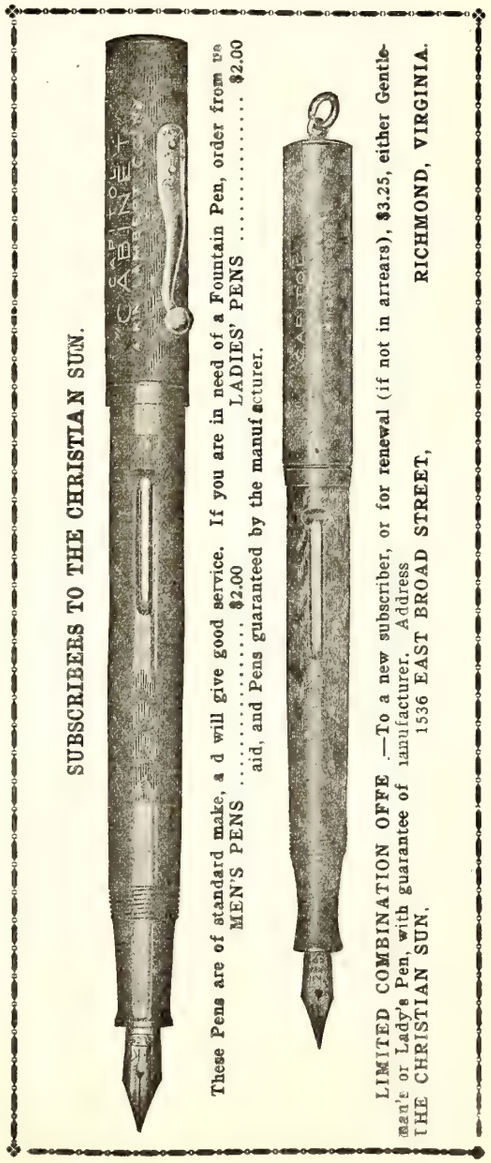
In my research covering fifteen years I have been able to trace the origin of the Christian Church in the South to no other place and to no other persons, the causes being fanned by the political conditions existing in America at that time. (Note: For a pen-picture of Bishop Asbury, see Drinkhouse's "History of the Methodist Reform and the Methodist Protestant Church," vol. 1, p. 186, note.) You have no doubt read the pen-pictures of Rev. James O'Kelly, and some have perchance seen a likeness of him from these.

When Rev. Francis Asbury landed in America, the seed of the American Revolution had already been planted by the British Parliament in the passage of the Stamp Act. The spirit of liberty was well-grounded in all of the colonies, especially was this so in Virginia and North Carolina and Massachusetts. Not only did this extend to political freedom, but to religious freedom as well. Dissenters had become numerous in Virginia and North Carolina, and so bitter was the general feeling against the established Church that it was almost annihilated in the great upheaval that was soon to break out. We have only to pick up any good history of this State to find how the early settlers were persecuted for conscience sake, and fled to the wilds of this State in order that they might be free from the persecutions for conscience sake. Four years after Mr. Asbury landed in America, on January 2, 1775, a man of strong mind and personality entered the traveling connection in Southern Virginia in the person of Rev. James O'Kelly. He had at least been a resident of the colonies long enough to have imbibed the spirit of the times, and was what we would call in modern parlance a 100 per cent American. He was in the prime of life, for he had been a great prize-fighter and fiddler; and one of the first things he did after his conversion was to build a huge fire and burn his fiddle.

He then became a traveling preacher in the Methodist connection, remaining at his post of duty during the turbulent days of the war. He was captured by the Tories under Col. Slingsby, his horse and saddle-bags taken from him, carried to Elizabethtown, N. C., tied to a peach tree with another prisoner who was killed during the skirmish that took place, made to preach to his captors, and while several of his companions were killed, he managed to escape. According to his own statement, he served through one campaign in the Revolutionary War, and on another until he was forced by illness to give up. His family have two names in the Virginia troops who served in the same war—Lieut. Thomas O. O'Kelly, ar. C. L. 36, and William D. O'Kelly, en. ar. C. L. 31. See list of Virginia Troops in American Revolution, 1911 Vol.)

The section embraced in Southern Central Virginia and Northern Central North Carolina was the place where two great seas of thought and Church government—one championed by Rev. Francis Asbury, the other by Rev. James O'Kelly—met in those days, and the result was the birth of the Christian Church in 1794 upon the same religious platform that we stand upon as a denomination today.

(To be Continued.)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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

Before going further into the Elon Summer School program, we desire to have another little talk with readers of this column on finances. We wish to discuss the financing of another year of work for the board. From where the finances to meet the obligations for the balance of this year will come, we do not know; but that is another problem, and this week we let it take care of itself. The financial year for the board begins with the holding of the first educational convention and closes with the adjournment of the last conference. And so when the Valley Sunday School and Christian Endeavor Convention convenes in May, the new year financially for the board has been introduced.

We have rather carefully studied the needs of the board for the coming year, and we feel a budget of $3,700 will make it possible for us to carry on the work already inaugurated, institute new work, and make a representative offering to the department of Christian education of the General Convention. The budget includes the following items:

Field secretary's salary and expense	$2,000.00
Incidental expense of the board	200.00
For support of summer schools	500.00
For department of General Convention	1,000.00
Total	$3,700.00

We request criticism of this budget. We not only request it, but we urge it. If it is too high, or if it is too low, we would like to be so told.

Now, the possible resources of the board are the 8 per cent of the Conference apportionments, the grants from the educational conventions, and the offering the board is privileged to receive in September. We offer the following as a goal from the three sources this year:

From the Conferences of the $2,000, or 8 per cent.	$1,500.00
From the Conventions or one-half the 15c assessment.	1,313.00
From the offering or less than 5c per S. S. scholar.	1,000.00
Total	$3,813.00

We also request criticism of this table of expectation. It seems to us to be within our reach, and if secured, then it is the first step toward the budget asked of the Southern Convention.

Since the Valley Convention is the first to meet, we request that the officers of that Convention give the matter study and go to the Convention with the determination in their hearts to have the Valley do its part toward raising this budget.

And we request its study by the officers of all Conventions and Conferences which will follow in point of time the meeting of the Valley Convention. It would delight the hearts of the members of the board to hear from these officers to the effect that they will work for the realization of this budget. If you feel that way, just drop a letter to J. H. Lightbourne, Holland, Va.

Replies are coming in steadily from those invited to constitute the faculty of the 1927 session of the Elon Summer School. One of the advisory members of the program committee has approved, with only one minor change, the tentative program presented him. We are expecting to publish the program in full in the next issue of The Sun. In fact, we could do so this week, but we feel it is better to wait until the last woman and man has been heard from, and we will.

The treasurer's report for the month of December follows:

Balance of December 1st		$ 40.57
E. V. Convention of S. S. & C. E.		200.00
Walter E. Brill (personal gift)		5.00
Holy Neck S. S., E. Va.		6.26
Eastern Va. Conference (part payment)		150.00
		$401.83
Disbursements.		
Farmers Bank of Holland (note	$200.00	
Salary of field secretary	125.00	
A. D. Pate Ptg. Co, (board's part of budget com.)	4.00	
		329.00
Balance January 1, 1927		$ 72.83

Dr. L. E. Smith, pastor of Christian Temple, Norfolk, Va., is enlarging the scope of kingdom enlistment in an evangelistic campaign in the Temple this and next month. The campaign is to cover several weeks, and each of the weeks is set apart for evangelistic and enlistment activity among age groups. Miss Pattie Coghill, our field secretary, has been invited to participate in the campaign by assuming the leadership during the young people's week. The results realized by Dr. Smith and his Church in this campaign will be watched with lively interest.

It is planned by the board to loan its field secretary, Miss Coghill, to the Department of Christian Education for six weeks of office work at the Dayton headquarters of the department. This policy has been adopted by reason of the many courtesies extended our board by the department, and the need at this time by the department of a trained worker.

Last week the president of the board mailed orders to Treasurer Stephenson for payment of the deficits in the running expenses of last year's summer schools at Bethlehem and Elon. With the exception of one matter about which there is some misunderstanding, these payments close the books, so far as the schools of last year are concerned.

In the budget suggested for the board for this year, an item of $500 is carried for the summer schools. If this budget is realized, that $500 will solve many of the problems of program for the schools.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By H. S. Hardcastle.

Lesson V—January 30, 1927.

The Christian Overcoming Temptation.

Golden Text: "In that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. 2:18.

Lesson: Luke 4:1-13; 1 Cor. 10:12, 13.
Devotional Reading: Rom. 8:31-39.

The Master was tempted. Not only on the occasion here reported (probably by Himself), but on many occasions; in fact, throughout His life He was tempted. He was tempted in all points like as we are, and the beauty of His character was not mere innocence untried by the fire of temptation; it was the strength of virtue which had overcome. We misunderstand the Master and do Him wrong if we think that He went along through life untried by the hundred and one vexations of life, or unassailed by the temptations to which we are subjected. Experience seems to teach that the better a man is, the higher his ideals; the more bitterly he is assailed by temptation. What fierce temptations, then, the Master must have faced and fought!

The lesson here printed records a series of three intensive and heart-searching temptations. In the first instance, He was challenged with a note of subtle insinuation to turn the stones that lay about Him into bread, in order to satisfy His hunger after a long fast. It seemed so simple and so harmless. He was God's Son, His Anointed. He was hungry. His efficiency in God's service depended upon meeting the demands of the body. Why not turn a few of the stones into bread! There is nothing here that is foreign to us. It is the age-old temptation to use our powers for our own selfish purposes. Every man with capacities or material possessions, with influence or power, with time or opportunities, is faced not once, but continuously, with this temptation. Jesus' answer is suggestive. Man's supreme need is not physical; it is spiritual. Furthermore, his supreme concern is spiritual, and he is to seek first spiritual things, and trust in God for His providence to supply material things.

The devil then resorted to another more persuasive temptation. He promised the Master the kingdoms of the world if only He would fall down and worship him. How the Master wanted the kingdoms of the world for Himself! That was and is the passion of His life. He dares to assert that they shall be His. But not at the devil's price or in the devil's way. Here again there is something fresh and modern about it all. The temptation was to get spiritual results without paying the price. There would have been no cross if the Master had accepted the devil's proposition. In a way, it would have been so easy to win the world in the world's way. But it was not the way of the Master. Spiritual things are not only spiritually discerned; they are spiritually earned. There is no way to ultimate and real power and victory except through the way of Jesus and the cross, the way of self-renunciation.

Once more—the devil is a most persistent fellow—the evil one suggests that the Master throw Himself from the pinnacle of the temple. Why not? He was the Son of God, and God had promised that He would give His angels charge over Him to keep Him in all His ways. There was no danger in it; and what great "advertising" and "publicity" it would give the Master. But the Master knew that God is not to be presumed upon. A man is not deliberately to presume upon God's care or power. If one has to jump from a pinnacle in the discharge of his duty, he may in exceptional cases count on providential help, but even in a case like that, the law of gravitation is not set aside for the man's special benefit. But to jump from a pinnacle just to show that God will take care of one—well, there will be a funeral!

We, too, are tempted. Alas! how sorely and how incessantly we are tempted! And sometimes when a man feels most certain of himself, he is most sure to fall. There are two significant verses in this lesson that inspire confidence and courage as we face the temptations of our everyday life. The first one is a part of the first verse in the lesson, "And Jesus full of the Holy Spirit." The reason Jesus was victorious was because He was full of the Holy Spirit. The second verse is in the passage from Corinthians, "But God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, make also the way of escape, that ye may be able to endure it. We will never face any temptation in which there is not a possibility of escape through victory. God is faithful, and if we trust in Him He will make us conquerers.

FIRST CHURCH, PORTSMOUTH, VA.

(Continued from page 7.)

with one another and with Him, face the future with fearless heart and faith in God. Why? How? some one may ask. Simply a natural product of His work and His Word. Every department of the Church evidences new life. Our Sunday School, under the efficient and capable leadership of Superintendent Harry W. Lee, and corps of assistants, is evidencing a growth and character which promises much in the coming year. At the last meeting, held January 9th, of the Greater Norfolk Christian Sunday School Conference, the Sunday School of our Church won the banner over every other school in that association for the first time in its history.

Our prayer meetings on Wednesday evening are greatly increasing, both in interest and attendance. We now have more attending these meetings than we had attending the regular Sunday evening services at the beginning of the pastorate We are adding to our membership, from time to time, such as the Lord elects thereto. The growing numbers and increasing interest in Sabbath worship is splendid indeed, and augur great things for the future.

We wish every reader might have been present at our Christmas service on Sunday morning just before the holidays. Bro. C. J. Heath, our very efficient Church treasurer—the best I ever saw or heard of—having previously suggested that an offering be received just for Christ Jesus, that this being the season of the year when folk gave gifts, emphasizing the opportunity of making a gift to Christ. Such opportunity was given at the close of the sermon; the Bible was opened, placed conveniently at the altar, and folks asked to deposit their gifts thereon, same being opened at Rom. 12:1-2—and how they came! Oh! what a sight it was, both old and young, as they brought their gifts to Christ, the people simply wept for joy, and upon their faces was registered a light like unto the halo of glory, we believe. The amount received from this offering was $325. Then again we had the greatest watch-night service this writer was ever privileged to attend, commencing at 9 o'clock on New Year's Eve, and ending about 1 A. M. the following morning. This service was entirely novel, never having been held in the Church before; it was largely attended, and so signally blessed of God because the Church had honored Him so splendidly at the Christmas time, for the Sunday School had conducted a white-gift service at the Christmas-tide and as a result many pleasing and profitable gifts were made to many of the city's destitute and stricken, in addition to the gift service for Christ.

On last Sunday we inaugurated a program of evangelism which, with His blessing, assures us of a great work along this avenue, the supreme avenue of any Church. The plan requires the work to be done by the members of the Church in home, on highway or in hedge, the supreme purpose being to win men to Christ, incidentally securing their Church membership, either with us or some other Church of the city.

At the quarterly conference just held, every department of the Church was represented, and the reports were of that character as evidences a growth which gives every assurance of that fruitage in eternity which shall glorify our Lord.

Brethren, sisters, we again bespeak for the work here your prayers, hoping that from time to time at least some of you may visit us, with every assurance of an abiding interest in you and yours and continual remembrance in our prayers. May this branch of the Vine—the Christian Church—yield that fruit and that fragrance which will, in the great harvest time, represent many trophies for the Lord Jesus Christ.

H. C. CAVINESS.

226 Webster Avenue.

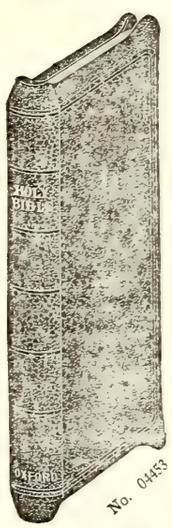
Miss Lucy M. Eldredge, secretary, Department of Christian Education, Dayton, Ohio, in a letter to Church leaders, dated January 7th, calls attention to the fact that, on recommendation of the Board of Christian Education, January 23rd has been designated by the General Board of the Christian Church as a day of prayer for colleges. Continuing, Miss Eldredge writes: "Never before in their history have our Christian Church colleges faced greater opportunities for progress and service than they are confronting today. At the same time, they have tremendous needs which must be met if their service is to be most effective and their influence most far-reaching. On January 23rd, may we remember the students in our institutions of higher learning. On this day of prayer may we unite to ask our Heavenly Father to guide and give wisdom to the devoted men and women who are giving their lives to the sacred ministry of Christian teaching in our colleges. On this day may we pray to God to deepen the interest and strengthen the loyalty of our whole Church to our college program."

Working for the executive committee of the Woman's Mission Board, Mrs. R. T. Bradford, Route 5, Suffolk, Va., as superintendent of young people, has prepared, after weeks and months of work, a very adequate and attractive program, covering a year for Young People's Missionary Societies. The program contains, in each case, the study book for the year most suitable to engage the attention of the Young People and Willing Workers, and also leaflets for each meeting of the society for a year. The price of the Young People's program, with copy of book, instructions, and leaflets, is $1.25; and that for the Willing Workers is $1.15. These programs may be had by addressing order, with cash, to the Mission Secretary, Elon College, N. C., who has a few copies on hand for such societies as have not ordered or received their programs. We highly recommend the programs as essential to successful work in conducting the society for the year. They are well worth the price, and have entailed much work and investigation in their preparation.

The Famous

Oxford Teacher's Bible

A Treasure House of Biblical Information



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of trouble: I will deliver thee
thou shalt glorify me.

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silver and the gold to Phăr'-aōh

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

LOVE'S GUIDANCE.

"Love is the fulfilling of the law."—Rom. 13: 7-11.

The most of life is simple and plain, well marked out; but some of it is not clear. We need two things, that we may go straight and do well, viz:

wisdom to understand its simplicity and live that way, and also divine guidance in those places and that part which are not so simple and clear to us. God promises all of this so abundantly that "a wayfaring man, though a fool, need not err

In the 15th psalm we get a picture of a man whose life is one of due consideration for others, and his every act a benefit to all concerned, and it teaches that it is the highest calling of love to always so act as if the principle of the act were going to become universal and the results must be beneficial.

The sum and substance of Christ's whole ministry, and the heart of Christianity today is (though many be far from it), "Thou shalt love thy neighbor as thyself." This means that love should be the motive of our acts, not merely a sentiment. This is the love that guides us in the clouded places; it is the love that lifts the world out of the miasma of sin; it is the love that lifts burdens and makes the world happy; it is the love that transforms lives, homes, cities, States, nations, and will transform the world.

Prayer.—Our Father, we ask that our own hearts may be filled with the love of Jesus, for the glory of God and the salvation of the world. *Amen.*

TUESDAY.

THE PERFECTION OF LOVE.

"Be ye, therefore, perfect, even as your Father which is in heaven is perfect."—Matt. 5:43-48.

This is one of the high points of Christian idealism—we might almost say the highest of the moral, ethical and religious teaching of the New Testament. For in this passage Jesus sets forth at once the hardest and noblest challenge of all His magnificent code. But the climax of the passage is often taken out of its context and made to mean something which Jesus never intended it to mean.

Jesus is talking about love. He refers to the former ideals. Love your neighbor, but hate your enemy. This teaching cannot be found in so many words in the Old Testament records, although it is surely there in spirit. But Jesus asks us to love our enemies, for by so doing we shall be worthy of the Fatherhood of God, whose lovingkindness never is exhausted and whose mercy is everlasting. The perfection Jesus urged was the perfection of love—a love like God's.

Prayer.—By one of the parents, asking that Christian love may abound, not only in our own home, but wherever our influence can reach; also that the Divine love and forgiveness may touch many hearts and lead them to righteousness.

WEDNESDAY.

THE SUNLIT LIFE.

"Ye shall go out with joy, and be led forth with peace."—Isa. 55:9-12.

A man was traveling from Shields to Newcastle. Engaged in reading a book, he did not pay much attention to his fellow-passengers. Stopping at a station, the name of which he did not even notice, the man sitting by his side turned on him a beaming countenance. Taking out of his pocket some religious tracts, the man with the smiling face handed one to each person in the compartment. Soon he began to hum to himself a hymn. One man sitting opposite looked a little displeased. The traveler who related the story, added: "My singing friend beside me, looking quite gravely at him, said: 'Excuse me, sir, you must not be short with me. That was Jarrow that we passed. Twenty years ago, at Jarrow, I was saved; and as I saw the name of the station, something soft came over me!' "

The sunlit life radiates sunshine into other lives. A more perfect tribute from friend to friend than that from Bishop W. A. Quayle to Bishop William Burt, would be hard to find. In 1924 the latter retired from service, and Bishop Quayle wrote thus to his friend:

"Dear Bishop Burt: Your years have passed like sunlight. They were beautiful, and filled with service in the old world and the new. God has been with you, and you have been with God. Would you might live a hundred years to bless mankind; but wherever you are in earth or heaven you will like the place. You make it good to live where you are around. You have blessed my life, and I want to live with you forever in the skies. Your brother everywhere, William A. Quayle."

Prayer.—O Christ, our Lord and Saviour, who art the Light of the world, we thank Thee that Thou hast cast the darkness out of our hearts, and that all is bright within as a summer day. *Amen.*

THURSDAY.

THE IMMORTALITY OF LOVE.

"Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."—Matt. 26:1-13.

This scene is illuminated by the last flash of sun before the nightfall. It is the eve of His passion. Soon the darkness will be over all. But as the beams of the setting sun pick out the mountain-top and throw it into a blaze of glory, so the sunset on that tragic evening fell upon this woman as she broke the alabaster box of ointment on the feet of the Master. It was her best and she gave it all. Her love lifted her and her gift into the limelight of eternity. But the men who looked on said her love had made her foolish. According to them, she had taken a valuable thing and wasted it. There were so many practical things that could have been done with the money it would have brought. Judas felt sure he could have spent that money more wisely than she did. Nor were the men of that time the only ones to scoff at the wastefulness of love like that.

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

THE CALL TO THE CHURCH.

"A glorious Church, not having spot or wrinkle."—Ex. 7:6; Eph. 5:27.

The old minister reveled in the Scriptures. Many chapters he could quote from memory. His great joy it was, during the days he was confined to a wheel-chair, to help other preachers find new truth in the Bible. One morning he called the village minister to his home. "Does the Bible ever seem out of proportion to you?" asked the retired veteran. "For instance, the greatest hope we have is the promise of eternal life, but have you noted that the Bible says comparatively little about heaven?"

The village minister and his wife discussed the matter, but did not solve the problem. When next the two mne met, the one in the wheel-chair elucidated. "The chief concern of God," he said, "is not that somewhere there should be an eternal habitation. His chief concern is that you and I and all men should constitute a holy people. God is abundantly able to prepare a habitation. He has proven that in the creating of this far-flung universe. The great unfinished task is the preparing of a people for the prepared place. So the Bible needs to say little about the place—this universe bespeaks what He can do; but the Book must needs say much about our preparation."

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

THE CALL OF THE CHURCH.

"A glorious Church, not having spot or wrinkle; holy and without blemish" (Eph. 5:17). *"To keep you from falling, and to present you faultless"* (Jude 24). *"Purge your conscience to serve the living God"* (Heb. 9:14). *"That ye might love one another with a pure heart fervently"* (1 Peter 1:22) *"that ye may see what manner of person ought ye to be in conversation and Godliness; without spot and blameless"* (2 Peter 3:11-14) *"whereby ye may grow in grace and the knowledge of our Lord Jesus Christ"* (2 Peter 3:18).

Tomorrow is Sunday. Divine worship everywhere. All of God calls us. The Church calls us. Do we desire less than the above? Are we careless and forgetful of this call? God forbid.

Prayer.—Our Father, we pray Thee that we may be ever mindful that our God is holy and that He calls us daily to be holy, to live, with the Spirit's guidance, lives of righteousness and unto His perfection. *Amen.*

SUNDAY.

ATTITUDE IN WORSHIP.

"Worship the Lord in the beauty of holiness."—Psa. 96:9.

Today is the one day of the week which has been set apart for cessation from labor and devoted to worship and spiritual culture. Most folk observe it as a holiday. True Christians observe its sanctity, and worship God in spirit and truth. Many who attend worship are merely there, but with little evidence of reverence in that worship.

Divine worship is the highest act of the soul. In it, man communes with God. The creature converses with his Creator. The sinner confronts his God. Earth meets heaven. God's presence consecrates the spot, and His glory should fill the whole place, and it will, if each one will enter into His presence with nothing else on the mind but to worship and look for the "beauty of holiness." Jacob said, "This is none other but the gate of heaven." Every worshiper ought to be able to say that.

Prayer.—Our Father, in heaven, teach us by Thy word, by Thy teachers, and by Thy spirit how to worship Thee reverently in the sanctuary of our own hearts and in the temple. At Church today may Thy spirit reign over us. In Christ's name. *Amen.*

Temptations are peculiarly strong in the days of college experience, and so we should be careful in selecting colleges for our young people to choose only those where a positive Christian influence will be thrown around the young. We are proud of the record of our colleges in developing Christian character in their students.

Christian Orphanage

Dear Friends:

The old year has passed and gone. It was filled with many joys and some disappointments; but, as a whole, it was a grand old year! Our big family was blessed with good health, and we had no accidents. The work prospered, and we are happy.

This week brings us to the beginning of our new year. We look forward with great expectations and pray that God will put it in the hearts of our people to stand by their Orphanage and contribute enough money to keep us from being embarrassed. We set out in the beginning of this year with the determination to get every Sunday School on the list of monthly contributors, and we want to ask that every Sunday School superintendent and teacher stand by us and help to put this across. The Orphanage is largely dependent this year on Sunday School monthly offerings, and we want to ask that you make these as liberal as you can.

Additional gifts sent the Orphanage for Christmas are as follows: J. D. Howard, Norfolk, Va., 60 lbs. candy; Ramseur S. S., soap, towels, fruit, etc.; Waverly, Va., S. S., box white gifts, containing hose, towels, handkerchiefs, dresses, middy suit, candy, and many other things; Big Oak Church, N. C., quilt; Mrs. Mary White, quilt.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 13, 1927.

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
First S. S., Greensboro	$14.34	
Elon Christian Church	5.00	
Berea	7.25	
Howard's Chapel	2.00	
Union Ridge	5.00	
Pleasant Grove	5.62	
New Lebanon S. S.	2.00	
New Lebanon Baracca Class	2.00	
Palm St., Greensboro	5.00	
		$ 48.21
Eastern N. C. Conference:		
Raleigh, First Church	$ 3.00	
Mebane	1.25	
Catawba Springs	5.25	
Fullers Chapel	4.53	
Bethel (Wake County)	2.65	
		16.68
Western N. C. Conference:		
Randleman	$ 2.67	
Randleman	3.43	
Ramseur	8.50	
Pleasant Hill (A) S. S.	4.11	
Hanks Chapel	2.40	
Graham Providence Mem'l S. S.	3.70	
Pleasant Union	52.50	
Shiloh	1.50	
Seagrove	2.25	
Wentworth	6.07	
		87.13
Eastern Virginia Conference:		
Suffolk Christian Sunday School	$25.00	
Elm Ave. Sunday School	4.93	
Rosemont	58.75	
Mt. Carmel S. S.	5.04	
Mt. Carmel S. S. Class 6	1.00	
Hobson S. S.	2.32	
Oak Grove	1.50	
Ocean View	1.37	
Wakefield S. S.	3.51	
		103.42
Valley Virginia Conference:		
Bethlehem	$ 2.05	
Dry Run	4.00	
Leaksville	2.91	
Palmyra	3.38	
First S. S., Winchester	5.00	
		17.34
Alabama Conference:		
Rock Stand	$ 2.76	
Mt. Zion	1.20	
		3.96
Georgia and Ala. Conference:		
Vanceville		1.09
Northern Sunday School:		
Pleasant Hill, Ohio		6.80
New Building Fund.		
Mrs. T. B. Beal	$ 5.00	
Live Wire Class, Mt. Auburn	1.50	
Intermediate Class, Holy Neck	5.00	
Ivor	5.76	
C. W. Mann	10.00	
J. M. Fix	200.00	
		227.26
Special Offerings.		
J. A. Dunlap	$ 2.00	
T. E. Baird	103.69	
Boone Bible Class	15.00	
Mrs. Hardee	1.50	
Mrs. Brady	5.00	
Mrs. Ambrose Campbell	2.00	
R. B. Wicker, support of Edna	15.00	
Oakland Church, birthday offering	24.12	
Iola Upchurch	2.50	
K. C. Rountree and wife	2.00	
		172.81
Thanksgiving Offerings.		
Shallow Ford	$ 4.00	
Bethel Christian Church	8.55	
Shiloh	5.00	
Seagrove Church	7.00	
		24.55
Total for the week		$ 709.25

THE SUN'S editor has written elsewhere this week on the benevolence budget. Many are inquiring of its meaning and its method. All SUN readers should thoroughly understand it, certainly the salient features of it. Let them be stated in this way. The benevolence budget is over and above the Conference apportionments, in order to give to four enterprises or institutions of the Church a larger revenue than the Conference apportionments afford. To this end, the calendar year has been divided into a Church year, viz: January, February—colleges; March, April, May, June—missions; July, August, September, October—Christian education; November, December—orphanage. During each of these four periods, every Church is called upon to work, in its own way, to raise a fund five times that of the Conference apportionment. If it prefers to call this a budget, all well and good. If, on the other hand, it prefers otherwise, then the Church is called upon to take a free-will offering for each of these four enterprises. Any Sunday in January or February for colleges; any Sunday of the four following months for missions (one-half to home, one-half to foreign); any Sunday of the next four months for Christian education. Then, on any Sunday of the last two months of the year, an offering for the Orphanage. This should be made clear to all and enable every individual and every Church to act in the matter as wisdom, conscience and local conditions may determine.

In THE SUN of December 9th, the printer credited to the Woman's Bible Class of South Norfolk, Va., $10.00, and to Mrs. O. S. Mills' class $5.00. Our books show that both of these liberal Sunday School classes are of Rosemont Church, and should be so printed. In trying to get the acknowledgment in one line, the printer left off the name of the Church and only gave the name of the post-office from which the check was sent. We are glad to make this correction, since many in reading it would take South Norfolk to mean our South Norfolk Church instead of South Norfolk post-office.

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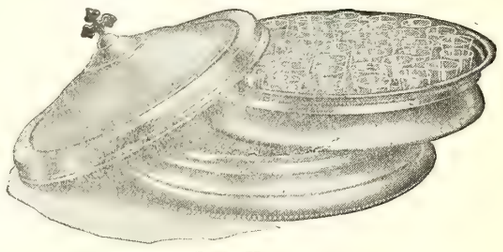
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

SILVER-PLATE.

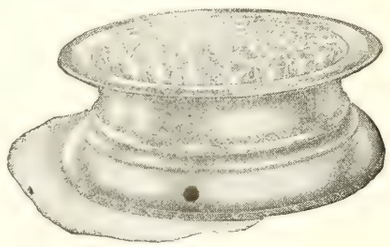
The Silver-plated ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

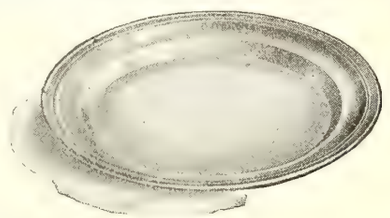
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) $22.00

Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



Bread Plate No. 3—Narrow rim	9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

Send Order to THE CHRISTIAN SUN.

1536 E. Broad St. - - Richmond Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Liberty, N. C., Jan. 10, 1926.

Dear Kiddies:

We are cousins who enjoy reading the Korner very much. We both go to Sunday School every Sunday we can at Pleasant Hill. Our teacher is named Miss Virginia Hinshaw.

I, Pauline, go to school at Sylvan High School and am in the seventh grade. My teacher's name is Mr. D. V. Pike.

I, Clara, go to school at Pleasant Hill and am in the sixth grade. I am lazy, you see, for we both will soon be thirteen years old. My teacher's name is Mr. E. H. Thompson. We would like to receive letters from all the Kiddies.

We love to read letters from the Kiddies printed in THE SUN.

With lots of love to all, we are,

PAULINE CARTER,
CLARA HORNADAY.

Route No. 6.

DICKY AND DEE DISCOVER A NEW NEIGHBOR.

"Goodness me!" Dee exclaimed, jumping up in the air. "As sure as I'm alive, Dickey, I stepped on an elfin or a mouse or something! Look, there it is! What in the world—"

"Pshaw!" blustered Dickey. "That's just like a girl! Make a find and then scare it away. What is it, anyway?"

"A meadow lark, I guess," sighed Dee. "He's setting on that bush over there, I did wish it was something new."

Dickey sneaked through the bushes to the one where the queer little fellow sat blinking his great big yellow eyes. He didn't even move when the youngsters came up close. Instead, he reached out his claw to shake hands.

"It's old wise owl," whispered Dickey.

"Hello, there, Mr. Wise Owl, we just—"

"Wondering who it was you nearly crushed," finished the yellow-eyed bird. "I'm not so very wise and they call me Short-eared Owl. You're Dickey and Dee, aren't you?"

"Yes," replied Dee, "and we're glad to know you, Mr. Short-eared Owl."

"I don't think I've ever seen one of your family before," mused Dickey. "Do you mind if we—"

"Gracious me, no!" chuckled Mr. Short-eared Owl. "Take a good look at me. I'm not conceited, but I do think I'm good looking for a ground bird," and he turned around and around so Dickey and Dee could see him from all sides.

He was just about fourteen inches long. His face was white, speckled with black. The patches around his yellow eyes were as black as night. His coat was a dusky brown, the feathers edged with yellow. His vest was buff, streaked with brown. His tail was barred with buff, his bill and claws were a dusky blue-black, and he wore buff colored feather stockings.

"You're the best-looking owl I've ever seen," laughed Dee. "But tell me how you came to be wandering on the ground in the day-time?"

"I always come out around two o'clock on cloudy days," chuckled the owl. "I'm not a tree owl, I'm a ground owl. I build a nest of sticks and hay on the ground. Right at present I live in a nest over on that little patch of rushes and reeds out in the water. My wife is over there right now, sitting on six of the prettiest white eggs you ever saw. I can't see why my relatives like to hang around trees. Why, I never even light on a tree. This bush or a stump is plenty high enough for me. But I guess it's everybody to his own notion." And, flapping his pretty wings, he jumped off the bush and scooted through the underbush as fast as he could go.

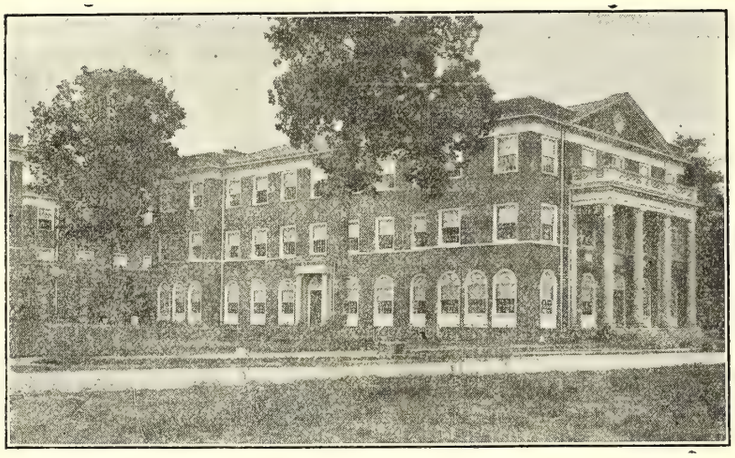
"My," giggled Dee, "I'd like to have seen his wife, wouldn't you?"

"No chance this time," laughed Dickey. "But maybe someday, Squeedee, he'll take us to visit them," and taking hold of his sister's hand, the two ran on in search of new adventure.

Normal Christians are easy to live with. If we are hard to live with, even though we are God's children, we are abnormal, and we misrepresent him. The late Dr. Griffith Thomas is quoted in the Keswick Calendar: "An old clergyman once leaned over his pulpit and said to his flock: 'If you are not very kind, you are not very holy.' I believe the old man was right. Loving-kindness is a real mark of holiness. I have a good deal of sympathy with that prayer so often quoted of the little child: 'Lord, make the bad people good, and the good people nice!' That is the proof of our Christianity." This is a needed comment on the Scripture in James' Epistle, that the works of a wise man are done "with meekness of wisdom," and "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated." We do not always stop to think that holiness is one of the most attractive traits a person can possibly have, and that God's command to be holy, even as he is holy, is a command to show forth his lovingkindness continually.—*Ex.*

ELON COLLEGE

CO-EDUCATIONAL



MOONEY CHRISTIAN EDUCATION BUILDING, ELON COLLEGE
(Dedicated Sunday, October 3, 1926)

IN CHRISTIAN EDUCATION, the Christian Church and Elon College have taken the lead.

The above building, dedicated to leadership training, is one of the finest laboratories of Christian Education to be found anywhere. It is the only building of its kind on any college campus in America, but is destined to be the forerunner of a new field of education in many American colleges.

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MARRIAGES

TUCK—WALLER.

At the home of the bride, North Side, N. C., on Saturday, December 11th, at 3 o'clock in the afternoon, Emmett Apple Tuck and Miss Pauline Carolyn Waller were united in marriage by the writer, who is the groom's pastor. It was a quiet home marriage, only the members of each family being present.

Immediately after the ceremony, Mr. and Mrs. Tuck motored to Henderson, N. C., where they boarded the train for Richmond and other points north. They will be at home after January 1, South Boston, Va. Mr. Tuck is a graduate of Elon College, and has succeeded in the business of road construction, being a partner with his father, W. W. Tuck, of Virgilina, Va.

Mrs. Tuck is the daughter of Mrs. Weldon G. Waller and the late Weldon Waller, of North Side. She is popular, and possesses those traits and gifts essential to adorn a happy home. This splendid and popular couple begin life together with bright promise of happiness and success. May a kind Providence guide and bless them in all the higher relations of life they have entered upon.

C. E. NEWMAN.

BROWN—WYRICK.

Walter Jackson Brown and Miss Minnie Marie Wyrick were happily united in matrimony at the home of the writer, December 1, 1926, at 4 P. M., Elon College, N. C. Mr. Brown is the son of J. H. Brown, Reidsville, N. C., and Miss Wyrick is the daughter of Mr. and Mrs. J. A. Wyrick, Brown Summit, N. C., Route 1. These young people are popular and industrious in their respective communities and among their acquaintances.

Miss Elizabeth Brown was the bridemaid of honor, and Mr. Martin Wyrick was best man. The beautiful ring ceremony of the Christian Church was used and W. C. Kernodle, acting as guardian, gave the bride away. A few intimate friends were present to witness the happy but solemn event.

Immediately after the marriage vow had been taken, the couple and friends left for the parents' home of the bride, where a sumptuous supper awaited. They will make their home in Rockingham County, Reidsville, N. C.

May a long life of happiness and peace be theirs. Their many friends wish them the best in life.

L. L. WYRICK.

SMITH—STEPHENS.

It was our privilege to celebrate the marriage of Carl W. Smith and Miss Hester May Stephens. The ceremony was performed December 15, 1926, at 7:10 P. M., at Third Avenue Christian Church, Danville, Va. There was a goodly number present to witness the making of the twain one. The preparations were of a simple order and the general ceremony of the Christian Church was used. Just previous to the vow of holy wedlock, Miss Gavell Alderson rendered a beautiful musical selection.

Miss Stephens is the accomplished daughter of Mr. and Mrs. W. W. Stephens, and Mr. Smith is the son of Mr. and Mrs. Martin Smith, all of Danville, Va.

The bridegroom and bride are active members of Third Avenue Church and are popular among the young people of their acquaintance. Immediately after the marriage they left for Schoolfield, Va. They will make their home in Danville, Va. May they have a long, peaceful and contented life.

L. L. WYRICK.

TROXLER—SMITH.

On the evening of November 4, 1926, Lacy Troxler and Miss Alva Smith were quietly united in marriage at the writer's home. Only a few intimate friends were present to witness the ceremony. They left immediately for a bridal tour North.

Miss Smith is the daughter of Mr. and Mrs. Albert Smith, of Burlington, N. C., and Mr. Troxler is the son of Mrs. Mary Troxler, of Elon College, N. C.

After their honeymoon tour they will make their home near Altamahaw, N. C. Their many friends wish for them a long and happy life.

L. L. WYRICK.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

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TERRY.

Lucy Myrtle and Josie Lee Terry, daughters of Mr. and Mrs. Oscar Terry, died November 15, 1926, of pneumonia. At the time of their death, Lucy Myrtle was 6 years, 9 months and 16 days old; Josie Lee was 7 months and 2 days old.

They are survived by the father, mother, and four small sisters. After burial services by the writer, they were laid to rest in a double grave at Shallow Ford Church. May the parents realize and recognize the Lord's dealing with them.

T. J. GREEN.

CHRISCO.

Henry Thomas Chrisco died November 29, 1926, aged 26 years, 3 months and 3 days. He leaves to mourn their loss a mother, four brothers, and three sisters. He was a member of Big Oak Christian Church. He was sick for seven weeks, and suffered quite a great deal. He desired to get well, but expressed his readiness to go. He was buried at Ben Salem Presbyterian Church, beside his father, who preceded him in death six years. Burial services by the writer, assisted by Rev. Mr. Staley, of the Baptist Church. The Lord bless and comfort his loved ones.

T. J. GREEN.

HOWELL.

On October 16th Mrs. Anna Howell passed from this life to the great beyond. She had been a great sufferer for several months. Friends and loved ones did all they could for her, but God had called and she must go. She leaves to mourn their loss several devoted children, besides many relatives and friends.

The funeral service was conducted by the writer, and her remains were laid in Mt. Carmel Cemetery. Praying that God's richest blessings may rest and abide with all of her children and friends. By her pastor. ELISHA BRADSHAW.

Walters, Va.

DAVIS.

Jean Canary, daughter of Albert and Ruby Davis, was born September 3, 1926, and died November 18, 1926, age 2 months and 15 days. Little Jean Canary suffered much pain, but was soon released and went to be with the angels.

The funeral was conducted from Dover Baptist Church by the writer at 2:30 P. M., November 19th, in the presence of a large number of relatives and sorrowing friends, and the body was placed in the Church cemetery to await the coming of the Lord. The parents and one brother and sister survive, who have our sympathy.

C. E. GERRINGER.

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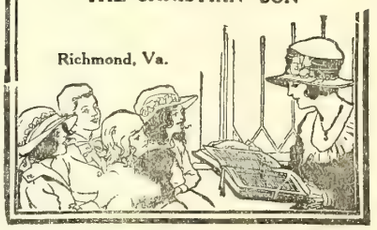

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, JANUARY 27, 1927. NUMBER 4.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Opposes Immoral Shows.—

Salacious dialogue and situations and nudity among chorus girls must be eliminated from Broadway shows or the city will establish a legal censorship and compel a clean-up, Mayor James Walker has informed the leading theatrical producers in New York.

Education by Decree.—

According to a decree being prepared by the Italian minister of education, all university professors will be forced to swear allegiance to the Fascist regime. Any person who fails to hold agreeable political views and fails to swear the allegiance required may be summarily dismissed. Other tyrants than Mussolini have attempted to rule men, but one and all have fallen. So will he and his Fascist regime.

Brands Federal Council.—

Colonel William Graham, described as an old-timer, now stationed with the reserve work in Chicago, in an address recently, declared that the Federal Council of the Churches of Christ in America was the worst enemy of national defense. He struck out hotly at that organization and its spokesmen, particularly Dr. S. Parkes Cadman. Colonel Graham declared that the utterances of these men and the leaders of other "isms" who are fighting a program of sane preparedness smacked of communism. He evidently does not admire the work of the Federal Council or any of those organizations which are making efforts toward peace.

Announce Large Gifts.—

Dr. Francis E. Clark has just announced two large gifts to the United Society of Christian Endeavor. The first is the Craigie Manor estate, Long Island, valued at about a quarter of a million dollars, and given by Mr. Charles O. H. Craigie. The other is the income from a large fund to establish the J. C. Penney Foundation of Christian Vocations, which will aid in the preparation of some eight million life-work recruits now members of Christian Endeavor Societies who wish to give themselves to full-time Christian service. The Christian Endeavor Society will celebrate its forty-sixth birthday on February 2d, and during the year 4,682 new societies have been organized.

New Capital for Australia.—

The Duke and Duchess of York sailed recently on the British warship Renown for Australia, where they will take part in the dedication of a new capital for Australia, Canberra. The new Australian capital, has been built for the purpose as was Washington and Ottawa. It is a model city, with every detail carefully mapped out in advance. The Duchess of York and her two ladies-in-waiting are the first women ever to make a trip on a British man-of-war except in the direst necessity. The duchess has upset a tradition. However, she and her ladies will have no maids. Their hair will be dressed by a marine especially trained in London beauty parlors. Their laundry will be done by marines, and, indeed, they will have only the companionship of the three ladies and the regular naval assignment of men. The duchess left her little daughter in the care of Queen Mary. The third lady of the land is now but eight months old. As the Renown lifted anchor and swung out from her dock, the official band began to play, "The Girl I Left Behind Me."

Negroes and Pullman Cars.—

One Blanche S. Brookins bought a railroad ticket from New York to Florida. With that ticket she purchased also Pullman-car accommodations. At Palatka, Fla., she was forcibly ejected from her berth and from the Pullman car and placed in jail. She has now filed suit against the Pullman Car Company and the Atlantic Coast Line Railroad for twenty-five thousand dollars. She is backed in her suit by the Society for the Advancement of Colored People, and Clarence Darrow and Arthur Garfield Hayes have been retained as her lawyers. The suit will fall in the Federal courts, since it is brought under interstate commerce regulations, and in Federal courts there are no Jim Crow laws, and little doubt is entertained as to the results. The case will present a grave situation in the South and one which Southerners should face in an unprejudiced manner. Prof. Carver, one of the world's best-known scientists, himself colored, declares that he is not able to render the service which he might, because he is not physically able to travel without sleep.

Empress of Mexico Dies.—

Many have forgotten that Mexico had until very recently a living empress. The Empress Carlotta of Mexico died recently at her home in Belgium, where for a period of sixty years she had lived in retirement. It is said that following her failure to secure aid for her husband, the Archduke Maximilian of Austria, who, with the intrigue of Napoleon III, had become emperor of Mexico, she lost her mind. The Empress Carlotta was the sister of Leopold I of Belgium, and the reigning monarch is her nephew. She was married to the archduke of Austria at the age of seventeen, and for several years they lived happily in the kingdom of Milan, which was established for them. That fell, and the scheme to make a Venetian kingdom also failed. Then the ambitious Napoleon III, France, desiring to establish an empire in America, and taking advantage of the divided state of the United States, offered the throne of Mexico to Maximilian. He accepted, and he and his young wife sailed for Mexico.

The whole venture was a tragedy. Maximilian stayed by his kingdom while his wife, the late Carlotta, went to Europe for aid. Napoleon perceiving the attitude of the United States, basely turned his back on the emperor and left him to his fate. She failed again at Rome, and lost her mind. In the meantime, Mexicans had captured and shot to death her young husband, the story of whose bravery in the last hour is unexcelled. The empress, it is believed, never knew her husband's fate. The immediate cause of her death was pneumonia and weakened heart action. She died peacefully at the age of eighty-six, closing one of history's tragedies.

China Rises.—

Chinese in China outnumber foreigners a thousand to one. Yet, for many years the Chinaman has been the servant of the white man. Not many months ago the Nationalist Chinese movement surged up from Canton, and within the year has taken half of China in hand. They are exciting Chinese to rise and free themselves from servitude. Wuchang, the Nationalist capital, is across the Yangtze River from Hankow, "the Chicago of China." From Wuchang propagandists have been telling the people of Hankow that if they would rise they could free themselves. They did rise. A mob of them came jabbering and chattering to the British quarter of the city. British marines were ordered not to fire under any circumstances. They didn't, though a group of Chinese, armed only with sticks, beat down a marine, wrenched his rifle from him, stabbed him with his own bayonet. The Nationalist commander came eventually, scattered the mob with a few shots, apologized for being unavoidably delayed. The British consul knew he lied. Three days later another mob stormed the British barricades, broke them down in many places, and lest marines excite bloodshed they were sent with the women and children to the battleships in the harbor. The Union Jack was hauled down for the same reason. Sauve Eugene Chen, foreign minister of the Nationalist government, arrived, apologized abjectly, could not understand how the people were so out of hand, they patched up a truce. The women and children went to Shanghai, and the men slept together in a warehouse. Secretary Kellog has ordered the United States minister to China, John Van Antwerp MacMurray, to Washington for a conference. In five weeks he will have arrived. In the interval, Vice-Admiral Williams has been ordered to China from Manila with five destroyers. The Chinese have realized themselves and the hour was never more grave for foreigners in China. Chinamen are taught that if they rise, the foreigners will have to sail away, leaving sixty million dollars' worth of property behind. They are gradually coming to believe it, and the Nationalist cause is growing rapidly.

NOTES-PERSONALS

On a Sunday of January or February every Church in the Southern Convention should take an offering for our colleges, unless there are Churches who have put the quota for the colleges in their total benevolence budget.

Friends of Mrs. R. A. Whitten, Reidsville, N. C., will be pleased to learn that she is slowly improving from a serious illness. She has been confined to her bed since Dceember 19th, suffering from pneumonia and complications of trouble.

January and February, "College" months. Last Sunday, January 23rd, was the day of prayer for colleges. It is hoped that all Churches having preaching once a month observed it, and those who did not will do so at the nearest appointment thereto.

Rev. C. E. Gerringer, Wakefield, Va., writing under date January 15th, says: "We have arrived here and feel very much at home in the nice parsonage, which has been repainted inside and very neatly arranged for us. The people have been wonderfully nice to us, and everything starts off well." We are hoping for Bro. Gerringer great success in the good field to which he now consecrates his services.

The publisher advises that "The Annual" is held up because statistics for the Alabama and Georgia and Alabama Conference have not been received. These two Conferences the past year got out their own minutes, but the Executive Committee of the Convention, for the sake of keeping permanent records, has directed that statistics of these two Conferences be included in "The Annual." What a pity it is that our Conferences cannot all have their minutes in "The Annual" for the sake of our history for the future and a record of the present.

Our thanks are due to the Department of Christian Education, Miss Pattie Coghill, field secretary, Henderson, N. C., for copies of the Sunday School and Christian Endeavor "Handbook." The same contains the proceedings of the Sunday School and Christian Endeavor Conventions, with statistical tables for our Sunday School and Christian Endeavor Societies for the past year. The "Handbook" contains much valuable information, and if any Sunday School superintendent or teacher has not secured one it can be had by addressing a request to the field secretary.

Quite a few of our Churches voted their budget for the present year before going to Conference last fall. On this account, even Churches that adopted the budget, many of them at least, will do as Suffolk has done, namely: vote to take the four free-will offerings for the year and to try to raise the amount asked, since the total budget requested was not known until after Conference met. Some Churches increased the budget after Conference met, and will undertake to raise the entire amount of the benevolence budget in their own way, but will have educational programs, with or without the offering, during the periods named: January February—colleges; March, April, May, June—missions; July, August, September, October—religious education; November, December—Orphanage.

HOW NOT TO HAVE TUBERCULOSIS.

Keeping well is the best way to keep from getting tuberculosis. It is hard for the tubercle bacilli to make headway in lungs that belong to a strong, healthy body.

Right living is the best way to keep well. To live right, one must eat nourishing food, vegetables, a moderate amount of meat, bread, cereals, milk, and drink plenty of water. You must get eight hours of sleep out of every twenty-four, and sleep with your windows open, summer and winter. Get all the fresh air you can during the day, too. Exercise in the fresh air. Don't work all day and play all night. Overwork and fatigue are big factors in tuberculosis breakdowns. Keep clean in mind and body. Wash your hands before eating, keep articles out of your mouth, bathe regularly and wash your teeth twice a day.

Once a year go to a good doctor and have a complete physical examination, including your chest. If your doctor tells you that you have suspicious or positive tuberculosis and says you must stop work and go to a sanatorium, do it at once.

INSTITUTIONS MUST BE KEPT CHRISTIAN.

Dr. C. H. Rowland, pastor of the First Christian Church, delivered a stirring message Sunday morning on "A Night of Prayer." His text was taken from Gen. 32:24, "And Jacob was left alone; and there wrestled a man with him until the breaking of the day," calling attention to the influence of a night of prayer on the life of Jacob, a man at that time very low from a moral standpoint. Jacob having deceived his parents, wronged his brother, and had been untrue to God.

"This is the day set apart for our people to pray for our colleges. We want to give ourselves to prayer for all of our institutions. It is not necessary for us to support them with our means and patronage alone, but we are asked to pray earnestly for them to be institutions where the Lord is honored, and where Christian education is the main thought. Many of us have made great sacrifices for our colleges, and are still making sacrifices to keep our children in school. Let us pray for the presidents, the faculties, the students and the boards of trustees."

"The responsibility of where, what and how our children are taught and trained is yours and mine, and we are ones that will carry the blame in the sight of God," said Dr. Rowland. "The surest way to bring the world to Jesus Christ is to begin at the foundation by training the child spiritually, so that he may be fitted to accomplish the great task required of him by the Father."

In conclusion, Dr. Rowland said: "Christianity is civilization's only support because it provides humanity with its moral foundation. No other religion will do this. It will provide the home and all institutions with the source of love. It provides man with his noblest inspiration. The sacred obligation and paramount duty of every Christian man and woman is to make the institutions of our country Christian. Let it be our purpose, privilege, and prayer that we may more fully share in establishing the 'city with foundation whose builder and maker is God.' "

THE SIMPLICITY OF A GREAT MAN.

(Under the above caption, in its column "Voice of the People," the Birmingham (Ala.) News carried the following, and relates an incident similar to that which many Christian Sun readers, we have no doubt, could also relate.—Editor Sun.)

In your last evening's issue I read an interesting story of the Rev. James W. Wellons, D. D., of Greensboro, N. C., with a short history of his life and of his 101st birthday.

Sometimes I wonder how far into a man's life-time an apparent trivial incident in his childhood will reach and continue to exert an influence for good or evil. I think it was about 1870, when I was a tiny boy, that this good man was a guest in my father's home during the annual Conference of the Christian Church held at Wake Chapel Church, in Wake County, N. C. He was there during the whole week. He made much of me, which pleased me. He went with me to feed my chickens, geese and pigs, and I showed him the sheep, horses and cattle, all of which he seemed to be very proud.

During that week, one day, he gave me a beautiful card on which was printed the Lord's Prayer, done in beautiful color tones with shiny gilt edges. To me this was very beautiful. On the back of this card he wrote: "Love Jesus most; love me just a little." Then he signed his name, "J. W. Wellons." I put this card among my little keeps. Many times during my growing up I would clean out my trunk and send into the fire useless things. This card always came up for a decision whether to keep it or discard it as a useless keepsake. I could not burn it, for I felt it would be like taking a leaf from the Bible and burning it. Then when about twenty years old I began collections for a scrapbook; this card then found its place. I kept this scrapbook with this beautiful card in it until this city was destroyed by fire in 1902, including my office. The scrapbook and the card were lost in the fire, but the card had burned its message of love into my moral life, and I have sometimes pondered if this incident, apparently insignificant as it appeared at first, became the moral foundation of a man's life. Who knows?

The Lord's Prayer on one side and on the other side: "Love Jesus most; love me just a little. J. W. Wellons." May this good man live and love many years longer.

A. P. Fuquay.

Alexander City.

RECEIPTS FOR MEMORIALS.

We are still waiting on many of the loyal, the liberal and the faithful to send in their gifts for the O'Kelly and Old Lebanon Memorials. The Junior Class of Damascus, in Gates County, in sending their gift, added this word: "We wish it were $500 instead of $5.00." We wish that about two hundred classes like that would get busy and finish up this business.

The Sunday School classes, the juniors, if not the seniors, will do the work if their teachers will give them a chance. We have a card to place in the hands of any member of a Sunday School class, which card we will be glad to send at the request of any teacher, and the card when filled out will represent $5.00, or we have others that represent $10.00. We are grateful for the amount sent in this week, and our records now are as follows:

Total received to January 15th	$1,127.61
Mrs. J. N. Shifflette, Treas., New Market	3.20
E. P. Jones, Franklin, Va.	2.00
Mrs. E. P. Jones, Franklin, Va.	2.00
Emerson P. Jones, Franklin, Va.	1.00
Christian Temple, Norfolk, Va.	28.80
L. L. Lassiter, Virgilina, Va.	4.00
Mrs. Frank S. Castor, Tampa, Fla.	2.00
Junior Cl., Damascus S. S., Sunbury, N. C.	5.00
J. E. West, Suffolk, Va.	5.00
Total to January 22nd	$1,180.61

Gratefully yours,

Memorial Committee.

J. F. West, *Chairman*,
Waverly, Va.

J. O. Atkinson, *Treasurer*,
Elon College, N. C.

Shall We Preserve Our History and Pay Tribute to Whom Tribute is Due?

We have delayed for more than a hundred years. It was in 1794, under the leadership of REV. JAMES O'KELLY, the prophet and apostle of *religious liberty,* that the name "Christian" was adopted as a sufficient name for the Church, discarding all party and sectarian names, and it was declared that

The Bible is a Sufficient Rule of Faith and Practice

for the Church, and Christian character is the test of fellowship and Church membership, and the right of private judgment in the interpreting of the Scriptures was granted to all, and Christ was declared to be the only head of the Church.

Rev. James O'Kelly died on October 16, 1826, and we have let him sleep for *a hundred years* without permanently and prominently honoring his memory.

It was in OLD LEBANON MEETING HOUSE, Surry County, Virginia, on August 4, 1794, that Rev. Rice Haggard made the motion and the meeting, under the leadership of Rev. James O'Kelly, unanimously adopted the same, declaring that

The Name "Christian" is Sufficient for the Church

and the Bible is a sufficient rule of faith and practice."

The Southern Christian Convention in regular biennial session at Durham, N. C., April 30, 1926, adopted plans and specifications for an appropriate memorial on the site of Old Lebanon Church, which is on the Virginia State Highway, in Surry County, Virginia, and also the plans and specifications for a suitable

Memorial to Rev. James O'Kelly

to be established on the campus of Elon College. The combined cost of the two memorials is to be $2,095.00. *This call is for all individuals everywhere,* who have a care and concern for these important events, to send such cash donations as they can to the Treasurer of the Committee *during the month of October,* when it is proposed if possible *to raise the entire amount.* All money sent in will be acknowledged, with names of donors, through The Christian Sun.

Brethren, sisters, and friends, we have too long delayed this important matter, let us now move together and do this worthy deed. There has been raised to date $110.75. Let Sun readers speak to their friends, let pastors, Sunday School superintendents and people pull together during October, and this great work which should have been decades ago will be accomplished.

Respectfully and gratefully,

Judge J. F. West, *Chairman,* Waverly, Va.,
Rev. S. C. Harrell, *Secretary,* Durham, N. C.,
W. C. McClenny, *Historian,* Suffolk, Va.,
J. O. Atkinson, *Treasurer,* Elon College, N. C.
Committee on Memorials.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IS BENEVOLENCE BUDGET UNDERSTOOD?

One of our active pastors wishes THE SUN'S editor to keep telling the people about the benevolent budget until it is understood by all. It is certainly desirable that all Church members thoroughly understand the budget, or the plan under which we are trying to work the present year. Let readers bear in mind that there are four enterprises of the Church which require more funds than the Conference apportionments produce. These four enterprises are:

First—Our colleges.
Second—Missions.
Third—Religious education.
Fourth—Christian Orphanage.

All other enterprises of the Church, and these to some small extent, are cared for in the Conference apportionments. But the entire Conference apportionments would not provide adequately for either one of three of the four enterprises mentioned above.

Now, to provide funds for the maintenance of these four enterprises, the calendar year is divided into a Church calendar:

First—January, February: Colleges.

Second—March, April, May, June: Missions.

Third—July, August, September, October: Religious education.

Fourth—November, December: Christian Orphanage.

Now, the whole plan centers around Church activity in behalf of these four enterprises during the periods mentioned. On a Sunday in January or February, every Church should take a free-will offering for the support of our colleges (unless a Church has already voted to put on a Church budget five times that of the Conference apportionment and in addition thereto). On a Sunday of March, April, May or June, every Church in the Conference should take an offering for missions (one-half for home, one-half for foreign) (except in case where a Church has voted to raise a benevolence budget five times the amount of the Conference apportionment and in addition thereto). On a Sunday in a month July-October, every Church will be called upon to take an offering for religious education (unless there is a Church that has voted to put on the benevolence budget five times the amount of Conference apportionment and in addition thereto). On a Sunday of November or December, or better still Thanksgiving, every Church will be called upon to make an offering for the Orphanage (except in a case where the local Church has voted to put on a benevolence budget five times that of the Conference apportionment and in addition thereto).

It is entirely up to the local Church to say whether it will vote the benevolence budget and go about raising it in its own way, or whether it will take four free-will offerings during the year and in this way try to raise the amount necessary for the maintenance of the four enterprises mentioned.

The Churches, through various movements and individual gifts, have been supporting these enterprises. The Durham Convention endeavored to work out a plan whereby all enterprises of the Church might fair alike and make a direct appeal to the Churches, either for free-will offerings or through a benevolence budget. Something is necessary if the enterprises of the Church are to live and to function. Hence, the benevolence budget. It has been put where it properly belonged—up to the decision of every local Church; and this means that every Church should do its best to cooperate with every other Church in the Conference in trying to do its part in kingdom's service. Always in a democracy it is a question of how to secure solidarity of activity and not interfere with individual freedom or the autonomy of the local Church. No Christian Church can claim justly that it is being forced into a benevolence budget against its will. But the system as now adopted and on which we are working, the only force needed and the only plea made are that we shall act co-operatively in doing our best for all the interests and enterprises of the Church we love.

We Christians have decided that we want and must have colleges, missions, Christian education, a Christian Orphanage, run on a larger scale than that provided for in the Conference apportionment. The call now is for every Church to do its duty in its own way in helping to meet these necessary demands. J. O. A.

DEVELOPING GIFTS FOR GOD'S SERVICE.

Three of the gospel writers—Matthew, Mark and Luke—record a very significant event about a rich young man. Mark tells us that this young man, a model in all outward appearance and attitudes, when he saw Jesus, went running to Him, and having knelt, asked Him this question: "Good Master, what shall I do to inherit eternal life?" Jesus looking upon him, said: "Why do you call me good. There is none good but one, that is God." But without waiting for a reply, Jesus began to teach him, saying, "Thou knowest the commandments—do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honor thy father and mother," and this model of a young man answered and said: "Master, all these have I observed from my youth."

By that time Jesus was very much interested in him; so much so, in fact, that He looked at him more closely and fell in love with him on the spot, and then to bring him to the highest achievement, said to him: "One thing thou lackest: go thy way, sell whatsoever thou hast and give to the poor, and come take up the cross and follow me." When Jesus said this to him, the young man became very sad and went away grieved, for he was a man of large holdings and much wealth. This young man, like millions of others, had given his talents and time to the service of money-getting and money-holding. He had trained his gifts in that direction.

There are men today who are well trained, they are exceedingly skilled, they are experts in the field of money-getting, of politics, or of big business; but they have never developed their gifts for God's service. The young man who met Jesus and went away sorrowful gives us a view of the only man of record who ever went away from Jesus grieved and full of sorrow. He had consecrated his gifts to the service of the world and mammon, but had not developed gifts which he had and which every man has for divine service. It is a question of training. This young man had observed the law, and in many particulars was a model, but with all of this his training was not sufficient. It is the difference today between the secular and the spiritual. There are those who persist in remaining in a secular atmosphere and who separate themselves from things spiritual and divine. They are capable of great things if their gifts for service were properly developed. This is the object of our Christian colleges, an objective which the secular or State-owned college cannot reach or strive for. The Christian college seeks not only to develop the best gifts that a young man or young woman has, but to develop those gifts for God's service, for the service of others, for the service of their Saviour and Redeemer.

Jesus said on another occasion, "He that loseth his life for my sake shall save it, and he that would save his life shall lose it." The higher life, with its holier achievements, is only attained by developing the gifts with which we are endowed for God's service. J. O. A.

THE NEXT CONFLICT.

Keen thinkers know that the next great spiritual conflict is not to be a continuation of the warfare between natural sciences and religion, for that battle is won, but between sociology and religion. Those whose vested interests are at stake are well aware of the situation and do not hesitate to use every means possible to camouflage it. They are particularly, it seems, anxious to continue the present debate around natural sciences and psychology and religion so as to distract the mind of people generally from this portending conflict. That organized religion, however, is aware of the impending situation is evident from the social creeds issued by our various Churches separately and by the Federal Council of Churches in the name of practically all of them. All the student conventions, too, have given themselves to prolonged consideration of social issues and problems and to their Christian solution. Our youth are confident, however, as we are able to learn from their pronouncements and findings, that the Christian philosophy of life will successfully unify and integrate into the religious program this youngest of the sciences—the science of society and of social relations—and that it will make this science, too, a member of the universal chorus of praise for the Lord God of Hosts revealed in Jesus Christ. Sociology will thus serve further to demonstrate the unity inherent in all truth and will join with Christianity in proclaiming all men brothers because of their common spiritual Fatherhood. W. A. H.

WILL CHRISTIAN PEOPLE SURRENDER?

The easiest thing about any law is to get it written on the statute books. Many Christian voters thought, when prohibition was enacted and became a part of the Constitution, that the fight for sobriety and prohibition was ended. We simply fooled ourselves. We had only taken the first step. We had only given ourselves and the country the opportunity of having prohibition. Adopting a law is the easiest part about it. Enforcing the law is another and graver question. Now, the Christian people of America face this alternative. Shall we surrender to the liquor element and let them dictate the policies of our government and our country, or shall we fight for prohibition and sobriety until the Christian sentiment of the country shall prevail? Briefly, shall we surrender and let the wet interests dictate what shall be done about this momentous question, or shall we fight and let the virtue and sobriety of the country say what shall be done?

We hear much about certain leaders, and that we are to have certain distinguished men, wet in all their public activities and attitudes, for whom we must vote! They are telling us that, likely, the Democrats in the next national campaign will have the privilege or the necessity, of voting for Governor Al. Smith, of New York, as the next President of the United States. (Some one has very aptly and fittingly dubbed this man "Al.-cohol" Smith.) He is a friend to alcohol. As leader of his party and Governor of his State, on a wet ticket, he has practically repudiated the Volstead act, and made his State wet, as far as he is able.

Now, we are hearing from many sources that the Church and State should be kept separate, and that Church papers and Christian pulpits should keep silent about Governor Smith on the ground that if we speak our sentiments we are not keeping Church and State separate. May the Lord have mercy on us! Since when have Al. Smith and the wets represented the sentiment of the State in this nation, and his opponents represented the Church? It is not a question of Church and State. It is a question of sobriety against drunkenness; of prohibition against anti-prohibition; of order and decency against disorder and indecency; of the powers of life and sobriety against the demons of darkness and drunkenness. If this means mixing Church and State, then let the politicians and the wets make the most of it. Because one will not swallow all that a political party or some politician foists upon one, one is to be silent or the cry will be raised "Keep Church and State separate." No cry of such a flimsy nature should stop Christian people from doing their duty.

About the biggest insult this writer has heard pronounced against the Southern people is that they are so thoroughly Democratic that should Al. Smith or any other apostle of the wets be nominated on the Democratic ticket he could be counted on to carry "the solid South." This is a glaring and a gross insult. This writer has traveled the last six months in about half the Southern States, and he has yet to find one person prominent in Church activities and active in matters moral and religious who declares himself in favor of Al. Smith for President of the United States or who will vote for him if nominated.

The editor of THE SUN is writing this in time, so that should this man Smith be nominated and this paper uses its influence against him, our readers cannot say that we are taking sides politically. If taking sides politically means taking sides for sobriety and prohibition and protection of the home against the allurements and invasions of alcohol, then this paper has already taken sides, and let its readers make the most of it, whether they be Democrats or Republicans! In brief, let it be said of THE CHRISTIAN SUN that its present editorial management will not support Al. Smith for President of the United States, it matters not who nominates him nor when, nor where; and this it declares not because Smith is a Catholic, but because he stands for the wets and for alcohol, and this paper stands for prohibition, for sobriety, and for protection of the American home and the American youth. If this means politics in a Church paper, then make the most of it. We would at least like for our people to know where the editor stands. He will not surrender, after these years of fighting for sobriety and prohibition, to the dictates and the demands of liquor interests and the liquor element who now wish to rule this country and be left alone to deal with liquor. Bear in mind that the liquor interests have always violated the laws of the land; they are doing now that which they have ever done, namely: resort to any sort of trickery or chicanery to carry out their nefarious purposes of debauching society, that they may enrich themselves.

Law is the organized virtue of the community, the State, or the nation. Sufficient virtue organized itself to adopt prohibition, with majorities and a unanimity not witnessed often in a democracy. To say that this virtue will now prostitute itself to the dictates of its foes and surrender to its enemies is to acknowledge that vice has won out and virtue is vanquished. The only reason why prohibition is hard to enforce is because liquor and liquor interests have always been violators of law, disturbers of the peace, and destroyers of home and happiness. J. O. A.

THE LEADERSHIP OF JESUS.

By Rev. R. C. Helfenstein, D. D.

PART I—ARTICLE 2.

The challenge of Jesus to follow Him has a strong personal element and also a strong social element. The response to the challenge involves more than to be thrilled by the wonderful story of His birth, His life, His death and His resurrection. It involves more than assenting to the different Christological doctrines. It involves more than having beautiful thoughts of Jesus as a historic memory or to think of Him merely as a moral ideal. It involves a firm reliance on His divine and imminent presence which inspires, upholds, and guides all those who sincerely seek to follow Him.

Jesus' challenge embodies heaven's promise of divine assistance. A regenerating, impelling and compelling power enters the life of the believer the moment he sincerely starts to follow the leadership of Jesus Christ. The Master's challenge embodies His promise to illuminate the way for all who wish to follow after. A man is never so little as when he concludes that he can face life, solve its problems and fight its battles in his own strength. He is never so big as when he recognizes his need of divine assistance and calls upon God for help. Great lives are great because they recognize their dependence upon God, and the greater men are, the more they recognize this dependence.

Following the leadership of Jesus means to follow Him ni His devotion to His Heavenly Father and in His love for humanity. It means to follow Him in His prayer life, to follow Him in His loyalty to the kingdom, in His spirit of sacrifice and service. It means to follow Him in His joy, in His magnamimity, in His sincerity, in His moral courage, ni His affections, in His moral attitude, in His manhood, and in His spirit. His spirit is the Holy Spirit, the helping Spirit. "He that hath not the spirit of Christ is none of His."

Following thus the leadership of Jesus makes the fatherliness of God as real to us as are our earthly parents; it makes grace as much a reality as is the warm sunshine on a day in June. It makes the spirit of God as real as the air we breathe. It makes salvation as real as the love of two hearts that beat as one. It lifts men out of the mire of sin, makes love the motive power of their conduct, and makes service to others their chief objective in life. It transforms men's lives completely and makes the redeeming power of God as indisputable as the fact of electricity. The leadership of Jesus infuses a divine energy into our lives, and discovers in our lives potential energies that have never before been realized. It binds as to the eternal realities of life, and quickens in our soul the hope of immortality.

Jesus calls men into the fellowship of His true Church, which is made up of all those who sincerely seek to do God's will. His is the call of a Saviour to all who are lost in sin. But His call has a far wider sweep than that. His leadership is social as well as personal. His call is not only to individuals. It is a call to our homes, our schools; a call to commerce and to industry that they all may be regenerated by Christ's holy spirit of justice, of service and good will. His call is to the Church and to every institution that seeks the amelioration of human wrongs. His call is to the whole social order. It is to nations as well as to individuals. Jesus is concerned not only about every life, but also about the whole life. He not only wants individual men and women to be Christians; He wants education to be Christian. He wants industry to be Christian. He wants business to be Christian. He wants politics to be Christian. He wants society to be Christian. And any person who is satisfied with anything less than a Christian world is not a worthy disciple of the Man of Galilee. If Christianity has been a blessing to America, it can be a blessing to China, Africa, Japan and islands of the sea. And every true Christian wants to share the blessing of his faith with his brothers in the uttermost parts of the earth. No person has a right to call himself Christian unless he believes in foreign missions. No person has a right to call himself "Christian" unless he desires to have the gospel applied to every human relationship at home and abroad. The thing that grieves our Leader most is not the indifference of the world toward His Church. Our Master grieves most because of the indifference of His Church toward His Father's world.

There are numerous motives that impell men and women to follow Jesus in His filial relation toward God, and in his brotherly relation toward man. The sense of admiration for his sinless life prompts men to follow Him. The sense of guilt for sins committed and for service omitted, the longing of the heart for pardon impells men to follow the Christ who alone has power to forgive. The sense of gratitude to God for the privilege of living in His world and enjoying the blessings of His divine providence makes men feel duty bound to respect His only begotten Son. The moral heroism, the spirit of absolute unselfishness in the character of Jesus, His perfect trust in God, challenge men to follow His leadership as Master, Saviour, Lord and Friend, that they may enjoy His divine and transforming fellowship. Men follow Jesus because of His promise of immortal life. "Whosoever liveth and believeth in me shall never die." But the highest motive that prompts men to follow Jesus is the motive of service. "For their sakes, I sanctify myself" was the motive of Jesus, and it is the highest motive of His followers. The desire to be of use to our fellow-men and to the Church and to the kingdom of God impells us to follow Jesus. Nothing but Jesus Christ can satisfy the spiritual aspirations of the human heart. Nothing but His leadership can save the world from wreck and ruin. Men who have caught a glimpse of the leader, Christ, and have felt their hearts strange-

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Dr. D. A. Long always puts so much of the real and the beautiful in such short space that the following from his pen finds its place in this letter without his consent. It seems that he had written this before reading a similar expression in the "Suffolk Letter," but it is so much better that, without his consent, it goes to the printer in this letter under the head of "Signs of Moral Weakening."

"When Greece paid more attention to athletic prizes at Olympia than to mental and moral development, the Roman eagle soon swooped down upon the people who taught the world the love of the beautiful. When Rome grew rich and gave more attention to gladiatorial shows than to mental and moral training, the Goth and Vandal knew where to strike.

"It is right to see that our children have food, raiment, exercise, innocent amusement, mental, physical and moral education; but what do we see and hear in our beloved United States today? More about athletics than all other studies combined. A wing-footed athlete, or champion boxer draws a larger audience and more money than the President of the United States. We want to be entertained and amused. We employ, too often, editors and preachers to do this for us. If they reprove our misdeeds we discharge them.

"We need a more balenced education. The head to think, the heart to feel, and the hand to do. Just now the nation is putting its heels above its head. Too many of the students of our schools and colleges are walking the primrose paths of dalliance. We have almost forgotten that the plow-handles and hoe-handles are the best parallel bars to prepare a young man for the university of hard knocks. So far as history can tell us, this is the greatest republic ever known. We should do every honorable thing we can to keep it so. The candle-stick of the Lord is a movable thing. If we do not train our children correctly, the pleasure gardens of our boasted prosperity will soon be uprooted by the whirlwinds of anarchy or iron-bound by the polar frosts of despotism.

"In the language of Horace Man, to the last graduating class he ever addressed at Antioch College, Ohio: 'I beseech you to treasure in your heart these, my parting words: Be ashamed to die until you have won some victory for humanity.'"

Education in a Christian nation is a failure unless it produces better manners, better citizens, better Christians. Games can never produce such results. The athletes of the world are not models for character. Life is too important to spend the formative years in sports. Parents have to work too hard and deny themselves too much to send their children to school to have them spend time and money in ball contests. School days are sacred days. They represent the blood of maturity. There is no more responsible period in life than school days. The harder they are, the easier life will be. The midnight oil may mean the meridian manhood in after years. The campus is a little world where manhood and womanhood are molded for the great service of life. The main thing is to learn to work, to cultivate proper human contacts, to lay the foundation for economy and self-control. Schools are great when they produce great men and great women, and they can never do this on the athletic field. It is done in the private room and the class-room. Education is attained by concentration, and not by exhilaration. Dr. Long's classic incidents in what is quoted from him in the above contain lessons for teachers and students alike.

W. W. Staley.

ELON LETTER.

The adherent of the pagan view of life is ever pursued by a relentless fate. He may avoid the consequences of his Nemesis for a time, and for a time may prosper and even achieve wealth, and power, and greatness, but eventually he must succumb. Out of the dust he arose, and into the dust, after the fitful experience we call life, he must return. This pessimism finds no hope for a progressive civilization. Its way of escaping the depression of its ever-present atmosphere of gloom is to busy itself with material things and to close the door of the mind against thoughts on ultimate consequences. Stately and stoically, it may be, or groveling and dissipated, he who accepts its view of life approaches the hour of its doom sure that nothing permanently enduring abides save the cosmic dust of which human life is but a passing phase.

The Christian youth has no fellowship with this fatalistic determinism. His view of the future is optimistic. The universe to him is good because God is kind. Jesus revealed His Father as friendly in His attitude toward men, and the universe, too, he conceives is friendly. Forward is the direction our youth are traveling, forward to a better and happier world in the edifice of which they are joyously building their buoyant young lives. In this spirit of good cheer and abounding joy, and genuine optimism they are following in the footsteps of their great Exemplar. He was the world's greatest optimist. He believed God to be friendly. He believed the world to be friendly, and declared His Father loved it. And, best of all, He had confidence that men are capable of God-like conduct. So compelling was His optimism that He selected what their contemporaries regarded as an unpromising group of young men and entrusted to them the propagation of His gospel by which He intended to change the attitudes of the whole human family, so that this world should become progressively the kingdom of heaven. His confidence was not misplaced. Confidence placed in youth is never misplaced. Youth respond whole-heartedly to confidence. Christ's view of life has always challenged the youth of the world and won their willing allegiance, never more so than in our own day. The optimistic spirit of youth is a direct fruit of youth's deeply religious nature and sends youth forth to do and to dare for the great Christian principles of life inherent in the concept of a friendly world and a friendly God. What finer summary of youth's adventurous crusade for righteousness than that telling phrase, so prevalent in our day, and so expressively uttered by youth, "I'll tell the world!" In its four words is summated the real optimism of the Christian way of life.

W. A. Harper.

THE CHRISTIAN HOME AND EDUCATION.

By Rev. H. S. Hardcastle.

Christian character or personality is the supreme value of life. The Master, who spake as never man spake, said that a man's life did not consist in the abundance of things which he possessed, but in certain qualities of mind and heart, in a certain quality of life which had abiding and eternal values. If a man should gain the whole world and lose this quality of life or soul, he would be profited nothing. Men and women, boys and girls, with personality that was developing toward the ideal which He himself embodied, were the supreme values for the Master. To be Christ-like in character and conduct is the goal of the life that now is, and the surety of the life that is to come.

Christian education is the process of developing Christian character. Its goal is the goal of the Christian life—the development of Christ-like character and conduct. It differs from education in general, not so much in content and method as in spirit and ideals, in attitudes and interpretations. For instance, geology, biology, astronomy —any of the sciences may be taught in such a way that they become very fruitful factors in Christian Education. As a matter of fact, he, who in humble mind and responsive heart, studies these subjects, will find them paths that lead to God, and they will beget within him that quality of life which is involved in the goals of Christian education. On the other hand, the Bible itself or other subjects directly associated with religion itself may be studied in such a way that they do not contribute to Christian character or give impulse to Christian conduct. Christian education is not a matter of textbooks or even of the personality of the teacher—although the personality of the teacher is most important—but a matter of ideals and spirit. Christian education seeks to do more than impart knowledge or to develop skill; it seeks to develop right attitudes, and to insure right conduct. Being and doing, as well as knowing, are factors in Christian education.

In this process of Christian education there are several agencies, such as the home, the school, the Church, and the community. All of these agencies should be co-operative forces in the process of Christian education, and Christian people must develop and employ them consistently and persistently. But first and supreme in the process of Christian education is the Christian home. Just as Jesus placed the child in the midst as the representative of the supreme values of life, just so must the Christian home be placed in the midst as the most potent influence in the life of the child. There are several reasons why this is true.

1. *The Home and the Child First.*—It is more than a mere coincidence that the home has the child first; it is a part of the divine plan. God wanted the home to have the privilege of determining what the first impressions of life shall be—the first habits, the attitudes, the ideals, the beliefs, the standards and hopes. Not only at first, but for a comparatively long time the home determines in a very comprehensive way what shall touch the child's life. Here is the supreme opportunity for the Christian home to make its contribution to the process of Christian education.

2. *The Home has the Child in the most Impressionable and the most Formative Periods of Life.* —Childhood, the earliest childhood is the time of impressionability. The tendency to feel as others feel, the tendency to think as others think, the tendency to act as others act, is most marked in earliest childhood. Like freshly poured concrete, the child's life is most susceptible to impressions, and the impressions become fixed in life, even as the set of concrete. Authorities differ as to just what period is the most determinative—some say the first seven, some say the first three years—but all agree that the first few years determine the "set" of the child's life. How important it is that the child in these destiny-determining days be in a Christian home, where the atmosphere, the precepts, and the examples will develop Christian attitudes, Christian practices, Christian character!

3. *The Home Offers that Intimacy between Parents and Child which makes Christian Education Potentially Easy.*—The home is the most vital factor in Christian education. The mother and father are the most influential teachers. The intimacy of the relation between parents and children which exists, or ought to exist, in every Christian home makes education a vital process. The mother and father can teach children things which no one else, even the finest scholars, cannot teach as vitally.

4. *The Home Furnishes a Place where Influence Counts for Most.*—Influence may be direct or indirect, and often the indirect influence counts for more than the direct. In the home, the power of influence is most powerful, especially during the first few years. It is difficult for children to get entirely away from the influence of the home in their early years. The Christian home can give a permanent and a wholesome "set" to all the after-life of children.

5. *The Home Offers Several Distinctive Educational Features that Can be Applied to Christian Education.*—(a) It is pre-eminently a place of community interests. The child which learns to live with and for others in the home is already grounded in one of the fundamental principles of the Christian religion.

(b) It offers concreteness. The love of God can best be learned from the love of mother and father. The brotherhood of man can best be learned in the brother and sister relationship. Heaven itself can be suggested by the atmosphere of the home.

(c) It offers a splendid opportunity for applying the principle of learning to do by doing. Christian virtues, such as obedience, courtesy, loyalty, thrift, the spirit of sacrifice and service, can be developed in the home in the every-day relationships of life.

In the light of these facts, and especially in the presence of many forces in life which are threatening to break down the integrity of the home, Christian men and women should give themselves in full measure of consecration and devotion, as well as in intelligence, to the high mission of preserving and extending the influence of the Christian home. Several practical things can be done:

1. A wholesome Christian atmosphere can be developed and preserved.
2. Christian ideals and Christian practices can be taught both by precept and by example.
3. Books for the parents themselves, and books for the children can be provided as instruments in the process of Chrsitian education.
4. The ideal of partnership can be emphasized in all home relationships.
5. Hearty co-operation can be given to all the agencies of Christian education.
6. Christian colleges can be supported both by sending students and by financial contributions.

Former Governor Frank O. Lowden, of Illinois, addressing the American Political Science Association in St. Louis, declared that representative government is on the defensive throughout the world, and can only endure if put on a scientific basis. Mr. Lowden advocated a reorganization of our Federal government and recommended, as an initial step, the appointment in all departments of permanent undersecretaries, who would carry on the work of the government, regardless of political changes.

"Our veiled and terrible guest—Trouble—brings for us, if we will accept it, the boon of fortitude, patience, self-control, wisdom, sympathy and faith. If we reject that, then we find in our hands the other gift—cowardice, weakness, isolation and despair."

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
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In making order, be explicit and name the quarter for which supplies are wanted; thus: First quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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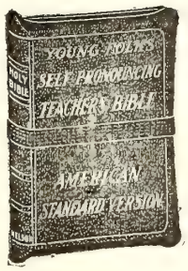
Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



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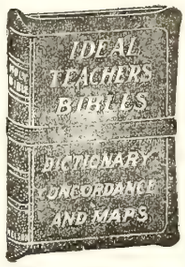

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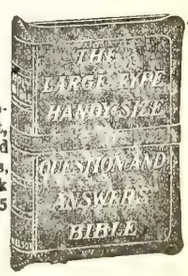

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

Stewardship and Christian Unity.

Many great agencies are helping bring about Christian unity in larger measure each year than we are apt to think. In unison with our own Church are such agencies as the Federal Council, the International Council of Religious Education, the United Society of Christian Endeavor, the Young Men's and Young Women's Christian Associations, the Women's Christian Temperance Union and many others. Within the last few years the United Stewardship Council has come into existence and is practicing in a large way the spirit of Christian unity. This council is composed of the stewardship workers and agencies of the various denominations. Already some twenty-five denominations are co-operating heartily in vitally important ways that make for Christian unity.

Together, they have agreed upon and set forth for use in all Churches a basic statement of Christian stewardship principles applicable to lives of Christians everywhere. One such piece of work alone is far reaching in esatblishing a basis of common agreement on such an important basic matter of character building. The council issues textbooks which are used by all the denominations, and on all phases of stewardship. None of the stewardship textbooks are denominational. Great quantities of pamphlet and leaflet literature are issued and used interchangeably. Stewardship institutes are held annually throughout the nation by interdenominational teams. The fellowship and instruction are most helpful, unifying and constructive. The denominations together, through the United Stewardship Council, issues mottoes, budget books, pageants for the common use.

An interdenominational committee is now formulating a statement of ethics for business people. Such a statement in general use will help the Church unitedly to center upon a common business ethic that is expected to be far-reaching. The council has functioned in setting forth a common definition of a stewardship Church.

Such co-operative effort is the part of more than a score of leading denominations in setting forth a common statement of Christian stewardship principles; issuing common textbooks on stewardship for adults, young people, children, men and women, and other literature; conducting interdenominational stewardship institutes in all parts of the United States; interpreting standards of business ethics in the light of stewardship principles; and by defining a standard basis for a recognized stewardship Church makes this co-operative agency a mighty force with others in bringing in the era of Christian unity.

A CONFERENCE WHICH ILLUSTRATES.

There has just fallen into the hands of the Mission Secretary proceedings of one of our Christian Conferences which illustrates. This is an active Conference, and, we take it, quite representative of our Christian Conferences as a whole; maybe somewhat above the average in many particulars. At any rate, the following striking figures from the treasurer's report run true to form and tell the story of us Christians. But what a story! look: For expenses on pastors' salaries, improvements and repairs to Churches and local Church expenses the past year, $61,902.95; for all benevolences, including home and foreign missions, education, Conference funds, etc., $7,320.96. This Conference has buildings which are listed at the value of $415,490.78, on which it carries insurance of $299,425. Now, with all these holdings and all this insurance, that Conference spent on itself last year, that the gospel might be preached to its members and those who chanced to fall in wit hthem, and to keep up houses in which to have the gospel preached to them, $61,902.95. For all of its activities, in behalf of others, and for sharing the benefits and blessings of the gospel with others, $7,320.96. That is to say, for every $8.00 that the members of that Conference spent in supplying its own self, and appropriating to itself the good work of the gospel, it magnanimously gave $1.00 to share the fruits and blessings that it so much enjoyed with other folks; or, coming a little closer to the point, it spent $61,902.95 on the gospel for itself and gave $1,256.01 to send the gospel to the fields afar, who need it most, and $1,039.31 in behalf of missions in the home land. It is presumed that this total of $2,295.32 represents all that that Conference gave at home and abroad to preach the gospel to others than themselves.

We are wondering if we Christians can persuade ourselves that the good Lord can let us grow perceptibly as long as we act selfishly with the gospel and count the gospel a thing so precious to have that we cannot afford to give it or send it to others! From the beginning of Christianity to this hour, the God of wisdom, justice, mercy and love has never yet allowed a people to grow that act on that principle, and this writer is of opinion that He never will or never can. We may keep on fooling ourselves as many centuries as we wish and keep on playing at the serious business of the Church, but the dear Lord in heaven sees to it, and, of course, will see to it, that a people, however holy and sublime their principles, shall not become great and strong in the world who act in this way with themselves and with their God. This Christian Church, of course, may some day take its rightful place in the world, but when it does and before it does, under God and according to His Word, we will have to show a greater willingness and make a greater sacrifice that the world who has never had the gospel, and localities and communities that haven't its blessings now, shall have as much of our attention and money as we spend on the gospel for ourselves.

J. O. A.

QUARTERLY REPORT.

Report of the treasurer of the Woman's Mission Board of the Virginia Valley Central Christian Conference for the quarter ending January 15, 1927.

Woman's Missionary Societies.	
Linville, dues	$ 10.97
Winchester, thankoffering	20.00
Leaksville, thankoffering	6.00
Young People's Societies.	
New Hope, spelial offering at 1-day school	23.43
Antioch, special	11.82
Antioch, dues, 1st quarter	3.63
Antioch, dues	3.01
New Hope, dues	1.05
New Hope, special	2.00
Dry Run, dues	5.86
Winchester, dues	5.70
Total	$ 93.47

Respectfully submitted,

Mary S. Richards,
Treasurer.

A GREAT HANDICAP OF MISSIONS.

Despite the fact that Christianity has been in contact with Islam since the beginning of Mohammedan history, despite the heroic effort expended on missionary hospitals, schools and colleges for Moslems, it still remains true that most Moslem minds are rigidly barred against the Christian approach.

Why?

A distinguished missionary in Persia, writing in a recent issue of the *Atlantic Monthly,* sheds a flood of light on the problem. He points out that, if any religion is to commend itself to another people, it must have some distinctive element that their own faith does not possess. That Christianity has such a unique element in its gospel of love, as revealed in Jesus Christ, this Christian missionary is absolutely convinced. And it is an element which stands out sun-clear in comparison with Islam.

But, we are reminded, it is precisely at this point of unique significance that the so-called Christian peoples have most signally failed. As the Moslem looks back over Christian history, the Crusades, first of all, leap to his mind. "In the tragic debauchery of religion run amuck, the Moslem sees none of that tender love of Christ which made Him reject the compulsion of the sword."

If only, in the thinking of the Moslem, the Crusades could be separated from true Christianity, it would be an incalculable gain. But, as this missionary trenchantly inquires, can we hope that the Moslem will separate the two when they are not separated even in the mind of Christians? "The Church has not renounced the Crusades. Still she vindicates them and champions them. Still they are taught with emotional sublimation in her schools and preached from her pulpits."

And even if the ancient Crusades could be forgotten, "there would be no forgetting the war just closed. Thinking Moslems are not so shallow as to blame that disaster on Christianity; but they see clearly that during the World War Christianity stood for nothing better than Islam, for the Christian Church throughout the carnage put the stamp of divine approval on every campaign of every army."

In a word, in its defense of the use of armed force for the performance of the will of God, the Christian Church abandons its own gospel and adopts almost the belief of Islam!

Listen further to this missionary:

"If the principle of love that is embodied in the teaching of Christ were believed and practiced by Christians, the Moslem world would rub its eyes in amazement, and would seek the spiritual source of such sublime faith. . . . Until Christianity does believe the teachings of its Christ and dares to practice them, it will not win Islam. This would not mean the elimination of wars, but it would mean the refusal of the Church of Christ to sanction, bless, and abet war, because of a sane conviction that there is a greater force by which every objective of the kingdom of God can be accomplished."—*Federal Council Bulletin.*

Speaking at a dinner commemorating the 150th anniversary of the battle of Trenton and Princeton, President Coolidge reiterated his opposition to a policy of competitive armaments, but asserted that it is necessary for Americans to make sacrifices either through providing adequate defense or through international covenants to limit military forces. "Nations rejoice," the President said, "in the face that they have the courage to fight each other. When will the time come that they have the courage to trust each other?"

Our Colleges are the Hope of the Church.

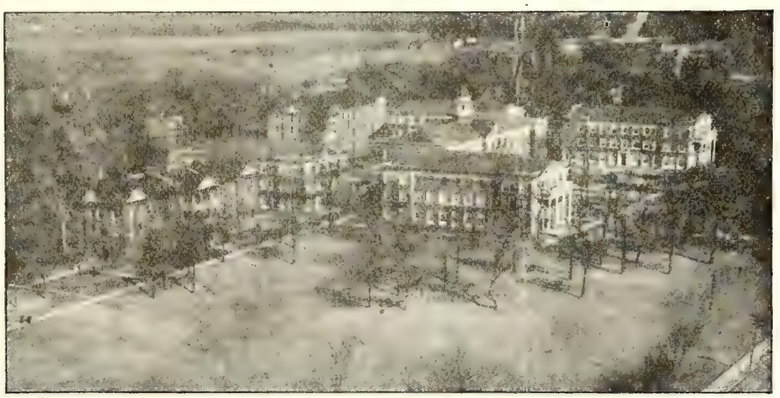
ELON COLLEGE JANUARY 18, 1923.

We prayed for these Colleges on January 23, 1927.

God has blessed these Institutions, and will continue to bless them through our prayers and our gifts.

Each Church of the Southern Christian Convention is asked to make an offering for these Colleges during January or Februray. Locally, the whole matter is in the hands of the pastors. They will not let it fail.

We will now Give for them—and Give Liberally.



ELON COLLEGE NOW.

It costs to lose Colleges, but it costs more not to have them.

Let every pastor and every congregation resolve to bring in the full quota. Our Colleges cannot render their service for the Church and kingdom otherwise.

A Church cannot rise higher than the efficiency of its Colleges.

BENEVOLENCE COMMISSION,
Southern Christian Convention.
L. E. SMITH, *Chariman.*
I. W. JOHNSON, *Recording Secretary.*
J. O. ATKINSON, *Educational Chairman.*
W. A. HARPER, *Educational Secretary.*

BETHLEHEM COLLEGE.

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
Miss Pattie Coghill, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

The completed program for the Elon Chautauqua and School of Methods is now in the hands of the publishers of The Sun, and will be published just as soon as they can put it up in the manner requested. We beg for it a careful study and court criticism and suggestion.

The night programs for the period of the school are not as yet complete, but it is our hope to be in a position to publish that part of the program, too, within the next few weeks.

We have established an attendance goal for the Elon School of two hundred bona fide scholars. By a bona fide scholar, we do not mean simply some one who has registered, but some one who has actually attended classes and studied.

It is our hope that those planning to attend the Elon School will determine before registering the classes they purpose attending, so that they can move on from the registration desk to the tables prepared for the class registrations. We would like to place in the hands of the teachers Tuesday morning lists of scholars they can expect to attend their classes.

It is impossible to include in our schedule classes upon all phases of Sunday School and Church activity. Some very important subjects are omitted this year. But on the whole, we feel there is provision made for everybody likely to attend the school.

On Wednesday night of the second week of the school, Rev. Fletcher C. Lester will conduct a "Church Night Service." It will begin with the supper hour and continue until the bugle blows "To the dormitories." Dr. C. H. Rowland will conduct the prayer service of the Church night service.

When Richmond sent the board sixty dollars last week, Richmond registered the largest gift to this year's educational offering. It is a generous gift from a new and still small Church.

Those who attended the notable conference on correlation of programs of religious education, held under the auspices of the Federal Council of the Churches, at Forest Hills, Long Island, three years ago, and all who were interested in the policy there urged, will enthusiastically welcome the new book by President W. A. Harper, of Elon College, on "An Integrated Program of Religious Education" (Macmillan, publishers). President Harper has carried forward the point of view of that gathering with superb effectiveness.

Himself the chairman of the Board of Christian Education of the Christian Church, which has been reorganized to include all the educational activities of that denomination, he speaks not only out of a thorough mastery of the principles involved, but also out of invaluable practical experience.—*S. M. Cavert,* in *Federal Council Bulletin.*

"The 'Handbooks' were received properly and promptly, and have all been sent out. Mailed them to S. S. superintendents, pastors, Convention (S. S. & C. E.) officers and department secretaries, and other interested persons. We certainly appreciate your kindness and the splendid job. We believe our people will be pleased."—*Pattie Coghill.*

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By H. S. Hardcastle.

Lesson VI—February 6, 1927.

The Practice of Christian Stewardship.

Golden Text: "Thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord."—Matt. 25:21.

Lesson: Matt. 25:14-30.

Devotional Reading: 2 Cor. 9:6-11.

Jesus was trying to help His disciples to see the truth that what a man was and what he had involved a personal responsibility of trust. It was not to be kept as it was, but it was to be used, and it was not to be used for one's self, but for others. In order to present this truth in a clear way, Jesus told a story about a man who had large possessions and who entrusted to his servants during his absence talents (in this case it was money)—to one five, to another two, to another one. After a long time, this master returned and called upon his servants to give an account of what they had done with his money. Two of them had doubled their master's money, and they were commended and rewarded, but the third had done nothing, and he was condemned and punished. In this simple story, Jesus established several vital principles of stewardship which have a practical application for Christians and non-Christians alike.

1. Man is steward, not owner, of all that he has and is.

The earth is the Lord's, and the fullness thereof, the silver and the gold, "the cattle upon a thousand hills," the sea is his and He made it. It is the Lord God that giveth thee power to get wealth. Ye are not your own, ye are bought with a price. All that a man has and is is to be held in stewardship. A man really owns nothing. God is the original proprietor, and the title to everything we have and are is in His name in the courts of the eternal. Alas! too many Christians are but children in life, for with the three-year-old child they are still saying, "This is mine, this is mine," when, as a matter of fact, all things are of God and belong to God. This means money, time, influence, talents, skill, all of life.

2. As a steward, man will be called upon to give an account of his stewardship.

"Now, after a long time, the lord of these servants cometh and maketh a reckoning with them." The day of reckoning may be a long time coming, but it comes. Every one of us must give an account of himself to God. Every man, however, will be held accountable only for what he received. In this respect at least a man will have enough to do if he attends to his own business.

3. Man's responsibility is proportionate to what he has.

The master gave "to each according to his several ability. He required of each according to his several ability. He did not expect the man with two talents to earn as much as the man who had five talents, nor did he expect the man with one talent to earn as much as the man with two talents. He held his servants responsible only in proportion as they had received. It is in like manner today. God does not endow us all equally. Some have more money, more ability, more influence, more skill, more education, more training, more power, more strength, more of one thing or another than others. There is a law that unto whomsoever much is given, of him will much be required, or unto whomsoever little is given, of him will little be required. But each will be held responsible for what he is and has.

4. Man's reward is proportionate to his faithfulness.

The master rewarded his servants, not according to the amount they earned, but according to their faithfulness. The man who had two talents and who earned other two talents received the same commendation and reward as did the man who had five talents and who had earned other five talents. If the man who received one talent had earned another talent he would have received the same reward. Faithfulness in regard to what one is and has is the basis of reward in this story and in life. Thank God that it is thus. The man of limited capacity has the opportunity to get just as great rewards in proportion as does the man who has much.

5. The reward of faithful stewardship is enlarged capacity for stewardship.

"Thou hast been faithful over a few things; I will set thee over many things. Because the servants with five talents and with two talents had been faithful; yea, in the process of being faithful they had developed within themselves an enlarged capacity for increasing usefulness and service. The reward of work well done is the ability to do more work and to do it better. What a crying need for a recognition of this truth in our present-day life. The young person in school doing faithfully his work today will be able to do more and better work tomorrow. The man at work in the office or shop doing his work well today is developing an increased capacity for doing more and better work tomorrow. The Sunday School teacher, the worker in Christian Endeavor Society, the members of the Church, the minister of the gospel, all of us need to learn and to practice the faithful performance of the things that we have to do, so that we may have increased capacity for doing more things, and so that we may have the real and abiding joy of life.

6. Faithfulness in stewardship entails a heavy penalty.

"Thou wicked and slothful servant." Sin and inactivity or disuse always carry within them their own penalty. "Take ye away, therefore, the talent from him" is no arbitrary decree of an angry and petulent landlord, an outburst of temper because he had lost a little interest on his money—it is a law of life. He that does not use what he has will lose what he has. Neglect not the gift that is in thee. As we come to the great judgment day, many of us will be condemned not so much for the coarse sins we have committed, but rather for the misuse and abuse of what God has committed unto us.

SUNDAY SCHOOL CONVENTION.

The North Carolina and Virginia Sunday School and Christian Endeavor Convention will be held the 23rd and 24th of June. The program is being prepared at this time, and it is hoped that a definite announcement as to the place of the meeting may be made within the next two weeks. Let us confidently expect the best Convention our Conference has ever had, and to this end our pastors, superintendents and C. E. presidents are urged to begin now to work and to pray.

In the opinion of your president, a dead organization is worse than no organization at all. Let us determine now that our next Convention shall be one of which we shall be glad to tell our friends.

M. F. Allen, *President.*

PRAYER FOR COLLEGES.

The day for prayer for colleges for the Christian Church was duly observed by the Elon Community Church, Dr. W. S. Alexander, pastor, on gregations that has assembled for worship here in several months was present to make notable this important event in the calendar of the college year.

The beautiful ritual prepared for the occasion by the Board of Christian Education of the General Convention of the Christian Church was used throughout the service, with Prof. C. J. Velie at the organ, with Miss Fisher as soloist, and with the college choir supporting her in the rendition of the special hymns and other musical numbers that had been selected for the occasion.

Dr. Alexander, the pastor, brought a most inspiring message supported by a wide range of facts gathered from various schools of the country and various periods of our educational history, in which he showed the need for the denominational college in the preparation of leadership for the Churches in their pulpits and likewise in their pews. Particularly striking was his citation of the record of the Reformed College in Indiana, which had sent 60 per cent of its graduates in the ministry or foreign missionary work of the Church, whereas only one in 300 of the graduates of the University of Illinois, one of the greatest of the State universities, has entered upon similar work.

At the conclusion of his message, Dr. Alexander summoned the congregation to prayer, with Prof. J. W. Barney voicing the gratitude of the congregation and of the denomination for our colleges and those who now labor and have labored in them as teachers and administrators; with Miss Helen R. Stearns offering a prayer of petition that these institutions may have their needs met by gifts of time and ability, that their leaders may be divinely guided; and with Mr. Robert M. Hook, of the student body, offering a prayer of consecration on the part of the colleges, their faculty and administrators, their student bodies, and the entire Church, and closing with a brief season of silent prayer on the part of the congregation and a response voiced by the choir in the place of benediction.

At the conclusion of the service, Dr. Alexander announced that the college begins now for the next six weeks to enter upon its regular evangelistic effort, the thought being to make the Sunday morning worship service distinctly evangelistic, as likewise the service of the young people's meetings Sunday evenings and the midweek community services. Definite personal work also is to be attempted on the part of faculty members and Christian leaders in the student body and community throughout the period. This method of evangelism is a special adaptation in the kingdom enlistment week program of the Christian denomination, and has shown itself to be especially helpful here, though some of the features for this year will be used for the first time in combination.—*Greensboro Daily News.*

LET ME TELL YOU ABOUT IT.

About what? The Men's First Bible Class of the First Christian Church of Portsmouth and the Men's Bible Class of Suffolk Christian Church, uniting in the Portsmouth Church Sunday morning, December 12th.

The president of the Suffolk class, Mr. S. E. Everett, by request of the Portsmouth class, presided, and he did it very gracefully. After a hymn and prayer, Rev. Emurian and Mr. J. M. Eley sang a duet. Then Col. E. E. Holland taught the two classes, including many visitors, the Sunday School lesson about the boy Samuel. Colonel Holland is a wonderful teacher, and has won the confidence and high esteem of all who have had the pleasure of hearing him. He impressed upon his hearers the importance of the great need of parents and teachers to teach the young, the children in our homes and elsewhere, the principles of godliness, the truths of the gospel of the Son of God, that life might be made more worthy in God's service.

After the lesson, before the preaching service, we had two more duets—Mrs. Clarence Harrell and Mr. W. W. Ballard rendered one, and Mrs. W. F. Monell and Mr. J. C. Wright the other. Many were the compliments heard on the songs sung.

When the classes were dismissed, the Suffolk delegation departed, we then resumed our seats and listened to a very strong, convincing, searching sermon by the pastor, Rev. H. C. Caviness. His subject was on "The Second Coming of Christ." His text was found in Rev. 22:20, "He which testifieth these things saith, Surely I come quickly; amen. Even so, come, Lord Jesus."

Bro. Caviness has already won the confidence, love and words of praise from his Portsmouth people. I heard several express themselves in terms of highest praise and rejoicing that they had been so fortunate as to secure his services. Surely this was a season well spent in the Lord's service. Such always makes life seem sweeter.

M. W. HOLLOWELL.

FOR RENT.

SEVEN-ROOM COTTAGE—Furnished or unfurnished, with four acres land, small orchard and vineyard; just off campus, Elon College, N. C.; house newly painted and papered; lights and water. Apply Mrs. C. C. PEEL, Box 1025, Sarasota, Florida.

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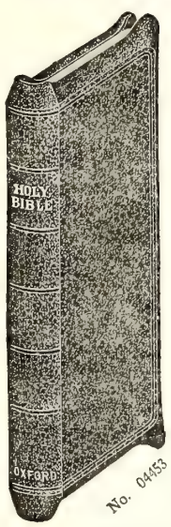

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

CONSECRATION PRAYER.

Almighty God, our Father, we bow our heads in lowly penitence before Thee, as we come up again unto the glorious cross of our Lord. Repenting all our mistakes and confessing humbly before Thee all our sins, we ask the comfort and blessing of Thy mercy and pardon. We earnestly and sincerely pray that we may have the courage to give up our own lives to the chastening of spiritual crucifixion, that in us every low desire, every wrong motive, and every evil wish may die, and that from that death we may rise to a radiant holiness and a strong newness of life.

In this same hour when we recall the marvelous and mysterious beauty of Christ's life, we pray that Thou would'st consecrate the secret places of our life so that Thy holy Spirit may work through all the channels of our minds and hearts, until, like Jesus, we become Thine in fullest consecration. May the sacred memories and inspirations of this day go out in its line through all the earth, increasing in the hearts of all Thy children a mutual bond of trusting love, and a sweet spirit of understanding charity and sympathetic forgiveness.

Especially, O God our Father, let the children of Thy Church begin a new day of fidelity to their Lord, when each and every one of us shall take the yoke of brotherhood, the badge of service, and the cross of sacrifice, that in His body and blessed name the troubled and wearied world of humanity may be saved.

Speak peace unto us all, more and more, through Christ Jesus our Lord. *Amen.*

TUESDAY.

THE POWER OF PRAYER.

"And when they had prayed, the place was shaken."—Acts 4:31-35.

Prayer is the greatest power in the world, the mightiest energy in the hands of man, in this life! It connects us with the Infinite and Omnipotent life of God, and all other energies are weak before the supreme spiritual energy which is derived from God Himself.

The early Church came to see and realize this power of prayer in a remarkable series of experiences. Prayer to them not only brought spiritual power, but that power touched the material and it shook the houses, it felled prison gates, it overcame disease, and changed sinners into saints.

A new day has dawned in the Church. It is a revival of faith and of prayer, and with it will come new forms of power and spiritual purpose and dominion which will yet amaze mankind. Science testifies to the power of spiritual thought and communion as the greatest dynamic in the world to change things. This is not new to Christians, but it is inspiring. Many of us have read the remarkable results of the *Christian Herald's* "Prayer Circle"—and we know.

Why not use this power as the early Church did? Use it in relation to the war problem, to shake governments. Use it in industrial problems. Concerted prayer, by a united Church, would do more to allay strife and strikes than any other thing.

Force is energy running wild—it is prayer that transforms force into power. Power is directed force. Jesus said, "Pray." Paul said, "Pray." The energy is illimitable, but it needs to be utilized, directed, and spiritualized. Prayer will do it.

WEDNESDAY.

THE SOUL'S SAFETY.

"The Lord is my Shepherd."—Psa. 23:1.

The whole assurance of Christianity is safety. We do not always feel safe. Fear strikes us dumb. As the hawk overhead hushes the music of the groves and scatters the biddies of the barnyard to cover, so are we struck dumb at times by things that throw fear into us.

The Judean cities of refuge (Joshua 20:1-6) have become the symbol of safety to our souls when we flee to God. This assurance is to all who repent and come to Him and consecrate our lives to Him.

Prayer.—Our Father, give us steadfast, unwavering confidence in Thee every step of the way that we may rest in Thee. Impel us to come to Thee until we know the great deep, abiding conviction that "He is mine," and "I am His." *Amen.*

THURSDAY.

A MOTTO FOR YOUNG PEOPLE.

"At evening time it shall be eight."—Zach. 14: 6-9.

A young man, spending a vacation with his grandfather, noticed how gay and light-hearted the old man was, and said one day: "Grandfather, I would like to have as happy an old age as yours. Will you tell me how I may have it?" The old man replied: "You will be pretty sure to have a happy old age if you remember while you are young that you are storing away, every day, memories for the years to come."

The future soon turns to the past, but Napoleon's call to battle fits us in life's battle, "There is time to win a victory."

When we get old, if we can say that we have done our share in the world's work, and done it honestly: that we have built our lives into the walls of the kingdom of God, there will be no doubt of "evening time" being light.

Prayer.—Our Father, build us up in devoted service to give a life for Jesus. *Amen.*

FRIDAY.

"With God, nothing shall be impossible."—Luke 1:27.

"Pray without ceasing."—1 Thess. 5:17.

"Nothing lies beyond the reach of prayer except that which lies outside the will of God."—H. C. Gregg.

Prayer.—Dear Father, give unto us a definite sense of what Thou canst do for us and will do for us, and may our lives be ordered only within the realm of Thy will. *Amen.*

SATURDAY.

BRIDGING THE EVILS OF TODAY.

"With God, nothing shall be impossible."—Luke 1:37.

This is our promise for overcoming evil today.

These seem to be dark times, in spite of all the optimism. The forces of evil never showed such a determination to win. After two thousand years of preaching the love of God, the world is living lamentably below its high privileges. Gulfs of moral and spiritual doom loom before us everywhere. They seem impassable. The only help is in God's illimitable power. (Read text.)

No hour, perhaps, was ever so dark as when our Saviour was crucified and buried; but God touched the bars of death and the light of heaven broke. So does He live to be a light to every soul and for all time, and bridge every gulf.

Prayer.—Our Father, give us great faith, steadfast trust and hope, ever looking to Thee. Guide our destinies, bridge every chasm, banish every doom and brighten every gloom. We give ourselves to Thee. Forbid that we shall ever fail Thee. *Amen.*

SUNDAY.

EVILS TO BE BRIDGED TODAY.

Some of the evils of today that are to be bridged are as follows: Growing up without fundamental belief; religion a thing of open air, recreation, sunshine and laughter; vague ideas of almighty power, and its relation to every-day life.

Turning God-ward and saying prayers when trouble is on, but when free forgetting the potency of the Divine life and know not whether there is religion; finding no vital value in personal attendance at Church; personal decision having no appeal; parents sending children to Sunday School and Church, but not attending themselves; religion a thing of work, play, music, literature, personal loves, whatever one may be doing; trying to do things well, thinking thoroughly and nobly, believing that when so done one is happy and is satisfied to make this manner of living their religion.

How shall we bridge these chasms? By the appliance of the Word of God and the practice of Christian principles in every-day life, and by the concentration of mind and heart in divine services and the religious thought, worshipping in spirit and truth.

The Bible is a book for nations and a book for ordinary individuals. All that anybody needs to know about fundamentals and essentials of safety and guidance is furnished by it. Its moral and ethical teachings are so plain that even a child may understand them. It furnishes unmistakable direction in all moral questions. He who reads its inspired pages acquires clear light upon character and conduct. Nobody who reads it and accepts it can be untruthful, unchaste, dishonest, law-breaking, cruel or unbrotherly. It has everything for those who love it, but it has no help for him who disregards its teachings.

Plato said, "There is no way of escape for an evil man but to be good"; and a firm belief in God and His word, with a true obedience to it, bridges all evils.

Prayer.—Our Father, we come to Thee, asking for more faith and trust in Thee. In the affairs of life, give us the counsel which never faileth, give us the sure foundation in Christ Jesus. Revise the hearts of Thy people and win to Thee multitudes who are now living careless lives, that the youth of the age may accept Christ as their Saviour. In Christ's name we ask it. *Amen.*

One good way to practice Christian stewardship is to contribute to the support of Christian colleges. If we were to charge sufficient to pay their operating expenses, only the children of the rich could go. Our Christian leaders more often come from humble homes. In order to keep higher education of the Christian type within the reach of all, we should contribute liberally to our colleges. We will find such an attitude toward them will bring back to us a most competent leadership in the future.

Christian Orphanage

Dear Friends:

It will be necessary to raise three thousand dollars more through the Sunday Schools this year than last. And in order to do this it will be necessary for every Sunday School to make monthly offerings and make them larger than last year.

Thirty thousand ($30,000) dollars is our goal for 1927. Let every Sunday School join in and help us reach it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 27, 1927.

Sunday School Monthly Offerings.

Brought forward		$ 709.25
N. C. & Va. Conference:		
Reidsville	$ 6.76	
Ingram	3.00	
Durham Christian Sunday School	15.48	
Shallow Ford	1.87	
Lawrence Mem'l Cl., Elon College	1.35	
Bethlehem	4.95	
		33.41
Eastern N. C. Conference:		
Oak Level	$ 1.07	
Piney Plains	5.20	
Antioch Christian Church	4.05	
Antioch Christian S. S.	5.60	
Liberty (Vance)	4.58	
		20.50
Westren N. C. Conference:		
Liberty	$ 1.51	
Parks Cross Roads	1.91	
		3.42
Eastern Virginia Conference:		
Berea Sunday School	$10.00	
First Church, Norfolk	5.44	
Antioch	2.86	
Franklin	5.00	
Oakland	6.00	
		29.30
Valley Virginia Conference:		
Antioch		5.07
Alabama Conference:		
Wadley	$ 2.16	
Forest Home	3.50	
		5.66

Special Offerings.

Class 1, Holland S. S.	$ 5.00	
R. W. Malone, guardian	300.00	
Lawrence S. Holt, endowmnet fund	150.00	
Refund on insurance	4.80	
Bethany, Alabama Conference	2.00	
Robert Hook, freight on apples	2.38	
Cash	.25	
		464.43

Thanksgiving and Christmas Offerings.

Ladies' Aid, Hobson Church	$10.00	
Bethlehem Church, Nansemond Co.	16.66	
Mrs. M. E. Wilkins	5.00	
Greensboro S. S., additional	3.00	
Francis Cokes	.25	
Otto Cokes, Jr.	.10	
Zelma Cokes	.25	
Mrs. James	.50	
Richard Ward	.10	
Margaret Ward	.10	
Virginia Cokes	.25	
O. M. Cokes	.25	
Cash	1.75	
		38.21
Grand total		$1,309.25

(Continued from Page 5.)

ly warm within them as they follow Him on His way have no time to stop and quibble over controversial questions about their Leader. They are satisfied only by following Him, and, with the poet, answer back to those who have lost their bearing in controversy, contention and theological strife:

"If Jesus Christ is a Man,
And only a Man—I say,
That of all mankind I cling to Him,
And to Him will I cling alway.

"If Jesus is a God,
And the only God—I swear
I will follow Him through heaven and hell,
The earth and sea, and the air."

It is that kind of an undaunted and uncompromising faith on the part of the Church as a whole for which God has long been waiting. When a man is truly committed to the leadership of Jesus, he is no longer concerned about speculative doctrines. Questions concerning the mysteries of the person of Jesus, he believes, can wait for answer until tomorrow; but that men can follow His leadership and find Him as the Saviour of their souls, and of the world today.

A response to His challenge to follow Him involves a willing and an enthusiastic response in following His example of love, good will and unselfish service to others. It involves practicing His spirit of brotherliness to all men, regardless of station, color or creed. Jesus is far too magnanimous in mind and heart to be satisfied with having us merely say fine things about Him or about His Father, or about the Book that contains the record of His earthly life and work. He cannot be satisfied merely to have us sing songs that eulogize His name. He can be satisfied with nothing less than for us to follow Him in service with a passionate loyalty, and with hearts aflame with love for His kingdom. "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of heaven; but he that follows me in doing the will of my Father which is in heaven."

For nineteen centuries the Church has been professing to follow Jesus. But how often it has lost its way! What a heart-rending story of Christlessness is found on many of the pages of Church history, though in the past there have been great outstanding personalities that walked in closer fellowship with the Master than may be true of any individual lives today, yet how far off the Church as a whole has followed its leader from the very inception of the Christian era when the challenge of the Master was first announced. Even today, after nineteen centuries of experience in stumbling and blundering, even today with all that the past has taught us, with all the enlightenment of the present, and with all the inspiration of the future; even today the Church that bears His name is scarcely within hailing distance of its Leader. Nevertheless, it is my sincere conviction, and this conviction I know to be shared by many men who have made the closest study of Church history, namely: that in intelligent faith, love, vision and practice, the Church is nearer its Lord today than at any previous time in its history.

(To be Continued.)

All Protestant foreign fields have some 30,000 missionaries. The number has almost doubled since 1900. They go out from 139 societies. Many are physicians and nurses, a form of service which is steadily growing. Many are teachers, for on Protestant fields today no fewer than 2,500,000 children are under Christian training.

The United States leads all the rest of the world in amount of money sent to these foreign fields. The sum has now reached some $47,000,000 a year, and steadily increases. The largest of the societies, in point of income, are the Methodist, with an expenditure of $5,500,000; the Presbyterian, with $4,070,000; Disciples of Christ, $2,500,000; Congregational, $1,900,000, and one of the two large Lutheran bodies, $819,000.—*Ex.*

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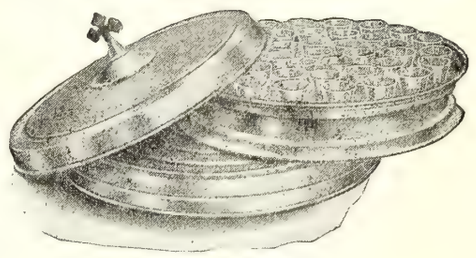

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlockink, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

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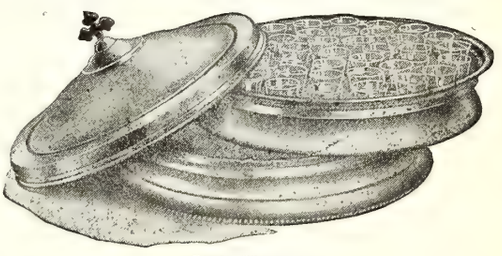

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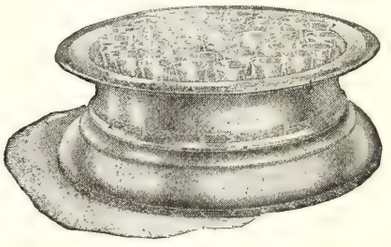
Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plate; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



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Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
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1536 E. Broad St. - - Richmond Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Sunshine Fairies:

At last you have come running out to play. How glad we all are, too! We love the beautiful white snow, but we love the bright, bright sunshine, too. Our Heavenly Father gives us so many, many new days, all filled up with interesting ways to be happy. Here is a beautiful wee prayer that all Kiddies love to learn; then after it is learned they love to say it to our wonderful Heavenly Father. Get mother to teach it to you—here it is:

Father, now we thank Thee
For morning light,
For our days of gladness,
For rest of night.

Oh, dears! could you find a picture of a big ol' cow today? and an apple, too? Apples are real presents from our Heavenly Father—yes, indeed! and how we all like a present from some one we love. Look at that ol' cow's picture now. Our Heavenly Father gave her to us, too; so we could drink her warm, warm milk. Oh! oh! think of all the good gifts that come from our Heavenly Father to us!

Apples red, apples red,
Milk and bread, milk and bread!
Such good feed, we children know,
Makes us grow, and grow, and grow.

It's good to be writing to my Kiddies again. That bad ol' cold your editor has had has been keeping this wee typewriter so still, so still; and so now once more: Hello, Kiddies! and good-by, too, for this week.

MADGE MOFFITT WHITESELL.

WHAT ARE THEY?

By Lillian W. Simon.

I have two sets of shiny pearls,
One is above and one is below,
And they stand side by side
Like soldiers straight in a row.

Our weapon is a toothbrush,
Dirt is the enemy they fear;
So I scrub my soldiers every day
To make the enemy disappear.

THE LOST BIRTHDAY PRESENT.

By Jane Woodbury.

Nan and Dick and Ruth and Billy were all going to June's birthday party. Ecah one had given five pennies to buy a lovely colored ball for June's birthday present. What fun they had had keeping the secret!

As they went by old Mrs. Rogers' house, she called them to stop. Then she came hurrying out with a large basket.

"This is Mrs. Graham's basket," she said, "and I want to send it home. I put some turnips in it for her. Will one of you take it for me?"

The boys and girls explained that they were on the way to a birthday party.

"Oh, that is all right," replied Mrs. Rogers. "Mrs. Graham lives right across the road from June."

The little friends looked at one another. Then they looked at the basket. They knew it was heavy. Finally, Billy spoke up. "Yes, ma'am, I'll carry it," he said.

So Billy took the basket and they trudged on down the road. Soon Dick, who was carrying the ball, dropped it. The paper came part way off, and as he ran to pick up the ball the paper all came off.

"Give me a toss," called Ruth. Dick threw the ball to Ruth; then, before they knew it, they were all playing the game. Soon Billy set down the heavy basket and played, too.

All of a sudden the ball disappeared, and nobody knew where it was. They hunted in the tall grass at the side of the road and under the trees which grew near by. They even looked up into the trees to see if it had lodged there, but it was nowhere to be seen.

"It's getting late; I think we had better go on," said Billy finally.

"We cannot give June a birthday present after all," mourned Nan.

"I'll save up my money to buy her another one," offered Dick bravely.

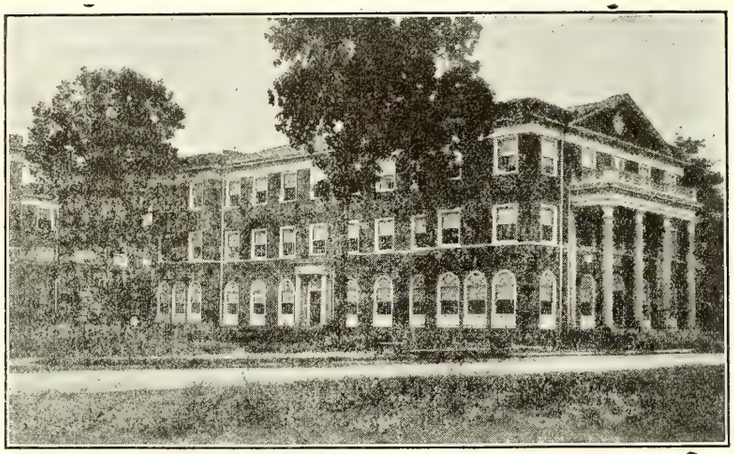
As Billy leaned over to pick up the big basket, he gave a shout which brought all the others in a hurry. There, snuggling among the purple and white turnips, was the purple and white ball! How they shouted and laughed, and how happy they were!

"I think we should let Billy give it to her," suggested Nan. "He is the youngest and he took the basket when no one else wanted to."

"Yes, and he found the ball, too. Hurrah for Billy!" cried Ruth.

ELON COLLEGE

CO-EDUCATIONAL



MOONEY CHRISTIAN EDUCATION BUILDING, ELON COLLEGE
(Dedicated Sunday, October 3, 1926)

IN CHRISTIAN EDUCATION, the Christian Church and Elon College have taken the lead.

The above building, dedicated to leadership training, is one of the finest laboratories of Christian Education to be found anywhere. It is the only building of its kind on any college campus in America, but is destined to be the forerunner of a new field of education in many American colleges.

IN LEADERSHIP TRAINING, Elon College has been the first to strike out boldly in this field.

Elon gives courses in Religious Education and Leadership Training, along with laboratory experience that can be gotten in no other institution of higher learning. Those students who complete the four-year course in this work at Elon are given advanced standing at the graduate seminaries. In this way, a year can be gained in their preparation for those who expect to pursue their studies through to seminary courses.

For souvenir "Christian Education Bulletin," giving complete description of this Building and its work at Elon College, and for complete Catalogue of Courses, address

C. M. CANNON, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

MOFFITT.

Early Saturday, December 18th, Mrs. Martha Alphiah Moffitt fell peacefully on sleep at the home of her daughter, Mrs. J. R. Parks, Greensboro, N. C. The deceased lived out her four-score and two years and filled them with faithful service to her God, to her children, to her loved ones and to all with whom she came in contact. She was the daughter of the Rev. Jackie Hatch, of the Christian Church, and of sainted memory. So through her Christian zeal and life of faithfulness to God, this saintly minister of the Christian Church transmitted to noble posterity his own godly virtues and graces.

Sister Moffitt was born July 28, 1844, Chatham County, in the home of her godly parents, Rev. J. W. and Elizabeth Hatch. She was married on January 18, 1866, to Eli A. Moffitt, who later became a member of the first board of trustees of Elon College and remained on that board until his untimely death thirty years ago. These twain gave to Elon College one of its four distinguished presidents in the person of Dr. E. L. Moffitt, of Asheboro, N. C. Surviving the deceased are E. L. Moffitt, Asheboro, N. C.; Herbert E. Moffitt, Winston-Salem, N. C.; Mrs. Rowena Moffitt Morris, Asheboro, N. C.; Mrs. Lela Moffitt Parks, Greensboro, N. C., and Mrs. Clara Moffitt Howell, Jacksonville, Fla. There were also eighteen grandchildren and two great-grandchildren; also one sister, Mrs. W. O. Farrell, Moncure, N. C.

The deceased was a faithful member of the Christian Church from early years and remained true and loyal to the end. She had made her home in Asheboro until within recent years, when she went to live with her daughter, Mrs. J. Rankin Parks, Jr., Greensboro, N. C. The funeral services were conducted from the Presbyterian Church, of Asheboro, Sunday, Decmeber 19th, and a great concourse of people filled the Church to pay tribute of respect to the name and memory of one who had done so much to enrich their community and their lives. The floral offerings and designs were strikingly beautiful and numerous.

The services were conducted by Dr. C. H. Rowland, pastor of First Christian Church, Greensboro, N. C., assisted by Rev. G. H. Smith, of the Presbyterian Church, Asheboro, N. C., and by the writer. This faithful servant of God filled to the full her life on earth and transmitted to her heirs the legacy of a life enriched by the presence and power of her Lord and Redeemer. Having discharged all obligations and duties imposed upon her by her Creator, He released her from mortal limitation and crowned her with immortality and the joy of constant and eternal fellowship in His presence. "Precious in the sight of the Lord is the death of His saints."

J. O. ATKINSON.

DUKE.

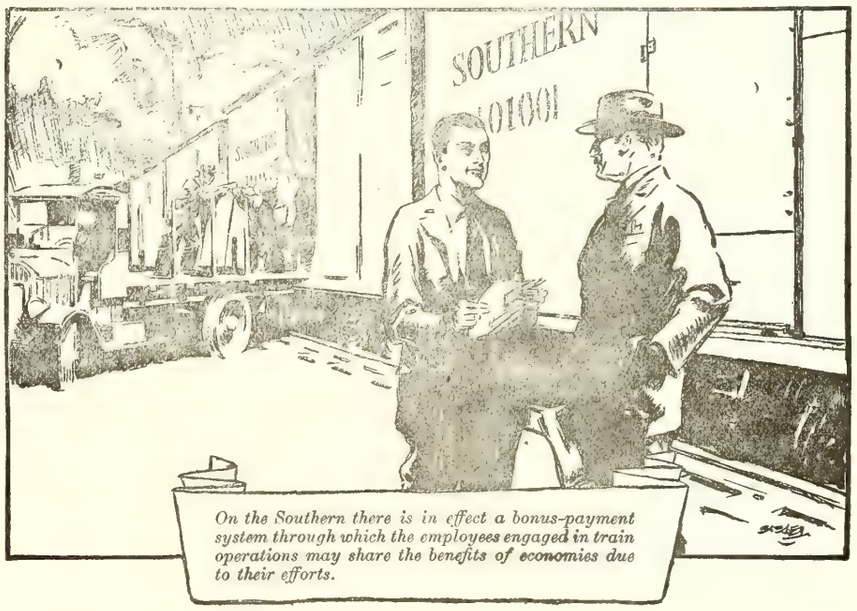
I first got acquainted with Bro. Duke in 1903 and have been intimately associated with him ever since. He joined the North Hiland Christian Church in 1904. He first began work in Sunday School, and later to preach. Four or five years ago his health began to fail. He went to California and stayed about a year, and came back and lingered until the end came Thursday morning, November 11, 1926. He was devoted to his wife and children; he was a good neighbor and citizen; he was a devout Christian and loved his church; he preached a high type of religion and lived it every day; he was a bitter enemy to the devil and sin; he loved his Bible and spent much time in reading it; he was a man of one Book; he was not only a good preacher, but was a great preacher.

We pray God's richest blessings upon his family and the cause He so dearly loved. His friend, H. W. ELDER.

FARRELL.

Julianner Lambeth Farrell, wife of the late Henry Farrell, passed into the great beyond January 19, 1927. She was 77 years, 8 months, and 5 days. She was the mother of sixteen children, thirteen of whom are now living. Friends and loved ones did all they could for her, but God called and she must go. She was a good wife, a loving mother, a friend to all. Funeral services by Rev. G. R. Underwood. Hed body was laid to rest in Zion Cemetery beneath a mound of beautiful flowers. May God bless and comfort her loved ones.

MRS. D. A. MANN.



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MARRIAGES

BENNETT—PASCHAL.

On the evening of November 24, 1926, Berry M. Bennett, of Ossipee, and Miss Annie Gertrude Paschal, of Altamahaw, were united in marriage at the home of the writer at Elon College, N. C. A few intimate friends of both parties witnessed the ceremony. Mr. Bennett is a prominent member of Berea Christian Church, and Mrs. Bennett a prominent member of Bethlehem Christian Church.

They will make their home at Ossipee, where Mr. Bennett holds a responsible position in the mills. The best wishes of their many friends go with them, and may happiness and prosperity be theirs.

J. F. APPLE.

PRUDEN—JOHNSON.

Miss Maude Johnson, daughter of Mrs. John A. Johnson, and Jessie W. Pruden, son of the late Mr. and Mrs. Mills pruden, all of Nansemond County, were united in marriage Saturday afternoon, October 30th. The ceremony was performed at the Christian parsonage, Windsor, Va., by the writer.

The bride was dressed in a black-satin afternoon frock, with brown fur-trimmed coat, hat and shoes that matched.

Immediately after the ceremony, Mr. and Mrs. Pruden motored to the home of the bridegroom, on the Suffolk-Franklin Highway, where a reception was held complimentary to the bridal party. The bride and groom are both members of Bethlehem Christian Church.

W. D. HARWARD.

DEAN—DEAVERS.

Mark J. Dean and Miss Nellie F. Deavers were married at my home on the evening of November 3, 1926. They are popular young people of the Antioch neighborhood, and are faithful members of the Church there.

After a happy honeymoon in Washington, D. C., they are temporarily at the home of the bride's parents. May their wedded life be happy and useful.

A. W. ANDES.

ALLISON—COLEMAN.

Mr. Willie Allison and Miss Lucy Coleman, of Union Ridge, N. C., were united in marriage at the home of and by the writer, Burlington, N. C., November 6, 1926. Rich blessings attend their pathway is the wish of their many friends.

P. H. FLEMING.

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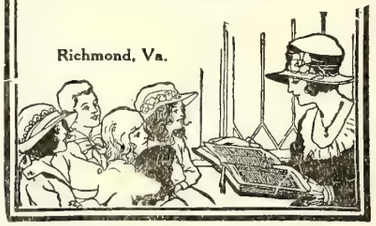

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, FEBRUARY 3, 1927. NUMBER 5.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Frank L. Stanton Dies.—

Frank L. Stanton died recently. He was one of the best-known and best-beloved Southern writers. His column in the *Atlanta Constitution* was well known, widely read in full and widely copied. Frank L. Stanton was, one of his biographers declares, essentially a scrapbook poet. More of his verse was clipped and pasted into the old scrapbook than the poetry of any other American writer. It is certainly true that much of his work should rank high in American literature. He takes a place easily beside James Whitcomb Riley and Eugene Field. Two of his poems, "Mighty Lak a Rose" and "Just a-Wearyin' for You," have been set to music, and are widely known and sung. For these the poet received only one hundred and fifty dollars each, but out of the sale of them thousands of dollars have been made. In his passing, the South loses a great spirit of optimism, whose sunny nature gave forth in his verse such sunshine that two rays glowed where before him glowed but one.

Dr. Norris Acquitted.—

Dr. J. Frank Norris, Fort Worth Baptist pastor, has been acquitted on the charge of murdering D. C. Chipps on July 17th last. The State made an effort to secure his conviction, but evidence brought out at the trial led the jury to believe that the pastor's life had been threatened by Chipps, and that at the time of entering the pastor's study he intended to carry out that threat, and the contention that the accused shot in self-defense was sustained. Dr. Norris has been preaching regularly since the shooting, and large crowds have flocked to hear him. This is the third time that the Baptist pastor has been hailed into court, and the third time that he has been acquitted. Among the fundamentalists, Dr. Norris wields great influence, and from them his paper, *The Searchlight,* receives a large support. Dr. Norris denounces what he considers modernism, Roman Catholicism, and corrupt Fort Worth, Texas, government unsparingly, and, for this, is not so popular with those identified with the things he denounces.

Reading the Bible Together.—

We have made mention previously of the world-wide Bible reading campaign. It is planned that all Christendom shall read together a chapter a day of the gospel of Luke during January. Those who have not started to read Luke may still make it up by reading the whole book in an hour, but during February the same group of Christians will read the twenty-eight chapters of the Acts on the twenty-eight days of February. This reading will give the feeling of communion with the saints and a fellowship which the world needs. The International Sunday School Lessons used to give this feeling before the days of the graded literature. It was a strong claim for their continuance.

This Bible reading making the writings of Luke the basis will open the eyes of many and give them a new attitude toward international relations and other problems which are so vexing [illegible] today. Luke is a writer which places [illegible] the life and the teachings of Jesus a social emphasis. He sees in the light of an outsider, a foreigner, which none of the other biblical writers could do. He is much needed in these days when so many of us need the power to see through the eyes of another. Let us read together the Acts of the Apostles.

Another Prince Coming.—

Prince William of Sweden will visit the United States soon at the call of the lecture platform. He is a prince, but a regular fellow, a writer in the *Outlook* calls him, and goes on to say that he is an American in that he is a self-made man, and conforms to another American characteristic in that he has made good. He is the second son of Gustaf V. of Sweden and brother to the archaeologically inclined Crown Prince Gustaf Adolph, who, with his wife, enjoyed a jolly visit to the United States last year. This will be the second visit of the Swedish prince. His first was in 1907 when he, as a young naval lieutenant, came aboard a Swedish vessel to represent his government at the Jamestown Exposition. He was trained as a naval officer and won his rank strictly in the regular way rather than through royal favor. He completed the courses of the Swedish Naval Academy and was seasoned at sea. From 1914 to 1918 he served in the navy of his country, making sure that the neutrality of that country was not violated. They were straining years, and he indulged his tastes for writing, as he had previously done. He has written several volumes of verse, two or three volumes of short stories, and a number of travel books. He is well known as an African explorer, a big-game hunter, and his books have largely grown out of his experiences. He is also a dramatist of some note. His lectures in the United States will be on his adventures in Africa. It is little wonder that the prince turned from the navy to literature. It seems to be in the blood of his line. His grandfather, Oscar II., was a poet of note, whose work still ranks high in Swedish letters. A brother of Oscar's was a composer of no mean ability, and an uncle of the prince, Prince Eugene, is an internationally known artist. There is a propensity for the arts, and William has but followed its lead. Americans are looking forward to the coming of the prince, not as more royalty, but as a man who has worthily achieved something.

Poor Boy Wins Prize.—

William Wrigley, Jr., offered twenty-five thousand dollars to that person who would swim the [illegible] channel lying between Catalina Island and the California mainland. It was a fine advertising scheme for the real estate development which Mr. Wrigley was making on Catalina Island, but a challenge to the world's best swimmers as well, making it well worth their while. Many swimmers went to California for the race. To many the feat seemed impossible of accomplishment. The channel is twenty-two miles across. The thermometer told the swimmers that the water was fifty-four degrees—too cold for a long swim. The tides were such as to render no aid to the swimmer. It was, all admitted, more difficult than the English channel. With all the others, there went to California a seventeen-year-old boy from Toronto, Canada. He had no money, so he and a friend started across the continent on an old motorcycle. The machine gave out in Arkansas, and a couple of honeymooners bound for California picked them up and carried them into Los Angeles. The boys looked up an acquaintance, Henry O'Byrne, of Santa Monica. O'Byrne had come west from Canada to enter his daughters in the race, but feeling sure that they couldn't make it, he undertook the training of this seventeen-year-old lad from Toronto. George Young gave promise. He believed that he could swim that twenty-two-mile stretch of icy water. He felt that he had to swim it. His mother was sick, crippled, and poor. They needed the money desperately. He started with the other hundred swimmers and soon took his place along with the best of them. One by one the red flares from the accompanying boats of the other swimmers gave notice of their withdrawal from the race. Soon only a few remained. Young was among the few. At last, tired from his fifteen hours and forty-five minute swim, he clambered to land. He was the first, the only one of the hundred-odd swimmers to cross the Catalina channel. He said that as he fought his way through the icy water, and through the angled seaweed he thought of his mother and of her need. Back in Toronto the mother, Mrs. Jennie Young, lent her swimming boy the strength of her prayers. Young received the prize of twenty-five thousand dollars, and sent it to his mother. His managers set to work to realize on the immense popularity of this young swimmer, and it is believed that he may make more than a hundred thousand dollars out of it. It is one of the greatest swims recorded in sporting annals, and the thing which is admirable about it all is the motive which kept the laddie going when it seemed that heart and muscle failed.

NOTES-PERSONALS

Our O'Kelly and Old Lebanon Memorial fund still climbs, even if slowly. How about sending today that $5.00, more or less, which you have been intending for some time to send?

We sympathize deeply with our dear friend and brother, T. J. Holland, Ambrose, Ga., in his sorrow over the death of his dear wife, who passed to her reward Saturday, January 15th. Our obituary column gives an account of the sad event. Sister Holland was much esteemed, and made lasting friends of those whose privilege it was to share the gracious hospitality of her home.

Belew Creek Christian Church is starting off what is hoped to be the most successful year in the history of the Church. Along with our new pastor, we have a wide-awake Christian Endeavor Society and a progressive Sunday School. Rev. G. C. Crutchfield has been preaching for us on the second and fourth Sunday since November, with the exception of last Sunday when he exchanged pulpits with his brother, who preached at Henderson.

It was the writer's high privilege to hold services and preach morning and evening for the congregation of Rev. O. D. Poythress, South Norfolk, Va. We found a live Sunday School and deep interest and much enthusiasm. The singing at the Church services was inspiring and glorious. The services were well attended. This congregation has a splendid building, more than worth the $100,800 it cost. Brother Poythress and his people have certainly sacrificed most nobly and have achieved superbly.

Rev. M. F. Allen is very much encouraged over his work at Newport News. This hopeful line comes from this grateful pastor: "During the winter months we decided to hold our mid-week service in the Sunday School department of the building, for the reason that it was less trouble to heat this room. We have been forced to change to larger quarters to take care of the congregation. The congregation last Wednesday evening gave the appearance of a regular preaching service. The people seem to be 'of one mind,' which is very encouraging to the pastor."

Sister W. D. Harward writes of her dear husband's condition: "I am writing a few words that you may know that Mr. Harward is improving nicely. He is now able to sit up some and walk a few steps. We are so thankful for this improvement and trust that he may have no backset. We also feel very thankful for our many friends and for their prayers. Many are writing, and we are grateful; but I find my time so taken I do not get the opportunity to answer all. Yet, we do appreciate these letters from our good friends and their interest and their prayers. I only wish I could answer all the letters."

Rev. Albert Godley, vice-president and superintendent of the World-Wide Purity Legion, Tenafly, N. J., writes, under date of January 26th, these gracious words: "God bless you, THE CHRISTIAN SUN, and the Christian Church in all her mission work for Christ and humanity. That includes also the World-Wide Purity Legion, which is one of the very important missions of the Church, since none but the pure in heart can live with Jesus, our blessed and gracious Saviour, in the eternal home most glorious. "Eye hath not seen nor ear heard, neither is the mortal mind yet able to understand what wonderful and glorious things God hath prepared for them who truly love and serve Him."

Chaplain H. E. Rountree is again with the marines. When I first met him he was their chaplain in Port-au-Prince, and we had some wonderful adventures in traveling to appointments in different parts of that wonderful country. Now Parris Island claims him, and he has already found the warm place in the hearts of the officers and men of the command. The Christian Church has a weekly paper called THE CHRISTIAN SUN. For the last four years it has carried a page entitled "Family Altar," which has been conducted by Chaplain Rountree. I have just read a recent issue and am delighted to say that one of the finest inspirational and helpful pages of the paper was the contribution from the pen of our Parris Island chaplain.—*The Leatherneck.*

Rev. C. E. Gerringer, Wakefield, Va., has been happily and gloriously pounded. The licks were very hard, and the work was effectually done. It occurred on the night of the 19th of January, and, of course, the invaluable Ford was requisitioned for the occasion. A real pounding, such as a kind-hearted people know how to administer! A half-dozen sacks of flour, hams, sugar in abundance (they want him to keep sweet), cereals for breakfast (they want him to begin the day right), soap a-plenty (they want him to keep clean), buckets of lard (they want things at the parsonage to run smoothly), sweet potatoes and candy (they want him to have candied potatoes)—no use going into detail, but if a newly arrived pastor doesn't appreciate such a pounding as that, he is without a heart, and Brother Gerringer is not of that type. Of course, the editor is not envious, but we raise this question, namely: did any reader of a Church paper ever know an editor to get pounded? We mean no harm by asking this question, neither are we hinting anything, but just simply trying to get some information.

Our pastors can certainly help their own work and the people whom they serve by urging their people now to renew their subscriptions to THE CHRISTIAN SUN. Statements are being sent out to all who are in arrears. This means, of course, that many will discontinue taking their paper. A great many people who receive their paper all right, when a notice is received that their subscription is due there are some "stops." It is frequently necessary. There are three such requests before us this morning. One good widow writes that she is unable to take the paper, but that some unknown friend had been sending it to her. We do not know the name of the friend, and she does not, and so she wants her paper discontinued, as she is unable to pay. Another writes that he only subscribed for the paper for six months, and it had been coming for more than two years, and that we should have discontinued the paper when the six months were out. He writes that he is unwilling and unable to renew. Another writes that her daughter has come to live with her, and while both have been receiving the paper, please discontinue one. All of these mean a shortening of the mailing list by that many. Multiply the number by a hundred, and the shortage is felt. How easily the pastors can overcome such a shortage, and for these names that discontinue from necessity, substitute others who heretofore have not been in position to take the paper but could do so were they appealed to. Many new homes have started since a year ago, judging by our marriage columns, and all of these should have THE SUN, and many of them would do so if their pastor would speak to them about the matter. Then many the past year have united with the Church, most of whom are able to take their Church paper, and all of whom should have it, and a very large per cent would do so if their pastor would speak to them about it. Now is the time for all good pastors and other good friends to help THE CHRISTIAN SUN. The editor can edit, and the publisher can publish, but they cannot go out and get new subscribers in any persistent and systematic way. It would cost too much in money and in time. The pastors can do a splendid work for their Church in this way—if they just will!

NOTICE.

Acting as secretary for the Eastern North Carolina Sunday School and Christian Endeavor Convention in its last session, held at Wake Chapel, July, 1926, I wish to say: You will not that the proceedings fail to give a nominating report. By some means, this report was misplaced or overlooked—that accounts for it being absent from the records. Thinking that many would not know the officers of the Convention, I herewith give the report as adopted, and assure you that I regret very much indeed this little error:

President, L. L. Vaughan, Raleigh, N. C.; vice-president, H. W. Johnson, Fuquay, N. C.; recording secretary, Rev. J. F. Johnson, Fuquay, N. C.; executive secretary, J. S. Truitt, Sanford, N. C.; treasurer, C. H. Stevenson, Raleigh, N. C.

Departmental secretaries—teacher training, L. E. Cook, Raleigh, N. C.; home department, Mrs. J. E. Harward, Henderson, N. C.; adult, John Murray, Raleigh, N. C.; intermediate, Miss Ruth Gunter, Sanford, N. C.; junior, Miss Ruth Johnson, Fuquay, N. C.; primary and beginners, Mrs. L. L. Vaughan, Raleigh, N. C.; cradle roll, Mrs. R. J. Newton, Henderson, N. C.; junior C. E., Miss Alice Webster, Fuquay, N. C.; literature, Rev. B. J. Howard, Chapel Hill, N. C.; missions, Mrs. W. C. Whitaker, Varina, N. C.; organization and expansion, Rev. J. Lee Johnson, Fuquay. Music committee, Geo. McCullers, D. A. Mann, John R. Brown, A. P. Strickland.

Respectfully,
MRS. R. J. NEWTON, *Sec'y.*

RECEIPTS FOR MEMORIALS.

One good sister, replying to the first line in last week's report: "I have simply been waiting, and neglected sending the $5.00 that I wanted to give to the O'Kelly and Old Lebanon Memorials. I wait no longer, and the amount is enclosed." Will not a hundred others—we are sure they may have been intending to send in—come along with their contribution?

The Sunday School classes—the juniors, if not the seniors—will do the work if their teachers will give them a chance. We have a card to place in the hands of any member of a Sunday School class, which card we will be glad to send at the request of any teacher, and the card when filled out will represent $5.00, or we have others that represent $10.00. We are grateful for the amount sent in this week, and our records now are as follow:

Total to January 22nd	$1,180.61
Cypress Chapel Church, Suffolk, Va.	4.00
Mr. & Mrs. A. D. Gerringer, Brown Summit	2.00
Miss Lura Kennedy, Worthville, N. C.	2.00
Timber Ridge Church, Harrisonburg, Va.	1.50
Albert Godley, Tenafly, N. J. (2d gift)	1.00
Liberty Springs Church, Holland, Va.	2.60
Mrs. J. B. Vaughan, Franklin, Va.	5.00
Total to January 29th	$1,198.71

HISTORY OF THE CHRISTIAN CHURCH IN NORTH CAROLINA.

By W. E. MacClenny.

CHAPTER II (Continued).

We will now take up the history of each of the early Conferences in North Carolina, beginning with the history of North Carolina and Virginia Christian Conference. But before doing this it might be well for us to take a bird's eye view of conditions as they existed in the country about 1794.

The Revolutionary War had been over eleven years (the last British troops having sailed from New York in 1783); the United States Constitution had been in effect only about eight years, and George Washington was in his second term as President; the first census had been taken four years before, and the population of the country was nearly 4,000,000, of which 650,000 were slaves; the means of transportation had not changed in 4,000 years; animal-drawn vehicles on land and slow and small sailing vessels on water were the only means of communication. The steamboat was about fourteen years in the future, and the railroad nearly thirty-six years. Lotteries were used to raise money to build Churches. (See "Hening's Statutes at Large," Vol. 13, pp. 173, 174, 314.) The use of apple brandy was general, members and ministers enjoying the social glass. An instance has been cited of a member of a Church asking the minister home with him for dinner, and because he did not ask his pastor to have a dram before dinner, at the next Church Conference he was up before the Conference and turned out, as it was the consensus of opinion that a man who would not ask the parson to take a dram before dinner was too stingy to be a good Church member. Another instance is cited where there were two old Churches in a county, and one was sold and the proceeds invested in a still to make brandy to sell to keep the other Church going. Practically every thing was made at home, from the hats to the shoes. Living was easy, and all took life that same easy-going way. The coin of the realm was the pound, shilling and pence of old England, and so remained for many years after our present system of currency was inaugurated. Cities were scarce, and the science of medicine had made but little progress since the days of St. Luke. Preachers' salaries were often paid in kind instead of cash. There were no public schools, and the Churches were very small and some were very poor apologies for meeting-places; Bishop Asbury mentioning one that was not fit for even a horse to stay in. Surrounded by the above conditions, the Christian Church was born, or fully organized, in Surry County, Va., August, 1794.

This Conference is the mother of all the other Conferences of the Christian Church in the South. The history of this Conference for the first eighteen years of its existence is nothing more nor less than the history of the Christians in the South for that time. The original territory of the Conference covered the State of Maryland, a part of Pennsylvania, Virginia, North Carolina and Georgia as they were when the Christian Church had its birth. What is now Tennessee and Kentucky was then included within its bounds. (See writings of the Christian ministers in the *Herald of Gospel Liberty* from 1808 to 1813; also "The Life and Labors of Rev. Joseph Thomas.")

As to the number of the communicants in 1808, the date of the first available statistics, we quote from Rev. William Guiry as follows: "We have members in every State south of the Potomac; also a few Churches in Pennsylvania. From the best information I can obtain, I suppose there are about twenty thousand people in the Southern and Western States who call themselves by the Christian name." In 1809 the Christians in the South sent a letter to the Christians in the North and we find the following ministers' names signed to the communication: Revs. William Glendenning, James Jackson, William Guirey, Thomas E. Jeter, Joseph H. Bland, T. Ray (South Carolina), Henry Hays, George Wilkins, James Hayes, Elias Evans, Joseph Thomas, John Sled, Walter Custean, Joseph Hatchett, William Moore, Phillip Vass and John Hays.

A few years before this date we find the following ministers at work in this section: Revs. Rice Haggard, James O'Kelly, John Allen, Burwell Barrett, Peter Culpepper, Henry Burher, John Gray, Mr. Hafferty, T. Morris, Clement Nance, Abel Olive, Benjamin Jones, William Lanphier, Thomas Reeves, Benjamin Rose, James Warren, John West, Micajah Debruler, Benjamin Odgen, William Dameron, Daniel Stringer, Joseph Hartley, Joshua Worley, David Haggard, Adam Cloud, Coleman Pendleton, William Grimes and John Hanks. Many of these men had been Methodist ministers before the separation in 1792.

The Baltimore Conference of the Methodist Episcopal Church had met on Thursday, November 1, 1792, and on the second day the "Right of Appeal" had been introduced by Rev. James O'Kelly, and a spirited debate ensued which lasted until the following Monday night when the vote was taken in the Dutch Church in that city and the motion was lost. Thereupon, Rev. James O'Kelly and about thirty or forty of the ministers from the territory mentioned above withdrew from the Conference. Efforts were made for a reconciliation, but they failed, and so Mr. O'Kelly and his colleagues left the city on foot for a walk about twelve miles to the place where they had left their horses, and then returned home.

On their return home, they met first in a deliberative capacity at Reese Chapel, in Charlotte County, Va., to make a survey of the situation that then confronted them, and to see if some means could not be devised so that they might, with honor, be reinstated in the Methodist Episcopal Church. Not being in a hurry, the first

(Continued on Page 10.)

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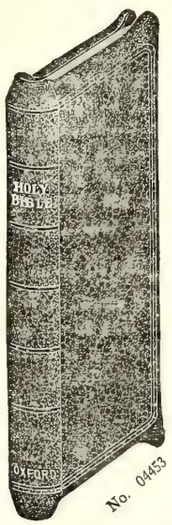

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTIAN COLLEGES AND UNION.

The late Walter Hines Page, representative of the United States at the Court of St. James, during the World War, and rated now as one of the most capable and efficient diplomats our government ever sent as its representative to Great Britain, was a class-mate of Dr. W. W. Staley in college days at old Trinity, in Randolph County, N. C. In a gathering of distinguished scholars and thinkers some two years ago, the question was raised as to the source from which Page developed his cosmopolitan and international mind. The reply which seemed to satisfy the notables was that Page studied Greek at Johns Hopkins University under the late Dr. Gildersleeve, and that his (Page's) grasp of the Greek language and contact with a mind of world-wide grasp in his university days accounted for his own mental grasp and attitude in his mature years. One must bear in mind, however, that Page not only had contact with the mind of a great Greek scholar and teacher, but training in a Christian college, and that, too, in the class-room and under the presidency of a mind and a man from whose group of students possibly more notables have gone out into the world than from any group of equal size in the history of this or any other State of the Union. Both of the United States senators from North Carolina now in Congress, at Washington, were members of this same group, and we know not how many great preachers, governors, judges and eminent statesmen have gone out from a group of about one hundred students that used to study in Dr. Staley's college days at old Trinity in Randolph County. It is interesting that this small college has furnished two of the four presidents of Elon College and that the brother of the first president, Judge B. F. Long, was educated there. The writer of this article was talking recently (in company with Dr. Staley) with Senator Lee S. Overman and Senator F. M. Simmons, both of whom, with Dr. Staley, were class-mates with Walter Hines Page and these men wondered, and put the question to each other whether the small Church college was doing the work now that it did in former days and if from the Church college of the present so many international minds and cosmopolitan characters were to be developed. There is no place known to this writer where the spirit of fellowship and of broad-minded scholarship and the united and comprehensive efforts of the forces that make for righteousness and redemption, liberty and freedom, in the truest sense, are as efficiently taught, and as thoroughly developed as in the Christian college. If Church union is to be made a working force and a reality in the world, it must come and will come out of the teaching, the character and the conduct of our Church colleges. In the Church college is developed and taught that spirit of consideration for the opinions and views of others, and that fellowship as broad and as basic as the life of Jesus Himself, as it is taught nowhere else. Unless the Church college, the Christian college, can develop a spirit of world-wide and, at the same time, safe and sound principle of union in activity for righteousness, it has no right to exist. The Church teaches that Jesus Christ is the Head of the body and the foundation of the Church. The Church college is the intelligent interpreter of this fact to the world, and the world awaits for the interpretation of the spirit of union in Christ Jesus until the Church college shall develop that spirit and manifest it to the world. Our colleges are to send out men informed, and at the same time inspired with the fact and the message that this world is to be one in Christ Jesus, the Master mind and the Master teacher in all time. Jesus alone laid down principles broad enough and safe enough for all Christian forces to work together on, and He not only laid these principles down, but He prayed for their consummation—"that they all may be one." The Churches have placed, wittingly or unwittingly, a tremendous responsibility upon her colleges, and having done so must abide the consequences and rise or fall in prestige and power with God and man in proportion as they faithfully or unfaithfully meet and discharge that obligation. J. O. A.

BEWARE OF THIS ORGANIZATION!

The wet forces have organized. This is not news. They have been doing business openly or secretly, but ever and always vigorously, since the prohibition amendment to the Constitution was adopted. Their organization now is known as "The Association Against the Prohibition Amendment, Inc." Their place of business is 409 Lenox Building, 1523 L Street, N. W., Washington, D. C. This is their national headquarters, and, of course, is established in Washington in order to carry on their nefarious business at the seat of our national government. They are working in season and out of season in behalf of more liquor and to nullify as far as they can what has been done through prohibition for sobriety and the protection of the American home. And the preachment of this association in behalf of liquor and against prohibition is enough to make the angels weep. THE SUN'S editor is just in receipt of a letter from this association that would be too ridiculous to note or repeat if its argument were not so subtle and its teaching so ruinous. The Federal Council of Churches had sent out a call that sermons be preached on Sunday, January 16th, celebrating the seventh anniversary of the adoption of prohibition. The president of this association—one W. H. Stayton, whoever he may be!—proceeds to deliver one of his sermons on this call of the Federal Council. "It so happens," Stayton bewails, "that in at least two of the great Christian communions this particular Sunday has already long been set apart for the observance of the miracle performed by the Saviour at the wedding feast at Cana, where the water was turned into wine. This, according to the account in the second chapter of John's gospel, was the beginning of His miracles, and manifested forth His glory."

Said Stayton continues: "Comment is scarcely needed on the terms of the dry organizations called for celebration of prohibition," and so on. Think of this man Stayton heading a national organization to annul prohibition, preaching a sermon on our Saviour turning water into wine, and concluding, therefore, that since the Saviour of mankind thus "manifested forth His glory," then our country is engaged through its dry forces in a poor business "to try to curb the flow of wine when Jesus, our Saviour, added to, and increased that flow by a wonderful first miracle." What is to be thought of a man and an organization who can persuade themselves that Jesus, the world's Saviour and Redeemer, made an intoxicating drink "to manifest forth His glory" and sought thereby to add to the world's joy and happiness by giving it the poison of death—that poison which has resulted in more death, more poverty, more sorrow, more heartaches, more wickedness, more crime, more murder, more untimely graves than any other single source or contribution ever fallen to the lot of man? For a man or an organization to teach and to preach that Jesus the Christ would be the Author of or even a party to a thing like that is more than a reasonable mind can comprehend and descends to a sacrilege, not to say a blasphemy, awful indeed to contemplate.

This association is sending out, from its headquarters in Washington, pleas, petitions, overtures to good people of the country, begging for any donations, gifts, contributions to help carry on their nefarious business. This editor knows, for he received one the other day.

Prohibition has not accomplished all that was desired of it. It is just in its beginning. The easiest thing about any law is to write and even to get it enacted. The most difficult thing always is to enforce it, and this requires eternal vigilance. Prohibition affords the privilege of abstinence and sobriety, and the forces who fought for prohibition are not yet ready to surrender to the liquor interests who have always sought to debauch the many for the enrichment of the very few. J. O. A.

OBSCURING THE LORD.

There is a remarkable contribution elsewhere in THE SUN this week from the pen of the saintly Dr. J. H. Jowett, entitled "Fishers of Men." It gives a suggestion worthwhile and arrives at a conclusion that is startling. Every true fisherman knows that one of the secrets and essentials of catching a fish is for the fisherman to stay out of sight. Dr. Jowett brings to the fore the fact that even in this particular our Lord would have us like fishermen. It is related that when President Abraham Lincoln finished delivering his immortal Gettysburg speech there was no applause, and no word of appreciation or approval. This very much mortified even the great and modest Lincoln. Next day after the address he asked a friend why no one applauded his utterance. The reply was, "Did you ever hear any one applaud the Lord's Prayer?"

There are some things than can go beyond applause, and even beyond the remarks of man. These are they which show us greater things beyond, greater tasks to do, greater achievements to attain. It never has been the preacher's function to make himself prominent, but to make Christ prominent; not to attract people to himself, but to attract his hearers to the Christ; not to draw the congregation to him by any power of eloquence or public utterances, but to draw all men unto the uplifted Christ. Our preachcing is great only as we are able to do this.

This is undoubtedly what Dr. Jowett means in saying, "As soon as we become prominent our Lord is never seen." He is the truly great man. He is truly the good preacher, who can lead others to see beyond the man and to catch a vision of the Man of Gililee. Dr. Jowett's final sentence is "Keep out of sight." The ambition of any publinc man seems to be the opposite, namely: keep in sight just as much as possible. The true fisherman stays out of sight of the fish he is to catch. There is philosophy in that attitude of the angler.

We do not have to be prominent or noted, or famous ourselves to make our Lord prominent. Dr. Jowett says we have to be out of sight if we would bring Him most prominently into sight. Let the real fisherman teach us his philosophy here. J. O. A.

WHO, THEN, IS MY NEIGHBOR?

The master-mind and wisdom of all ages defines very clearly who our neighbor is, but how prone we are to forget. The Teacher shows by one of the most beautiful parables recorded that he is neighbor who shows mercy and lends the helping hand to the one in need whether that one be near or remote, of the same nationality, or of the same tongue and type. We are neighbors to those whom we help. It will not hurt to read again our Saviour's definition of a neighbor.

"But he said unto Jesus, and who is my neighbor? Jesus made answer and said, 'A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way; and when he saw him he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan as he journeyed, came where he was; and when he saw him he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings and gave them to the host, and said, take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, he that showed mercy on him. And Jesus said unto him, go, and do thou likewise.'"

INTO HIS PIERCED HANDS.

The editor of the *Methodist Protestant* of Baltimore asks this pertinent question of his readers, "What are you putting into the pierced hands of Jesus today?" The claim that the writer makes is that what one gives to carry the gospel of the Son of God is that much placed into His pierced hands. Then this declaration is made, "There are families within the range of this paper who have paid more for an automobile for pleasure than they have given through a whole life time for Jesus Christ." We are just wondering if there are families within the range and reading of The Christian Sun who have paid more for an automobile than they have given through a whole life time to Jesus Christ! And if there are, we are wondering what such a family expects to find when they come to discover the treasure that they have laid up for eternity. The only money that we actually save and lay up and invest in this life which cannot be taken from us and which we shall find in God's eternal banking house, is that which we have placed in the pierced hands of Jesus, to be used of Him in doing His work and sending the gospel and giving His life to those who have never had the joy and the glory of these. We are reproducing on our "Mission Page" the article from the *Methodist Protestant* referred to. It is worth reading and passing on to others. And then its contents are certainly worth serious consideration. J. O. A.

THE CATHOLICS ARE "WARMING UP."

Many Protestants are saying that they cannot afford to vote against Al. Smith, Governor of New York, because he is a Catholic. It would be carrying our religion too far and mixing Church and State. Well, maybe the Protestants feel that way about it, but the Catholics do not. They are exceedingly fond of Brother Al., and whoever attacks Brother Al. gets in bad with the Catholics right now. Bishop Leonard, of the Methodist Church, got his recently, as witnessed by this "warming up" from *The Catholic Union*:

"Bishop Leonard! Al. Smith does kiss a papal ring to show his spiritual allegiance to the Bishop of Rome. But Al. Smith is an American, respected and loved by Americans; an American who gave his career for a mere pittance to assist in making America great. His memory will endure while you are rotting, unknown, in your sepulchre. He deserves all the praise that has been sung of him, while you are meriting the rebukes, the jeers, of citizens who fear far more Methodist intrusion in the politics of this country than the interference of Catholic priests or prelates in civile matters."

So while many Protestants are declaring that if Al. Smith is nominated they will vote for him for President because they would not be so narrow as to oppose him on the ground that he is a Catholic, meanwhile the Catholics are moving heaven and earth to get him nominated for two reasons: First, because he is a Catholic, and, secondly, because he is wet all over and has done all he could to make New York wet and to repudiate the Volstead act. J. O. A.

THE LEADERSHIP OF JESUS.

By Rev. R. C. Helfenstein, D. D.

PART II.

Though our Leader Christ is so far in advance of His Church, yet we can see Him beckoning us onward and ever upward. And with a more intelligent love than ever before, the Church of the living God is persistently following the leadership of Jesus the Christ. There is no other leader we dare follow. To follow any other would be for the blind to lead the blind. His leadership is still supreme, and will forever be.

Following the leadership of the historic Jesus makes real to us the fellowship of the glorified Christ. This fellowship produces an experience which is the only valid and convincing authority for our faith as Christians. Experience is the only authority the modern mind will accept. What a travesty on Christianity that so many Churches and so many ministers have misinterpreted Christ's call to discipleship, and think of it as being a call to defend age-worn dogmas and creeds that are meaningless to a progressive thinking world. Nothing has pleased the enemy more than to have the professed followers of Christ mistake theology for religion, and argue theology instead of practicing Christ. Theology has its place, but it can never be a substitute for genuine religious experience. Humanity today needs more religion, less theology; more thinking, less blind belief; more deeds, fewer creeds; more love, less dogmatism.

You can sum up all the creed the world needs in just twelve words: "I believe in and assent to the absolute Lordship of Jesus Christ." Any person who will sincerely subscribe to that statement of faith ought to be eligible for membership in any Church that bears the name of Christ. What a pity that there is so little in common between the simple ethics of Jesus, "Do unto others as ye would that men should do unto you," and "By this every one will recognize that you are my disciples if you have love one for another"—what a pity that there is so little in common between this simple, practical ethics of Jesus, and the complex confessions of faith which form the basis of fellowship in many Churches!

Christianity is a progressive revelation, a progressive faith. It is not a creed, not a ceremony or any special mode of baptism, not ritual, not an organization. It is a life following the leadership of Jesus Christ in a filial relation to God and a brotherly relation to man. There are many opinions about Christ, but only one Christ. Men simply view Him through different eyes, from different angles, and through different experiences. The men who have contended for uniformity of thought and opinion in religion have themselves committed the greatest offense against the kingdom of God. They have failed to realize that uniformity of theological opinion never can be attained, and that it is utter folly even to hope for it. Not uniformity of theological opinion, but united Christian love and effort is what the world needs and what God is calling for.

Christianity does not rest its case upon theories about Christ, but upon the fact of Christ; not upon any theory of Christ's resurrection, but upon the fact of His resurrection; not upon any theory of the inspiration of the Bible, but upon the fact that it inspires men with a sense of God; not upon any theory of how Christ saves, but upon the fact that He saves those who, with warmness of heart and singleness of purpose, seek to follow Him. It rests its case upon the willingness of men and women to follow the leadership of Jesus in their personal lives and in their social relationships. Righteousness is not expressed in creeds, but in deeds. One's religion is not expressed in words, but in works. A man's faith is not measured by his profession, but by his worth to the Church, to the community, to the world, and to the kingdom. Salvation means to be saved, or not to be wasted—one's talents and one's powers to be used in service to God and to mankind. There is no such thing as personal righteousness per se. All true righteousness has a social content. The righteous man is the man who lives right—foursquare in all his dealings with his fellowmen. If you want to learn how closely a man is actually following the leadership of Jesus Christ, just enter into some business transaction with him, and you will quickly learn. That is the weakest spot in nine lives out of ten. A man's religion is not tested by his ecstacy on prayer meeting night, nor by the beautiful complements he pays God in his testimony, but by his business dealings with his fellowmen, and by his response to the obligation of stewardship to God. Jesus seeks to lead every life and all of life into harmony with the will of God. Is the world ready to follow Him? Would that all mankind could answer as has an unknown disciple of our Lord:

"I will follow Thee, my Saviour, wheresoe'er my lot may be;
Where Thou goest, I will follow, yes, my Lord, I'll follow Thee.
Though the road be rough and thorny, trackless as the foaming sea,
Thou hast trod this way before me, and I'll gladly follow Thee.
Though 'tis lone, and dark, and dreary, cheerless though my path may be,
If Thy voice I hear before me, fearlessly I'll follow Thee.
Though I meet with tribulations, sorely tempted though I be,
I remember Thou wast tempted, and rejoice to follow Thee.
I will follow Thee, my Saviour, Thou didst give Thy life for me;
And though all men should forsake Thee, by Thy grace I'll follow Thee."

CONTRIBUTIONS

SUFFOLK LETTER.

Much is said and written in these days about young people, home, and the world; and most of it is adverse criticism. If public expression is correct, the march of events is toward destruction or savagery. This letter does not propose to make a positive deliverance on this subject, as all the facts may not be known; but it does propose to submit a few suggestions that seem better than talking and writing about the faults of this age. The easiest thing is to say hard things about the young people, the home, and the world "The rich and the poor meet together; the Lord is the maker of them all" (Prov. 22:2). The good and the bad mingle together; the Lord is the Maker of them all. There will be no separation until we reach the beyond. There is more evil in what men *say* than in what they *see*. "There is nothing from without a man that, entering into him, can defile him; but the things which come out of him, those are they that defile the man" (Mark 7:15). "Those things which proceed out of the mouth come forth from the heart; and they defile the man" (Matt. 15:18). These are the words of Jesus and help us to see the mouth is the source of much evil in the world, and the pen is not far behind the mouth.

This age has more light than any past age. This age has more means of intrecourse than any former age. Evil has always sought the dark. Ravenous wild beasts have always dwelt in the dark jungles, and not in the open fields. Clearing the forests reduces the wild beasts. This may raise the question whether increase of light has not driven evil somewhat out of society. The light that gave this nation prohibition has driven illicit liquor business the the bootlegger into the dark places. They do not operate in the open. "Men loved darkness rather than light, because their deeds were evil" (John 3:19). That is why evildoers do not operate their business in the light. Light drives evil into hiding. Jesus is the Light of the world, and wherever His light shines, evil decreases and operates on a smaller scale in secret. Light does two things: uncovers evil and drives evil into dark places. There is less of evil in this age, but it appears worse. There was a time when few houses were painted, and they looked all right, but now most houses are painted and the unpainted house looks worse. When ministers and leading Church members took their toddy, and parents gave it to their children, nobody thought much about it; but now, if people hear that men, women, or young boys and girls had a flask of liquor and drank some, it is worse than ever before. Conclusions are too often carelessly and hastily drawn.

If homes were better before we had the schools, then schools should be closed and the children kept at home. If young people were better before we had the colleges and Sunday Schools, their doors better be closed. If the nation is better without law and light, then blow out the lights. If automobiles and good roads are ruining the young people, then close the good roads. "Is the law sin? God forbid. Nay, I had not known sin, but by the law" (Rom. 7:7). The eighteenth amendment has revealed the iniquity of the liquor business; it was not fully known before, and that is why some people think it is worse than it was before. The good is getting better, and the bad is getting worse; and the good is gaining. The fight will continue until the world is saved, and the reign of Jesus Christ will bring "peace on earth, good will toward men" (Luke 2:14). There are, no doubt, tides in the moral, social, and the spiritual world; but "the seventh angel sounded, and there were great voices in heaven, saying: the kingdoms of this world are become the kingdom of our Lord, and of His Christ; and He shall reign forever and ever" (Rev. 11:15).

W. W. STALEY.

ELON LETTER.

Two weeks ago I wrote about the need for vocational guidance in colleges. There will be required for the proper conduct of this vocational guidance work regular orientation courses in each year of the college curriculum, not necessarily separate and distinct from courses now offered, but rather giving a new emphasis and application to courses already offered. There will be a difference necessarily in the orientation courses offered by denominational colleges and those offered by other types of college. In the denominational colleges, for example, in the freshman year the survey course in Bible so often given in such institutions would appear to be especially adaptable to this purpose. In other types of institution in the freshman year, because of the principle of "the separation of Church and State," the orientation course will perhaps take the form of a study of the institutions and organizations of the social order. This is being done in many such colleges now, and in at least one denominational college, the Friends' College, at Whittier, Calif. In the sophomore year for both types of institution, the fundamental course in general psychology offers a rare opportunity to orientate the mind in the modern world. Likewise, in both types of colleges for juniors, the course in general sociology, with special reference to the personal and institutional cleavages of our day, offers a real orientation opportunity. In denominational colleges the seniors should no doubt approach this problem from the standpoint of the prilosophy of religion, while institutions of other types would avail themselves of the course in philosophy. It is doubtful if the orientation courses should be required beyond the freshman year, though the advisers should encourage their election. The Sunday School and daily chapel and Sunday preaching services, with lectures by faculty and invited leaders of modern thought and Christian attitude, should be made to serve these same ends.

From the standpoint of organization, in order to make this vocational guidance work effective, modern colleges will require a dean of personnel, a clinical psychologist, and an expert in vocational guidance. These officers should teach courses in the college for academic credit, and should work in harmony with the entire staff of the institution, but particularly with the registrar, the deans, the president, the college health officers, and the faculty and student advisers where they are employed. No more fruitful source of real assistance in preparation for the great work of life now offers itself to our colleges than is found here, and students in colleges expectantly look to their several institutions for assistance in this most important work.

W. A. HARPER.

While millions read the Gospel of Luke during January, as they had agreed or determined to do, if any CHRISTIAN SUN reader failed to do so in January, why not read it in February? Some are declaring Luke the most comprehensive and cosmopolitan of all the gospels.

TENDENCIES IN AMERICAN COLLEGES.

By W. A. HARPER.

There are pronounced tendencies in American colleges today. Those who are actually engaged in the work of college administration are highly sensible of these tendencies.. The alumni, however, of the colleges and the general public may not be as fully aware of them as is desirable. I should like to interpret some of these briefly at this time. I am not presenting these trends as definite commitments personally, but suggesting them from the standpoint of an observer of the times.

A generation ago the late Charles W. Eliot, of Harvard, championed the elective system for colleges. His suggestions were regarded as rank heresy when they were first proposed, but there is not a college in the country today that does not advocate the principle, however inconsistent it may be in the administration of it.

1. However, the tendency today in the curriculum is far more radical than any suggestion which Dr. Eliot ever propounded. Today the interest of college professors and administrators is increasingly not in subject matter and courses of study as such, but in the life and character of the students. According to this present view, there is nothing sacred about the courses of study which shall constitute the requirements for graduation. The only sacred thing in the program of college education nowadays is the student and his welfare from every standpoint is the paramount consideration. Some look on and say that this is the elective system gone to seed. Others are of the opinion that the present situation is the inevitable consequence of the application of Christian principles to educational problems. The third attitude is that of the open mind with judgment suspended, pending the success of such an attempt to remake the college curriculum.

2. A close corollary to this first tendency is the appearance in the college world of what is known for the lack of a better term as "honor courses." By this term is meant that students of a certain standing and scholarship at the end of their sophomore year are allowed to select a field in which they wish to complete their succeeding two years of college preparation. They are excused from classes and set to work under the direction of professors whom they have themselves chosen from the faculty to get thoroughly acquainted with the field of knowledge in which they are especially interested. They meet with the professors from time to time informally, make reports, and receive suggestions. At the end of the second year they are examined on the whole field in which they have been studying. This tendency is pronounced in some half-dozen or more institutions. Whether it will demonstrate its value is at this time an open question. It should be said on its behalf, however, that it does recognize the supreme worth of the individual and is a decided reaction against that bane of educational practice, the reduction of everything to averages.

3. A third tendency naturally arises out of the two already mentioned, the growing attention to vocational guidance, recognizing that the decision to enter upon any vocation as a life work is a process of growth in the individual life. Vocational guidance is happily ceasing to be a series of frantic efforts through personal interviews or other high-pressure methods to induce a youth to take up a calling in which the promoter is especially interested. The new viewpoint is admirably expressed for us in a bulletin of the United States Bureau of Education, which says:

"It is not the purpose of vocational guidance to decide for young people, in advance, what occupation they should follow, nor to project them into life's work at the earliest possible moment, nor to

classify them prematurely by any system of analysis. . . . Vocational guidance should be a continued process to help the individual choose, to plan his preparation for, to enter upon, and to make progress in an occupation." The colleges are thus interpreting it, and so they do not terminate their efforts when a student leaves the institution or is graduated.

Somewhat related to the problems involved in vocational guidance is the general question of educational guidance, a particular phase of which are the orientation courses now being afforded in many institutions. Columbia University initiated these courses with its contemporary civilization course required of all freshmen. The student attitude may perhaps be sensed through the designation they give this course—"the contemptible civilization course." If these orientation courses are given in such a way as to relieve the students of the necessity to think for themselves, they will injure rather than promote intellectual life. Some colleges teach all freshmen in a Sunday School class such courses. Religion is the unifying, synthesizing force in life, and it would, therefore, appear to be wise procedure to orientate incomers to the college community in terms of its ideals and principles.

4. A fourth tendency is as to the limitation of enrollment. The problem is being approached from many angles. President Pritchett, of the Carnegie endowment, is of the opinion that too many young people aspire to enter college. There is another attitude more in accordance with the spirit of democracy, that there should be a multiplication of educational agencies and that these agencies individually should set a limit to their enrollments. There is also a strong feeling that the American universities should organize themselves somewhat after the method of Cambridge and Oxford into a number of small colleges, loosely federated and co-operating as a university. I was quite interested a year ago in the discussion at the Association of American Colleges in New York as to the proper size of an efficient college. Some college executives took the attitude that a college should not go beyond the point where the president could not individually know every student. Others took the viewpoint that a college should be limited by the ability of each student to be known by every other, but fortunately both views seem to indicate that about two hundred was the most efficient unit for college enrollment for either sex, which would mean four hundred for co-educational institutions.

5. A further tendency, very decided, in colleges today is the use of the laboratory method, not only in the natural sciences, where it is an absolutely and unconditioned necessity, but in the philosophical, historical, sociological, and religious departments as well. The laboratory method masses facts and interprets facts. This engenders initiative in students. There can be no question, I think, on the part of any college administrator that this method is yet in its infancy and that it bids fair to become more pronounced and widespread as well as beneficial in the scope of its application.

6. Colleges, too, are beginning to recognize that they are more than seminaries of incipient greatness. They recognize themselves also to be business corporations. As such, they are fast adding business managers to their force of administrators and these officers have all the authority in colleges which similar officers have in corporations for profit. Closely allied with this tendency is the practice of the colleges now to seek adequate equipment and endowment for the prosecution of their work and not to undertake new types of work until the equipment and operating endowment are provided. Colleges also are, by proper methods of accounting, ascertaining the cost of higher education. This, too, is having its bearing on courses of study, the number of students, and the general programs of the institutions.

7. The youth of today who constitute the college population are animated with one thought, and that is the quest for unity in the whole realm of human experience. They are seeking for truth, but truth for them is itself a unity, and, when fully comprehended and understood, so far as the Christian colleges are concerned, this truth will be found to be but a record of how God has wrought and how He is now working in His world and in the human heart. There is a decided tendency on the part of colleges today to promote and minister to this quest for unity on the part of our young life. There is no doubt that the colleges and the graduates of colleges will continue to exercise freedom in their quest for truth and, while we shall not be able in this generation to comprehend truth in all its ramifications, we shall yet be able to affirm that there can be no conflict between the various realms or spheres of knowledge, but only ultimate unity. The tendency to work patiently to discover this unity while affirming it is a most wholesome tendency in present-day American colleges.

8. A further tendency is the disposition to discredit mechanical standards. For the past quarter-century, we have been engrossed in the effort to standardize education. There will always be need for a definition of a minimum college, but undoubtedly the emphasis of the future in college administration is to be on experimentation and individualization. Specific experiments will be conducted on hundreds of college campuses, and we will not be able to point to any one type of institution as embodying the requirements of higher education for the future American youth, but rather we must include in the catalogue of such agencies a great number of such institutions engaged in different types of work and using different approaches toward the educational problems that call for solution. Just as the individual student will be expected to specialize so as to make life most serviceable, just so the individual college will be specialized in its ministry to young life and, as a consequence, easily render a correspondingly larger service to its day. A college will be said to be successful in the future just in so far as it senses and achieves its local opportunity and responsibility.

9. Of course, the alumni of colleges are rightfully feeling a larger responsibility for their alma maters. The organizations of local alumni groups is an expression of that tendency. The interest of the alumni in the future of their college expresses itself in many directions. Alumni have been particularly interested in athletics. They are beginning to take special concern in securing as students for their colleges young men and young women capable of high attainment in life. Most colleges welcome alumni representatives to the board of trustees, and it is not infrequently the case that the older colleges have only as trustees those who were formerly students. In rceent years too, the alumni of colleges have felt a deep concern for the financial support of their alma maters. Some of the larger institutions escape heavy deficits each year by reason of the voluntary generous gifts of their alumni. This is particularly true of Yale, Harvard, Columbia, and Princeton, where the annual gifts of the alumni for current expenses amount annually to several hundred thousand dollars. It is readily conceivable why the alumni of colleges should take this attitude. The word which we alumni are so prone to apply to our college is "alma mater," which means foster-mother. The older we get, the more we appreciate our mother and colleges are fortunate when their alumni, in their thinking and attitude, con-

(Continued on Page 12.)

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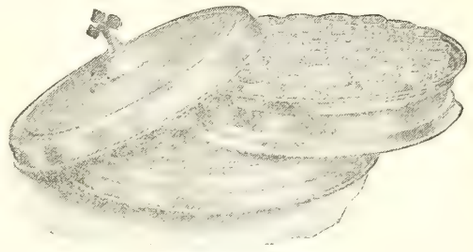

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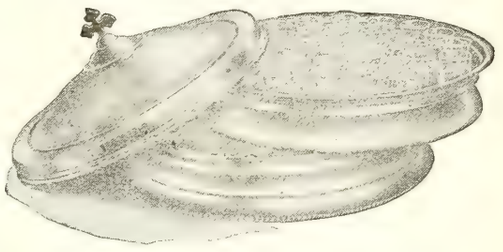

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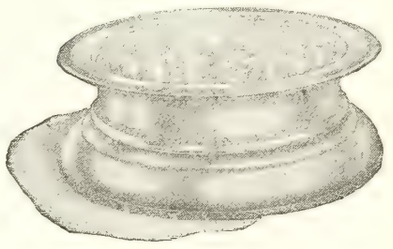

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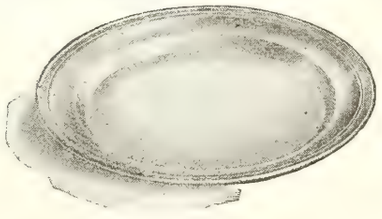

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MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

GIVING TO CHRIST.

We think this is a good way to appeal to men for their gifts, and it is really true that we are giving to Christ when we give of our means. There is a pretty story told of a man, a pastor, who was taking a missionary collection and who said to his congregation, "I want each of you to give today as though you were putting your money right into the pierced hands of Jesus Christ." A lady came up afterwards and said, "I was going to give a half-dollar, but I did not do so." "Why did you not give it," the preacher asked. "Do you think I would put a half-dollar into His pierced hands? I have ten dollars at home and I am going to give that." Are not some of our readers forgetting that they are giving to Christ when they are giving to missions? That they are putting money into His pierced hands to save a world? We were the pastor of a Church once in which nine-tenths of the members looked upon a dollar as the largest contribution to the general interest of the Church, and we explained to them that that meant they were giving eight cents to missions when they gave one dollar for all the benevolences.

Does any man who loves the Lord Jesus Christ believe that he has done the will of God for missions when he has put eight cents into the hands of the crucified Son of God? You would not dare to put a nickle in the pierced palm of Jesus Christ if He were here on earth today and expect His praise, unless indeed it was the mark of your ability. What are you putting into His pierced hands today? We are making our goals for the generosity of the Church and year after year falling down. There are families, we have no doubt, within the range of this paper who have paid more for an automobile for pleasure than they have given through a whole life time to Jesus Christ. And there are any number of those who read this who pay more for gasoline than they give to the Church.

Remember what you are giving is being put into the pierced hands of Jesus Christ, who gave Himself for you that you might have eternal life. The biggest stumbling-block in the Christian life, in most people who are members of the Church, is money. Our mission work just now needs money. Money that is in the pockets of the people of the Church. Money that is being withheld from the pierced hands of Jesus. Dr. Klein went away from this world with a broken heart because of the burden of a Church that would not measure up to the demand of the Christ for the mission field. Listen to the wisdom of this woman and measure your gift by the gift of Christ and dare to meet Him in unselfish stewardship.—Editorial in *Methodist Protestant.*

FISHERS OF MEN.

What, then, does the angler say to the fishers of men?

Keep out of sight! Mary Guy Pearse is an expert fisher, and rarely does a year pass without his paying a visit to the rivers of Northumberland. And he has more than once laid down what he considers to be the three essential rules for all successful fishing, and concerning which he says: "It is no good trying if you don't mind them. The first rule is this: keep yourself out of sight. And secondly, keep yourself further out of sight. And thirdly, keep yourself further out of sight!"

Mr. Pearse's counsel is confirmed by every fisher. A notable angler, writing recently in one of our daily papers, summed up all his advice in what he proclaims a golden maxim: "Let the trout see the angler, and the angler will catch no trout." Now, this is a first essential in the art of man-fishing: the suppression and eclipse of the preacher. How easily we become obtrusive! How easily we are tempted into self-aggressive prominence! How prone we are to push ourselves to the front of our work in quest of fame and praise and glory! The temptation comes in a hundred different ways. It steals upon us in the study and spoils our secret labor. It destroys the efficacy even of the bait that we prepare. It comes upon us in the pulpit and perverts our workmanship even when we are in the very midst of our work.

The devil secretly whispers to us in most unctuous flattery: "That was a fine point you made." And we readily respond to the suggestion. And so the insidious destruction is wrought. We don't stand aside. If I may vary my figure, let me say that our function is to draw aside the curtain and hide ourselves somewhere in its robes Let us remember that so soon as our people see the preacher they will not take his bait. As soon as we become prominent, our Lord is never seen. Keep out of sight!—*Dr. J. H. Jowett.*

A STATEMENT OF FACT.

The world is not Christian. Among a billion and a half people over the earth, only five hundred and fifty millions are nominally Christian, and much of the "Christianity" of the world is defective. Among the four hundred millions of Chinese, only three millions are nominally of the total Christian community.

Several strong faiths are in competition with Christianity for the allegiance of men. Here and there these rival faiths are gaining in the contest. The Christian population of Japan is estimated as less today in proportion to the total population than it was in the early days of the Church in Japan.

Not only are certain non-Christian gains being registered in various areas of the earth, but the missionary enterprise as such has lost its momentum of late in some of its phases and in some of its fields of operation.

John Clark Archer.

As I bring this record of my life to a close and ask myself the question, "If you might have another life on earth, what would you do, what would you be?" I cannot help answering thus: I should certainly choose to be a missionary, to follow in the footprints of Henry Martyn, or Mackay, or Gilmour.

For I see now what I did not see at the beginning, that to be a pioneer of the gospel, and to preach Christ where He has never been known, is the greatest thing a man can do on earth.

The ministry at home has its opportunities, its joys, its rewards, as well as its toils and abundant trials; but in the ordered hierarchy of God, in the circling ranks which Dante saw in Paradise, the apostles came first. The apostles are the missionaries; and we who are lower down in the scale—pastors, teachers, and evangelists—should eagerly recognize, and thank God for those who are above us. We can only make up for our inferiority by frankly owning which order comes first, and by using all our opportunities and powers to send and support the pioneers.—*R. F. Horton's Autobiography.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, D D., *Secretary.*

The Urbana Official Proceedings.

Urbana was a notable convention. The whole official proceedings of the General Convention and of the Christian Publishing Association have been put into a book with 400 large pages. It has the reports of all the commissions that had been studying our work for a year and the actions of the Convention in those reports. It gives the officers, committees, boards, and a complete list of the delegates to the Convention. It is a veritable mine of information, and no thoughtful member or officer in our Churches can afford to be without it. It will be sent you for fifty cents as long as they last. It actually costs several times that amount. Order today.

Making it Unanimous.

We are making an earnest effort and have a sincere wish that every Church in the denomination make an offering for both the General Convention fund and for our Christian unity work through the Federal Council offering. We are under great obligations in these two great causes. It is not only that we have great needs in both these funds, but we are exceedingly anxious that every Church, even the smallest, weakest, even pastorless Churches, shall feel that they are a very real part of our great Church. If the offering in such cases is necessarily small, it may be the wire, or connecting link, along which new power and inspiration may come from our Heavenly Father. We seek these important offerings from every Church, even the weakest. Look again in your *Heralds* of January 20th and 27th and see into which groups you may be able to place your Church. Your Church is important.

We wish we knew how to say it impressively enough to cause every pastor among us to secure a copy of Dr. M. E. Melvin's great stewardship book, "Royal Partnership." Get it from the Christian Publishing Association for a dollar. There are some rich veins of truth in it that will help you and the men of your Church. As soon as you read it, please write us your opinion of it. We will appreciate it.

Ready for You.

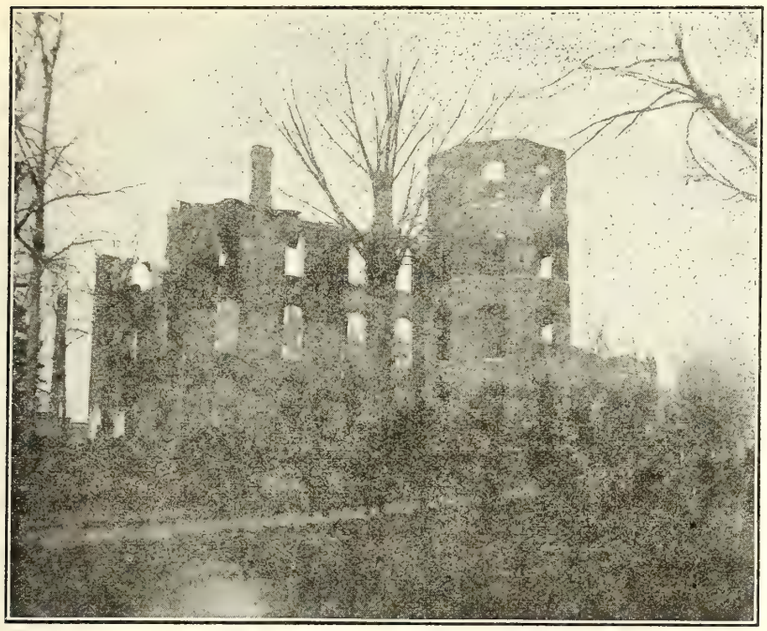
The Commission on Christian United has prepared a splendid eight-page pamphlet, "Our Approach to Christian Unity." It is worth your while to read it. It will be sent to you on request free. You may wish to mail a copy to some friend where you think it will help to understand our position.

Rev. J. S. Kegg, Columbus, Ohio, has recently ordered twelve copies of Lilly's book, "Partnership in Living," for a strong stewardship study class of workers in his Church.

Rev. Helen S. Traver, New Berlin, N. Y., is doing splendid work in the Church which has been inactive. She has enrolled eight tithers and now has a stewardship reading contest which she says is very interesting. "All our books and papers on the subject are now in circulation and we are ordering more." If your Church has not had a stewardship reading contest, you have missed something most helpful and interesting.

One of our faithful aged ministers sends an offering for the Federal Council work. He says: "My friends remembered me at Christmas time, so I am sending you a part of my tithe for the work. I have no income. I have no work. The Lord keeps me for some purpose." God honors those who put such trust in Him. Here is revealed the joy of tithing. He tithes his personal gifts even when he has no income nor work. Will not such an example and sacrifice cause scores of those whom God has blessed to make worthy gifts to that great Christian agency—the Federal Council—February 6th?

Our Colleges are the Hope of the Church.



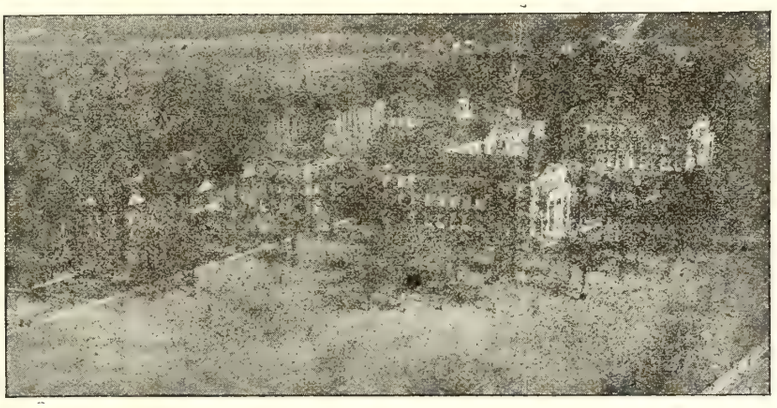
ELON COLLEGE JANUARY 18, 1923.

We prayed for these Colleges on January 23, 1927.

God has blessed these Institutions, and will continue to bless them through our prayers and our gifts.

Each Church of the Southern Christian Convention is asked to make an offering for these Colleges during January or Februray. Locally, the whole matter is in the hands of the pastors. They will not let it fail.

We will now Give for them—and Give Liberally.



ELON COLLEGE NOW.

It costs to lose Colleges, but it costs more not to have them.

Let every pastor and every congregation resolve to bring in the full quota. Our Colleges cannot render their service for the Church and kingdom otherwise.

A Church cannot rise higher than the efficiency of its Colleges.

BENEVOLENCE COMMISSION,
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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By H. S. Hardcastle.

Lesson VII—February 13, 1927.

Making Our Homes Christian.

Golden Text: "Let us love one another; for love is of God."—1 John 4:7.

Lesson: Ephesians 5:25-6:4.

Devotional Reading: 1 Cor. 13:1-7.

The home is the most vital and most influential institution of society. It is, indeed, the basic unit of society. It was the first institution of society in history, and it is the first institution of society in importance in contemporary life.

There are a number of reasons why the home is such an influential and powerful factor in human life. (1) It has the child first. Before ever any outside influence is brought to bear upon a child's life, the home has the privilege of influencing the child's life first. (2) The home has the child in the most impressionable and formative period of life. A child may be compared to pliable clay, which can be molded and shaped at the will of the potter while the clay is yet soft, but which can be changed only with great difficulty after the clay has hardened. So it is with the life of a child. It is especially susceptible to every influence and impression when young, but it becomes increasingly difficult to remold its life as it becomes older. Child-specialists disagree as to the limits of the most formative period in life, but they all agree that it comes early, and there are those who say that the first three or four years of a child's life determine its character and destiny. What a privilege and a responsibility this gives to the home and to parents! (3) The home offers, or should offer, that intimacy between parent and child which is one of the most vital factors in education. (4) The home offers such splendid opportunities for training the physical, mental, social, moral and religious life. (5) The home offers that community of interests which is a vital factor in education. (6) The home offers so much concreteness as a background for teaching. For example, it is an easy transition for the child to make from the love of the mother or the father to the love of the Heavenly Father. The child that learns to live with others in the home has gone far toward learning to live with others in the world.

In view of these facts—facts which a little reflection will prove—it is very important and very urgent that we make our homes Christian. There is no other institution, however efficient, which can take the place of the Christian home. Parents cannot "pass the buck" in this matter. God has placed the first responsibility upon the home, and He has kept it there. Times may change, conditions may vary, but today, as always, the home is the strategic place in the things that concern the kingdom of God. There is no greater task confronting the Church of Jesus Christ today than that of making our homes Christian.

There are a few very practical factors in making our homes Christian.

1. Atmosphere.—Literally, atmosphere is the air we breathe. Figuratively, it is the whole environment, in its social and moral aspects. The home atmosphere is the name for the total spirit and quality of the family life, viewed as constituting the social environment of the children. Children have a tendency to feel as others feel, to think as others think, to act as others act. How important, then, that the home atmosphere be Christian! The most potent influence for good that the world knows is a whole-minded Christian home. But, alas! there are so many "double-minded homes." As Dr. Lyttelton, in his book on "The Corner-Stone of Education," says, "The most common failure of Christian homes is their double-mindedness. There is a conflict between precept and example. The parents say one thing and do another; they pay respects to certain principles, and in practice conform to the opposite. The result is that the atmosphere of the home is uncertain. The child's impressions contradict one another. We profess to trust God, yet we worry and hurry, fume and fret, as though we had no Father. We hold it more blessed to give than to receive, yet we live as if getting were the whole of life, and we grumble every time we are asked to give, however worthy the object; and we show that public opinion is our real authority, by our anxiety to know what other folks are giving. We command our children not to lie: and then compel them to lie about their age when the question is whether we should pay fare for them on the street car or train—selling our integrity and their character for a dollar or two, or perhaps even 5 cents." In a genuine Christian home the instruction of the children in the truths of the Christian faith is easy and natural, for it is but the explanation of the motives which actually determine the behaviour which children see and the conditions of life they share.

2. Training and Instruction.—Children must be trained in the Christian religion. They must be taught the fundamental virtues of obedience, purity, honesty, loyalty, helpfulness; they must be helped to develop a love for the best in literature and music and art: they must be trained to work as well as to play, to do for others as well as for self; they must be trained in the devotional life; they must be made familiar with the Bible in a form that they can appropriate; they must be brought up as children of God and led into the Church in a natural way. If one objects on the ground that all this takes time, it may be replied that the young lives committed to our care have an infinite value, and nothing is too great a price to pay in the work of molding these lives aright.

3. Example.—Reference has already been made to this. What you would have your child to be, be that before him and before God. An ounce of example is worth a pound of precept. Be genuinely and humbly a Christian before children.

HISTORY OF CHRISTIAN CHURCH.

(Continued from Page 3.)

meeting adjourned and a second was called to form a free constitution. (Asbury's Journal, Vol. 2, p. 160.) Instead of a complete separation being desired, they held out the olive branch of peace, and sent a petition to Bishop Asbury by the hands of John Chapel and E. Almonds over the great mountain, asking for a reunion and for some amendments. Their petitions were rejected. They met again in a deliberative capacity on August 2, 1793, at Piney Grove, in Chesterfield County, Va., "to confer on their distress," as Rev. James O'Kelly put it, and yet they desired union with their former brethren, and proposed an address to the bishop individually, to see if there could not be some compromise made. They then elected men to take their petitions to the bishop, and adjourned until December to receive his answer. Their petitions were utterly rejected.

We will let Rev. James O'Kelly give an account of the next meeting. "And it came to pass in the twelfth month of (1793) about the twenty-fifth day of the month, we met pursuant to adjournment, at Manakin Town, Powhatan County, Va., to receive the answer from Francis (Asbury). Our friends made report that his answer to us was, 'I have no power to call such a meeting as you wish; therefore, if five hundred preachers would come on their knees before me, I would not do it.' The answer sounded in our ears like the voice of Rehoboam. Therefore, all hope of union was sunk. Nothing remained but 'to thy tents, O Israel.' The door to the negotiations was shut. A separation, or a slavish submission, was unavoidable; and we unanimously chose the former.

"We formed our ministers on an equality; gave the lay members a balance of power in the legislature, and left the executive business in the Church collectively. But fearing we should err again, as we were young hands at the business, we resolved to establish nothing we had done before another general meeting. So adjourned conference."

This is an account of the first preliminary Conference by the leader of the movement, and we might say that this was the first session of the mother Conference, the date being December 25, 1793, in Powhatan County, Va., at the Manakin Town, made famous by its Huguenot settlers years before.

At this Conference we find the beginnings of home mission work in these words of Rev. James O'Kelly: "As we had received letters from below, that we would consider their case, for they were as sheep having no shepherd; two ministers were appointed to visit these brethren below, to give light on the subject, either by way of public debates or in private conversation, then to take the sense of the people. This was done according to order, and about one thousand souls departed from the errors of Methodist Episcopacy in a few days." (The location of below was more than probable what is now the Eastern Virginia Christian Conference's territory.)

These other meetings were preliminary to the meeting in Surry County, Va., and we again refer to Mr. O'Kelly's account of this meeting. Says he: "Now, it came to pass in the eighth month, on the fourth day of the month, in the year of Jesus Christ, 1794, the Republicans met in Conference in Surry County. We held our Conference with open doors, that all might see and learn. A committee of seven were appointed to form a plan of government and lay it before the Conference the next day." After this had been done, it was not satisfactory, and they decided to lay aside every manuscript, and take the Word of God as recorded in the Scriptures for their guide. Their name was changed from Republican Methodists, and, at the suggestion of Rev. Rice Haggard, the name Christian was adopted, as that was the name given to the followers of Jesus Christ at Antioch, Syria, in the beginning of the new Church. The Bible, at the suggestion of Rev. Mr. Hafferty, of North Carolina, was taken as their only rule of faith and practice. They also proclaimed Jesus Christ as the only Head of the Church. After this was done, the preachers who were eligible for the new organization were ordained after they had the qualifications as laid down by St. Paul read to them. "Then after prayer," says O'Kelly, "we proceeded in the following manner: In the name of the Lord Jesus Christ, by the authority of the Holy Scriptures, with the approbation of the Church, and with the laying on of the hands of the presbytery, we set apart this our brother, to the holy office of an elder in the Church of God: in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

(To be Continued.)

1927-Program-The Elon Chautauqua and School of Methods

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CLASS No. 2.

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Subject—"Teaching the Youth of the Church," Maus.
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CLASS No. 3.

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Subject—"The Teacher," Weigle.
(For Teachers in General.)

CLASS No. 4.

Teacher—Rev. Edwin B. Flory.
Subject: "Group Institution and Graded Worship."
(For Teachers in General.)

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Subject—"Women's Study Book."
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Subject—"Willing Workers."
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Subject—"Methods of Missionary Instruction."
(For Missionary Teachers.)

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The Elon Summer School

Lectures on

"Preaching."

Rev. Stanley C. Harrell.

The Elon Course in

"Stewardship

and

Church Organization."

Teacher—Dr. W. H. Denison.

THE ADULT FORUM THE ADULT FORUM THE ADULT FORUM ADULT FORUM

PROF. L. L. VAUGHAN, LEADER.

YOUTH SCHOOL

A. M. SUPERINTENDENT—MISS LUCY ELDREDGE.

CLASS No. 1.

9:00 Teacher—Mrs. Alice V. Morrill.
Subject—"Young People and Missions."
(For Young People Interested in Missions.)

to

CLASS No. 2.

Teacher—Dr. W. H. Denison.
9:50 Subject—"The Way to the Best."
(For Young People Interested in Stewardship.)

CLASS No. 3.

10:00 Teacher—Rev. John G. Truitt.
Subject—"The Teachings of Jesus."
(For Young People Interested in Bible Study.)

to

CLASS No. 4.

Teacher—Rev. H. S. Hardcastle.
10:50 Subject—"Youth and Truth."
(For Young People Interested in Life Problems.)

11:$$
to YOUTH CONGRESS YOUTH CONGRESS
11:50

MISS LUCY ELDREDGE, LEADER.

THE ELON SUMMER SCHOOL SERVICE OF WORSHIP AND PRAISE —— 12:00 NOON. —— DR. L. E. SMITH.

Information

1. Youth school ages—'Teens and twenties.
2. Young People can take Missionary and Training Course of the Adult School.
3. Mrs. Alice V. Morrill will be Superintendent of the Missionary Division of the Adult School.
5. There will be a group of Counselors for the Youth School.
6. The program may seem a bit ambitious, but it calls for only three more classes than the program of last year and five less than the program of 1925.
7. We especially call to the attention of the ladies the provision made for the study of the mission books. The three teachers will attend the Blue Ridge School in preparation for the work at Elon.
8. Hours:

First call . .	6:30 A. M.	8:30 P. M. Group meetings.
Veveille . .	6:45 A. M.	9:45 P. M. Good-night sing.
Breakfast . .	7:30 A. M.	10:00 P. M. To the dormitories.
Dinner . . .	1:00 P. M.	10:15 P. M. Taps.
		10:30 P. M. Lights out in rooms.

2:00 P. M. to 3:30 P. M. Quiet period for study.
3:30 P. M. to 5:00 P. M. Recreation.
5:00 P. M. to 6:00 P. M. Sociability.
6:00 P. M. to 7:00 P. M. Supper.
7:30 P. M. to 8:30 P. M. Night services.
10:30 P. M. to 6:30 A. M. Quiet and sleep.

9. Subject to change.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

SORROW AND WORSHIP.

Lesson: Job 1:20-22.

When Job heard that he had lost all, even his family, he "fell down and worshiped" God, saying, "The Lord gave and the Lord taketh away; blessed be the name of the Lord."

When David was told that his son Absolam was dead, he trusted God for His wise ruling and to do all things well to those that love and serve Him, and he worshiped God.

The Christian who lives closest to God sees glory in all His ways, and worships unceasingly. Let us try daily to come close to the throne of this grace, that we may say, "Though I am slain, yet will I trust Him."

Prayer.—Our Father, teach us how to live so close to Thee and to know Thee so well that we will not question what Thou doest, nor will we give ourselves to sorrow or doubt when reversals come, but we will ever trust in Thee to do unto us what is well and good, and so doing we will worship Thee always. *Amen.*

TUESDAY.

Lesson: Matt. 25:29-30.

Don't Quit!

When things go wrong, as they sometimes will,
When the road you're trudging seems all uphill,
When the funds are low and the debts are high
And you want to smile, but you have to sigh;
When care is pressing you down a bit—
Rest, if you must, but don't quit!

Life is queer with its twists and turns,
As every one of us someetimes learns,
And many a failure turns about
When he might have won had he stuck it out;
Don't give us, though the pace seems slow—
You may succeed with another blow.

Often the goal is nearer than
It seems to a faint and faltering man;
Often the struggler has given up
When he might have captured the victor's cup,
And he learned too late, when the light slipped down,
How close he was to the golden crown.

Success is failure turned inside out—
The silver tint of the clouds above,
And you can never tell how close you are;
It may be near when it seems afar,
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit.

Prayer.—Our Father, give us strength day by day to press on toward the mark of the prize of the high calling, never faltering, let come what will. In Christ's name. *Amen.*

WEDNESDAY.

THE PATIENCE OF UNCEASING PRAYER.

"Pray without ceasing."—1 Thess. 5:17.

"Teach me the patience of unanswered prayer," sang the poet. There is something better than that. It is the patience which waits to see prayer answered. One of the great lessons taught by mature experience is that God is not in a hurry, but that He surely does fulfill His word. "I want what I want when I want it" chants childish selfishness. That sort of praying does not seem to impress God. He gives what we need (often a different matter entirely from what we want) when we need it. In times of meditation I find myself marveling at the way in which the Heavenly Father has quietly and almost imperceptibly granted the deep desires of life. His ways are not our ways; His times are not our times; but, nevertheless, God does fulfill His Father-function toward His children.

So one first lesson to be learned in the school of prayer is patience. Spurgeon once spoke of seeing a weather-vane inscribed "God is love." He accosted the farmer with "Do you mean to say that God's love is as changeable as a weather-vane?"

"Not at all," returned the farmer heartily; "that motto means that God is love whichever way the wind blows." Despite denials and disappointments, despite all adverse seeming, "God is love," and love always answers.—*Wm. T. Ellis.*

Prayer.—Our Father, forbid that we shall forget the truth of the greatness and wisdom of Thy love for us. Thou art on Thy throne, as oft as we are on our knees, extending Thine arms to give what is good. Bless us, we pray Thee. *Amen.*

THURSDAY.

RELIGION IN THE AIR.

"Ye shall speak into the air."—1 Cor. 14:9.

In spite of the fact that there is so much sin in the world, there is much to assure us "that the world is getting down to realities." Scores of millions of people are listening to the voices in the air by the radio. If one tunes in right, he hears as much of the gospel, God and salvation as of other things. We are told that every morning can be heard from New York "sweet hour of prayer," followed by a morning prayer for the world. Our radio symbolizes and vocalizes the unity of the volume of prayer which every day flies through the atmosphere of all the world to one another and to the heart of God. While we marvel at the radio, we also remember the wireless system of prayer which has always been between man and God.

Prayer.—Our Father, make it natural for us to pray and turn the world to God. *Amen.*

FRIDAY.

GOD EVERYWHERE.

"Acquaint thyself with Him, and be at peace."—Job 22:21.

God's glory lies not out of reach.
The moss we crush beneath our feet,
The pebbles on the wet sea beach
Have solemn meanings, strange and sweet.
—*Owen Meredith.*

Prayer.—O Thou Infinite every where. Thou who art like an ocean around us and our petty every day, pour Thy strong tides of love through all our crevices until our lives ripple in joy with Thee and our impulses speak out in prayer. *Amen.*

SATURDAY.

LITTLE DEEDS BIGGEST OPPORTUNITIES.

"Inasmuch as ye have done it to one of the least of these, ye have done it unto me."—Matt. 25:40.

The Later Opportunity.

I cannot sit with Christ this later day
Beside some restful modern Jacob's well,
And hear Him, ere I turn to go my way,
Of water of life and of my wanderings tell;
And yet by any stream or well or rill
I meet the Spirit Christ whene'er I will.

As did that long-ill woman, I can't press
My way to Christ through crowds in city street,
To give His healing garment hem caress
And feel in me my healing is complete;
But I can stretch to Him today faith's hand
And hear His spirit voice give glad command.

I cannot lay a tired and trusting head
Upon Christ's breast in great love grown o'erbold,
As John the loving did—so I have read
With rapture in a book that's true and old;
But at another supper I can kneel,
And there in His dear Church my love reveal.

Alas! I cannot serve Him as I might
If I could see Him walk on earth with men!
But if I lead a wanderer to the Light
And bravely bear His cross, I'll serve Him then,
And with His spirit ever in my heart
The Christ and I need never dwell apart!
—*Young People.*

SUNDAY.

DOING GOD GOOD.

"Inasmuch as ye have done it unto one of the lease of these, ye have done it unto me."

As ships meet at sea for a moment together, when words of greeting must be spoken, and then away upon the deep, so men meet in this world; and I think we should cross no man's path without hailing him, and, if he needs, giving him supplies.—*H. W. Beecher.*

Any heart turned God-ward feels more joy
In one short hour of prayer than e'er was raised
By all the feasts of earth since its foundation.
—*P. J. Bailey.*

Prayer.—O Lord, fashion Thy likeness in us until there is room for every heart we meet, and always time to do others good. In Christ's name we ask it. *Amen.*

TENDENCIES IN AMERICAN COLLEGES.

(Continued from Page 7.)

fer upon them the tender affections which real manhood and womanhood always associate with the concept of mother.

10. Denominational colleges have a wholesome tendency all their own. It is excellently represented and summarized in the "Findings of the Church College Group" of the first Youth Convention of the Disciples of Christ, held in Memphis in November, 1926, in connection with the international convention. The eight items of their findings all breathe the same spirit, but we may find it epitomized in the eighth, which reads as follows: "In conclusion, we may say that the opinion of the group is that there is a special need for the Church college in developing spiritual leaders for all phases of activities, with special emphasis on full-time religious service. But we find that the Church college is not fully doing its duty in this respect. We, therefore, recommend that more emphasis be put on developing this type of school." It is exhilarating to find students making such a recommendation, and gratifying to note that denominational colleges generally are seeing their obligation in this direction and girding themselves to meet it, through strengthening their work in Bible and religious education and instituting vocational guidance clinics emphasizing scientific technic and officered by a spiritually alert personnel.

Christian Orphanage

Dear Friends:

We have been flooded with applications from widowed mothers in distress and children who have lost their father. Many of them ought to be taken in this institution or some other institution of like kind. Our number now is 105. We have always tried to live within our income and just take children as funds would justify. But we sometimes have appeals which are almost undeniable. We were appealed to this week to take a little boy who has gone through a heart-breaking experience which but few boys experience in this life. He was sleeping in bed with his father when a man shot his father through the window and fatally wounded him, dying a few days later. He is a bright little boy and cheerful. He seems to be well trained. It may be in ten years you will see him graduate at Elon College to go out in life to teach people the better life to live. We had heard something of the death of his father and did not have the heart to turn the little fellow away.

But it takes money to run an orphanage as well as your home or business. But our Church could easily support 125 children if we could only get all the Churches to take a part and help in this worthy work. If you give to help support your Orphanage, you never know how far-reaching your offering may be. You can never tell what a little child may develop into.

We remember two little fatherless boys came to this institution fifteen years ago. Little tots. The mother died soon after. They were left entirely to the care of the Orphanage to train and educate them, which it did. Today one of these boys is a head plumber for one of the largest concerns in North Carolina. The younger brother is a head electrician for the same firm. It was by your help through this institution they were given an opportunity in life and have made good. When we were building our new building these same boys put in the plumbing and the electric wiring.

Make your monthly offerings from your Sunday School this year liberal. If your school is not making a monthly offering, please start now. We need your support.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 3, 1927.

Sunday School Monthly Offerings.

Brought forward		$1,309.25
N. C. & Va. Conference:		
Happy Home	$ 1.93	
Liberty	2.00	
Pleasant Ridge	1.00	
		4.93
Eastern N. C. Conference:		
Mebane	$25.00	
Morrisville	2.00	
Henderson	4.39	
Turner's Chapel	.70	
Pleasant Hill (J)	3.53	
		35.62
Western N. C. Conference:		
High Point, N. C.	$12.00	
Smithwood	1.27	
Burlington	25.82	
Ether	3.62	
		42.71
Eastern Virginia Conference:		
Berea Christian Church, Norfolk, Va.		6.49
Valley Virginia Conference:		
Woods Chapel	$ 2.00	
Linville	3.61	
		5.61
Georgia and Alabama Conference:		
Richland, Ga.		9.85

Special Offerings.

Robinson, Ill., birthday offering	$ 2.21	
A Friend, Durham, N. C.	15.00	
R. B. Wicker	3.50	
Boone Bible Class	15.00	
		35.71

Thanksgiving and Christmas Offerings.

Robinson, Ill., Xmas. offering	$ 7.90	
New Hill Church, Thanksgiving off'g	5.00	
		12.90
Grand total		$1,463.07

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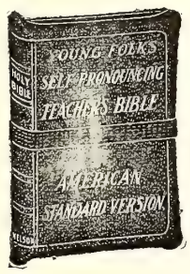

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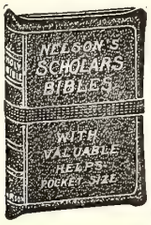

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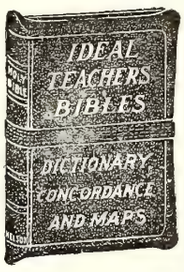

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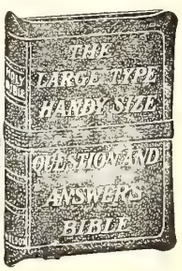

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With love to each dear Kiddie,

YOUR EDITOR.

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THE LITTLE RED HEN'S HOUSE.

By Marianna Gariss.

When Annabel awoke from her nap, she could not think where she was. Then she remembered how she had run into the potato dug-out to hide. Before she could call out, the hired man had shut the door. She called until she was tired; then she had fallen asleep.

Annabel jumped up and felt her way in the dark cave to where a door opened. This time, when she pounded with both hands, it came open at once.

The sun was shining outside, but it looked strange beyond the door. The girl did not know that she had come through a tiny air door in the side of the hill instead of the entrance.

There was no path to follow, but Annabel pushed her way through weeds that grew as high as her head. She walked on and on, until she came to a hedge.

As Annabel was visiting in the country, she did not know whether she ought to go through the hedge. So she walked on until she came to a stream that stopped her path. Then she slipped through the hedge.

On the other side she soon got into a dark wood. By this time she was very tired and hungry. She remembered that they were to have had a tea-party, with peppermint candy, that evening at the farmhouse. When she thought about it, she sat on a stone to cry.

Suddenly Annabel heard a small voice which seemed to say, "Oh, me! me!" She looked about and saw a tiny chicken running all about. It was so frightened that the girl had no trouble to catch it.

"I'll find your mother," she promised the chick, forgetting all about her own troubles.

Hunting through the bushes, she caught sight of the smallest red hen she had ever seen. The little hen had six other chicks following her.

"I have one of your chicks!" called Annabel.

But the hen, who had no idea she had lost one of her babies, went as fast as she could down a furrow, with Annabel after her.

The little red hen soon came out of the wood and hurried across a stretch of green grass to the door of a tiny red and white bungalow. It looked so much like a candy house that Annabel was not surprised when she drew near and got a whiff of peppermint.

Just then the little hen looked back and saw the chick in Annabel's hand. She suddenly flew at her as if to peck her.

Then a girl came running across the lawn, and Annabel saw that she had come from a red and white bungalow, painted just like the little one.

"Dear me!" cried the girl to Annabel; "did my banty hen lose a chicken? And did you find it?"

"Yes, and I don't care if she did try to peck me," laughed Annabel; "that little chick is happy. I was lost in the woods, and she led me to this place."

"Aren't you the girl visiting at the Wallace place?" asked the girl. "I'm Eva Blair, and we live on the next farm. When I have shown you our home, I'll take you home."

So Eva explained that the banty chickens were hers, and that the cunning red and white chicken-house had been a birthday present.

"It looks like candy," laughed Annabel; "and smells like it, too."

"That's spearmint, growing in the grass," explained Eva.

"To think," cried Annabel, "of a little red hen's chicken showing me my way home and finding me a new friend! Helping the little chick made me help myself."

OBITUARIES.

RAWLES.

Charles L. Rawles died at his home, Holland, Va., January 4, 1927, aged 59 years. The funeral services were conducted by the writer, assisted by Dr. J. H. Lightbourne, and the burial was in the Holland cemetery. Mr. Rawles was the only son of Andrew Jackson and Indian Goodman Rawles. He leaves four sisters—Mrs. J. B. Vaughan, Franklin, Va.; Miss Hontas, Holland, Va.; Mrs. J. W. Folk, Suffolk, Va.; Mrs. Leslie Everett Gates, N. C., and Mrs. Charlie Byrd, Holland, Va. He never married, but his family spirit was shown in his kindness to his sisters and other relatives.

He was afflicted for years and was lovingly cared for by his sister Hontas. He was a member of Holy Neck Church and believed in and trusted Christ as his Saviour.

N. G. NEWMAN.

BAUGHER.

Mrs. Tilda Catherine Baugher, widow of the late Rev. S. L. Baugher, died at the home of her sister, Mrs. Lev Morris, Dyke, Va., January 8th, at the age of fifty-five. Mrs. Baugher joined the Mt. Olivet Christian Church, Greene County, Va., when a child and remained a faithful member of this Church until her death.

Mrs. Baugher was always interested in Church work, and all through her husband's ministry assisted him in his work. She will be greatly missed in her local Church, where she took a deep interest in every phase of the Church's activities. She was president of the newly organized Woman's Missionary Society at the time of her death. Such a life is a blessing to the world, and her passing is a distinct loss to the community. She is survived by her aged mother, five brothers and two sisters and a host of relatives.

Funeral services were conducted from the Elkton United Brethren Church by the writer, assisted by Rev. Mr. Stearn and Rev. Brill, of the United Brethren Church. May the Lord give comfort and consolation to the bereaved.

W. T. WALTERS.

DICKENS.

William C. Dickens, about 67 years of age, died at his home six miles north of Broadway, N. C., November 30th, and was buried at Moore Union Church December 2, 1926. He leaves no relatives nearer than a brother's children. He was never married, and continued to live at the old home and saw the passing of member after member of his family from grandmother on down to his only sister who preceded him by just a few months.

The writer's earliest impressions of the religious life of that community (it is my native neighborhood) were brought about by the fact and influence of prayer meetings held at the home of which Bro. Dickens was a member. When, for any reason, the good people of the community in those days were driven to united prayer, and considered the value of a place whose atmosphere was most conducive to stronger faith and more intimate fellowship with God, it was to that home they went. The results of those meetings were so wonderful as to make them of much interest to everybody in that vicinity. It was a very humble home. There was no finely furnished parlor, but a hospitable welcome served to translate the few furnishings into a joyful sufficiency. They had no library, but the Book was there which strangely held them to a daily perusal of its pages, and as strangely released unto them the most wonderful truths of life. No instruments of music there, but there was harmony of hearts and minds in the privilege of fellowship. No special mark of genius there, but an atmosphere of godliness which made one feel that where he stood was "holy ground." There were no inventors nor great theorists in that family, but they all were "discoverers" of God in the sense of His love and the peace of His fellowship. "Brother Billie," as he was familiarly known, and his life, was typical of that home.

Funeral and burial took place at Moore Union Christian Church, of which Bro. Dickens had been a most loyal member since childhood, and a faithful deacon for many years.

B. J. HOWARD.

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MARRIAGES

GILLAM.

James Washington Gillam passed from labor to reward on January 16, 1927, in his seventieth year. He and Miss Nancy Ann R. Wallace were united in marriage, and to them were born five children. His wife and three children survive him.

In early manhood he united with the Union Christian Church and remained a member till death. He suffered much, but bore his sufferings patiently and without a murmur or complaint. A good citizen, neighbor and friend has fallen asleep. A quiet, peaceful man has entered into rest. He will be missed in home, Church and community.

The funeral services were conducted by the writer from Union Christian Church, and his body laid to rest in the Church cemetery.

P. H. FLEMING.

COOK—CARTER.

R. Clarence Cook and Miss Daisy Boyd Carter, of Leaksville, Spray, N. C., were united in holy wedlock by the writer on December 15, 1926. They were married in the presence of a large congregation in Third Avenue Christian Church at 7:20 P. M. The beautiful general ceremony of the Christian Church was used that made them one. Mr. Cook is the son of Mr. and Mrs. John Cook, and Miss Carter is the accomplished daughter of Mr. and Mrs. Winston Carter, both parties being of Leaksville, Spray, N. C. They are both popular in their community and noted for industry. Shortly after the ceremony they left for their home town. They will reside in Leaksville, N. C. We wish for them a long, contented and peaceful life.

L. L. WYRICK.

RICE—JOYCE.

Among the many holiday marriages of Reidsville, perhaps none were of more interest to their many friends than that of Miss Edna Joyce and Eugene Rice. The wedding was solemnized at 2 P. M. Christmas Day, at the First Christian Church parsonage, in the presence of a few intimate friends of the contracting parties. The ceremony was performed by the writer. Both are members of the Reidsville Christian Church and among our most loyal young people.

R. A. WHITTEN.

STADLER—WILLIS.
LAW—RICH.

A very beautiful and unusual wedding occurred at 4 P. M. on Christmas Day, at the home of Frank Fagg, on Lindsey Street, when Miss Effie Willis became the bride of Ralph B. Stadler.

The same ceremony also united in the holy bond of matrimony Miss Lillian Rich and Samuel Chester Law. Both brides are of the same family. The father of Miss Rich married the mother of Miss Willis, and the girls perhaps feel toward each other as sisters. After the double wedding, which was performed by the writer, the invited guests enjoyed a delicious dinner at the home of Mr. Fagg. Mr. Stadler is a member of our Reidsville Church, and all of the young people are regular attendants at our Church.

R. A. WHITTEN.

WHISSEN—RITCHIE.

Tolbert Douglas Whissen and Miss Zela Virginia Ritchie were united in matrimony at my home on the evening of December 24, 1926. The groom is from near Lacey Spring, and the bride from near Harrisonburg. Both are popular in their respective communities. They will reside near Lacey Spring.

A. W. ANDES.

EDWARDS—RIGNEY.

On December 24, 1926, at the residence of Bro. Bluford Rigney, Lee Edwards and Miss Lettie Rigney entered the bonds of holy matrimony. The best wishes of the community go to these prominent young people. The pastor officiated.

J. A. LEDBETTER.

CHANDLER—GRAHAM.

Married at the home of, and by, the writer, Burlington, N. C., December 23, 1926, Henry Harvey Chandler and Miss Martha Edna Graham, of Union Ridge, N. C. The friends who accompanied them vied with each other in wishing for them a long, happy and prosperous life.

P. H. FLEMING.

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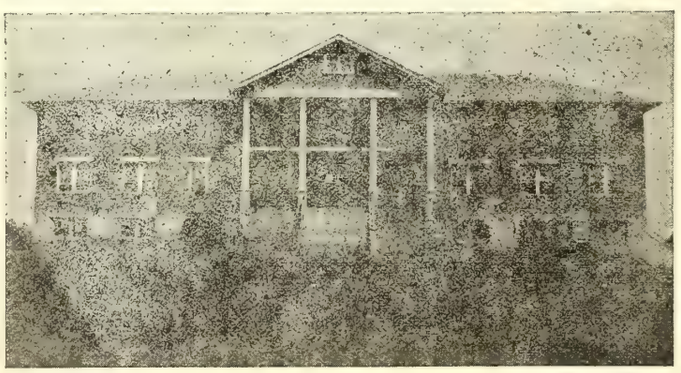

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, FEBRUARY 10, 1927. NUMBER 6.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Mrs. Coolidge Helps.—

Mrs. Calvin Coolidge recently gave $250 to the building fund of the Home for Needy Confederate Women. Mrs. Coolidge earned this money by knitting and journalism. It was her own money that she gave, and proves that the first lady holds deep sympathy for the old South, and that she is not afraid of work.

Seeing Across the Atlantic.—

At a recent meeting of the American Institute of Electrical Engineers, held at St. Louis, Mo., Dr. E. F. Alexanderson announced the perfection of an apparatus which he declares will make it possible to see across the Atlantic Ocean, no matter how thick the fog or how dark the night. He spoke of it as a "television apparatus." Science has done marvels within this generation, and one is prepared for almost any type of electrical device.

England is Paying.—

While the rest of Europe is fussing and howling to be set free from their war indebtedness to the United States, England is steadily paying her debts. She has just made her eighth payment, which leaves 116 more for her to make. England has now paid 642 million dollars, 95 million of this amount representing repayment of capital, the rest in interest; and this means that about two and one-third per cent of her indebtedness to the United States has been paid.

Pioneer Canoes Serve Well.—

Wooden canoes, hastily constructed by old-timers, saved the day for inhabitants of Hartsville, Tennessee, when the river went on the rampage there. A local lumber-yard furnished the lumber for the hastily improvised boats, and the following day a small fleet plied across more than a half-mile of turbulent water to the farming regions for provisions. Thrown on their own resources, their pioneering instincts asserted themselves.

Funds for Stamping Out Cancer.—

Mr. William Lawrence Saunders has offered one hundred thousand dollars towards the raising of a fund of one million to be used in an effort to stamp out cancer. At present, cancer is claiming 110,000 victims yearly in the United States, and the disease is rapidly growing. No cure has yet been perfected which is certain, nor is the cause of the trouble definitely known. Should this fund be raised toward which Mr. Saunders has so generously contributed, it may prove a boon to many cancer sufferers who have now no cure.

The Rock that Moses Smote.—

Newspapers report that Dr. W. T. Ellis, explorer and writer of Sunday School lesson helps, who, with his wife, has been traveling for the last three years in the desert through which the Hebrews passed, claims to have discovered the very rock which Moses smote and brought forth water for the suffering Hebrews some thirty-three hundred years ago. Dr. Ellis is a strong writer, and his lesson comments are widely syndicated in the newspapers of the nation. His discovery is a most interesting one.

A Nation on Wheels.—

There are twenty-two and one-half million motor vehicles in use in the United States at the present time. New York State alone has a million, eight hundred thousand of these. The average for the United States is an automobile for every five persons, or enough to take the whole population of the nation to ride at once, making one of the world's great powers, literally, a nation on wheels. Seven-league boots, magic carpets, and other wonders of the fairy tales of childhood are no longer wonders, but realities, and fast becoming necessities of our complex every-day life.

Wilson Prize Awarded.—

The Woodrow Wilson Foundation prize of twenty-five thousand dollars has been awarded to Elihu H. Root for his meritorious public service in promoting peace through the establishment of the World Court. The foundation has an income from nearly a million dollars, and offers such an award each year. Mr. Root announces that he will donate the twenty-five thousand dollars for the purpose of promoting a better understanding of the relations of the United States to other nations. Hon. Elihu H. Root, of New York, is one of the most outstanding of American statesmen, and his work in the council of the League of Nations has been outstanding. He was the leading spirit in the drafting of plans for the World Court. He is passed seventy years of age, but his activities and public interests are undiminished. Mr. Root is one of the world's very great men.

The Heart of the Issue.—

President Coolidge spoke at a banquet of Governors at Trenton, N. J., recently. The meeting was held to commemorate Washington's forced crossing of the Delaware and the battle of Trenton in 1776. In his address, the President declared that a world-wide "change of heart" or "moral disarmament" must precede any lasting international peace. Then he went on to say, "Nations rejoice that they have courage to fight each other. When will the time come that they will have courage to trust each other?" The President has gone straight to the heart of the issue. Addressing a body of several hundred ministers of denominations in Toronto the other day, John R. Mott laid it upon the hearts of his listeners that the establishment of a new international order was their task. Nothing which diplomats do can succeed unless the forces of Christianity support it and re-enforce it. To substantiate this claim, Dr. Mott pointed out a number of diplomats of every shade of religious belief who acknowledged their helplessness in the present situation and who urged that the sort of thing he was doing held the hope of the world for peace. As never before, men are turning to Christianity for aid. There is none other to whom they may go. Christ has the words of eternal life.

Some Interesting Conclusions.—

Columbia University, through its department of psychology, has been making some interesting tests of hundreds of children, enough to in some way justify the conclusions which they have just recently announced. The first of these conclusions is that the more intelligent the school child, the more honest he is. The second is somewhat startling. It declares that children of families in good circumstances are more prone to steal money than those of poor families or orphans. Third, girls more often cheat in the school-room, while boys use deception more frequently in games and athletics. The fourth in this age when youngsters are supposed to be brazen is surprising. It states that most children will lie to appear "pious." The department of psychology had devised some ingenious tests designed to measure such abstract characteristics as tendencies to steal, lie or cheat. As an example of the tests used, this one is given. The children were asked to solve a puzzle involving the use of eighty-nine cents in various coins. The only object being to see how many of the children would keep some of the money. The test was given to a group of 250 children in a New York orphanage. All the tiny wooden boxes containing the money were returned, and from but six of them was there any money missing. The coin taken in every case of the six was a dime. The same test was given to a group of one hundred pupils in an exclusive private school. It was found that 17 per cent of the pupils took money. In one case in this private school, one of the boxes was returned empty. In another case, a child hid a quarter, insisted that the box in the first case had not contained the right amount, and asked for another. He got a second box and returned that with a quarter missing. The conclusions of experts form a basis for more extended study, and are a matter for grave consideration for those dealing with the education of children.

NOTES-PERSONALS

In January 27th issue the type made the writer of our Sunday School lessons say "faithfulness" instead of "unfaithfulness in stewardship entails a heavy penalty." Accept our many apologies.

Rev. M. W. Sutcliffe, of Havre de Grace, Md., was in Richmond the first of this week and made THE SUN a short but pleasant visit. He reports good news, which will be given out later. Call again.

We wonder if our pastors are making a strenuous effort, as they resolved at Conference last fall they would, to increase the subscription list and get renewals for THE SUN. Thank you, dear brother pastor; THE SUN needs your help now.

Our loyal friend and good brother, R. G. Ayscue, Henderson, N. C., knows how to make THE SUN'S editor and collector feel good. "Dear Brother: My paper is out the first of this month, so I am sending you $2.00 for renewal for the coming year. I cannot do without my Church paper." Besides saving the time and postage to send out notice, Brother Ayscue shows his interest and loyalty by knowing and doing on time.

The Christian Publishing Association, through its department of stewardship and promotion, has issued a six-page folder prepared by Rev. F. C. Lester, Franklin, Va., on "How Spend My Money?" In this study, Brother Lester has made a practical presentation of an exceedingly important matter. He has given the Church a pamphlet which deserves wide circulation and close reading. It may be had for the asking of the publisher.

Rev. D. F. Jones, who went from amongst us as our first missionary to Japan, celebrated his seventy-eighth birthday anniversary on the 6th of January. He is now located at 3259 Encinal Avenue, Alameda, Calif., and preaches regularly in San Francisco and gives his entire time and strength to the ministry in the Lord. His has been a busy and active career in serving his Saviour and Redeemer.

We call to the attention of our readers an article on another page from the pen of Rev. J. T. Whitley, D. D., 228 Thirty-sixth Street, Norfolk, Va., who writes most engagingly a personal letter to THE SUN'S editor about the last days of the late lamented Rev. W. B. Wellons. Dr. Whitley's letter records some interesting history and an epoch in our Church life worthy of attention and reflection. We bespeak for his letter a wide reading. It will be seen that he was once editor of THE CHRISTIAN SUN, and it may be added is now a constant contributor to the columns of the *Virginian-Pilot* daily, Norfolk, Va.

Rev. W. H. Brewer, 421 Lee Street, LaGrange, Ga., is pastor of Hillside Christian Church, LaGrange, Ga., and is being wonderfully blessed in his work there. An addition has been built to the Church. The congregations are good and on the increase, and a Christian Endeavor Society of twenty-five members was organized on a recent Sunday night. The Sunday School and Christian Endeavor Convention of the Georgia and Alabam Conference are to meet with the Hillside Church the fifth Sunday in May, and the Church is looking forward to the same with interest.

The Riverdale Christian Church, Dayton, Ohio, of which the Rev. Edwin B. Flory is pastor, Miss Ruth Johnson, formerly of Fuquay Springs, N. C., assistant pastor, has issued quite an attractive program and invitation for Sunday, February 6, 1927, celebrating the third birthday anniversary of the Church. The Sunday School of this Church numbers five hundred, and at the noon hour of February 6th, dinner was provided for five hundred. Dr. Flory was to preach at the morning hour, and Rev. J. F. Burnett, D. D., at 2:30 in the afternoon. Riverdale is evidently one of our growing and very promising Churches.

Rev. H. E. Crutchfield, pastor, reports activity and encouragement in the Sunday School at Pleasant Hill. During the past quarter the collections for all purposes in the school amounted to $136. Of course, this school gives one offering a month to the Orphanage and one offering a month to missions, and as a result has sufficient funds to carry on its own work. A building committee has been appointed by the Church to add rooms to and enlarge the Church building in order that there may be rooms for the Sunday School classes. Four rooms were added not many years ago, and now it is necessary to add others. All of which means progress and a stronger Church in the future at Pleasant Hill.

Our sympathies are extended to our good friends, John M. Fix and family, of Burlington. Death entered the home last Thursday morning, and dear Sister Fix, who before marriage was Miss Carrie Lee Holt, passed to her reward. Besides a devoted husband, she leaves to mourn their loss two sons, Rev. Joseph W. Fix, Vanderbilt University, Nashville, Tenn., and J. M. Fix, Jr., of Burlington, and four daughters—Mrs. R. H. Therrell, Misses Mary Holt, Birdie E., and Eleanor M. Fix, all of Burlington. The deceased was a sister of the late lamented Rev. J. W. Holt. The funeral was conducted by her pastor, Rev. G. O. Lankford, Burlington Christian Church, last Friday afternoon.

The Mission Secretary has a most interesting letter this week from a young lady graduate of Elon College. She had to work while here, and wait and economize every way possible in order to take a college course. She is out teaching now and says, "I tithe. Enclosed check for $11.00, which I wish this month to go for foreign missions." Most girls, and boys, too, as for that, would have naturally argued that they could not begin to tithe until all debts and obligations were paid. Here is venturing the assertion that this fine girl will pay her debts all right and meet all obligations far more fully and promptly than many of those who wait until they are out of debt before they begin to tithe.

Dr. Roy Helfenstein has recently conducted a very successful evangelistic meeting in the First Christian Church, Towanda, Kansas. There were sixty conversions and additions to the Church and the Church was very greatly edified. The *Towanda Times* has quite a lengthy account of the meeting, and among the other items of interest we find the following: "Wednesday evening, Dr. Helfenstein, the evangelist, read the following telegram which he had received from Mr. and Mrs. M. Orban, Jr., and which was greatly appreciated by the audience: 'Greeting from California to you, Brother Helfenstein, and the Towanda community, the best people who ever lived. We love them and we know they will love you. May all take your advice in those great questions. It will bring happiness all through life. Sorry we cannot be present. May God bless you all.' (Signed Mr. and Mrs. M. Orban.) A letter following the telegram states that the Orbans are suffering from an attack of the "flue." Mr. Orban had hoped to be in Towanda during the meeting. The people of Towanda greatly appreciate the interest the Orbans have in the old home town, and can return the compliment—'No better people than the Orbans ever lived.'" It was at the solicitation of Mr. and Mrs. M. Orban, Jr., that Dr. Helfenstein was engaged for the meetings, this being the home Church of the Orbans and an object of their great loyalty and love.

Our good brother, Rev. E. T. Cotten, pastor First Christian Church, Eaton, Ohio, not only believes in being informed, but also in being loyal, and sets a pace for many of his brethren, as is indicated from this paragraph as he sends in his renewal for THE SUN: "THE SUN came into my home each week during my four-year stay in Canada, and I need it just as much here in Ohio. In fact, I cannot do without any of our denominational papers. I subscribe to the *Christian Vanguard, Herald of Gospel Liberty, Christian Missionary, Journal of Christian Education,* and THE CHRISTIAN SUN. Each one furnishes me with inspiration and information and keeps me informed about the progress of our whole Church, north and south, east and west. And also other interdenominational papers come into my study which I feel help me greatly. They are the *Christian Endeavor World, Ohio Christian News, Church Management, Expositor,* and *Literary Digest.* Of course, daily papers, local and otherwise, must be scanned. A preacher's job is a whole man's job, and to keep informed about, and loyal to, his own denominational papers, and to prevent narrowness and selfishness, interdenominational papers must be scanned."

RECEIPTS FOR MEMORIALS.

Our readers are not contributing very rapidly to put up the permanent memorial on the Old Lebanon site, where the name Christian was adopted and where the Bible as our only creed was declared sufficient, nor are we very vigorously expressing our esteem and good memory of James O'Kelly. One good friend the past week cheers our heart. We are not permitted to give the name of this friend. Bro. J. F. West, Jr., sends the amount and says the party contributing it wishes to be known only as a friend. This gives us well over the $1,200.00 mark. Bear in mind that another friend has offered to contribute the last $100.00. If all who have intended to contribute would do so, we would reach the $2,000.00 mark in a jiffy. Here is hoping there will be a quickening all along the line. The treasurer has printed cards which he will be glad to send on request to be used in soliciting funds for the memorial. The cards represent $5.00 and $10.00, and either can be had by any reader who will put one in the hands of some one who will solicit funds. Sunday School pupils would do the work if those interested would simply make the request and get the matter going.

To date, the fund stands as follows:

Total to January 29th	$1,198.71
A friend, Waverly, Va.	25.00
Haw River S. S., N. C.	3.30
Mt. Pleasant S. S., Vass, N. C.	5.00
Total to February 5th	$1,232.01

Gratefully yours,
MEMORIAL COMMITTEE.
J. F. WEST, *Chairman,*
Waverly, Va.
J. O. ATKINSON, *Treasurer,*
Elon College, N. C.

REV. W. B. WELLONS.

As the fiftieth anniversary of the death of Dr. William B. Wellons draws near, I have been thinking much about him and recalling the circumstances of his decease. He died, as you know, February 16, 1877, at 8:45 P. M. I was at his bedside that evening from 6 o'clock until he expired, and ministered to his spiritual wants until the end. Two days later, as he had requested, I delivered an address, which was published in THE CHRISTIAN SUN of the following week, and was reproduced in the biography subsequently published by Rev. James W. Wellons and Rev. R. H. Holland. I may say that in rereading the address I find nothing to retract after the lapse of fifty years. Indeed, if I had it to write over again, I would probably add something to the high estimate of him that I then entertained. The address itself was incomplete, and ended rather abruptly. The fact is, as I recall, it was written between Friday night and Sunday morning, and the last line was written only a few minutes before I left my home to attend the funeral. There was literally no time, even if I had the strength, to bring it to a more gradual and graceful close.

Dr. Wellons was my spiritual father. I was converted in August, 1865, at Providence Methodist Church, five miles from Suffolk, in a protracted meeting conducted by Brother Wellons, who had some assistance from two or three other ministers of other denominations while the meeting was in progress. The next month, at the close of a great revival in the Suffolk Christian Church, he received me and many others into Church fellowship. He was my pastor from that time until I was ordained an elder in 1871. From him I received encouragement and material help in preparing for the ministry and acquiring some college training. In alliance with him, I afterwards conducted the *Little Christian,* later the *Sunday School Monthly,* he being the publisher and I the editor. In October, 1876, four months before his death, I succeeded him as pastor of the Christian Church in Suffolk, and also in the editorship of THE CHRISTIAN SUN. Thus, eleven years after he received me into the Church as a youth, I became the pastor of himself and family. Though but twenty-seven years of age, I had his affection, and I rejoiced at the opportunity of doing what service I could in his behalf while he yet lived, and it was my melancholy duty to preside at his funeral obsequies. Through all the subsequent years I have cherished his memory, and one of my fond anticipations, as I complete my seventy-seventh year tomorrow, is that of renewing my fellowship with him ere long in our Father's house on high.

In his day, Dr. Wellons was the acknowledged leader of the denomination that owed its origin to the movement of James O'Kelly and others in 1792. For his beloved Church he toiled and suffered and spent his pecuniary means and his physical and mental powers. To it he dedicated his noble spiritual nature and his persuasive eloquence. It should not fade from the memory of the present generation that he gave his life for the cause he loved. Nothing that his brethren can do to honor his memory will exceed the obligations which he conferred upon those who were to come after him. If any apology is needed for addressing this communication to you and others, let it be found in the worth of the man whom I venerate, and the depth of my gratitude to him.

J. T. WHITLEY.

Norfolk, Va.

FRANKLIN CHURCH.

This is a personal word to the resident members of the Christian Church in Franklin, Va. Others need not read unless they just naturally want to. There is no objection if you do.

The editor of THE CHRISTIAN SUN and the pastor of your Church like you, and want you to know it. Sometimes you may not think so, for the editor calls for money and the pastor preaches at you. But we do sincerely like every member of the Church. And we have decided to make a gift to fifty-five families. If we had more money we might do even better than that.

We believe in you. We believe that every member of the Church loves the Church and all for which it stands. We believe you want to know what the Church locally and as a denomination is trying to do. We believe you want your children to have a good home and be intelligent concerning religion as well as other things. We believe you stand ready to do the very best you can for yourselves and family and Church.

But for some reason you are missing something that we think will help you in all these things. We believe that you can be a better member of the Church if you will read THE CHRISTIAN SUN. We do not know why you have not been reading your Church paper, but we believe you will like it if you read it for even a short while.

For this reason, we are going to send you THE CHRISTIAN SUN for one full month without any cost to you. Give it an honest trial by reading its message for four weeks. It costs the Church considerable money to print this paper, but it will not cost you a penny to read it for a month.

At the end of the month, if you do not like the paper or feel that it is not worth the subscription price to you and your family—the price is not quite 4 cents a week—just let either the editor or the pastor know, and the paper will be stopped. If you do like the paper, but honestly feel that you are not able to subscribe to it, then just let your pastor know and he will see that you get the paper for a year without any cost to you. Do you call that a fair proposition? If so, read your paper for this month with the good wishes of the editor and your pastor, both of whom are anxious for you to enjoy that which means much to them.

Franklin is moving to the front. Look for the news item next week.

F. C. LESTER, *Pastor.*

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W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR COLLEGES AND MISSIONARIES.

Miss Victoria Adams, a graduate of Elon College, is now under appointment as missionary to Porto Rico and is expected to go to that field for her life's work next August. Rev. D. P. Barrett, who has been in Porto Rico for more than twenty-five years, is a graduate of Elon College. Rev. T. E. White, who went out some years ago as a missionary, and later returned, is a graduate of Elon College. That is to say, all of our missionaries going out since Elon College was established are graduates of this institution. Not many have gone, but this is because the home Church did not supply the young people to be trained as missionaries. We have had three to come from the foreign field as students in Elon College, and after their graduation returned for mission work in their native lands and among their people. One cannot over-estimate the importance and the work of the Christian college in training and equiping for service missionaries that go out. It has come to be essential for an outgoing missionary to be a college graduate, or to have training equal to the work required in taking a college course. There is no place where a world-wide vision can be so thoroughly acquired and cultivated as in a Christian college. When we get to be a missionary people, as we will one day, our missionaries will prepare themselves for their work in Elon College. As the missionary spirit increases amongst us and missionary interest grows, as it will and must before we get to be a real growing and progressive people, the Church will require more and more the use of facilities afforded at Elon College for equipping and properly training our missionaries.

There is no better atmosphere than the Christian college in which to prepare the missionary. This is essential. The college has teachers who have the missionary vision; it has the library, affording ample reading for information and inspiration, and the scholarship and training of its class-rooms are of the cosmopolitan type and character. Such considerations make all who are interested in missions, in the Christian Church interested, at the same time, in the influence, the support and equipment of their own college.

J. O. A.

PROFIT AND LOSS.

We are in a world controlled by gain. The big words are profit and loss. They stare us in the face and glare at us from every printed page. This is nothing new. It was so in the days when Jesus was among men. This great Teacher did not undertake to abolish the thought of gain, profit and loss. He did seek, however, and that with a consuming passion, to try to show mankind how to properly balance profit and loss, and how to get gain and what sort of gain to get. This He had in mind when He said, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" (His life.) It was a question with Him, and should be with us, as to the method of getting gain of the right sort.

There is a profit and a gain which mean the greatest possible loss. That profit and that gain are gotten by dishonest methods and at the expense of the soul. Gain obtained at the expense of soul enlargement, or soul improvement, is dear at any price. Henry Ford's millions count but little, and will count for less unless his soul is enlarging with his increasing fortune. Jesus put real values where they belonged, namely: on the soul.

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." The purpose in this was for the individual first of all to get into an atmosphere, put himself into a position in which his soul could enlarge, his faith could be increased, his love could be multiplied; and then all things would be added—all things that were necessary, and all things that were helpful, both in this world and the world to come.

Yes, we are in a world of gain, and it is glorious to be in such a world, provided we seek the gain that makes for soul enlargement. And any gain obtained at the expense of the soul is very, very dear, and is indeed not gain at all, but is inestimable loss. Day by day, what gain are we making for the soul?

J. O. A.

WHAT SHALL WE DO ABOUT THIS?

We had to curtail the work and expense in our mission fields abroad last year because our people and Churches would not give sufficient funds. The Mission Board laid before the Churches and the people the actual needs, but these were not met. But look at this. At the annual board meeting in Dayton last December three other missionaries were put under appointment to go out for us in the early fall of this year, one man and two women. Two of these go to Japan and one to Porto Rico. This means that, in addition to what was given to missions last year, enough will have to come in to send out and support these three. The board had the faith to believe that the people wanted these missionaries sent out. Our Heavenly Father knows that we send out all too few, and that none of us contemplate with satisfaction our record in the past as touching this matter. The board, acting for the Church, simply did not have the heart to turn down the offer of these three people when they were full-fledged graduates and had spent years in preparation and were now ready to go.

Our Foreign Mission Secretary, Dr. W. P. Minton, Dayton, Ohio, is wondering where the funds are to come from. The rest of us who know are also wondering. And yet we are hoping and we are trusting and we are believing in the folks East, West, North and South. It ought not to be any strain on us to send out three additional missionaries each year, for there should naturally be this much increase in missionary giving, loyalty and liberality. And yet every time the Mission Board contemplates sending out an additional missionary, or contemplates building a Church in the mission field or enlarging the work in any particular, that one ever-present and pressing question arises. Where are we going to get the funds, and where will the money come from? It ought not so to be. A Church without a missionary program is like a ship without a rudder. It is drifting hither and thither until it obeys the command of our Lrod, "Go ye." We raise this question: Has the Christian denomination today an adequate program? If so, in what direction?

J. O. A.

MONEY THE ACID TEST.

Money is representative. It has no value of its own. Its value is measured by the character of those who issue it. This has been seen in the low value of the currency of Germany and France after the World War, and the still worse condition of Confederate money after the Civil War. A million of Confederate money would not buy a mule. Money is a tapeline to measure men; it is scales to weigh men; it is acid to test men. There are many uses and responsibilities of money. There is private use, public use, charity use, and Church use. For all these uses man is responsible. The first and largest use and the greatest responsibility is the use of one's own money. To spend private money for what is right, to give of it the Scriptures require, to be good stewards of cash, is a responsibility that covers personal history and reaches into eternity. Misuse here means loss in character and in personal value among men. Like all other possessions, the more the individual has, the greater the responsibility.

When it comes to the public use of money, a new strain upon honesty is realized. The traveling man whose expenses are paid by the company is liable to overspend, to disregard the law of common honesty, and fall into loose habits of handling money. The honest man is just as careful of the money of his employer as he is with his own; but many are not. This is most conspicuous in the use of municipal and State funds. The higher up, the more difficult to remain honest in the expenditure of public money. Bankers, managers of big business, holders of governmental positions are all put to the test in the handling of public funds. A man who can be trusted with other funds than his own can usually be trusted with his own. His public honesty is the fruit of private honesty.

The field of benevolence or charity is a trial of the soul of man. The misuse of money in charity or charity institutions is crucifying Jesus afresh and putting Him to open shame. To appropriate charity money to private or domestic use is worse than to steal. The thief is better than the person who gets money for charity and then uses it for himself or his friends. This is one field that needs honest men. The treasurer of charity funds holds a high and delicate position, one that tests honesty even more than paying honest debts of his own.

The Church must trust men as well as God for all money of the kingdom is held and distributed by men; but it must be kept in mind that the misuse of Church money is no excuse for withholding personal contributions to the support and extension of the Church. If money goes wrong, nobody suffers but the unfaithful treasurer of the Lord's money; but if it is withheld, both suffer loss. Better to give and the Church suffer loss than not to give and the individuals suffer loss. To withhold is the same as to take. There is no

way to get away from money. The government would stop without it, railroads could not run, stores would close, schools could not operate, electricity would go out, mills would blow no more whistles, Church bells would cease to ring. It is as essential as air, water, food, rest. It is because of the value of money that the world needs honest men, industrious men, liberal men, Christian men. No wonder the United States puts on its coins *In God we trust.* W. W. S.

THE BIG GAME OF LIFE.

By Rev. R. C. Helfenstein, D. D.

(Address delivered on "Parents' Day" at People's Church, Dover, Del., in honor of De Molay Lodge, which attended in a body.)

Youth is a glorious experience. It is in youth that the heart is filled with hope and with ideals, and the life bubbling over with unspent energies.

The crown of youth is the delight of old age. And the young man whose crown of life is bejeweled with the virtues of honor for parents, reverence for God, courtesy to all mankind, friendship to kindred spirits, fidelity to every trust, cleanness of life in thought, word and deed, patriotism that makes one determined to live for his country—when a youth's crown of life is bejeweled with these noblest of all noble virtues, his old age is bound to be glorious.

No young man can play the game of life successfully without those virtues of filial love, reverence, courtesy, comradeship, fidelity, purity, and patriotism. And no young man who unflinchingly sets his hand to the task of cultivating those virtues that characterized the life of De Molay can fail to win out in the big game of life.

The big game of life matches every young man against the temptations that surround him in a contest to the finish.

If a young man wins in the game, he receives a noble character as his reward. If he fails in the game, he has remorse, disgrace, and the memory of a misspent life as his portion.

The contest for character is the big game of life, because every interest in life hangs upon the outcome of the game.

It was Shakespeare who said, "All the world's a stage, and all the men and women are merely players." He likened life to a theatrical exhibition, where each individual comes out upon the stage, played his little part for the entertainment of the crowd, and then passed behind the scenes.

The apostle Paul likened life to a race in his graphic figure, "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." He pictured the individual as on the race track, conscious of the presence of friends and associates in the grandstand—"a cloud of witnesses," watching the race. The figure used is very suggestive.

But I like to think of life as a game on the football field. The game is called as soon as the child begins to make decisions for himself. He is given the ball of personal honor to carry between the goal-posts of divine approbation. Other players are on the field—his colleagues; those who are playing the part of interference in giving him a clear field. These players are his loving parents, his Sunday School teachers, pastor, public school teachers, and all true friends. But there are other players on the field also, his opponents, who are determined that he shall not make a touchdown for society and for God; determined that he shall not win in the game of life and have a character of strength and of beauty as his reward. Those other players on the field are one's evil associates whom he wrongly calls his friends, all individuals in society who love not God and respect not the virtues of life. All these are trying to keep the young man from passing them. They tackle foul and use any method to down him. But the young man of purpose, of grit and determination and of faith is unafraid, and with the courage of a hero he plunges through the line on toward the goal.

That is the big game of life—the game of resisting the influences that defeat character, and "carrying on" for God, for self and for fellowman. Many a man has won out in the game of business, but lost in the bigger game of life—the contest for character. Many a man has won out in the game of social popularity, but lost in the bigger game of life—the contest for clean living.

Any person's life is a success who wins the contest for character. Any person is a failure who loses in this great game.

Reverence is the key that unlocks the door of success. Any young man who cultivates an attitude of true reverence for God, for God's Book, for God's day, and for God's Church is bound to succeed.

The home and the Church have ever been the closest allies in the cause of right living. The Church seeks to serve God by promoting the interests of the home. And happy is that home that reciprocates in seeking to serve God by promoting the interests of the Church. Happy those parents who, in their effort to make a living for their children, have not forgotten the bigger responsibility of lviing the right kind of life before their children. Happy those parents who have recognized their religious obligation to their sons and daughters.

One of the most pathetic experiences any parent could have is that which a friend told me regarding a member of his parish.

He said a young high school junior was a member of his Sunday School, but that the lad seldom attended. One Sunday aftrenoon the young fellow attended a special meeting for boys at the Y. M. C. A. He heard an address by a prominent Christian business man who, in his discourse, declared that no young man could succeed in the largest way without the aid of faith in God and the practice of prayer. The boy felt the urge of the appeal, and when he went home he asked his father to teach him how to pray. The father, a prosperous manufacturer, who had had the advantage of Christian home training in youth and who was active in Church work up until the time he was quite a young man and had become engrossed in business, in an assumed, unconcerned manner told the boy that he was very busy and to go ask his mother to tell him. The boy went to his mother with the same request. She, too, had had the benefit of Christian home training. But for years her social life and club activities had demanded all her time and she had not attended Church or observed any religious habits since her son was a baby.

The mother told the boy to ask his father, as he could tell him better than she could. The boy, somewhat confused by the indifferent response made by both his parents to a question he supposed was of such great importance, said, "Mother, I just asked father, and he told me to ask you."

It was too much for the mother. Her eyes filled with tears as she took her son by the arm and said, "Come, we will both go to your father."

When they approached the father, the mother addressing him, said, "We both once knew how to pray. We have both been members of the Church practically all our lives. But we have allowed business and social activities to crowd God out of our lives. And now our only child comes to ask us to teach him how to pray. God forgive us for having failed to teach him long ago, and for not having set the example of praying parents before him."

And then a most beautiful thing happened. Father and mother and son knelt together for the first time in prayer to God—learning together to approach their God in prayer. As a result of the experience, the father and mother again became active in Church work, and the son became a splendid Christian young man.

What a tragedy for any father to allow business to crowd religion out of his life, or for any mother to allow social activities to cause her to neglect her religious privileges, or for father and mother to allow anything to cause them to neglect the heaven-inspired obligation to bring their children early in life to know God and to worship Him.

Many young men play a losing game in the contest for character simply because their father failed to set the proper example before them.

The parent's responsibility does not end in their providing food and clothing and a home for their children. Their responsibility involves something besides looking after the child's physical and mental development and welfare. The child has a spiritual self as well as a physical and mental self. And the parent is not playing fair with the child, with society, or with one's self if he neglects to concern himself about his child's spiritual development.

One father of five sons spent his time in amassing a fortune to leave for his boys instead of developing his sons to be prepared to care for what he left. One by one the boys threw themselves away in sinful living. The youngest son alone remained in the home. The other four had become moral wrecks because of over-indulgent parents. "They had gone to the devil on dad's money." The father still cherished hope for the youngest son. But because there was no religious influence in the home, no religious example on the part of either parent, other than being nominal members of the Church, the youngest son also fell easy prey to the temptations that wealth invites.

I shall never forget the sorrow expressed in the father's lamentation when he came to me for counsel in his trouble. "Oh," said he, "I've been blind; I've been a fool; I've only thought of making money; I've made it, to be sure, but in making my wealth I've lost my boys because of my wealth. I've paid too much for what I've got."

Gladly would he have given every dollar he had and have started life all over again if he could have reclaimed his five boys from their useless lives. But it was too late.

If he had set a noble example of Christian living before those boys from childhood on up; if he had given them the benefit of Christian home training; if he had been a faithful steward of God with his money using a worthy amount of it in kingdom service, he might have saved his five sons from misspent lives, and saved himself and the boy's mother the broken hearts that never can be healed. And more than that, he might have saved the influence and talent of five young men to count for righteousness in the world.

Thousands of parents are making the same tragical mistake every year! May every parent here seek first the kingdom of God and His righteousness. Put first things first.

But the responsibility is not altogether with the parents. The youth must accept their responsibility also. Even though parents fail in their responsibilities, a boy or girl can profit by their parents' mistakes and neglect. Often children lead their parents to recognize their responsibility to God. You young people can win in the game of life, even if your parents have failed to do their full duty before God in Christian home training.

Conditions are different today from what they were when your parents were your age; but re-

(Continued on Page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

I have not been able to find the date when "the cradle roll" became a part of the Sunday School, as an organization. I wrote to Dr. W. A. Harper, president of Elon College, for help, as I thought if he could not tell me I would have to wait. He gave me some information as follows: "The cradle roll" idea originated with Mrs. Alonzo Pettit and her sister, Mrs. Juliet Dimock Dudley, "infant class teachers" in the Central Baptist Church, Elizabeth, N. J. The idea grew from a birthday book kept by Mrs. Pettit in 1877. In 1878 the birthday offerings were sent from the "baby band" to the Woman's Baptist Foreign Missionary Society. In 1880 a little boy brought a penny for a child one year old. Here began the custom of adding names to the birthday book of little ones too young to attend Sunday School. In 1883 Mrs. Dudley kept in the back of her visiting book a list of children too young to attend regularly. In 1884, "Cradle Roll" was written over this list. The payment of 10 cents made an annual member, and one dollar a life member. No certificate of membership was issued by the Baptist board until 1898; and this is the form: "This is to certify that . . . is a member of the cradle roll of the Woman's Foreign Mission Society."

Probably the first wall roll was made and used by Mrs. R. B. Doughty, infant class teacher of Tabernacle M. E. Church, Camden, N. J., and in 1879 she began to add to her class list the names of children under four to send to the Home Missionary Society. In 1884 she framed these names on a wall roll, lettered at the top, "Mothers' Jewels of Tabernacle M. E. Church." In 1893 she began giving certificates of membership.

The above shows that the idea of the cradle roll originated in the minds of women in the Baptist and Methodist Churches in New Jersey, the one for foreign missions and the other for home missions. Now for the Sunday School idea of the cradle roll.

On October 5, 1895, we spent the night at Tiberias, on the Sea of Galilee. It was a moonlight night. Most of our party went in bathing. I spent the time in picking and cleaning little shells —periwinkles—for children. On December 8, 1895, I gave thirty-three of these little shells to thirty-three little children in the Suffolk congregation and took their names for the Sunday School—and not for missionary society, as in the cases in New Jersey. I did not call this "cradle roll," but it was the same idea that Mrs. Pettit and Mrs. Doughty had in getting the names of the little ones. Here are the names I took after giving the shells: Martha Watters, John L. Gay, Jr., Ruth W. Carr, Baby Will Crocker, Staley Albright Felton, O'Neil Boyd, Franklin Bradshaw, Sumner C. Riddick, Willie A. Skeeter, Johnnie Rogers, Gladys V. Parker, Virginia Shoop, Ethel Shoop, George C. Nurney, Theodore Baker, Ethel Butler, Virginia Wyatt, Baby Boy Wyatt (before he was named), Doris Turner, Marmaduke Jones Woodward, Phoebe B. Artman, Mabel Winifred Leet, Doris Jones, Mary Bell Goodwin, Catheleen Brothers, Willie Carr Brinkley, Forest Oliver, Francis L. Lipscomb, Blanche Newman, Jack Riddick Pettit, B. C. Eley, Jr., Marguritte Harrell; Julian Earl Goodwin. Many of those are married and active in Sunday School, with children in Sunday School, and only three are dead—Baby Will Crocker, Staley Albright Felton, Virginia Wyatt.

In 1905 Mrs. Nora Butler, superintendent of the primary department, began to keep a record of the cradle roll children in Suffolk Sunday School, and the number runs up to 400, or about twenty per year. She is faithful in both cradle roll and primary work, and I handed in to her ten new cradle roll names last Sunday. If Suffolk Christian Church did not start the Sunday School cradle roll, who did?

W. W. Staley.

ELON LETTER.

The Alabama and the Georgia and Alabama Conferences staged a unique meeting of ministers and laymen at Lanett, Ala., on January 29th and 30th. It was a fifth Sunday, and as our rural Churches there have no fifth Sunday services, here was an opportunity which the leaders seized for conference.

I was invited to take part on the program and present the benevolence budget of the Southern Christian Convention. It has been years since I was in a gathering of our people in that section, and I was certainly inspired by the evidence of progress there. The laymen are broader-visioned than in former years, and that means the ministers are still more so. You cannot develop your laymen faster than you develop your ministry. "Like priest, like people," that is the way. We are evidently making progress in the far south, and our ministers are to be credited with it. They are devout and consecrated.

The people there talk with real affection relative to Bethlehem College. They love the institution and the cause it represents. They say, "Just give us thirty years such as Elon has had and we will have a trained leadership too." I am thoroughly convinced that they are right. Their college is their hope.

Ministers and laymen there alike are wholeheartedly for the college offering. Poor in this world's goods and discouraged because of the cotton situation, they are yet hoping to reach their quotas. It will require sacrifice to do it, but they know how to sacrifice.

Rev. H. W. Elder is a notable example. He is preaching to support himself and giving all his spare time to raising money for the new building at Bethlehem, paying his own expenses and charging nothing for his services. Surely God will bless and prosper such a man and the cause he is so sacrificially representing.

I feel greatly encouraged over the offering for the colleges in the far south, and over our work in general in that section of the country.

W. A. Harper.

BETHLEHEM LETTER.

The most important task facing the Christian Church in America is the education of her youth. Man is incurably religious, and the chief mission of Christianity is not to supply a religion to those who have none, but to provide a better religion. Such a religion does not just happen so, but is a matter of gradual growth, plus religious nurture.

For this purpose we have the home, daily vacation Bible schools, Christian Endeavor, Sunday Schools, summer schools of Christian education, and the colleges, and yet millions of girls and boys are still unreached by these agencies. Seventy per cent of the youth of our country receive no systematic religious training at all.

If you place your finger on the twenty-seven million of children and youth who are growing up in spiritual illiteracy, you have placed it on the weak spot in the Protestant Church. Our program is inadequate; the period of study is too short; our work should all be graded; houses better arranged and equipped, and our colleges should be more amply supported, so the highest grade of trained teachers could be turned out that the standard of efficiency might be raised at the home base.

The average young American knows but very little about God, Christ, prayer and faith. Up to date the Church has not taken her educational institutions seriously. But a brighter day is dawning, uniform lessons are disappearing before the more carefully prepared graded lessons; trained teachers are being demanded and secured; buildings are steadily being improved; teachers are organizing their classes into clubs and meeting them during the week; and many other changes looking toward increased efficiency of the work have taken place.

In many States, religious day schools are in operation. The Indiana survey showed that in five years 6,933 Indiana high school students had taken Bible examinations for high school credit. The schools have been held in all sorts of communities, from farming districts to the largest cities, and they are as well adapted to one as to the other.

The task of making a new America through social and educational evangelism is the work of the local Church and the missionary organizations. The price to be paid is a large one, but within the resources of the Church. Will we pay the price? To speak conservatively, at least 50 per cent of the millions of young people growing up in America without religious training are a home missionary responsibility, and that responsibility is pre-eminently and primarily one of religious education, through the thousands of Sunday Schools, daily vacation Bible schools, week-day schools of religious education and our colleges, but these await the word of the Churches to go forward unto greater achievements.

Elon and Bethlehem Colleges cannot go unless the folks at the home base pray and pay. The colleges await the word of the Churches through the offering to go forward. Friends of these two colleges, you cannot afford to do less than your best, for their life and progress depend largely upon what you do now. These institutions are yours—what will you do with them and for them? We cannot believe that our Churches will fail us in our hour of need. They must not fail us. Make the college offering as large as your prayers, vision, responsibility and opportunity, and do it now.

S. L. Beougher.

Wadley, Ala.

The Christian college can make a large contribution toward the Christian home. In Elon College, one of the courses offered in the Department of Religious Education is entitled, "The Christian Home." We are glad to know this in a time when the homes of our country seem to be threatened by divorce. It is noteworthy, too, that the graduates of Elon College who have made homes for themselves seem not to have been affected by the divorce craze.

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THE BIG GAME OF LIFE.

(Continued from Page 5.)

member this: God's standards of character have not changed. They are the same. Opinions as to how to meet those standards have changed, and will continue to change, but those standards of character for men and women who have been created in the image of God will never change. The standard of love for God, and love for fellowman, the standard of sincerity of purpose, of truthfulness, loyalty to the best one knows, honesty, chastity and fidelity, and all the virtues sacred to the race are as eternal as the stars.

Modern inventions and modern conditions of living have occasioned the breaking of established customs and the discarding of social and ecclesiastical prejudices. The changing world has decreed that many of the customs sacred to our forefathers should long ago be thrown to the ash-heap.

"Our little systems have their day;
They have their day and pass away."

But the individual who discounts or ignores the standards of God as regards personal character for men and women is challenging the Almighty.

We see evidences of such blasphemy in many lives—people who live as if there were no God; people who don't care if there is a God; people who have forgotten that "every man must give an account of himself to God" for the way he lives.

This attitude of indifference to God and disregard for his standards of character has led to an unrestricted individualism that repudiates all authority except the authority of one's own opinions; that defies all law except the demands of one's own desires; that acknowledges no call of duty except duty to one's self; that denies the existence of any god except the deity of one's own importance. The damnable philosophy of this crass individualism which is poisoning the minds of many of the unprotected youth of our day is the philosophy of unbridled self-expression—that a person can only come to self-realization by self-expression, and by the releasing of all suppressed desires; that a person should be allowed to do whatever he wants to do, regardless of the consequences to himself or to his fellows. The devotees of this philosophy, that had its origin in hell, refuse to recognize that life is a game, and that the big game of life is the struggle for the mastery of one's self and one's environment.

The tragedy of the situation is that this baneful and corrupting philosophy has enlisted sympathizers among some of the so-called educators of the day. But we wonder how any thoughtful person can be deluded by its specious claims! Do they not know that the philosophy of unbridled self-expression and unrestricted individualism was the philosophy that placed 90 per cent of the men and women who are behind the prison bars in our jails and penitentiaries today? Do they not know that such has been the philosophy that resulted in all the tragic human wrecks of the past and the present? Do they not know that the philosophy of unbridled self-expression and unrestricted individualism is back of every scandal and every tragedy that finds its way into the newspaper columns? Do they not know that that is the philosophy of criminals, of anarchists, and of all enemies of society?

Read the roll of the men and women of the past who were benefactors to the race, whose lives were beautiful and happy, and whose footprints on the sands of time have led other lives to victory. Who are they? We find on that roll the name of Jesus, who said, "I am here not to do mine own will, but the will of Him that sent me." We find only the names of men and women who became heroes and heroines in the contest for character because of self-denial, and because they refused to express ignoble and unholy desires. They became great because they determined the conduct of their life on the basis of the effect it would have upon their own character, and the effect it would have upon the character of others.

That is the secret of playing the big game of life victoriously. What will the effect of any act, any habit be on one personally, and what will be the effect on those one loves and upon one's friends?

The man who made the biggest success of his life of any man who ever lived has been remembered down through the ages. Nor will the world ever forget him. Millions of men have lived since he lived, and have long since been forgotten. But his life has lived on. It was nearly 1900 years ago since his enemies led him outside the gates of the city that night, on up the stony path to Calvary, where they crucified him because he would not compromise with evil. But the story of that tragedy is as fresh in the mind of every one of us as if it had happened last week. Not a single name of those who crucified Him has been remembered. But His name and His life will forever be remembered, because He played the game of life for God and for us. And we will be remembered only in proportion to our faithfulness in playing the game of life for God and for others.

Would you know the secret of winning in the game of life, "of making good," of truly succeeding, of realizing the highest and the best for yourself and for those you love? Jesus gives us that secret—"Seek, ye, first the kingdom of God and His righteousness, and 'every thing else that you need will come your way.' "

FROM ALABAMA.

Some ten or twelve years ago Rev. J. W. Elder moved from Randolph County, Ala., to Jackson County. At that time there was no Christian Church here. Bro. Elder commenced planning and working to organize one. He nor the Church being known, it was slow work. For several years Bro. Elder labored on under many difficulties. Finally the organization was perfected, and with loyal hearts here and good help from the Convention, a nice Church building was erected.

For only a brief period did he have the pleasure of serving this Church, until he was called away by death. The Church felt indeed the loss of their pastor. Rev. E. M. Carter was then called to serve the work, and did so in a very acceptable manner for two years, notwithstanding he lived more than one hundred and fifty miles from the Church. Last year he resigned to accept work in a different field. The Church then called this writer, who agreed to serve and later agreed to move here. Now, it is about this moving we wanted to write, or rather about the splendid welcome we received on our arrival. Leaving friends and relatives and going among strangers is usually a hard task. We left our home in Randolph the 19th of January to make it here. After a hard day's travel, we arrived here and met with a real pounding the very first thing. We will not try to mention in detail all the good things they left with us. Suffice to say, they knew how to pound a preacher, and must have done their best; and such a warm and hearty welcome as they gave us will not soon be forgotten.

As I study the situation here and look upon the splendid, intelligent congregation of the Christian Church, I am convinced that the hard labors of Bro. Elder were far from being a failure. And, too, I would like to say to all who may have contributed in any way to this work here, that indeed it was a fine investment.

J. H. HUGHES.

Pisgah, Ala.

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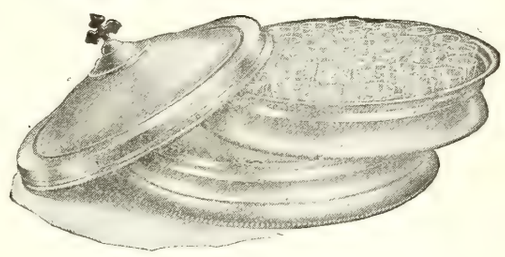

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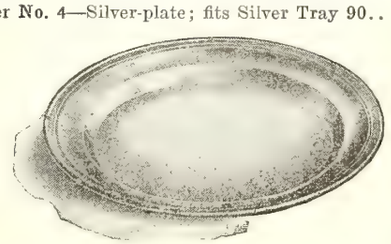

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

MOST FUNDAMENTAL WORD.

Not the Saviour's "Go ye into all the world and preach the gospel to every creature," but his "Come unto me and drink," is the greatest missionary text in the Bible. "Go" is fundamental to missions; but "Come" is yet more fundamental. Before you can "go," clothed with power, you must "come" in broken-hearted humility. Before the saint can obey the great commission, the sinner must yield to the great Commander.

A young college graduate, "Praying Hyde of India," as today he is known, on the day that he sailed as a missionary to India, found in his cabin a letter from a bosom friend of his father—a fellow-minister whose life had been consumed with a passion for missions. The purport of the letter was this: "I shall not cease praying for you, dear John, until you are filled with the Holy Spirit." Hyde crushed the letter, threw it in a corner and stamped out on deck. He was angry. He did not like this implication that he was not fitted for his work. As he paced the deck, the battle raged within. But slowly the conviction bore in upon him that he was not fitted for his work. He went back to his cabin, got the letter, smoothed it out, and reread it. Days passed—still the battle raged. He could stand it no longer. His father's friend was right. He needed a baptism of power. As he prayed, he resolved at whatever cost to be possessed of this heavenly gift. Prostrate before his Lord, he sought his face for an infilling of his spirit.

India will never forget "Praying Hyde." So mighty was his ministry, so fruitful, so far-reaching in its holy efficacy, so irresistible, so marvelous that a great deepening of the spiritual life of the Church ensued. Rivers of living water flowed from his innermost being. To have him present at a convention was to have the pledge that the windows of heaven would be opened and the spirit of the living God poured out.

Hyde almost made the fatal mistake of "going" before first "coming." He knew a lot about Jesus, but he did not know Jesus. The form of godliness was his, but not the power thereof. If, arrested by a searching letter, he had not first "come" and waited in lowly fashion at the Saviour's feet for an infilling of His spirit, his "going" would have meant far less to India.

If our "going" is to be effective, our "coming" must be a perpetual recapitulation, a never-ending process. Only God dare say: "I am that I am." When our efforts to serve, whether on the mission field or at home, in the pulpit or in the slums, or however it may be—when our efforts to serve, I repeat, are not preceded by a sincere coming of Jesus for a fresh infilling of His spirit that, that in our service we may impart the very life of God, we act as if we were, we say in effect, "I am that I am," and of all the lies this is the most heinous. Man's very breathing ought to remind him that he is forever receiving. In the face of his overwhelming insufficiency and utter dependency, what could be more blasphemously silly than his pride?

Because I came to Jesus a year ago, I am not, therefore fitted to preach Him today. Because last month I received from Him power, I am not, therefore, in a position to do miracles in His name today. Because last week He poured His love into my heart, that does not make it possible for me, in the present moment, to communicate the heavenly flame to others. I must always "come" before I "go."

Frank Boreham, in his "A Handful of Stars," tells of a teacher who had lost his way in one of the great desert areas of Australia. In vain he searched for water. Desperate, he cast himself under a tree. He could go no farther. His faithful dog gazed at him sadly through glazed eyes while his parched tongue hung from his jaws. The traveler fell asleep. When he awoke, a great change had come over his dog. His eyes sparkled. He leaped playfully about, indulging in every conceivable dog hilarity. In a few moments he dashed away, and upon his return was yet more boisterous. The traveler summoned what strength remained, and when the dog again dashed away, he followed. What was his joy when the dog led him to a spring of clear fresh water. He drank. He was saved.

Dogs are exceedingly smart, and we know that many a dog has saved his master. But the natural supposition in this case is that the dog just went for more water, while his master followed. He followed because he saw that the dog had found water. The dog's joy, his playfulness, his pranks, his vivacity, these told the story in a way in which no language could have told it. It wasn't that the dog tried to save his master. He found water. What happened after that was a perfectly natural and, one might say, inevitable consequence.

In our effort to get famishing souls to the spring of life, the one thing necessary is that we ourselves drink. We must first come—we must find—we must drink, and we must drink every time thirst returns. In the great crusade for world redemption, everything hinges upon that. The Samaritan woman could not have done otherwise than what she did after the discovery at Jacob's well. She drank, and the very surge, the very throb of the new life carried her all aglow to Samaria to tell the story. If we will but drink, the rest will take care of itself. If we will just do that, souls will be saved, regardless of everything else. We may not be able to go to a foreign land, we may never have much to say—but elemental forces, cosmic forces, divine life, a heavenly mien, God's own spirit will work and woo and win. What was it that made the apostles so irresistible? It was the fact that they were drinking from the fountain of everlasting life, and that they were all unconsciously the conductors of the rivers of God's grace.

James Chalmers, the great apostle of light who ushered in a new day for New Guinea, as a boy delighted to romp and play by the shores of the sea close to his home at Inverness, Scotland. Altogether unmindful of spiritual things, he squandered his time adventuring in the lagoons along the beach. One night his attention was arrested by a text. Friends had induced him to attend a revival meeting. The wondrous text reverberated in his inmost soul.

Years later, Chalmers was killed on the island of New Guinea, where his life had been spent in the preaching of the gospel. "Greatheart," as they called him in that far-off island, was literally eaten by cannibals. It was found that a text, a precious text, had through the years been the lodestar of the great missionary's very existence. He had lived by it. It had been through the years the source of his strength. It was constantly before him. The darkest night of trial and suffering—and he passed through many—could not dim its luster. It was the same text which as a boy brought him to Jesus. "And the Spirit and the bride say come. And he that heareth let him say come. And let him that is athirst come. And whosover will let him take the water of life freely."

Chalmers came and kept on coming. He drank and continued to drink. He came to know Jesus and came to know Him better and better. Deeper and deeper the roots of his life penetrated into the rich soil of Christ's love. What was there to keep him from triumphing over all obstacles, overcoming all obstacles, overcoming all things and winning multitudes for the kingdom?

That marvelous career of "Greatheart," the glory of which shall never fade from New Guinea, was a perfectly natural consequence of the fact that Chalmers never wearied of coming to Jesus. —*World Clal.*

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People's Church, Dover, Del.	9.82
First Church, Norfolk, Va.	5.50
Antioch, Zuni, Va.	2.86
Park's Cross Roads, Ramseur, N. C.	2.88
Liberty, N. C.	1.29
Franklin, Va.	7.00
Berea (Nans.), Driver, Va.	2.85
Antioch, Harrisonburg, Va.	5.13
Rosemont, So. Norfolk, Va.	7.04
Liberty (Vance), Henderson, N. C.	4.79
Oakland, Chuckatuck, Va.	4.00
Randleman, N. C.	1.32
Newport News, Va.	9.25
Richland, Ga.	3.00
Ether, N. C.	3.06
Pleasant Hill (A), Liberty, N. C.	1.65
Happy Home, Ruffin, N. C.	1.00
First Church, Durham, N. C.	12.20
Dry Run, Seven Fountains, Va.	1.82
Ambrose, Ga.	1.00
Ramseur, N. C.	5.00
Palm Street, Greensboro, N. C.	10.00
Bethlehem (Nans.), Suffolk, Va.	1.31
Lawrence Mem'l Bible Cl., Elon College	.72
Elm Avenue, Portsmouth, Va.	4.00
Third Avenue, Danville, Va.	13.13
First Church, Raleigh, N. C.	2.50
Burlington, N. C.	89.95
Catawba Springs, Raleigh, N. C.	9.56
Total	$ 209.96

We are very grateful to the Sunday Schools named above for their liberal offering in January, and we are happy to include one school not heretofore reported in the list of those making the once-a-month offering to missions. There are

quite a few schools in the Convention that do not yet make a once-a-month offering to missions, but it is devoutly hoped and believed that all our schools will come to rejoice one day to take it regularly and send it in promptly. The co-operation and liberality thus far manifested in behalf of our mission work on the part of our Sunday Schools are constant sources of inspiration and encouragement.

We are also grateful for the other sums which have been sent in to forward the work of missions for the Master.

S. S. regular	$ 209.96
Mountain work	27.65
Specials	99.51
Conference collections	379.39
Individual collections	57.50
Total collection for January	$ 774.01
Amount check to R. W. Malone, Treas.	774.01

Respectfully submitted,
J. O. Atkinson,
Mission Secretary.

QUARTERLY REPORT.

Women's Societies.

Antioch	$17.14
Berea, Nansemond	24.30
Bethlehem	15.80
Christian Temple	40.80
Cypress Chapel	9.60
Damascus	6.80
Dendron	12.25
Dover	17.50
Elm Avenue	3.77
First, Norfolk	8.60
Franklin	18.50
Holland	19.50
Holy Neck	88.40
Isle of Wight	5.25
Liberty Spring	9.35
Mt. Carmel	6.35
Newport News	18.85
Oakland	4.00
Portsmouth	11.00
Richmond	16.30
Rosemont	26.45
Suffolk	98.65
Wakefield	9.50
Waverly	29.80
Windsor	10.85
	$ 529.31

Young People's Societies.

Berea, Nansemond	$ 6.10
Bethlehem	5.00
Christian Temple	3.20
Cypress Chapel	10.00
Burton's Grove	5.00
Dendron	2.65
First, Norfolk	3.00
Franklin	8.00
Holland	21.90
Holy Neck	5.70
Liberty Spring	6.85
Suffolk	21.00
Union, Surry	3.97
Waverly	14.00
Windsor	4.05
	120.42

Willing Workers' Societies.

Berea, Nansemond	$ 3.60
Bethlehem	1.00
Christian Temple	18.56
Cypress Chapel	2.00
First, Norfolk	7.00
Franklin	9.00
Holland	6.75
Holy Neck	9.51
Liberty Spring	1.70
Rosemont	1.65
Suffolk	1.85
Newport News	1.55
	64.17
Total	$ 713.90

Respectfully submitted,
Mrs. O. V. Leathers,
Treas. Eastern Va. Conference.

LET THE CHURCH SPEAK OUT!

It is time the Churches were making larger use of their influence. When the will of God is clear, the Church can and should speak with authority. And we know that friendship between nations, a drawing together for a friendly world, in which war shall ultimately be unthinkable, is straight in line with the will of God. Then let the Church speak out, so that men will give heed. There was something we may well long and pray to recover in the way Chrysostom spoke at Constantinople and Ambrose at Milan, compelling governments to do the will of God, not by earthly power or ghostly threats, but by sheer authority of Christ's unquestionable truth, and the silent support of the conscience of mankind. If once there stands before the world a Church purged of the demons of disunity, pettiness and uncharitableness; a Church united on the great things of Christ, and caring little for the small change of dogma and traditions; a Church that does in fact gather up and focus the conscience of mankind; a Church divinely careless of what happens to itself, if only the kingdom of God may go forward; a Church that puts Christ above every other name, and the cross above every other banner—then at last Christ will speak peace to the nations: for then at last He will have a body through which His spirit can speak so that all who hear will bow the head.—*William Pierson Merrill.*

CHRISTIAN COLLEGE AS A LIGHTHOUSE.

By Rev. G. O. Lankford, D. D.

A lighthouse is a thing of interest, importance and service. Especially is this true as to those who travel by sea, because arrival in port is dependent upon the direction given from the friendly lighthouse on shore. It should be remembered that it is the business of the lighthouse to send out its beneficent rays to those who are seeking to reach the harbor in safety. It is its business to give light and guidance in the night and to make possible a refuge from the storm. And the darker the night and the more bitter and terrible the storm, the greater is the need that the lighthouse function properly in transmitting its light with force and accuracy to those who are struggling and battling with the storm.

The Christian college has always been a great force for truth and righteousness in our national life and in the life and affairs of the world. In those days, in the past, when Christian truth was not discounted, questioned or attacked as it is in many quarters today, there was urgent need for the Christian college in the educational program of the nation. And if needed in the past, how much more so it is needed in the present! A tempest is on in the thinking of the youth of today, and the Christian college is imperatively needed as a lighthouse to guide into harbors of sane, sober, unprejudiced Christian thinking. "As a man thinketh in his heart, so is he."

The present is a time of unprecedented opportunity for good or evil, because it is a day when mighty forces and powerful agencies are in operation in shaping the thinking and molding the character of the future citizens of our nation. These forces are not only in motion, but they are in rapid motion! This is a time when many things, and often mighty things, are done with inconceivable rapidity. With the automobile, the printing press, motion picture, radio, and with our numerous splendidly equipped schools and colleges, education is being brought to the door of practically every child and youth in the land. In ever-increasing numbers, the young men and women of this nation are seeking training in the institutions of higher learning. Ever-widening contacts are being established with the youth of our day. How needful that these contacts be Christian! How imperative the need today that education be made basically and thoroughly Christian!

In view of this need, what shall be done? What is the Church's part in meeting the demands of the hour? What shall the Church do in the face of the mighty issues that surge about us? How shall the incoming tides be met?

It seems to the writer of these lines that the question of making education Christian is quite largely one of producing Christian leaders in all fields of human activity and endeavor for the youth that move in ever-widening streams into and upon our national life. Education is in a very large degree a matter of leadership, and our leaders in about all the walks of life are being turned out from our colleges and universities. So it would seem that the one challenge of the Church is to meet her responsibility at this point in setting herself whole-heartedly and unswervingly to the task of providing for the Christian training of the youth of our time. The Church needs to be ever-mindful that these are days of stress and storm in the thinking of many honest, earnest young men and women who should be pointed to the Christian conceptions concerning the great issues of life.

Our colleges cannot function alone. They can rise to the needs of the hour only as the Church throws the strength of her resources in good will, faith, co-operation, prayer and purse into the endeavor to build these colleges into the places and positions of usefulness in the program of Christian training to which every Christian college eagerly and earnestly aspires. The Christian college can rise no higher than it is lifted by the prayers and purses of those who are responsible for its life and growth. Its rays of truth can be made to shine no farther than the vision of its supporters. The reach of its influence and power is determined quite largely by the depth and length of the interest and spirit of sacrifice of those to whom it must look and upon whom it must depend for support and strength.

The writer is thinking of Elon, Bethlehem, Defiance and Palmer, and all the rest of our educational institutions and enterprises. But particularly is he thinking of Elon and Bethlehem, the two educational institutions of the Southern Christian Convention. He is thinking of their struggles, of their aspirations, of their desire to serve the Church. He is thinking of the fine work they have done in the past and of the finer work they may do, and will do, in the future if given that support and encouragement they deserve. Elon has made a great and worthy contribution to our Christian cause during the years of her sacrificial, but most productive, history. And Bethlehem has made a good beginning, in spite of the tremendous odds that she has faced and faces now. How much poorer we would be without these colleges! How much richer and stronger we are because we have them! We need these colleges, and they need us. We cannot get along without them, and they cannot get along without us. We are vital, integral parts of each other. We shall, under God, live together, sacrifice together, and go forward together.

Elon and Bethlehem are as lighthouses to the

(Continued on Page 12.)

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VIII—February 20, 1927.

Serving in and Through the Church.

Golden Text: "We are God's fellow-workers." —1 Cor. 3:9.

Lesson: Matt. 5:13-16.

Devotional Reading: Eph. 3:14-21; Acts 2: 42-47.

The Church of Jesus Christ is not an end in itself; it is a means to an end. It is an institution of men and women, and young people and children, who, having acknowledged Jesus Christ as their Saviour and Lord and Master, are organized to the end that they may carry out the program of Jesus. It might be said that the Church is an institution or organization composed of people who are given to the ideal of presonal righteousness, and who are trying to establish an order of social righteousness. It is a divine institution, including in its membership those who try to do the will of God themselves and who are committed to the task of trying to help other men to do the will of God. When Paul says, "We are God's fellow-workers," he is stating the great function of the Church. The Church is working together with God in creating, in revealing, and in redeeming—creating higher types of manhood, womanhood, creating new home life, creating a new industrial order, creating national and international ideals of brotherhood and good-will, revealing the love of God, and redeeming humanity. The man who is a member of the Church of Jesus Christ, is not a lone figure in the offensive against evil; he is a member of a great army which presents a solid front, and which has all the unlimited resources of God at its call. Let no man think lightly of his Church membership.

It is interesting to learn what Jesus had to say about those who should be His followers and disciples. Here, as always, He puts great truths in simple terms. In the first place, He said: "Ye are the salt of the earth. Salt is above all things a seasoning or flavoring element. Things cooked without salt always lack that touch which makes them palatable. As the boy said, "Salt is the stuff that makes food taste bad when you don't put any in it." Christians are the salt of the earth. They are a seasoning element in the world. They give quality and flavor to everything they touch. The home, the school, the shop, the playground, the Church, the tone and quality of all of these is changed by the presence of a real Christian.

In the second place, salt is a preservative. Salt preserves things from corruption. It saves things. It was no mere coincidence that Jesus said that Christians are the salt of the earth. The world would go to the dogs sure enough if it were not for the forces of righteousness represented by the professing Christians. Every true Christian is a saving element in the environment in which he is placed. If he is true to the ideal in Christ, he is preserving against corruption, and saving against destruction the things that are the real values of life. Let every Christian see to it that he is good salt. When salt hath lost its savor it is good for nothing.

Jesus changes the figure and says: "Ye are the light of the world." Now, light has several very definite functions. First, it cheers. Sunshine and light are good antidotes against gloom and the "blues." A bright day after a long spell of bad weather restores drooping spirits and somber lives. Again, light purifies. There is no better way to purify things than to get them out into the sunlight. A "sun bath" is a powerful antiseptic. Once more, light heals. Scientists are discovering curative powers in sunlight. "Sun baths" are used in hospitals and sanatoriums because of their curative powers. Treatment for many ailments in modern life is by means of light, either natural or artificial. Light guides. Lighthouses are still indispensable to safe navigation. Ships are guided to safe harbors, or directed along safe courses by light along the shore. And in the final analysis light gives life. There is no life, ultimately, without light. The story of creation is right when it relates that light came before life.

There is meaning in what Jesus said in the light of what has been said above. Christians are to be centers of cheer and sunshine; they are to purify the things they touch and the environment in which they live; they are to heal the open sores of the world's social ills; they are to guide men and women into the way of life eternal; they are to give life because they are the bearers of life and light. Because of these facts, Christians are to let their lights shine before men. They are to keep them burning. They are to keep them free from the things that would dim their burning and shining, and they are to keep them in touch with the Source of light, Jesus the Light of the world.

We are workers together with God. We are the salt of the earth. We are the light of the world. Let us work. Let us keep the savor of the salt. Let us shine.

WHY READ CHURCH PAPER?

We know of no denomination that does not publish a Church paper. Some publications are better than others, but we know of none superior to our own. Why not read them? Why is the circulation so small? We know it is not because of the inferiority of the production. Surely it is not because our people do not read. One will find some kind of newspaper or magazine in almost every home in this country, especially those of the Christian Church. But it is a sad fact that the majority of homes do not receive their Church paper.

The writer is greatly concerned about The Christian Sun, the official organ of the Southern Christian Convention—an organ that should be in the home of every member of this great body. As we read the great inspirational messages from time to time from our editor, Dr. J. O. Atkinson, and associate editors, Drs. Staley, Harper and others, we often wonder how any minister can be content until he has placed The Sun in every home in his parish. The editorials alone are worth the price of the paper; therefore, with six editors, it is worth six times the price, and there are many who would not be wthout it for even more.

We learn through The Christian Sun about the various enterprises of the Church, and the reason we know so little about them is because we do not read our Church paper. We learn about our missionary societies in the various Conferences, our Sunday School and Christian Endeavor, our Orphanage that is doing such a great work for the unfortunate, and also our colleges which are the hope of the future Church. From our colleges we get our leadership—our preachers, teachers, missionaries, deacons, and deaconesses. Without efficient leadership, no institution can prosper in this age.

The Church today must prepare for the great task of tomorrow if it hopes to fulfill its mission in the world. I know of no better way to familiarize ourselves with the great work of the Church than to support and read the Church paper. The more we know about the activities of our glorious old Church, the more we appreciate it.

G. H. Veazey.

Elon College, N. C.

LIBERTY SPRING.

Sunday, February 6th was a banner day at Liberty Spring Christian Church, Nansemond County, Va. Sixteen months ago the Church voted to remodel the Church building, adding a modern Sunday School plant. This addition cost about $9,200.00. When the work was completed last spring, there was an indebtedness of $2,000. About four weeks ago the building committee made a canvass to secure money to pay this debt. The committee made a report on last Sunday, at the close of the sermon. It was found that it would be necessary to raise $350.00 to make the final payment. The pastor said: "I have a feeling that this congregation does not want to close this service until this money is given." Within less than ten minutes the offering amounted to $370.00. After this was done, one member said: "I will give $10.00 on getting another piano for the Sunday assembly room." About $40.00 was quickly pledged on that fund.

That is a very fine record. The great work has been done quickly and cheerfully. This Church building is well equipped for the needs of the community. On the third Sunday in February, at 3 P. M., the note for the debt will be burned during the service. Surely a Church can rejoice when such a work has been completed. The future looks bright for this splendid Church and worthy people.

I. W. Johnson.

Suffolk, Va.

Here is an item that should give us Christians a deep concern. We have all too few missionaries on the foreign field now, and three others were put under appointment at the board meeting last December to go out for us in the early fall of this year. And yet according to a statement just received from Dayton and our treasurer, there we find that our foreign mission receipts for October, November, December, and January were $12,-114.72. Our expenses and disbursements for the same months amounted to $15,547.69. That is to say, our expenses in the foreign work for the four months ended with January were $3,432.97 more than our income for foreign missions. We cannot keep up even our present program on this basis, and our only hope is a larger income. The barometer of the moral and spiritual fervor, strength and progress of Christian Churches is the effort put forth, the money given, and the work done in behalf of foreign missions. Just put that into your thinking, and on the basis of it make some investigations, if in doubt. Our Heavenly Father, through the ages past, if history has revealed any fact, has never permitted a non-missionary people to grow in prestige and in power, and we presume He never will. God has never yet honored disobedience, and when, through His Son, He said, "Go ye into all the world," He challenged His people to obedience, which through the ages He has ever remembered and dealt with accordingly.

1927-Program-The Elon Chautauqua and School of Methods

ADULT SCHOOL

TEACHER TRAINING DIVISION.

CLASS No. 1.
Teacher—Miss Pattie Coghill.
Subject—"Methods with Primary Teachers," Lewis.
(For Primary Teachers.)

CLASS No. 2.
Teacher—Miss Lucy M. Eldredge.
Subject—"Teaching the Youth of the Church," Maus.
(For Intermediate, Senior and Young People Teachers.)

CLASS No. 3.
Teacher—Rev. Edwin B. Flory.
Subject—"The Teacher," Weigle.
(For Teachers in General.)

CLASS No. 4.
Teacher—Rev. Edwin B. Flory.
Subject: "Group Institution and Graded Worship."
(For Teachers in General.)

CLASS No. 5.
Teacher—Rev. Fletcher C. Lester.
Subject—"An Integrated Program of Religious Education," Harper.
(For Ministers, Superintendents, Teachers and Church Officials.)

THE ADULT FORUM

MISSIONARY DIVISION.

CLASS No. 1.
Teacher—Mrs. C. H. Rowland.
Subject—"Women's Study Book."
(For Teachers of W. M. Societies.)

CLASS No. 2.
Teacher—Mrs. M. L. Bryant.
Subject—"Y. P. Study Book."
(For Teachers Y. P. M. Societies.)

CLASS No. 3.
Teacher—Mrs. W. V. Leathers.
Subject—"Willing Workers."
(For W. W. M. S. Teachers.)

CLASS No. 4.
Teacher—Mrs. Alice V. Morrill.
Subject—"Methods of Missionary Instruction."
(For Missionary Teachers.)

THE ADULT FORUM

MEN AND MINISTERS' DIVISION.

The Elon Summer School
Lectures on
"Preaching."
Rev. Stanley C. Harrell.

The Elon Course in
"Stewardship
and
Church Organization."
Teacher—Dr. W. H. Denison.

THE ADULT FORUM

PROF. L. L. VAUGHAN, LEADER.

YOUTH SCHOOL

SUPERINTENDENT—MISS LUCY ELDREDGE.

A. M.

CLASS No. 1.
9:00 Teacher—Mrs. Alice V. Morrill.
Subject—"Young People and Missions."
(For Young People Interested in Missions.)

to

CLASS No. 2.
Teacher—Dr. W. H. Denison.
9:50 Subject—"The Way to the Best."
(For Young People Interested in Stewardship.)

CLASS No. 3.
10:00 Teacher—Rev. John G. Truitt.
Subject—"The Teachings of Jesus."
(For Young People Interested in Bible Study.)

to

CLASS No. 4.
Teacher—Rev. H. S. Hardcastle.
10:50 Subject—"Youth and Truth."
(For Young People Interested in Life Problems.)

11:$$
to
11:50 YOUTH CONGRESS YOUTH CONGRESS

MISS LUCY ELDREDGE, LEADER.

THE ELON SUMMER SCHOOL SERVICE OF WORSHIP AND PRAISE —— 12:00 NOON. —— DR. L. E. SMITH.

Information

1. Youth school ages—'Teens and twenties.
2. Young People can take Missionary and Training Course of the Adult School.
3. Mrs. Alice V. Morrill will be Superintendent of the Missionary Division of the Adult School.
5. There will be a group of Counselors for the Youth School.
6. The program may seem a bit ambitious, but it calls for only three more classes than the program of last year and five less than the program of 1925.
7. We especially call to the attention of the ladies the provision made for the study of the mission books. The three teachers will attend the Blue Ridge School in preparation for the work at Elon.
8: Hours:

First call . .	6:30 A. M.	8:30 P. M. Group meetings.
Veveille . .	6:45 A. M.	9:45 P. M. Good-night sing.
Breakfast . .	7:30 A. M.	10:00 P. M. To the dormitories.
Dinner . . .	1:00 P. M.	10:15 P. M. Taps.
		10:30 P. M. Lights out in rooms.

2:00 P. M. to 3:30 P. M. Quiet period for study.
3:30 P. M. to 5:00 P. M. Recreation.
5:00 P. M. to 6:00 P. M. Sociability.
6:00 P. M. to 7:00 P. M. Supper.
7:30 P. M. to 8:30 P. M. Night services.
10:30 P. M. to 6:30 A. M. Quiet and sleep.

9. Subject to change.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

EFFECTS OF ANGER.

"He that is soon angry will deal foolishly."—Prov. 14:17.

"Wrath wroketh no righteousness."—Jas. 1:20.

"Anger resteth in the bosom of fools."

"Be ye angry, . . . do not sin."—Eph. 4:26.

Were you ever angry? If so, and you are a devout Christian, you do not need to be told how one suffers. It takes days to overcome the mental lacitude to regain the moral tone, to recover the prostration of soul. "In anger, one starves with feeding." It is like burning one's self up with his own heat. "When passion rules, how rare The hours that fall to virtue's share." *Scott.*

Prayer.—Our Father, teach us to know the pain, the woe, the remorse that passion and anger bring upon the wisest, best and loveliest. When we would be angry, stop us, check our flight, make us think and so what Christ would do. This we ask for Jesus' sake. *Amen.*

TUESDAY.

TURNING AWAY TROUBLE.

"A soft answer turneth away wrath; but grievous words stirreth up strife."—Psa. 15:1.

"Be not hasty in thy spirit to be angry."

"Never let the sun set upon your exasperation. Give the devil no chance."—Eph. 4:26.

Anger is madness in the brain, unreasonable, hasty and vindictive. Turning away anger is love, gentleness, merciful, long suffering. Anger is death to affection, and there is no fire that glitters nor crackles quite so bright. Anger means death to friendship, and there is no enemy like that one who has once been a friend.

When Dante descended to the fifth circle of the Inferno, he finds the souls of those who had been ruined by anger, and there they were continuing to smite and tear and maim one another in ceaseless senseless rage. In the name of all that is best for thyself, best for others and eternal peace, do not allow thyself ever to get mad, whatever the provocation. Thou canst find a better way out, and Christ will lead thee.

Prayer.—Our Father in heaven, we pray for more of the spirit of our Lord Jesus Christ, Thy Son, in all our thinking and all our ways, that we may not fall or do unwisely. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

ALMIGHTY LOVE.

"God is Love."—1 John 7:21.

A man said to me once: "I am about to lose my religion. The faith of my childhood is slipping away. Who can face the injustice, misery, misfortunes and beggery of life and still believe that God loves and that the world is ruled by love?"

Son, are not God's fingerprints upon us? Is not His image within us? Is not every day an expression of his love? Does He not provide, in spite of every shadow and dark place? Has not the death of Christ, that we might be sinless, no appeal? Is it not true that our great sorrows sometimes bring us God's richest blessings? Have we not seen that God doeth all things well to those that love and serve Him? "God is Love."

Prayer.—Our Father, in spite of all wickedness and dark things, we know that Thy Church lives, that truth lives and makes happy, that the keeping of Thy word makes perfect, that a clear conscience gives peace, that the doing of righteousness makes love. Give unto us the vision to see Thy love in all things. In His name we ask it. *Amen.*

THURSDAY.

GOD AND MISFORTUNE.

"All things work together for good to them that love God."—Rom. 8:28.

It has been asked, "Why does God spare the crippled and take the well man?"

All promises of the Lord have their confirmation in Him. Misfortune and afflictions come in the discipline of chastening, which the Scriptures tell us is blessed, in that it causes men to come to God and cry to Him (Psa. 107:6). By it we learn righteousness (Isa. 26:9). By it patience becomes a golden virtue. By it glory is made the greatest reality.

For example, note Jacob and Esaw, Joseph and his brethren, Elijah and Israel, the prodigal and the faithful son, Lazarus and the rich man, Paul in his afflictions.

Prayer.—Our Father, in all trials may we be patient and trust Thee. As the fire refines the gold, may our troubles refine us, making us more nearly what we ought to be. If to be nothing is to be something with Thee, may we find that treasury eternal. *Amen.*

FRIDAY.

OUR VANISHING ROAD.

"Ye have not passed this way heretofore."—Josh. 3:4.

Each day marks a stretch of life's road, and each day lies ahead of us, beckoning us on into another unknown stretch.

The day behind us often leaves tired feet, aching hearts, failures, misfortunes, but the turn in the night may have been refreshing and the new day is full of hope. We must travel on. There is no withdrawal. Why shouldn't we? David was a shepherd one day and a king next. We are promised that, if we shall be faithful, we shall go out with joy and be led forth with peace. The condition is, walk with God and let Him guide. "Whatever He saith unto you, do it," was Mary's injunction.

Prayer.—Our Father, Thou hast told us that we cannot go straight and look back. Help us to trouble not of the past, but look and press forward. Give us the sunshine of Thy countenance in our new days. We pray to be afraid to live without Thee, but we want Thee by our side all the way. Teach us how to make duty paramount, and if sorrows come out of neglected duties, may we avoid this. God be with us always. *Amen.*

SATURDAY.

LIGHT AGAINST DARKNESS.

"The people which sat in darkness saw a great light."

"The path of the just is as a shining light."—Prov. 4:18.

A Christian's experience is divided into two parts: That which comes before, and that which comes after he becomes a Christian. That which comes before is all darkness, compared with that which comes after. In salvation, the darkness of ignorance, uncertainty, doubt, passion, weakness and sin gives way to the clear, shining light of faith in Christ who lights our way into a perfect day and the soul rises to the likeness of God. The force of Jesus has fallen upon the heart.

God has sent us into the world to subdue it, and as we do so, the path of God in it is more evident, shining more and more into a perfect day.

We are called upon to live Christian lives to subdue the devil; we have the promise that sin shall lose its power, that passion shall give away to principle, weakness to strength; that we shall be like Him. The spring-time of the soul is on, the richness of the summer sun is our hope, the path of justice, God and glory is open.

Prayer.—Our Father, we thank Thee for everything good, and for the divine light of our souls that shines for us every day. Shine on, dear Lord, that we may see our way and make no mistakes. *Amen.*

SUNDAY.

LAMPS WITHOUT OIL.

"They took no oil with them."—Matt. 25:3.

Few things are more disagreeable than burning a lamp without oil. The flame is unsteady, flickering, fuming, spitting, and the smell of the smoke—take it out!

Few things are more disagreeable, morally and spiritually, than folks who try to burn the lamp of life of their own resources without the fuel that give the light.

It is undertaking duties sustained only by impulse. For example, some will make a splurge and begin attending Church, and we expect great things of them for the Lord; but soon they are seen no more. Lamps without oil! The Bible is on their tables, but not in their hearts. They have a form of godliness, but they have not the power thereof. They are Christians, but have not Christ. They undertake Christian duty without Christian resources.

Prayer.—Our Father in heaven, strengthen all our noble impulses with Thy spirit. May we observe with absolute faithfulness and strictness the primary duties that call for faithfulness, uprightness, integrity and unbroken loyalty to Thee. In Christ's name. *Amen.*

"Instead of throwing billions away annually on such non-essentials as movies, face powder, chewing gum and candy, this country should spend at least $5,000,000,000 a year on its colleges," declared Donald J. Cowling, president of Carleton College, Northfield, Minn., before the Association of American Colleges.

"America should be very much dsiturbed over the fact that at present only 1 per cent of the government's income is spent on education, while twenty-two per cent is spent on war and war purposes," Mr. Cowling said. "As the American college is now financed, it makes no impression on public life. It hasn't the influence it had in colonial days, or that the colleges of older nations have today."

(Continued from Page 9.)

sincere, earnest, aspiring young men and women of our Southern Christian Convention who will set their faces in that direction. These colleges are lighthouses, but we must supply the fuel for the generation and transmission of the currents of light and power they are capable of sending out, if only they receive that enablement which is their due and our privilege.

Burlington, N. C.

Christian Orphanage

Dear Friends:

You can never tell! Thirty years ago I was living in a little mill town, managing a mercantile business. I remember I had a customer, a man with a wife and three little girls, who was as prompt to pay his bills as any man could be. He was a poor man, but honest and true to his Church and to his fellow-man. Ill health overtook this man, and for three years he was not able to work, and one day death claimed him. His wife struggled to keep her little girls with her, but illness overtook her and the death angel visited the home again and took the mother.

Three little girls left homeless, fatherless and motherless! The Christian Church, through its Orphanage, took these little girls in its arms of love and nourished and cared for them, trained and educated them, loved and guided them for years till they reached the age of maturity. These three little girls grew into young womanhood; splendid, good girls. The oldest girl graduated at the high school and took the commercial course at Elon College and was the stenographer for the Christian Orphanage for two years. She met a splendid young business man and married him. She is now queen of a beautiful home in one of the most progressive cities in North Carolina.

The second of the three girls graduated at the high school at the head of her class, took training at one of the best hospitals in North Carolina, and graduated with honor and got special mention. She took the State examination and made one of the highest grades made. She is now nursing the sick back to health again. The youngest of the three graduated at the high school, took a business course, and now holds a splendid position in a lawyer's office.

By your gifts, through your Church and Sunday School or by your personal checks, these little girls were given a chance in life, and all three have made good. This is the kind of work you are doing through your Orphanage. The Master thought of others and forgot Himself. Do you think of the 105 little children in your Christian Orphanage? Do you help swell the offering in your Sunday School the Sunday it is taken to help support your Orphanage? Do you satisfy your conscience by giving a nickel when you ought to give a quarter, or a quarter when you ought to contribute a dollar? Do you forget self to help others? Think over these questions prayerfully and let your conscience be your guide.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 10, 1927.

Sunday School Monthly Offerings.

Brought forward		$1,463.07
N. C. & Va. Conference:		
Haw River	$ 6.76	
Third Avenue, Danville	5.26	
First S. S., Greensboro	16.25	
		28.27
Western N. C. Conference:		
Brown's Chapel		2.50
Eastern N. C. Conference:		
Youngsville	$ 1.00	
Christian Light	3.78	
Wake Chapel	5.00	
Raleigh First Church	3.00	
		12.78
Eastern Virginia Conference:		
Holland	$ 9.00	
Mt. Carmel S. S.	4.96	
Mt. Carmel S. S. Class 6	.55	
		14.51
Valley Virginia Conference:		
Mayland		2.65
Georgia and Alabama Conference:		
Lanett		6.00
Alabama Conference:		
Pisgah	$ 1.05	
New Hope	2.35	
		3.40

Special Offerings.

Rev. J. A. Albright, Spencerville, O.	$ 1.00
Mrs. Fay Wiggins, Britton, Mich.	8.05
Rev. Albert Godley, Tenafly, N. J.	1.00
Mrs. Blanche Hardee	10.00
W. A. Roscoe, support of Lois	15.00
W. W. Brown	15.00
	50.05

New Building Fund.

Franklin S. S., Class No. 7	2.00

Thanksgiving Offering.

Palmyra Sunday School	4.40
Grand total	$1,589.63

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These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The Illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the Number and prices.

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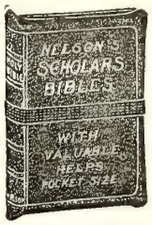

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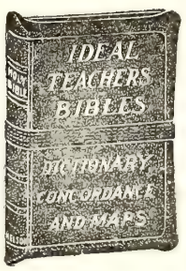

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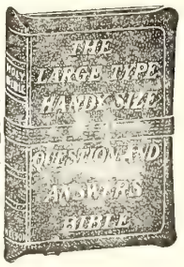

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WADLEY, ALA.

I guess it is not too late for a New Year resolution. I have resolved to write of my field at least one letter each month during 1927, and also to see if I cannot increase the circulation of my Church paper among my parishioners. I hope THE SUN can go into every home in my five Churches before the end of this good year. Therefore, I am appointing myself a committee of the whole to see about the Church paper. I am trying to serve some of the weak Churches of the Conference and hope to be able to help them to help themselves. I have the pleasure of serving New Hope and Antioch, which are older and stronger, numerically, than many others. In addition, I have Roanoke, Bethany and Forest Home, three of the weakest Churches in the Conference.

I am happy to say that all of my Churches, except one, has adopted the budget plan and the every-member canvass. I think the other one will do the same. If so, we will all soon be getting stronger. Every Church that undertakes something definite for God gets stronger. Every individual who does things for God, grows thereby and becomes more able to do greater and better service. In fact, there is no weak Church if it is a working Church. There is no weakling in God's kingdom. As long as one works in His vineyard the reward is sure. A satisfied conscience, a joyful Christian experience, a life of happiness, all manifest themselves to the consecrated worker in the kingdom. But look! It would be great for the Church if all our Churches would include in their Church budget one subscription for their Church paper in each home. There are many poor families who need the Christian teaching and training that such paper gives, but of themselves they are unable to pay the price. The whole Church could and would pay it and never miss the amount, and still be happy in doing it.

I wonder if such a plan is possible. I do earnestly pray that our Church may become willing to undertake larger things for our Christ. The only way we can do that is to help folks, help real human beings, "bear one another's burdens," and so fulfill the law of Christ.

G. D. HUNT.

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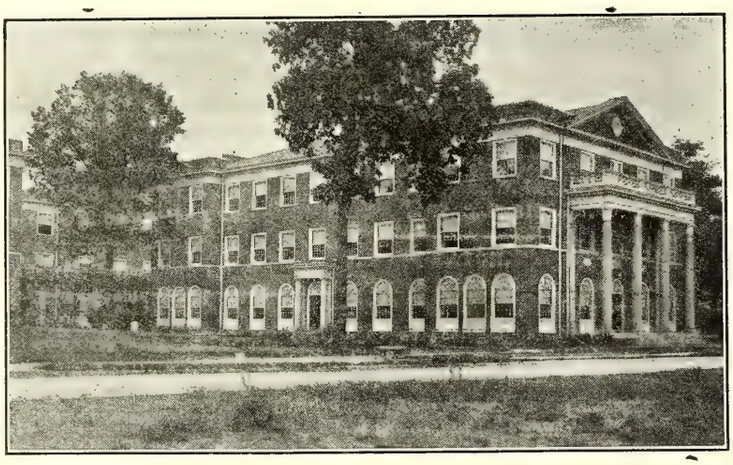

MOONEY CHRISTIAN EDUCATION BUILDING, ELON COLLEGE
(Dedicated Sunday, October 3, 1926)

IN CHRISTIAN EDUCATION, the Christian Church and Elon College have taken the lead.

The above building, dedicated to leadership training, is one of the finest laboratories of Christian Education to be found anywhere. It is the only building of its kind on any college campus in America, but is destined to be the forerunner of a new field of education in many American colleges.

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Elon gives courses in Religious Education and Leadership Training, along with laboratory experience that can be gotten in no other institution of higher learning. Those students who complete the four-year course in this work at Elon are given advanced standing at the graduate seminaries. In this way, a year can be gained in their preparation for those who expect to pursue their studies through to seminary courses.

For souvenir "Christian Education Bulletin," giving complete description of this Building and its work at Elon College, and for complete Catalogue of Courses, address

C. M. CANNON, *Registrar,* Elon College, N. C.

"Christian Character First and Always at Elon College."

FROM WALTERS.

As I have in mind this A. M. some of the kindnesses that have been shown us by our friends. I feel I should mention some of them in THE SUN. Just a few days before Christmas, Bro. and Sister Stanley Morris gave us a nice turkey for our Christmas; Bro. and Sister Hurley Joyner gave us a nice box of fresh meat. These are some of Johnson's Grove faithful members. They have some very good people at this Church, and the work is encouraging. May the Lord bless the work and workers at this place.

Sister U. V. Bradshaw gave us a nice ham for Christmas; a good sister gave us two dollars in cash; soon after Christmas, Bro. and Sister Willie Beale gave us a nice box of fresh meat, cabbage and potatoes; Bro. and Sister P. C. Bradshaw gave us a nice side of bacon and a bag of potatoes; Bro. and Sister Elisha Lankford gave a nice box of fresh meat.

Mt. Carmel has some faithful workers. On the first Sunday in January we raised $100 to pay on the Church debt. We hpoe to pay off the balance this year. The work at Mt. Carmel is alive and making progress. We are hoping and praying for a very good year.

ELISHA BRADSHAW.

DR. HARPER'S NEW BOOK REVIEWED.

Face to face as we are today with concrete problems of religious education, a sound and practical word from one who knows and has demonstrated his theory is welcomed by those who dare to think in this field.

In this timely book, "An Integrated program of Religious Education," President Harper, of Elon College, N. C., thinks "out loud." He shows a spirit of daring. True to educational ideals, absolutely fair to all interests involved, and with prophetic outlook, he strikes at the heart of a most vital need.

"The viewpoint taken throughout this book is that the Church school is the creature of the Church, the organization to which the Church has committed the duty of teaching religion."

In figurative language, the author lays bare our present multiplicity of organizations touching this field, and points the way toward a new day, suggesting that co-operation, correlation and integration are proposed remedies. He points out these three as the blade, the ear and the full corn in the ear, respectively.

Without minimizing the worth of the first two, he clearly sets forth the third with due consideration to an integrated program of organization, curriculum, expression, activity, community relationships, publication interests, budget, leadership training and the home.

Whether you agree with President Harper throughout the discussion or not, you will agree that he has "set your top to spinning." You will find this stimulating book full of challenge. It is get-at-able.—*Rev. S. W. Hutton,* in *World Call.*

OBITUARIES.

HERNDON.

Miss Pearl Elizabeth Herndon was born in Caswell County, N. C., on March 9, 1899, and departed this life on December 24, 1926, making her age 27 years, 9 months and 15 days. Her going was a coincidence with Christmas to enjoy a broader experience in the great beyond than with her earthly friends. Sister Pearl had been in ill health for several years, suffering from tuberculosis, but was only confined to her bed about twelve months. She was very cheerful during her sickness, manifesting a very excellent spirit of patience.

She professed faith in Christ as her Saviour when twelve or thirteen years of age and joined Concord Church, which she loved and was faithful to until the end. Her last audible song that her loved ones understood was "Pass Me Not." She awaits the coming of father and mother, three sisters and one brother to join her in the skies, besides a number of relatives and a host of friends. She will be greatly missed in the home and community.

The large congregation attested the esteem in which she was held in her neighborhood at the funeral service, which was conducted by her pastor in her home Church. Interment of her body was made in the Church cemetery. "Peace to her ashes." May the Lord comfort and bless the bereaved in their earthly pilgrimage.

L. L. WYRICK.

HOLLAND.

On Saturday afternoon, January 15th, at her home, near Ambrose, Ga., Mrs. T. J. Holland, after only a few moments' struggle, passed to her reward She died from apoplexy. Mrs. Holland, before her marriage, was a Miss Smith, of a very prominent family, being born and reared in Coffee County and remaining within a short distance of her birthplace until she died.

Sister Holland was a good woman, and the same was declared by many friends who came to offer sympathy to the family in their loss. Only one child, Wilbur, has come into the home. He was always with his mother until her death. He is twenty years of age.

Funeral services were conducted from the home on Thursday, January 18, at 12 M. She was laid to rest in the family cemetery under an abundance of the most beautiful floral offerings, in a sealed steel vault.

Those taking part in the funeral services were Rev. A. S. Menchew, who married her, baptized her into the Baptist Church, and was for some time her pastor; P. U. Waters, Baptist; Rev. Mr. Salter, Methodist, of Broxton, Ga., and the writer. May the Father sustain those who are troubled, and work His will in what has been done.

J. H. DOLLAR.

FUNK.

Miss Emma J. Funk was born September 14, 1856, and died January 13, 1927. Her age was 70 years, 3 months, and 29 days. During her days of activity, Sister Funk was an active member of Antioch Church, and, although during the later years of her life she was compelled by ill health to remain at home, she kept up an abiding interest in the Church and a faithful love for her Saviour. She was a member of one of the most prominent families in Rockingham County and was loved and respected by all who knew her.

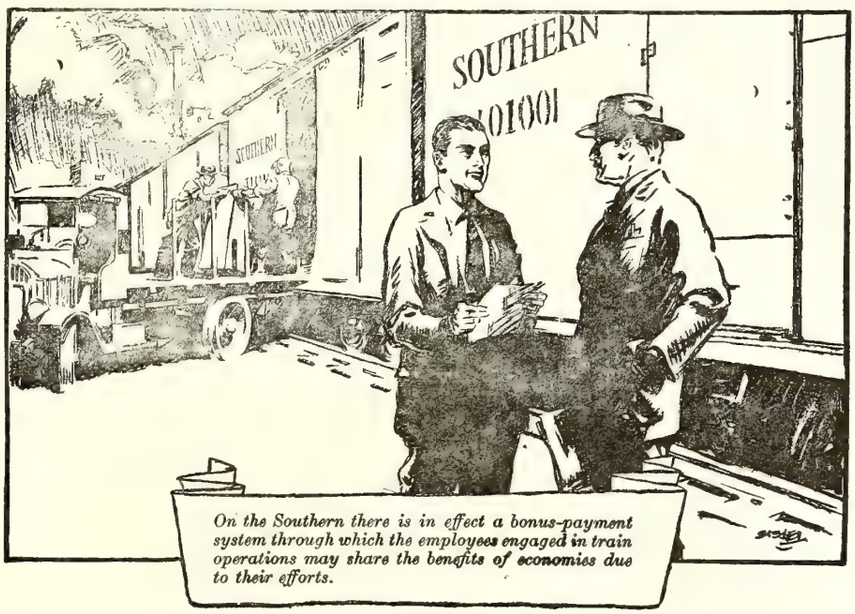
She is survived by two sisters and two brothers. Funeral services were held at Singer's Glen Baptist Church January 14.

A. W. ANDES.

APPLE.

Mrs. Elizabeth Michael Apple was born December 12, 1859, and departed this life January 7, 1927. She was the widow of the late J. H. Apple, who preceded her in death about two years and to whom she was married February 14, 1889. Surviving are three sons—Elzie, Lexie and John and eight grandchildren. She had been a member of Apples Church for many years and was faithful, but because of afflictions had not been able to attend for some time. Burial services by Bro. Joe Brown and the writer.

T. J. GREEN.



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HERNDON.

On the 24th of December, 1926, the death angel entered the home of Mr. and Mrs. W. M. Herndon and bore the spirit of their daughter, Pearl, to the great beyond. Therefore, be it resolved:

1. That we deeply deplore the death of our young sister, but bow in humble submission to th deivine will of Him who doeth all things well and never errs.

2. That we believe our loss is our sister's eternal gain, for in early girlhood she gave her heart to God and was so patient and seemed so cheerful during her long sickness, which should be an inspiration to us all.

3. That we extend our heartfelt sympathy to the bereaved family and would point them to the Great Healer of all sorrow, who hath promised to be with us always and is a very present help in time of trouble.

4. That a copy of these resolutions be sent to the bereaved family, a copy be sent to The Christian Sun for publication, and a copy be spread upon the Church records.

MISS IDA ANDERSON,
MISS BARBARA TATE,
MRS. W. R. SIMMONS,
Committee.

WATKINS.

Whereas, our Heavenly Father, in His infinite wisdom, has removed from our midst Mrs. Louisianna Watkins; and whereas, in her death the Church Aid and Missionary Society of the Windsor Christian Church has lost one of its faithful and devoted members, and her children a devoted mother—be it resolved:

1. That we bow in humble submission to our Heavenly Father's will.

2. That, with deepest sympathy to the bereaved family, we commend them to the Lord, who will comfort and heal their wounded hearts.

3. That a copy of these resolutions be sent to the family, a copy be spread on our minutes, and a copy be sent to The Christian Sun for publication.

MRS. C. H. BAILEY.
MRS. W. D. HARWARD.
MRS. S. R. HOLLAND.

EATON.

Mrs. Margaret Etta Eaton was born October 23, 1860, and died January 3, 1927, aged 66 years, 2 months and 10 days. Sister Eaton was a faithful member of Timber Ridge Christian Church, and was highly esteemed in the community. She is survived by her husband and three grown sons. Funeral services were held at Bethel Methodist Church at Trone, Va., January 5, 1927.

A. W. ANDES.

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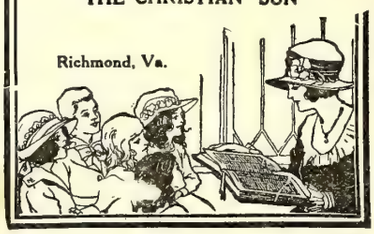

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Specimen of Type.
AND the third day there was a marriage in Cā'nā of Gal'i-lee; and the mother of Je'sus was

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, FEBRUARY 17, 1927. NUMBER 7.

THE SUN'S OBSERVATORY

RELIGIOUS LIFE OF GEORGE WASHINGTON.

By H. H. Smith.

The religious life of George Washington has been the subject of no little controversy. Owen Wister, in his book, "The Seven Ages of Washington," says "It is singular that he should have been made out a devout churchman by some and an atheist by others, when his own acts and writings perfectly indicate what he was. . . . His nature was deeply reverent, and his letters so abound in evidences of this that choosing among them is hard:

"'(1778) The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligations.'

"'(1791) The great Ruler of events will not permit the happiness of so many millions to be destroyed.'

"'(1792) But as the all-wise Disposer of events has hitherto watched over my steps, I trust that, in the important one I may be soon called upon to take, He will mark the course so plainly as that I cannot mistake the way.'

"'(1794) At disappointments and losses which are the effects of providential acts, I never repine, because I am sure the all-wise Disposer of events knows better than we do what is best for us or what we deserve.'"

Wister adds: "These sentences are intentionally not taken from public papers, or formal letters, where convention might be the reason for their existence, but from letters to friends where nothing of the sort was demanded; they are, therefore, spontaneous expressions, as is this final one, written at a time of great stress:

"'(1798) While I, believing that man was not designed by the all-wise Creator to live for himself alone, prepare for the worst that can happen.' These words probably state Washington's creed as nearly and fully as it could be expressed; certainly his deeds square with them fully. Do we count among our public men any who lived less for himself alone?"

Another biographer, William Roscoe Thayer, gives this summing-up paragraph of Washington's religious life: "Washington's religious beliefs and practices have also occasioned much controversy. If we accept his own statements at their plain value, we must regard him as a Church of England man. I do not discover that he was in any sense an ardent believer. He preferred to say 'Providence' rather than 'God,' probably because it was less definite. He attended divine service on Sundays, whenever a Church was near, but for a considerable period at one part of his life he did not attend communion. He thoroughly believed in the good which came from Church-going in the army, and he always arranged to have a service on Sunday during his campaigns. When at Mount Vernon, on days when he did not go out to the service, he spent several hours alone in meditation in his study. The religious precepts which he had been taught in childhood remained strong in him through life. He believed moral truths, and belief with him meant putting in practice what he professed. While he had imbibed much of the deistic spirit of the middle of the eighteenth century, it would be inaccurate to infer that he was not fundamentally a Christian."

Johnson, in his book, "George Washington the Christian," quotes Dr. Dwight's reference to Washington's religious life as follows: "Timothy Dwight, D. D., president of Yale College, in a discourse on 'The Character of Washington,' February 22, 1800, says: 'For my own part, I have considered his numerous and uniform public and most solemn declarations of his high veneration for religion, his exemplary and edifying attention to public worship, and his constancy in secret devotion, sufficient to satisfy every person willing to be satisfied. I shall only add that if he was not a Christian, he was more like one than any man of the same description whose life has been hitherto recorded.'"

Chief Justice Marshall spoke of Washington's religious life as follows: "Without making ostentatious professions of religion, he was a sincere believer in the Christian faith and a truly devout man."

He believed that morality can be maintained only by the support of religion. In what is known as his farewell address to the people of the United States, there is this interesting paragraph:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us, with caution, indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both [illegible]s to expect that national morali[illegible] prevail in exclusion of religious [illegible]."

Joe French 11-1-26

During a severe illness, just after his inauguration, he asked his physician to tell him frankly his condition, and the probable result of the attack, saying: "Do not flatter me with vain hopes; I am not afraid to die, and therefore can bear the worst." From the doctor's response he realized that there were some apprehensions, and replied: "Whether tonight, or twenty years hence, makes no difference; I know I am in the hands of a good Providence."

Ashland, Va.

The Fight on Illiteracy.—

"The United States, with nearly 5,000,000 individuals who, by their own confession, can neither read nor write, occupies the shameful position of tenth place in literacy among the nations of the world," stated an editorial in the *Washington Post*. It continued: "The bureau of education recognizes this challenge, and recently asked the General Federation of Women's Clubs to assist in listing the illiterates of the country, to the end that they may be taught to read and write before the taking of the 1920 census.

"The federaion has worked out a plan whereby there will be chosen in each State one county typical of the entire State, the selection to be made with the assistance and sanction of local authorities. Each home in this county will be visited and listed by one of the club-women, and the survey will be followed immediately by a vigorous campaign of education organized to reach every illiterate on the list."

The federation, a sponsor of measures that will add to the welfare of this country, and more especially the youth, endorses and urges the passage by Congress of the Curtis-Reed education bill, which would establish a department of education with a secretary in the President's Cabinet. Such a department would greatly facilitate the campaign against illiteracy. It would be in a position to counsel the States and act as a guide for their efforts. Those nations which are above the United States in the literacy list have similar departments.

Many Missions Abandoned.—

A dispatch to the *New York Herald-Tribune* from Shanghai states that mission work in a large portion of China has been suspended and mission property valued at $100,000,000 has been abandoned temporarily, while the missionaries and other workers seek refuge in various ports where protection may be afforded them.

NOTES-PERSONALS

"The greatest missionary work of the Church is to train its children in Christian service, or there will be no Church to carry on missions thirty or forty years from now."—*F. Beard.*

Rev. A. R. Flowers, Elon College, N. C., spent last Sunday visiting and preaching at Ether and Shady Grove, two of the Churches left vacant by the removal recently of Rev. Carl E. Gerringer. There are three Churches in this pastorate so far without a pastor.

The following from Mrs. W. D. Harward, of Windsor, Va., will be read with interest by the many friends of her husband, who recently suffered from a stroke while in his pulpit: "Mr. Howard is steadily improving. He is now able to walk uptown and is gaining in strength. We are so happy for answered prayers. Our Heavenly Father is so good to us."

A recent meeting, conducted by Rev. O. D. Poythress, as evangelist, at Cary, N. C., we are informed, was very successful and resulted in an awakening of interest among our newly organized people at Cary, and there were several additions to the Church. The organization has recently purchased a building, which it is using for preaching and Sunday School purposes.

Most favorable reports come about the Christian Church recently organized at Caraleigh, a suburb of Raleigh, N. C. The work has not yet an adequate house, but the prospects are bright and the organization is enthusiastic and hopeful. They have regular services and invited preachers are leading in the work. Rev. J. Lee Johnson preached for them on a recent Sunday and reports a good congregation and a fine outlook.

Brother George T. Rawls, of Suffolk, one of the very faithful and long-time members of Berea Church (Nansemond County, Va.), went to his heavenly home on January 30, 1927. His wife and only daughter passed on some years ago. Brother Rawls was a splendid character, a faithful citizen, a loyal Church member, and a devoted servant of his Lord. His was a familiar face at Berea, and his going away will be sorely felt and his presence will be missed from the Church he loved.

The First Church, Norfolk, Rev. J. G. Truitt, pastor, has had nine accessions since the new Conference year began and is hoping to make it fifty by Easter. The topic of the pastor's sermon for February 6th, at the 11 A. M. service, was "God's Drifting Army." The topic for the evening service, "Ashamed of Jesus." The Church issues a very inviting program for each of its services, carrying on its front page a picture of the building, and, following the program for Sunday services, all the announcements for the week are given.

January and February are our college months, and surely Elon and Bethlehem need the support and liberal donations from all Churches in the Southern Convention. We trust that the response on the part of Churches is in keeping with the merits and the needs of our honorable and worthy institutions. Every member of the Christian Church should feel the keenest interest in the welfare of those two institutions, which are doing so much to influence the Church of the future and whose needs now are exceedingly urgent and pressing.

"There is a growing realization that if children are to be trained as Christians in our Sunday Schools, it is impossible to omit the missionary element; that this is the heart of the Christian spirit, and that in the broad sense of the word a Christian and a missionary are one and the same."—*F. Beard.*

There are many shut-ins and others who cannot conveniently attend services and hear a sermon every Sunday. For the benefit of those and all others of THE CHRISTIAN SUN family who will avail themselves, we have arranged to have a brief sermon in each issue. For the present year, Rev. J. G. Truitt, First Church, Norfolk, has kindly consented to be the preacher. We feel that this will be a valuable addition to the columns of THE SUN, and we know many will welcome the announcement with gladness.

A Christian Church has recently been organized at Hopewell, Va. Brother G. A. Robertson was elected chairman of the organization, and other officers have been elected. A flourishing list of charter members has been secured and is growing. The organization is holding its meetings at convenient places in the vicinity and is exceedingly hopeful of a permanent place of worship and a building at no far distant date. The prospects for a Christian Church with a large and progressive membership are bright and promising. They hope to be in position to have a pastor to lead them at an early date.

Dr. L. E. Smith, President, advises that the subscriptions to THE CHRISTIAN SUN have been coming in well since October 1st, when the work of collection was begun from the office of the editor. His books show we have sent him on subscriptions, October 1st to February 1st, $2,267.69. If the pastors and other good friends of THE SUN will speak a good word for the paper and urge renewals and new subscriptions, this rate can be kept up, and there need not be such a large deficit at the end of the year to be made up from other sources. Now is a good time for all good people to come to the relief of THE CHRISTIAN SUN and push its subscription list for the sake of every enterprise of the Church.

Rev. Robert L. Downing, 206 North State Street, Dover, Del., is an evangelist in the Christian Church and is open to an engagement for evangelistic services anywhere in the South between now and spring. Brother Downing was converted March 5, 1908, and left the stage for the pulpit. He was ordained in the Rhode Island and Massachusetts Christian Conference soon afterwards. He was pastor two years at Portsmouth, R. I., and for one year pastor of the Second M. P. Church, Wilmington, Del. He is known as the "Actor-Evangelist." He has been blessed by seeing hundreds of souls won into the kingdom. Any one interested may write Rev. Roy C. Helfenstein, Dover, Del., who is personally acquainted with Brother Downing.

The trustees of the Christian Orphanage, under the worthy leadership of Superintendent C. D. Johnston, have erected and equipped a magnificent two-story brick building at the Christian Orphanage, and the same is to be opened in part this week. This writer does not know what the plan of the trustees is and would not undertake to dictate, but in company with some friends visiting this building last Sunday some one wanted to know why this new building should not be called Johnston Hall, or the Johnston Building, in honor of the man who has done and is doing so much for our Orphanage, Superintendent C. D. Johnston. We pass the suggestion along, and most heartily recommend it to the consideration of the trustees when they get ready to name the building. No Orphanage has a more worthy superintendent, and Brother Johnston has certainly done his best in planning and erecting this structure, which will stand not only as a credit to his skill and loyalty and devotion, but an honor to the entire Church and its friends. The Johnston building sounds mighty good to us as an appropriate name for the new building at the Orphanage. We take it that the trustees will not object to this suggestion, or any other that CHRISTIAN SUN readers may have as to naming this beautiful building. It has not been named, so far as we know, and a name now seems to be in order, as the trustees will be meeting before long. If any CHRISTIAN SUN reader can suggest any other appropriate name that also, it seems to us, will be in order—but "The Johnston Building" sounds and looks mighty good to us.

WINCHESTER, VA.

Dr. Luther Bridgers, of the Methodist Church, and a very fine evangelist, conducted a revival of three weeks' duration for the Braddock Street Methodist Church, of Winchester. Many members of the Christian Church attended these services and were greatly benefited by the revival. The First Christian Church received four members last Sunday and five the Sunday before, six of whom were converted as a result of the revival.

Rev. McDaniel Howsare, D. D., of Dayton, Ohio, secretary of the Department of Evangelism of the Christian Church, is to be with us February 27th to March 6th, inclusive, in a kingdom enlistment campaign. We are desirous that the prayers of those who read this will ascend to God in behalf of the undertaking, that God's will may be done and many be led to Christ and His Church.

We have not a large membership here, but the attendance is very good, and those who are faithful seem to be as loyal to the pastor, the Church, and the cause of Christ as we could reasonably expect. It makes any pastor feel so much better when his efforts are appreciated.

All auxiliary organizations of the Church seem to be working harmoniously, and we are trusting in God to lead us on to greater things in His name.

B. J. EARP.

RECEIPTS FOR MEMORIALS.

We are not falling over ourselves and each other in our haste to make contributions to building a permanent memorial on the site of Old Lebanon where, in modern times as in ancient, "the disciples were first called Christians"; and we are not vigorously pouring in our contributions to erect a permanent memorial, where it will be seen and observed of thousands, to the name of that great-minded and noble soul, Rev. James O'Kelly. Still, we are climbing little by little. Three contributions the past week out of several hundred who intend to send something, but still delay the matter. Well, we are grateful for the three. You may always count on folks who are interested in missions to give to all worthy objects. Here come the dear women, who in a missionary gathering took an offering for the memorials. God bless them and the others who are helping.

To date, the fund stands as follows:

Previously acknowledged	$1,232.01
K. B. Johnson & Sons, Fuquay Springs...	10.00
Leaksville Church, Harrisonburg, Va.....	5.00
Woman's Board, Mrs. H. S. Hardcastle Tr.	44.80
Total to February 12th	$1,291.81

Gratefully yours,

MEMORIAL COMMITTEE.

FRANKLIN, VA.

The Christian Church in Franklin, Va., seems to be "doing nicely," as the doctor says about a patient. We are winning no prizes for accomplishment. Neither are we asleep at the switch.

The doctor examines the patient for indications of his condition. Here are certain symptoms.

The appetite is normal. Attendance at Church services is slightly above that of 1925 and about the same as last year. Sunday School has its usual number. Prayer meeting attendance often falls below what it should be, but on a recent evening our Church had more present than attended a Church in the same community with twice the membership. Christian Endeavor attendance has almost doubled since Christmas. (There is a contest on, which lasts until Easter.) Yes, the people are going to their Church meals in a normal way. Sad to say, there are many who are not coming at all, and others come only seldom, but there are a goodly number who are regular. We are still looking for those who do not come.

Another indication of health is the pulse (the purse). The every-member canvass last fall was a sort of experiment for us, but the people seemed to enjoy it and the money has been coming in a bit better than the years before, or so it seems from a glance at the treasurer's books. Not all of our people have learned the joy of regular giving as a part of worship, but many have, and there are several tithers. Nearly all of the children are making regular contributions to the Church, which indicates that in the future the Church will be well financed. On a recent Sunday we needed to raise some money for a special purpose, and the matter was presented to the Sunday School. Within fifteen minutes the school gave $250.00 and was ready to go to Church for worship.

The pastor recently preached a series of sermons on the Lord's Prayer which, by the way, is not a bad thing for a preacher to do. Such a series by George Stuttert-Kennedy is entitled "The Wicket Gate" and is worth the careful reading by every one interested in the forward movement of the kingdom. Toward the close of the series the pastor offered this book to the one who, during the next two weeks, should invite the most people to attend the Church services. The book was awarded to Emerson Jones, a high school senior, who had invited sixty-five people. Many others gave invitations, and some in large numbers. Mrs. Presson invited nine, and five of them came.

On February 18th, one circle of the Ladies' Aid Society will put on "The Old Maids' Convention" in the high school. Indications are that a large crowd will pay their quarter to get a hearty laugh. And the society will get some money to help in the Church.

The Woman's Missionary Society appointed a committee at its last meeting to work with the pastor in planning a mission program for the spring mission period in the denomination. That program is being worked out.

But this is enough "news" for once. These things are given as an indication that the Church is in about normal condition. There is no good reason why we cannot do some real work for the Master in winning others to the kingdom during the period leading up to Easter. Many have already indicated their willingness to try to win at least one. So may it be.

F. C. LESTER.

FILLED WITH THE SPIRIT.

We hear much said about raising money for the mission work and the colleges and other things. It reminds me of begging strangers for something they know nothing about. We can lay all the plans and have all the methods and all the machinery that we want, but it will all fail if the people don't tarry for the power to give them willpower. It is hard to get strangers to do much for something till they see the need. After the Day of Pentecost they who were in the upper room were willing to support the cause of Christ in every way. They sold their lands and brought the price and laid it at the apostles' feet. The same thing is going to happen now when the folks get filled with the Spirit. We need to feed the flocks on the Word of God till they get the light. Then we will not have to beg so much. When folks get filled with the Spirit they want to give, not only money, but their lives to the service of the Lord. Giving is good, but it must be promoted by love. There are so many who do not know what real divine love is. That is why it is hard to raise these finances that are so badly needed. We need to teach our people more about Christ and the Holy Spirit, and less about football and baseball.

I am praying that all of our preachers and teachers will clear our skirts of the things of the world and be filled with the spirit. Then we can ask in faith for the things we need. All the gold and all the silver are the Lord's. The Lord's people will be true when they understand, and they will understand when they are filled with the Spirit. As I see it, there is no other way to solve the financial problem. "Freely ye have received, freely give." We must feed the flocks. Then we can look for the fleece to be better. It seems that we are not enough of one mind. The Holy Spirit will make us that way. I am praying that our Church people will get the Holy Spirit in their lives. Then there will be added to the Church such as are needed. I am writing these lines because the Spirit said write them, trusting they may help some one. When you read these lines, ask yourself and your God if you do possess this Spirit in your life. May God's richest benediction be on all that read this.

JOHN M. ALLRED.

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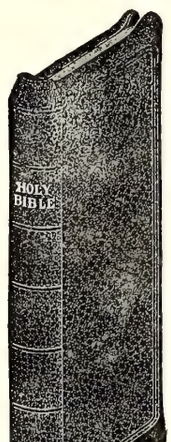

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTIAN TEACHERS WATCHMEN ON THE WALLS.

When all is said and done, we are dependent for our future thinkers and leaders upon the teachers in our colleges and universities. While only a small per cent of high school graduates go through college, yet that small per cent, in a very large measure, controls the thought and largely the attitude and conduct of all the people. How important it is that we have in our colleges Christian teachers! We may try to think around the proposition and get away from it, but it cannot be done. It stands there just the same, namely: that the Church of the future, certainly in its thinking, its polity and its activities, is to be found in the colleges of the present. The Presbyterian Church in North Carolina is very largely today what Davidson College did for it or failed to do twenty-five years ago. The Baptist Church of the State reveals today the teaching and the preaching and the manner of thinking of Wake Forest twenty-five years ago. The Methodists of North Carolina are largely what Trinity College (now Duke University) has made them. The same is true of the Christian Church in its relation to Elon College. No denomination can rise higher in thought, in power, in prestige, than its college or colleges. It is the college that must lead, or leadership will be lacking. It must be progressive or there will be little progress. It must be Christian or there will be little Christianity in its pulpits and in its pews and in its attitude. The watchmen on the walls are the Chrstian teachers in our Christian colleges. These are they whose life and teachings today reveal what we as a Church shall be a few years hence. This is saying much for the Christian college, but not too much. Many ministers in our pulpits may not attend the college, and many leading laymen may never study in its class-rooms, but this in no sense controverts our argument or dislodges from the position stated. There were many in Palestine, or even in Nazareth and Judea, who would not in His day hear or heed the great Teacher who came out from the carpenter's shop of Nazareth, but it was His teaching that has won out and is winning out in the world and is influencing the world. There were many in Paul's day who would not heed nor hear, but Paul's great learning, his incomparable logic, his cogent reasoning, his fine enthusiasm for the kingdom of his Lord, won out and is winning out. It is the folks who teach that control us. Oxford tried to get away from Wesley, but Wesley could not get away from Oxford. The teachers there had done their work, and the great mind of Wesley could not forego them nor shake them loose.

Day by day the Christian teachers in our colleges are influencing the minds of young men who will preach for us in the future and the young women who will control our homes, and through them the Churches. No wonder there is anxiety, no wonder there is deepest and gravest concern, no wonder there is a plea that we shall have in our own colleges Christian teachers and preachers, who by precept, character and example represent and reflect the life of the great Teacher of Nazareth. Only in such teachers is our future safe and is the Church headed for power, for progress, for soul-winning and kingdom building.

J. O. A.

KEEP YOUR EYES ON THIS.

The Southern Christian Convention, in session at Durham last April, adopted a magnificent benevolence program, totaling $150,000, and this magnificent sum of money was to be raised through a budget methed, appealing to local Churches to take the initiative in financing the enterprises of the Church. It is a mammoth undertaking, but they only can expect great things from God who undertake great things for Him. By this token, therefore, the Churches of the Southern Christian Convention face an open door of an enlarging service to the kingdom of Jesus Christ.

They must keep their eyes on this goal and work and pray earnestly for its achievement. The writer is reminded in this connection of a story he once heard Dr. Staley relate in regard to a country boy who had entered an egg-producing contest in his school district. The boy, so the story went, only had enough money to buy a bantam hen, but he cared for her with unremitting patience; but when she laid the first egg, his spirit drooped. He felt sure he could never win the contest with eggs that size. He then thought the situation over and decided that he would take the big ostrich egg which his mother had on the bric-a-brac shelf in the living-room and place it in front of the nest on which his bantam hen sat when she laid, and on it he wrote this motto: "Keep your eye on this, and do the best you can." The faith of the boy was entitled to be rewarded, and I hope that he won the contest.

In all seriousness, I commend the faith of this lad to the Christian Churches in reference to this benevolence program, and likewise admonish it as the hopeful method of approaching to its successful achievement.

"Keep your eyes on this and do the best you can."

W. A. H.

WHY TITHE?

A while ago one said that only the Old Testament taught tithing, but that this law had been done away with in the new. That preson injured himself more than any one else in that conclusion and declaration. We have got to revise our thinking about the tithe. Too many good people think of the tithe as a law that binds them rather than a channel of love that blesses them. So many of us put the tithe into our thinking as a burden rather than into our conduct as a blessing. One of the highest honors, one of the greatest favors, one of the chief blessings that our Heavenly Father conferred upon us, His children, was in giving us the privilege, the blessing, and the benefit of tithing. Ask any one who practices tithing whether it is a burden or a blessing. Invariably it will be found from those who experience it that it is not only a blessing, but a joy, and instead of a burden it is a benefit and a bounty.

It is strange in this life, strange because so universally true, that we have to be led or begged into the best things we ever get or enjoy. We have to be led to Christ to know Him and to accept Him as personal Saviour. We have to be persuaded by parents, preachers or friends in the undertaking of the highest and the holiest and the best and the noblest for us. Turn to the last book of the Old Testament and see how Malachi pleads, preaches, and persuades with the people of his hearing, and of his day, not to take on more burdens, not to undergo tithing laws, not to forego high privileges, but to come back to the law of the Lord and get the blessings and the benefits that the Lord had for them if they would come. "Ye have robbed me; this whole nation hath robbed me," pled the preacher Malachi. And that robbery, as is always the case with robbery, was working hardship and also proving an awful burden to the people of his nation. On this account the windows of heaven, from which blessings are poured out, were shut up against them. So Malachi pled with his people to tithe, that the blessings of God, the benefits and bounties of heaven, might be poured out upon them. Does any one think that the God of the New Testament is less careless than the God of the Old? Does any one think that the God of the Old Testament gave to His people a revelation of law which was for their making and their uplift and their salvation that the God of the New Testament would withhold? Truly, the same God that spoke in the Old, spoke also in the New, and He had the same loving care for the people of the New that He had for the people of the Old. The tithe, when observed in obedience to the command of our Lord, is not a burden grievous to be borne, but a blessing, joyous to observe and receive. A benefit given out of the bounty of a beneficent God.

There is another approach to this matter rather strange. We know people who would be offended were they told that events, incidents, verses and chapters in the Old Testament were untrue, never took place, and had been abolished by the coming of the New Testament.

Now, there are verses, chapters, and books setting forth the law of the tithe as a fact from the finger and mind of God. Shall we say, for instance, that the book of Jonah is an established and eternal fact, and its truths have never been abolished, and never can be; and then, in the same breath, say that emphatic facts put down in Leviticus (27:30-34) and all the book of Malachi are facts that have been abolished and no longer avail, and were done away in some later dispensation? This indeed is strange. Let those who accept the validity of the whole Bible, as all should do, accept also the law of the tithe, which runs through the Old and the New like a scarlet thread through the center of a great cable.

Jesus came not to do away with the law, but to fulfill it; not to abolish it, but to complete it, and we find not the first reference in His teaching to the fact that the tithe was done away. On he other hand, we find that He emphatically commanded and endorsed it, for the simple reason that He knew that through its observance, in loving obedience, there would come blessings and benefits, joys and delights to all who practiced it.

J. O. A.

THE UNEARNED INCREMENT.

The above title is one of the few ideas gathered in the study of political economy which has stayed with the writer through the years. It refers to the increase in valuation of property, which is due to the development and advancement of the city or territory where it is located, and not to the industry and thrift of the owner. For instance, a man owns a run-down farm that is hardly producing enough to pay the taxes on it. The State decides to build a hard-surfaced highway beside the farm. Immediately the value of the farm is doubled, because people now wish to build homes on the highway, to escape the press of the city. The increase in value, which has been produced by fortuitous circumstances and not to the efforts of the owner, is called the unearned increment. As one recalls now, there was a great division of opinion as to the status of the unearned increment. But this article is not concerned with the problems of political economy. Its purpose is to call attention to the fact that the dependence of far too many Churches is upon what might be called the unearned increment of the religious world.

Let us note how it applies to the matter of Church membership. In many Churches, where there is a substantial increase in numbers each year, a careful study of the increase will reveal the fact that those who united with the Church constitute a sort of natural increase. They have come, in the main, from homes already identified with that Church. Or they may have come from families who have moved into the community, who were active Church workers in the community from which they came, and were looking for a Church home. They came in as a matter of course. Their coming is in no way a tribute to the activity and aggressive work of the Church membership. The point is that if these same individuals had been in homes that were indifferent to the claims of the Church, they would have remained indifferent. They represent the unearned increment of the Church. And it is surprising how many of those who come into the Church would have to be placed in that class. It speaks well for the Church that there are so many who will come in in this way. They are wonderfully useful members. But is it not a shame for a Church to be getting only those who can be won with little or no effort on the part of the Church? What is the obligation of the Church to those who are not vitally interested in the work of the Church. It would seem that there ought to be a carefully planned program to catch their attention and to enlist their support. The Church ought to be getting the unearned increment. And it also ought to be gathering those who come as a reward to the earnest efforts, the gracious invitations, the persistent solicitations, and the fervent prayers of the Church membership. Every Church member ought to be able to point to some fellow-Church member and say, "God used me to bring that man or woman into the Church." But how many Church members can say that now? And how many Churches have a carefully thought out program for extending its membership roll?

In the matter of financial support, we are doubtless relying far too much on the unearned increment. The increase in contributions is due to the greater financial prosperity of the membership, or to the fact that there has been a substantial increase in the number of members. It is not due to the fact that there has been planted in the hearts of the people a deepening knowledge of their stewardship. They have not been made to realize in a larger way what they can do for the kingdom through the gifts of their material substance. They are not giving more because they are enjoying a richer fellowship with God, and are actuated by a stronger love for Him. If the average Church were not depending so largely upon the unearned increment it would not be the first to feel the financial depression and the hard times. It is a well-established fact that increased prosperity is noted by the savings banks a long time before it can be detected by the Church treasurer. There ought to be developed and developing in every Church such a sense of stewardship, such a sense of loyalty and devotion, and such a deepening of the spiritual life that when hard times do come the Church should be the last to suffer.

This suggests the question as to whether or not most of our spiritual growth is not a sort of unearned increment. Are we diligently studying the Word, that we may have a larger knowledge of God's revealed will? Are we diligently striving for a greater efficiency in rendering spiritual service? Are we cultivating the spiritual life through regular meditation, worship, and prayer? The vineyard of the sluggard always bears mute evidence of his sloth. Do the gardens of our souls bear mute evidence to the fact that they are receiving only such light and moisture as chance may bring? Or do they show that we have exhausted human ingenuity and industry, and sought divine guidance and divine power, that our spiritual lives may be made perfect? S. C. H.

HISTORY OF THE CHRISTIAN CHURCH IN NORTH CAROLINA.

By W. E. MacClenny.

CHAPTER III.

All were to be allowed the liberty of private judgment, so far as this did not conflict with the teachings of the Bible. The lay members were allowed more liberty than they had possessed under the old system, from which they had separated. Each individual Church was to enjoy the greatest possible freedom, and all agreed that their Conference plans and regulations should only be advisory. At this meeting, we might say that the Christian Church and the original North Carolina and Virginia Christian Conference were completely organized.

From this date, the Christians met each year in a deliberative capacity, and for some time these gatherings were called "general meetings" and later "union meetings." So far as the records show, up to the year 1810, all of the Christians south of the Potomac River and east of the Allegheny Mountains, and some from beyond held one general meeting per year. Their minutes, if preserved, have never been found, and we cannot tell much about what was done.

It is from other sources that we have to search to locate where these sessions were held, such as the writings in the *Herald of Gospel Liberty* and "The Lives of the Early Christian Ministers." In this way we learn that a general meeting was held at Shiloh, in Pittsylvania County, Va., in 1801, and again in 1805 another was held at Shiloh, perhaps the same place as the first, and we have found that an ordination service was held and Rev. Thomas E. Jeter was ordained by Revs. James O'Kelly, Clement Nance, Joseph Hackett, William Moore, and Coleman Pendleton. "As early as 1805 or 1806 William Glendenning, a native of Scotland, removed to Raleigh and established a grocery store on Newbern Avenue, opposite the present Episcopal rectory. He had been a preacher of the Methodist Episcopal Church, but seceded with Rev. James O'Kelly. He built the first Church in the city, on Blount Street, between Morgan and Hargett, and called it Bethel. He became insane and was called the "Crazy Parson," and of course made little impression on the community.

For many years there was only one Sunday School in the city (Raleigh), at first held in Glendenning's Church, Bethel, and afterwards in the Academy. (Dr. Kemp P. Battle's "History of Raleigh, N. C., 1892, pages 64 & 66.)

This shows that the Christians of North Carolina have one thing to their credit—they were the first to build a Church in the capital of the State, and one of their ministers did not leave his religion behind when he moved to the city.

Bethel was evidently built before 1807, in Raleigh, as a general meeting was held there that year.

The general meeting for 1806 was held in the vicinity of Haw River, N. C., but nothing of the proceedings are known. For the years 1807 and 1808 the meetings were held at Bethel Church, in the city of Raleigh, N. C. At the first one, Rev. Joseph Thomas was baptized by Rev. James O'Kelly, and afterwards licensed to preach. The meeting for 1809 was held at Shiloh, Halifax County, Va., and there were thirteen preachers in attendance, and a letter of fraternal greetings was sent from this meeting to the brethren in New England. It also stated their biblical position, and what they had heard was the position of the New England Christians. This letter was answered by one from the Christians in Conference in Portsmouth, N. H., on June 23, 1809.

In the year 1810, the general meeting was held at Pine Stake, in Orange County, Va. This was not a harmonious meeting, there being a discussion as to the proper method of baptism. Rev. William Guirey and others held that immersion was the proper method, and Rev. James O'Kelly and others held that sprinkling or pouring was the Bible method. So warm did the discussion become that the body was divided, one part adopting immersion and the others holding to effusion as the proper method of baptism. Then there were some other questions brought into the meeting that caused the division to be more complete. The minutes of the meeting, however, have not been found, as it was the custom at that day for the burning of the minutes to be the last act of the meeting among some of the Christians, and in this way, or some other, they have been lost to the world.

After this division, there was a general meeting held at Old Lebanon, Surry County, Va., on May 10, 1810, and later another was held at Apple's Chapel, in Guilford County, N. C., the same year, but we knew nothing of what was done at either. It is only presumed that, as both of these Churches were in the North Carolina and Virginia Conference when the record began to be kept, that we now have that these meetings were the forerunners of the session of 1828 of this Conference.

For the next eighteen years we find only a few things that show anything about what was going on within the bounds of this Conference. In 1819 Rev. Daniel W. Kerr began to preach, and at the 1820 session of the Eastern Virginia Christian Conference Revs. Azel Clifton and Littlejohn Utley were there as ministers, and had some Churches over which they had much influence. These Churches formed the nucleus for the old North Carolina Conference.

At the 1823 session of the Eastern Virginia Christian Conference, at Holy Neck, the second item of business was as follows: "It was proposed and agreed that Bro. William Fowler, a member of the general meeting in North Carolina, in connection with Elder James O'Kelly, be admitted as an honorary member of this Conference, he having produced satisfactory letters of his being in good standing in said meeting." The above quotation shows that this Conference was organized before the record of 1828 began, and very

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CONTRIBUTIONS

SUFFOLK LETTER.

"Leisure is spare time" or "freedom from occupation or business." "The foundation on which the structure known as 'society' is founded is the existence of a leisure class." Leisure is a big word in these days, and artificial provisions are made and recommended for the occupation, entertainment, and pleasure of those who have leisure.

There is not time or place in this day for leisure. Work is the normal condition for man, and there is plenty of it in many ways. Games, sports, social indulgences take up what is called leisure, and much of it is dissipation rather than recreation. Recreation is valuable; dissipation is harmful. Leisure means nothing to do, nothing done, nothing gained.

The most primitive stage of man was the most leisure period of the world. Savages have little to do, and they lounge. The more progress human society makes, the more there is to do. Every machine that is made increases the demand for human service. The sewing machine increased the demand upon women to work in the field of stitches. Railroads have increased agriculture, mining; steamships, travel; storekeeping, factories, and every activity known to man. When the type-setting machine was created, the magazines said it would rob type-setters of their jobs and put men out of work. It increased the printing business and the demand for men. The Linotype machine has done the same thing. Work increases as fast as workers. This is the busiest age of all the ages. Leisure is voluntary in these days, or it is the result of incompetency. There is plenty of work for all. Too many people want a job with big pay and little work. Any person who claims leisure for himself is out of harmony with Christian civilization and the purpose of God. Leisure is the field where the devil puts in his greatest work. Temptation does not disturb a busy person. That is why it has been said, "an idle brain is the devil's workshop." The busier one is, the less trouble troubles him. In bereavement there is no remedy so useful as work. That is the reason poor healthy people pass bereavement so much better than the idle rich. It is not because they think less of their loved ones; it is because necessity forces them from the grave to the kitchen, the field, or the shop.

Christian civilization could not survive if it did not increase work. It has done one thing. It has decreased the burden of work. It requires more intelligent attention to work than ever before; but, physically, it is not so hard. Where the hours for mill work have decreased, the hours for preparation have increased. The hours between closing and opening mills should be occupied in reading, study, self and home inprovement, and not in idle waste of time. There is more time for education and religious service, but these demands are greater than ever before. You call over the phone and the operator says, "Busy now"—that expresses the life of the age in which we live. Members of the Church and pastors were never so busy in all time. Mothers were never so busy as now. Merchants were never so busy as today. Honest leisure is dead.

W. W. Staley.

ELON LETTER.

If there is any principle well established, it is that the success on a permanent basis of any Church enterprise is dependent upon the minister of the local Church as the trusted leader of his people.

It is true that a general Church officer may visit a local Church and by the contagion of his enthusiasm hypnotize the congregation into giving liberal support to the cause he represents; but these high-pressure methods enervate the spiritual resources rather than build them up. The spiritual life is subject to the universal law of growth, in that its expression must arise from within through self-action, and not be the result of outward compulsion or persuasion.

I have all my life been an observer of the Churches of America, and particularly have I discovered from these years of observation that the denominations whose general executives rest responsibility for the success of general denominational undertakings on local leadership, recognizing the pastor in each instance as the commander-in-chief, have exhibited a steady growth and made possible an unfailing increase in support for all their denominational programs.

That is to say, if a denomination expects to conduct its work of a general character on a permanent basis and in such a way as to insure an adequately increasing support for enlarging programs and continuous growth of its interest and enterprises, it must do so through the pastor of the local Church, and not through high-pressure methods on the part of denominational officials.

I do not mean, however, to suggest that denominational officials have no relationship to general enterprises. It would be a sad mistake to eliminate these officials from the denominational life. They correspond in the life of the denomination to what is known in military tactics as the general staff, and without them the denominational efforts would be a series of scrimmages, rather than a consistent campaign. These officials should specialize in methods and at all times be at the service of the local cantonments to continue our military metaphor, but the strength of the army and its victories likewise will be dependent upon and attributed to the executive commanders on the various fronts.

When the Southern Christian Convention, at Durham, in April, 1926, adopted its benevolence budget, that was what it had in mind, and consequently in the promotion of the offering for Bethlehem and Elon Colleges during January and February the policy has been to rely absolutely on our pastors and to co-operate with them, rather than to resort to publicity measures and personal approaches and the other high-pressure methods which will produce results of a flare-up variety, but which unfortunately nearly always react unfavorably upon the local situation. The benevolence program of the Southern Christian Convention, in other words, is in the nature of a continuous campaign, and not that of a fitful scrimmage. We may have made a mistake to rest the hope of our cause upon the ministers of our several congregations, but the denominations that have succeeded most in American Protestantism suggest that our method is the one calculated to develop the latent powers of the local Church and to strengthen it spiritually.

I have every confidence in the loyalty, devotion, leadership and ability of the pastors of our Southern Convention Churches, and I am willing to leave in their hands and to their direction the fate of any cause related to the life, the growth and progress of the Christian Church.

W. A. Harper.

BETHLEHEM LETTER.

When, some years ago, the glorious illusion surrounding the little red school-house was rudely brushed away; when we looked at it, startled, and suddenly saw it in all the barren ugliness of its incompetent teaching, its pitifully scant curriculum, and its ghastly pupil mortality; when it became, to mix our figures of speech, the rattling skeleton in the American educational closet, there was left a gaping hole in the vocabulary of commencement speakers and newspaper editorial writers. Naively, they regale us with the exploded splenders of the auburn-hued little shack, and wonder why we do not clap as they pause for applause.

This condition has been brought about by the natural progress of our national system of education. The evolution of our American public schools from the days of their infancy to the present have shown the connection between our more pressing present-day problems and the past. In the course of nearly three centuries of educational evolution, we have gradually transformed the school from an instrument of the Church to a civil institution, and have built up what are, in effect, forty-eight different State school systems.

We owe the idea to the enthusiasts of the Protestant Reformation, that the education of all is essential to the well-being of the State; that it is the duty of each parent to educate his child, and that the State may enforce this duty by appropriate legislation. It was first conceived of wholly for the welfare of the religious State, and enforced in the Massachusetts laws of 1642 and 1647, in the Church period of legislation of the central colonies. The idea of the right of the State to enforce education to advance the welfare of the State in time became a fixed idea in the New England colonies, Rhode Island excepted, and from there was gradually spread, by the migration of the New England people, all over the northeastern quarter of the United States. Becoming firmly established there by the middle of the nineteenth century, the idea spread in the course of time over the entire Union, and is now an accepted principle of action in all our American States.

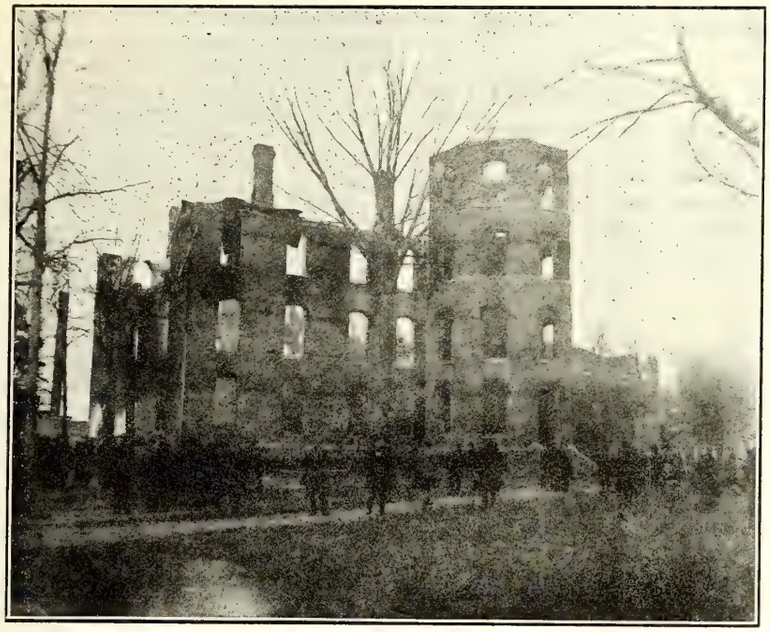
I believe in public school education, and that these institutions should be the last to go, next to the Church; but I also think that secular and religious education are too far apart; that this situation presents a challenge to the Churches to penitence for the part they have played in stripping religion from education, for they were more concerned to see to it that the schools should not contain anything counter to their particular differences of belief and practice than they were to see to it that the schools should contain those great fundamental principles of faith which are our common heritage and possession.

The little red school-house will never return. It has served its day with much credit—may its influence and honor ever endure. The whole national trend of educational organization is toward centralization, which means conservation and efficiency. The recent law enacted by the State of Alabama appropriating enough money to run all the rural schools at least seven months per year is not only unjust to all the schools which have been running nine months and which do not get any of this appropriation, but it is a regressive step, for it is a blow to centralization of our public schools. A little is added to the length of the term, but nothing to the equipment.

We are still confronted with the argument of the glorious days of the little red school-house; that we are spending too much money on our religious educational equipment; that we should never have built Bethlehem College; that the re-

(Continued on Page 14.)

Our Colleges are the Hope of the Church.



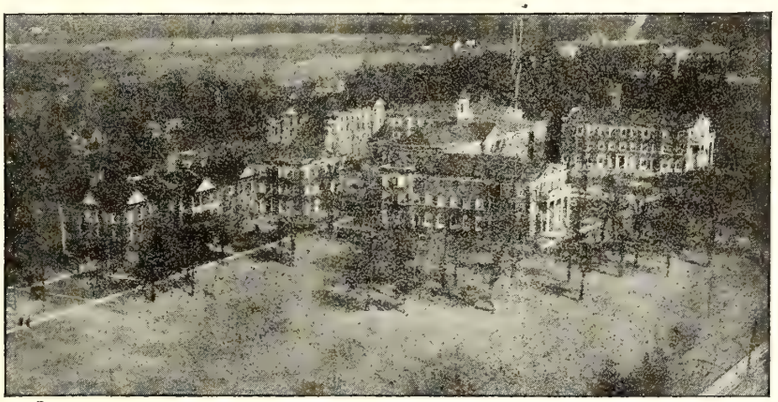
ELON COLLEGE JANUARY 18, 1923.

We prayed for these Colleges on January 23, 1927.

God has blessed these Institutions, and will continue to bless them through our prayers and our gifts.

Each Church of the Southern Christian Convention is asked to make an offering for these Colleges during January or Februray. Locally, the whole matter is in the hands of the pastors. They will not let it fail.

We will now Give for them—and Give Liberally.



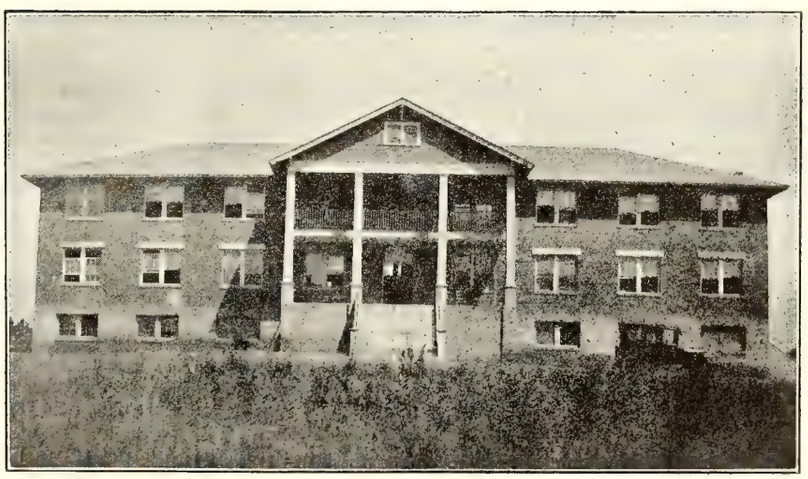
ELON COLLEGE NOW.

It costs to lose Colleges, but it costs more not to have them.

Let every pastor and every congregation resolve to bring in the full quota. Our Colleges cannot render their service for the Church and kingdom otherwise.

A Church cannot rise higher than the efficiency of its Colleges.

BENEVOLENCE COMMISSION,
Southern Christian Convention.
L. E. SMITH, *Chairman.*
I. W. JOHNSON, *Recording Secretary.*
J. O. ATKINSON, *Educational Chairman.*
W. A. HARPER, *Educational Secretary.*



BETHLEHEM COLLEGE.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

THE EVERY-MEMBER CANVASS.

Let it be understood that the supreme value of the every-member canvass is not the increased financial support which accrues to the Church. That may be a legitimate reason for putting it on as a program of the Church, but it is not the chief reason, nor is it the supreme value resulting. The supreme value lies in the realm of character. The chief aim of the every-member canvass is the enlightenment which it brings to every member of the Church. The educational value of the every-member canvass is the supreme good to be derived. Let us justify this statement by considering more definitely the educational features of the plan.

First, the systematic stewardship teaching which precedes and accompanies the plan. To successfully promote an every-member canvass, there should be a program for the education of the Church congregation, the Sunday School, the Christian Endeavor Society, and the entire parish. Here is an opportunity to educate a parish in the essential things of Christian stewardship. Here is the opportune time for the pastor with initiative to establish a permanent program of education extending into every organization of the Church.

The canvass should be preceded by sermons on various phases of stewardship. The program of instruction should begin at least six weeks prior to the canvass. The Sunday School becomes a vital medium of stewardship education. The mid-week prayer service is also utilized. For six whole weeks the entire Church in every department is studying, thinking, talking stewardship. Stewardship literature carefully selected is circulated through the homes of the parish. A publicity program becomes of great value, including as it does official and pastoral letters mailed to every family in the parish.

Second, the information brought to the members of the Church concerning the whole program of the Church. The canvassers have become informed concerning the world's need and the program of Christ. By a call at each home they are enabled, in a very intimate way, to explain the missionary task of the Church and lay on each heart the burden of the world's need. The canvass makes it possible to bring this information to members and families who are very irregular in attendance at Church services. Usually these are the folk who need the message most to stir their interest and to arouse their Christian loyalties. The same information and inspiration is given regarding the remaining phases of the Church program.

Training the Church Member.

Third, the every-member canvass trains individual members in Christian worship and service. This is very evident on the part of the canvassers. Many a man is a member of the Church that never has realized to the full the power and blessing of Church membership because he has never had any part in its work. He hesitates to do because of a feeling of inability. In the every-member canvass, such a one is placed on a team with a man of more experience, and in countless instances he discovers himself. If the canvassers have been given time for training and preparation for their task, barring the fact that the influence goes any further, the canvass is immensely worthwhile in transforming the potential man-power of the Church into a real force, expressing itself in enlightened service. The women of the Church have many opportunities in various Church societies to acquaint themselves with the multifarious tasks of the Church. But in so many Churches no such opportunities are afforded the men. The result is that women have borne the burden of active service, and in many instances of financial support. Something is needed to kindle the enthusiasm of the men; something is necessary to recruit the man power of the Church into an active force for righteousness. This the every-member canvass does for the men who are canvassers, the influence being guided by them down to the very last man in the parish.

Further, each one is trained in the art of Christian worship. Is it too much to say that people ought to worship intelligently? Worship should take account of truth as well as life. Jesus was both. People actually need to learn how to worship intelligently. Giving is an act of worship, and as such should be participated in by each and every Church member.—*Presbyterian Standard.*

CHRISTMAS SORROW.

(A letter from one of our missionaries in Japan.)

The Christmas season in Japan this year was observed under a cloud of national sorrow occasioned by the death of the emperor on Christmas night. Joy in the hearts of Christians at the memory of the birth of a Saviour who is very precious to them was subdued by the grief of the imperial family to which Japanese are naturally very loyal. On Friday before Christmas the streets of Sendai were gayly decorated for the year and sale which, in recent years, has been set forward to one week before Christmas, so as to include Christmas buying as well as the traditional year-end sales. On Christmas Day these decorations came down, and the national colors draped with black took their place. Theaters were closed, musical instruments abandoned, and black arm-bands were the outward sign of an inward grief felt by subjects of this empire.

Christmas services in the Churches were marked by the elimination of all that might be construed as significant of joy. The "song of praise" was announced more formally as the "hymn of worship." Prayers took the place of children's verses. These prayers were petitions to the Saviour for comfort to the nation and to the imperial family.

The new emperor enters the reign which is to be given the auspicious name of "genuine peace." From the hour of the death of the emperor, the first year of that reign began. From January 1, 1927, will be the second year of the new era, for Japanese date their years from the ascension of their ruler to the throne instead of from the time of Christ. The new emperor has traveled abroad and, it is believed, sympathizes with the modern spirit of progress that pretty generally pervades the land. So far as one can guess in such matters, the new era is not likely to betray its name. Prospects are favorable for a long reign, and Japan is at least as desirous of national and international peace as any other nation on earth.

Had the "powers that be" deliberately chosen a Christian name for the new era, what name could be more appropriate than "peace"? Had they selected a Christian setting for the beginning of this era, it could hardly have been more dramatic than one the night generally held to be the time of the birth of the Prince of Peace.

Wm. Q. McKnight.

31 Karahori Cho, Sendai, Japan.

CHRISTIAN LEADERS MAKE CHRISTIAN COMMUNITIES.

By Rev. Stanley C. Harrell.

The Christian religion is both individual and social. It works for the redemption of the individual and for the regeneration of society. Its work in transforming the social order is done by and through the individual who has been redeemed and whose life is controlled by the principles of the Christian gospel. Whether or not the Christian Church, as an organization, should concern itself with the regulation and direction of civil, civic, and community affairs is an open question. But no one would dispute the fact that, for community life to be what it ought to be, it must be shaped by men whose lives are in harmony with and motivated by Christian principles. The ideal community is the Christian community. No community is reasonably satisfactory or safe that does not approximate the Christian standard. And the Christian standard can only be set for a community by men who are themselves Christian.

If Christians make Christian communities, then we are vitally interested in the process that makes Christian. There are a number of things that have a tremendous influence in the making of Christian leaders. Perhaps the strongest and most lasting influence is that of the Christian home. The home is the one place where Christianity can be most successfully developed, for in the home teaching, example, and atmosphere can do their most perfect work. The home teaching is to be supplemented, enlarged, and intensified by the teaching of the Church school. In the Church school the individual is made acquainted with his relationship to a larger group. And trained to assume his obligations to a less intimate, but a far more complex social order. The religious teaching of the Church school should always be regarded as supplemental to the home training. In actual practice the work of the Church school will have to provide the most adequate training for those whose home training has been neglected, or entirely disregarded. But the Church school must always face the responsibility of going back of the individual pupil and bringing an influence to bear upon his home life.

Nor can those who are interested in the making of Christian leaders afford to disregard the schools. We have attempted to divide education into secular and religious training. Such a division is artificial, subversive, and deadly. For, as Elbert Hubbard says, "The life of every man is a seamless garment—its woof his thoughts, its warp his deeds." Everything that enters into education becomes a part of life. All of education, like all of life, should be shot through and through with religion. The danger point in education, from the religious viewpoint, is in the college. The teaching and attitude toward religion in grammar and high school is of great importance, and is perhaps far from ideal, but while the pupil is in grade and high school, the old relationships of home and Church still maintain. When a pupil enters college there is generally a break in the old associations of both home and Church. The college freshman comes nearer divorcing the past and the future, at that time, than at any other period of life. And if coming from a home and a community where there has been a strong religious emphasis, he enters into this new world of college life where religion is treated as not worthy of consideration, we need not be surprised if many slip their moorings. Unless there is a strong religious content in our institutions of higher education, our educational system is dead at the top.

These facts furnish one of the strongest reasons for the denominational college. Because of its connections, its size, and the general conditions that surround the denominational college, it has

the finest opportunity for service in the field of religious education. The denominational college is free to develop a distinct religious atmosphere. The denominational college can major in the sort of training that will fit men for Christian community builders. And at the same time, the denominational college can, and is serving as a leavening agency that is leavening the entire educational world with a Christian content.

Durham, N. C.

REPORT OF THE WOMAN'S BOARD OF THE S. C. C.

Receipts of funds from Conferences by Woman's Board of Missions of S. C. C.

Valley of Virginia Central Conference.

Women's Societies	$ 51.80
Young People's Societies	41.67

Eastern Virginia Conference.

Women's Societies	412.86
Young People's Societies	92.40
Willing Workers' Societies	54.62

Alabama Conference.

Women's Societies (foreign work)	47.52

North Carolina Conference.

Women's Societies	528.03
Young People and Willing Workers	71.95
Total	$1,300.85

Disbursements to W. C. Wicker, Treasurer, S. C. C., from Women's Board of Missions for the quarter ending January 15, 1927.

Foreign Missions.

Japan:		
Dues	$185.29	
Special	166.80	
Kindergarten	1.00	
Bible woman	25.00	
Foreign worker	47.52	
Porto Rico:		
Santa Isabel	129.31	
		$ 554.92

Home Missions.

Richmond:		
Dues	$185.29	
Special	166.79	
		352.08
Mountain Work:		
Regular contribution	$129.33	
Thankoffering	198.72	
		328.05
Elon Orphanage:		
Baby home		21.00
O'Kelly Memorial		44.80
Ellen Gustin Fund		50.00
Total		$1,350.85

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

QUARTERLY REPORT.

The following is the first quarterly report of the Woman's Mission Board of the North Carolina Christian Conference:

Women's Societies.

Burlington	$153.75
Chapel Hill	10.00
Durham	23.50
Elon College	61.95
Ether	7.95
Greensboro	82.40
Liberty (Vance)	25.00
Liberty (Va.)	5.00
Mt. Auburn	32.00
Mt. Gilead	1.68
Oak Level	2.50
Piney Plain	3.15
Pleasant Grove	4.00
Pleasant Ridge	5.40
Raleigh	30.10
Randleman	1.50
Sanford	25.00
Virgilina (Union)	20.00
Wake Chapel	33.15
	$ 528.03

Young People's Societies.

Burlington	$ 30.50
Sanford	3.75
Virgilina	4.10
	38.35

Junior Young People.

Burlington	$ 22.20
Greensboro	1.20
	23.40

Willing Workers.

Burlington	$ 3.65
Virgilina	1.00
Wake Chapel	3.55
	8.20

Cradle Roll.

Mt. Auburn	2.00
Total	$ 599.98

Women's Societies.

Dues	$ 123.68
Bible Woman (Japan)	25.00
Home Missions	125.71
Foreign Missions	125.72
Mt. Work (thankoffering)	127.92

Young People and Willing Workers.

Dues	69.95
Cradle Roll	2.00
Total	$ 599.98

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

GATES COUNTY PASTORATE.

I have been planning for some time to let SUN readers know how the work is progressing in Gates County. I will speak of the work at each Church.

Damascus.

First, a few words about the work at Damascus. The work here is moving along nicely. However, I am sure that it could be improved upon. Here we have a wide-awake Woman's Missionary Society, which is at present functioning and doing a work that is essential to the life of any Church and to the upbuilding of any community. The Sunday School, under the leadership of our very efficient and punctual superintendent, Mr. J. E. Corbitt, reports a very successful year for 1926. The young people of Damascus are second to none in their diligence. I have been given much pleasure, as the pastor, during my stay with them, of working and mingling with them.

The Damascus Young People's Missionary Society is a band of workers—even the ants don't have one thing on them! They have, in addition to their regular work, gotten up a long play and have given it at Sunbury, and will give it at Hobsville, N. C.

The Church services have been well attended here the past year, considering the weather conditions, health conditions, etc.

Last, but not least, I want to introduce you to an energetic band of young people who assemble at this place in the capacity of a Young People's Prayer Meeting. In this, we study different phases of the work, such as stewardship, tithing, etc. In this band is a Bible-reading contest. This contest has been on for about three months, and it will surprise you when I tell you that these young people are really reading the blessed Book. Nevertheless, they are. There are several who rate high marks, but the highest yet reported number of chapters read goes to Miss Katie Pierce. She has 991 chapters to her credit in three months. And then some people tell me they can't find time to read the Book. Take less time to gossip and apply more to reading. This will prove more beneficial, also educational.

Oak Grove.

Oak Grove reports the best year of Sunday School witnessed for some time. A Y. P. M. S. has been organized here, but owing to weather conditions, I suppose, and the roads, too, it has not functioned as it should have done. Let us hope that the roads will soon be better and the weather will follow suit, and the young people will make it a point to make this a thriving society.

We are sorry to lose one of our deacons, Bro. W. C. Beaman, who has moved to Norfolk, Va. Although we shall miss him, we are praying that another may come to take his place. God never makes a vacancy that He cannot refill. However, the membership here is small; they are a bunch of tar-heels as to sticking ability.

Eures.

Gee, folks! You may think you have some singing children in your Churches, but I wish you could hear the boys and girls at Eure's Christian Church sing. If they continue until they are men and women, I am sure that there will be wonderful music in Eure's Church. The Y. P. M. S., which was organized here a few weeks ago, is steadily increasing in strength and number. The Sunday School is doing fine, but could be better. If we have a time for a thing, why not be on time and begin on time?

Church here has been well attended since the present pastor has been in the field. The people of Eure's Church cannot be excelled in courtesy and hospitality to their pastor and fellow-men.

Sarem.

We are now beginning on time at Sarem Christian Church. The preacher who waits a half an hour to begin the service just because he thinks that probably Bro. B will be there in a little while; and Bro. B has been shown this courtesy so often that he has reached the conclusion that the service can't begin until his arrival, and is taking his own good time. And if he has a little cold, or if the roads are muddy or probably the weather may be cold, or company might have come in or there could be a thousand and one things termed as adequate excuses for Bro. B when he is tardy. I say that the pastor or preacher who keeps all the other people waiting is not in the true sense performing his duty in the sight of God. Habit is a great thing when rightly used. But when put to the wrong use, it is sure to prove fatal. If you're in the habit of being late and coming in after the service has begun, should the preacher or the leader have courage enough to begin without you, please remember that that habit, unless broken, will go with you to the grave, and more than likely it will find you in line with the "five foolish virgins." Had too much to do to be on time and make the required preparation. So you will find yourself still late there also.

There is a Sunday School at Sarem which could be made a wonderful success should each one do his or her bit. May we have the prayers of all Christian people in behalf of the work over here. We are hoping to have a Sunday School here second to none when the weather, health, roads, and, above all, when the spiritual conditions clear up. May God speed the time, is my prayer.

G. E. PEARCE, *Pastor.*

RELIGIOUS EDUCATION

REV. J. H. LIGHTBOURNE, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

The January report of the treasurer, Mr. C. H. Stephenson, follows:

Receipts.

Balance in bank, Jan. 1st	$ 72.83
Eastern North Carolina Conference	78.00
North Carolina and Virginia Conference	150.00
First Church, Richmond, Va.	60.00
Total receipts	$ 360.83

Disbursements.

Whitehead & Hoag, Chautauqua buttons and badges	$ 10.00	
Elon College, Chautauqua balance.	53.40	
Mrs. S. L. Beougher, Bethlehem Chautauqua balance	10.00	
Salary of field secretary	125.00	
		198.40
Balance as per February 1st		$ 162.43

We have in prospect a further payment on the Conference apportionment by the Eastern Virginia Conference and one hundred and fifty dollars from two Churches of the same Conference.

And we presume there are several Churches planning to surprise us in the fine way the Richmond Church did last month. At any rate, there are several Churches that should.

Miss Pattie Coghill spent a week with Dr. C. H Rowland and his Church at Greensboro, N. C., following the week and more of work with the Christian Temple, Norfolk, Va.

In going over the expense account of the field secretary, the chairman of the board was surprised to discover the large extent of territory covered by the secretary and the great number of Churches visited by her.

We have been receiving criticisms and condemnations relative to the Elon Summer School program as published in last week's SUN. But, on the whole, we have not received near enough of either.

And we have received some bad news. Two members of the faculty report they cannot serve, and the chairman is now endeavoring to fill the gaps. He believes he will succeed in doing so, and very acceptably.

On the second Wednesday night of the session, Rev. F. C. Lester will conduct Church night, and a part of his program will be the classes requiring ten class periods for credit.

Attention of ministers and men is called to the Elon Summer School lectures on "Preaching" by Rev. Stanley C. Harrell, of Durham, N. C. Rev. Stanley C. Harrell is establishing for himself a reputation for solid scholarship, conscientious research and preparation and attractive presentation of his material. These lectures will be the result of many hours of conscientious study, and they should receive a large hearing.

The textbook for the class to be taught by Rev. H. S. Hardcastle in the youth school has not been definitely settled. Mr. Hardcastle is now in correspondence with Dr. H. Shelton Smith relative to courses in the high school leadership training curriculum.

We trust the program will be studied, and that those attending the school will go pretty well prepared to state at once the courses and classes they will take.

We are working on a plan to assist ministers in meeting the expenses of the Chautauqua. It is on the basis of registrations received before the 20th of July; all such registrants having the privilege of naming a minister and each registration counting one. Every minister receiving twenty-five such votes would be given his room and board free throughout the ten days of the school.

It is felt that those planning to attend the Chautauqua would take advantage of this plan in favor of some ministerial friend; and it is also felt that many might register to help the Chautauqua, and some minister, even though they do not plan themselves to attend. The registration card in such an event could be given to the minister also.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson IX—February 27, 1927.

MAKING THE COMMUNITY CHRISTIAN.

GOLDEN TEXT: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5:11.

LESSON: Gal. 5:13-25.

DEVOTIONAL READING: Eph. 6:1-20.

The community is a factor in the educational processes of life. It is either a help or a hindrance to the development of Christian character. If our boys and girls, and our men and women could spend all their time in the homes, the problem of developing Christian character, which is life's supreme value, would be greatly simplified. We could concentrate all our efforts on the home, and the development of genuine and single-minded Christian homes would go a long way toward the development of Christian character. The Sunday School lesson of two weeks ago showed how vital and powerful a factor a Christian home is. But our boys and girls, our men and women do not spend all their time in the home. Alas, in our modern life, it seems that they spend all too little time there. They are out in the community, subject to all the phases of community life, open to both the good and the bad in the community. Furthermore, the impact of the community, through the various phases of community life, are powerful and active agencies in character formation. When Emerson said in his quaint way, "You send your boy to school, but the boy on the street educates him," he was saying that the forces of a community have as much, if not more, to do with forming the ideals and the character of people as do some of the more formal agencies. Men and women who are interested in Christian character cannot be indifferent to the community ideals and activities. Mothers may be ever so careful and prayerful, Churches and Sunday Schools may be ever so zealous, schools may be ever so idealistic, but if there are unwholesome amusements, if there are dens of vice and immorality, if there are gambling "joints," if there are unwholesome public dance halls, if there is opportunity for buying bootleg drinks, if there are the hundred and one things which are agents of the evil one, then the development of Christian character becomes more difficult, and the people of the community stand in jeopardy every hour. We may talk all we please about personal salvation, but we have not accepted Jesus' program until we have given ourselves to the development of a Christian community.

What is a Christian community? It is not enough simply to have heard the gospel, to live in a community in which the gospel is preached. It is not enough simply to have Churches. It is not enough to have men and women enrolled as members of the various Churches. It is not enough simply to teach the truths of Christianity and to win men and women to these teachings. A community may do all these things, and still not be a Christian community at all, although these things should be and are agencies in the development of a Christian community. A Christian community is a community in which the principles and spirit of Jesus Christ are applied to every phase of social life, or at least accepted as the ideal. A Christian community is a community in which the spirit of Jesus is applied to matters of business and recreation, as well as to matters of Church. Industry, politics, amusements, everything that plays upon life should be redeemed by the spirit of Jesus.

The ultimate responsibility for a Christian community rests with the Christian people. Christianity has grown to such proportions that it now holds the balance of power. There are enough Church-folk in practically every community to achieve reform in anything that is un-Christian. If thinking Christian people would vote intelligently and courageously they could clean up politics. The Christian people can close up every immoral place in town. The Christian people can secure wholesome recreation and amusement. The Christian people can go a long ways toward making the eighteenth amendment effective.

This leads to the matter of methods and means of making a community Christian. One of the most important means is an enlightened and quickened social conscience, or public opinion on social questions. If the professing Christians of a city would stop giving the horse-laugh to the Volstead act and ostracize the man who took a drink there would soon be an end to the matter, at least among the people who have any self-respect at all. If the Christian people stopped patronizing "shady" places of amusement, the stage would soon have to clean up or go out of business. Let the Church create a sound conscience on such matters and much will have been accomplished toward reform.

Then again, in some instances, the Church and Christians can take direct action. If there is an immoral dance hall in a town the Christian men and women of that town can very quickly make it clean up or close up. The same principle can be applied to other agencies. The trouble is that the organized forces of righteousness are either not on the job or they are afraid to do their duty in the matter.

All this does not mean that a community can be made Christian overnight. The process of making a community Christian is practically without end. There is a long, long trail a-winding to that far-off day when every community will be Christian in every respect. But every Christian can do his part toward making his community Christian here and now, and thus to help the age-long process.

Teaching Points from the Lesson.

1. Liberty is not the license to do as one pleases, but the power to do as one ought.
2. The man who is free ought to use his freedom to help others.
3. The best community assets are genuine Christians.
4. Two forces are always striving for the mastery in every community—the forces of righteousness and the forces of unrighteousness.
5. A Christian should support every crusade against evil.
6. Life lived on the level of the flesh brings forth corrupt fruits.
7. Life lived on the level of the Spirit brings forth good fruits.

1927-Program-The Elon Chautauqua and School of Methods

ADULT SCHOOL

TEACHER TRAINING DIVISION.

CLASS No. 1.

Teacher—Miss Pattie Coghill.
Subject—"Methods with Primary Teachers," Lewis.
(For Primary Teachers.)

CLASS No. 2.

Teacher—Miss Lucy M. Eldredge.
Subject—"Teaching the Youth of the Church," Maus.
(For Intermediate, Senior and Young People Teachers.)

CLASS No. 3.

Teacher—Rev. Edwin B. Flory.
Subject—"The Teacher," Weigle.
(For Teachers in General.)

CLASS No. 4.

Teacher—Rev. Edwin B. Flory.
Subject: "Group Institution and Graded Worship."
(For Teachers in General.)

CLASS No. 5.

Teacher—Rev. Fletcher C. Lester.
Subject—"An Integrated Program of Religious Education," Harper.
(For Ministers, Superintendents, Teachers and Church Officials.)

MISSIONARY DIVISION.

CLASS No. 1.

Teacher—Mrs. C. H. Rowland.
Subject—"Women's Study Book."
(For Teachers of W. M. Societies.)

CLASS No. 2.

Teacher—Mrs. M. L. Bryant.
Subject—"Y. P. Study Book."
(For Teachers Y. P. M. Societies.)

CLASS No. 3.

Teacher—Mrs. W. V. Leathers.
Subject—"Willing Workers."
(For W. W. M. S. Teachers.)

CLASS No. 4.

Teacher—Mrs. Alice V. Morrill.
Subject—"Methods of Missionary Instruction."
(For Missionary Teachers.)

MEN AND MINISTERS' DIVISION.

The Elon Summer School

Lectures on

"Preaching."

Rev. Stanley C. Harrell.

The Elon Course in

"Stewardship

and

Church Organization."

Teacher—Dr. W. H. Denison.

THE ADULT FORUM THE ADULT FORUM THE ADULT FORUM

PROF. L. L. VAUGHAN, LEADER.

YOUTH SCHOOL

A. M. SUPERINTENDENT—MISS LUCY ELDREDGE.

CLASS No. 1.

9:00 Teacher—Mrs. Alice V. Morrill.
Subject—"Young People and Missions."
(For Young People Interested in Missions.)

to CLASS No. 2.

Teacher—Dr. W. H. Denison.
9:50 Subject—"The Way to the Best."
(For Young People Interested in Stewardship.)

CLASS No. 3.

10:00 Teacher—Rev. John G. Truitt.
Subject—"The Teachings of Jesus."
(For Young People Interested in Bible Study.)

to CLASS No. 4.

Teacher—Rev. H. S. Hardcastle.
10:50 Subject—"Youth and Truth."
(For Young People Interested in Life Problems.)

11:$$
to YOUTH CONGRESS YOUTH CONGRESS
11:50

MISS LUCY ELDREDGE, LEADER.

THE ELON SUMMER SCHOOL SERVICE OF WORSHIP AND PRAISE —— 12:00 NOON. —— DR. L. E. SMITH.

Information

1. Youth school ages—'Teens and twenties.
2. Young People can take Missionary and Training Course of the Adult School.
3. Mrs. Alice V. Morrill will be Superintendent of the Missionary Division of the Adult School.
5. There will be a group of Counselors for the Youth School.
6. The program may seem a bit ambitious, but it calls for only three more classes than the program of last year and five less than the program of 1925.
7. We especially call to the attention of the ladies the provision made for the study of the mission books. The three teachers will attend the Blue Ridge School in preparation for the work at Elon.
8. Hours:

First call . .	6:30 A. M.	8:30 P. M.	Group meetings.
Veveille . .	6:45 A. M.	9:45 P. M.	Good-night sing.
Breakfast . .	7:30 A. M.	10:00 P. M.	To the dormitories.
Dinner . . .	1:00 P. M.	10:15 P. M.	Taps.
		10:30 P. M.	Lights out in rooms.

2:00 P. M. to 3:30 P. M. Quiet period for study.
3:30 P. M. to 5:00 P. M. Recreation.
5:00 P. M. to 6:00 P. M. Sociability.
6:00 P. M. to 7:00 P. M. Supper.
7:30 P. M. to 8:30 P. M. Night services.
10:30 P. M. to 6:30 A. M. Quiet and sleep.

9. Subject to change.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

LET US PRAY.

Almighty God and everlasting Father, unseen but wonderful power of the universe, Thou dost rule and control the destinies of the children of men. Teach us the symphony of life, so that our nature may be in tune with Thine. Reveal to us the joy of living right, of loving and helping all the way through. May we play the game with courage, fortitude and confidence. We pray for the wisdom to guard our tongues and temper and to learn with patience the art of ruling our own lives for the highest good.

We pray, dear Father, that we may be daily inspired to strive for the highest legitimate merit in ambition and opportunity. Enable us to be kind in differences, sympathetic in sorrows, and with sweetness of spirit quell the agonies of hidden woes in the hearts of others.

If in life's battles we should be wounded, pour into our wounds the balm of "well-done" and of shining hope, and provide us with the courage to "carry on" for Thee. Keep us humble always, but ever alive to the due importance of our work and our responsibility to be faithful. In success, keep us faithful. In joys, make us thankful. In sorrows, keep us uplifted. And so we offer ourselves to Thee. *Amen.*

TUESDAY.

THE PURPOSE OF LIFE.

"The Lord came—and called."—1 Sam. 3:10.

Why am I here? For what has God put me in this world?

"What is the course of life
Of mortal men on earth?
Most men eddy about
Here and there—eat and drink,
Chatter and love and hate.
* * * *
Striving blindly, achieving nothing;
And then they die—
Perish and no one asks
Who or what they have been."

When the fact is that we are all called of God for a purpose, to make the world a happier place to live in, to make folks happier, and to make everything better for having lived in it; called to eternal life; called to virtue and called to work circumspect and worthy.

Prayer.—Our Father, help us to hear day by day and understand Thy call. May we be borne on the wings of purpose and persevere ever to masterful fulfillment in Thee.—*Amen.*

WEDNESDAY.

JESUS IN EVERY-DAY LIFE.

"And . . . He stood with them in the plains."—Luke 6:17.

Jesus had a few mountain scenes and experiences. The most of them were at night. In the daytime he was with folks in the homes, in the market places, on the streets, in the synagogue, where he was in touch with the world's folks, their misery, their joys and their sorrows. If you want to find Jesus, look for Him with folks, ordinary every-day working folks. In our every-day life He toils with us, walks with us, plays with us, suffers with us, and rebukes sin in us. He exalts toil, dignifies labor, sanctifies our homes, and takes sin away. Let Him dwell with you.

Prayer.—Our Father, remind us of the gospel of the every-day life, and transfigure both our work and our play before us into Thy divine purpose for man. In all our activities be Thou with us. *Amen.*

THURSDAY.

MOUNTAIN REFLECTIONS.

"As the mountains are round about Jerusalem, so the Lord is round about His people."—Psa. 125:2.

"The rock of life has become intense. The runners are treading on one another's heels; woe be to him who stops to tie his shoestrings."—Carlyle.

We need to feel constantly the sacred nearness and protection of God. Mountains are a symbol of these. They impress us with their nearness, their protection, their vigilance. So God is ever with us.

Prayer.—Dear Father of love, be with us to protect us from harm and danger and within us to fire inward stimulation and inspiration to persever and be overcomers. For Christ's sake. *Amen.*

FRIDAY.

THE PERILS OF LITTLE SINS.

"Cleanse, Thou, me from secret faults."—Psa. 19:12.

In a U. S. arsenal lay a big gun marked "Condemned." "What is the matter with that gun?" was asked. The reply came, "Look, see these tiny holes? There are lots of them. This machine, capable of hurling a half-ton of metal a dozen miles, might, under the strain, burst into a thousand fragments.

We cannot afford to ignore the slightest faults of life and character, even though it be for celebrating purposes. Be we ever so good in most points, under stress and strain or relaxation, indulging may destroy character and possibly ruin many others.

Prayer.—Our Father, forbid that we shall think so lightly of little things that they make no difference. Thou dost know. We know. May we not forget. We pray that we may be pure and true through and through. *Amen.*

SATURDAY.

MOSES' FAREWELL COUNSEL.

"For their rock is not as our Rock, even our enemies themselves being judges."—Deut. 32:28.

Moses is here giving his farewell address to the children of Israel. For forty years they together had wandered in the wilderness, and now the journey was almost done, and the hour of his translation was near. Who was better qualified to speak of the dependability of God? It was from the everlasting Rock that Moses drank the life-giving water.

Jesus, in teaching the lesson of the sure foundation, calls our attention to those who build upon the rock and those who build upon the sand. A man passing by a river one day saw a number of men building a mill. A huge rock rested on the bank of the river. The men consulted each other about this rack, and decided to roll it into the river, and proceeded to build a foundation with small stones. After a few days the passer-by returned that way again and found the men in the river trying to get the rock back on the bank. They had tried to build with small stones and failed. This rock, which had apparently been once in the way, became the chief corner-stone of the mill!

Moses knew better than any other man the life of Egypt; he knew the life of the wilderness; and he knew the life of communion with God. Therefore, he could say: "Their rock is not as our Rock, even our enemies themselves being judges."

Prayer.—Asking that we as a nation may cling to the sure Foundation which is in Christ Jesus; also that a nation-wide revival may visit our people, and win multitudes who are now living careless lives, to accept Christ as their Saviour.

SUNDAY.

MINISTERING ANGELS.

"And the angels ministered unto Him."—Mark 1:10-13.

One bitter day, when rain descended in sheets, I was making my way as best I could against the tempest with the help of an umbrella. A ray of color caught my eye from a puddle, and, stopping, I picked up a small piece of paper with some kind of picture upon it. On arriving home, I found it to be a beautiful Sunday School card. It held a picture of a young girl pursuing a butterfly near the edge of a swamp. She would have fallen into the bog but for the restraining hand of an angel, who pointed to a nearby tree on which hung the figure of Jesus on the cross. Beneath one read these words: "Protect me in all the temptations and trials of this life."

Many a man has been held back from moral ruin by something which afterward he could only call some heavenly angel. When we see our little children and our young folks and all the vicissitudes through which they must pass, all the temptations they must learn to meet and overcome, we cannot but believe that they are saved not only by our helpfulness, but by the ministering spirits. "He will give His angels charge over thee, to keep thee in all thy ways!" Like Jesus, who was visited by ministering angels amid the perils of the desert, so here on earth today God hath ordained His messengers "to keep us in all our ways."

Prayer.—Asking that in time of trial and temptation we may be divinely strengthened to overcome, remembering that even our Saviour was tempted. Ask in Jesus' name.

A dear good brother, Rev. Albert Godley, of New Jersey, had already sent a contribution out of his scanty savings for the O'Kelly Memorial, but in a generous favor, dated January 26th, encloses another dollar, with this suggestion: "I see the memorial fund for the sainted James O'Kelly is not complete. I suggest that all who have not done so renew or double their gifts at once. I enclose another dollar." It is strange that a fund so worthy must needs wait so long. Maybe, after all, that we who have contributed will have to double our gifts and contribute again, since hundreds and thousands amongst us seem to be indifferent or unconcerned about a matter so momentous and so essential to our history and so sacred in our memories. We wish some SUN reader could tell us how to stir the loyalty and liberality of our people and get them to finish this most worthy work.

The Christian college is a light set upon a hill that cannot be hid. Jesus commanded us to seek for truth. It is the goal of the Christian college to seek for God's truth, which is always light and gives light to all who come in contact with its life and influence.

Christian Orphanage

Dear Friends:

In the year 1908, in the month of February, a little boy came to make his home in the Christian Orphanage. This little boy had been unfortunate in several ways. One of his misfortunes was the loss of his leg several years before he came to make his home at the Orphanage. He was a little boy, without a chance in life. The Christian Orphanage undertook to give him the opportunity he was so much in need of.

He was happy, genial, good-natured, honest, and always played fair. His sunshiny disposition won for him a warm place in the hearts of the children and the management. While he only had one leg, he made it do the work for two and hopped around with lots of energy and did his part well.

While in the Orphanage he grew to be a young man, and while here learned to mend shoes and did his work so well that he did not only do the work for the children at the Orphanage, but attracted work from the surrounding community. When he reached the age limit, feeling that he could make a greater success in a larger town, he accepted a position in a repair shop in one of the most progressive cities in North Carolina. He worked and saved his money. Feeling he wanted a business of his own, he resigned his position and established a business of his own, and by his honesty in his work and dealings with his fellowmen, and by his courtesy to his customers, he has made a splendid success in his business, and when he turns out a piece of work his customers know honesty is stamped upon it, because he does no other kind.

We are informed that he now has a wonderful business and is loved and respected as one of the best citizens in the city. He has built him a bungalow, married a good girl, and has a happy home. You gave this little boy a chance, through your Orphanage, by giving your money to help support it. This is a work of love and charity, and when you send your contribution to the Christian Orphanage it reaches real objects that need your help. Help swell your monthly offerings in your Church. We need your loyal support.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 17, 1927.

Sunday School Monthly Offerings.

Brought forward		$1,589.63
N. C. & Va. Conference:		
Long's Chapel	$ 3.98	
Durham S. S.	18.32	
Pleasant Grove	2.87	
		25.17
Western N. C. Conference:		
High Point	$ 9.00	
Graces Chapel	2.00	
Pleasant Hill S. S. (A)	5.73	
Ramseur	11.77	
Parks Cross Roads	2.76	
Randleman	2.28	
		33.54
Eastern N. C. Conference:		
Mebane	$ 1.25	
Plymouth	6.92	
Sanford	6.00	
Mt. Gilead	.60	
		14.77
Eastern Virginia Conference:		
Suffolk	$25.00	
Oakland	5.00	
		30.00
Valley Virginia Conference:		
Dry Run	$ 5.32	
Leaksville	3.37	
		8.69
Georgia and Alabama Conference:		
East LaGrange	$ 2.01	
Vanceville	1.21	
		3.22
Special Offerings.		
A Friend, Durham, N. C.	$15.00	
A. M. Allred	25.00	
R. B. Wicker, support of Edna	15.00	
		55.00
New Building Fund.		
Young Men's Bible Class, Burlington		50.00
Grand total		$1,810.02

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The Illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the Number and prices.

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2172—Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.50

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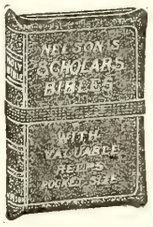

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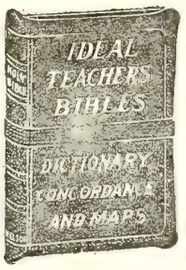

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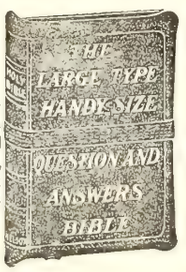

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THE CHRISTIAN SUN

1536 East Broad Street, - - - Richmond, Va.

HISTORY OF CHRISTIAN CHURCH.

(Continued from Page 5.)

likely the first record book has been lost or misplaced.

As early as 1826, Elder Daniel W. Kerr was running a school known as the Wake Forest-Pleasant Grove Academy, on the Oxford Road, twelve miles north of Raleigh, N. C.; later he taught Junto Academy, near Mt. Zion Church, Orange County, and still later he taught a school at Pittsboro, N. C., until his death. Many of the early ministers of the Christians, no doubt, attended his schools, and this might be called the beginning of our denominational educational work in the South. From this small beginning, it has grown to its present size.

In 1827, at the Eastern Virginia Christian Conference, in session at Spring Hill, Sussex County, Va., on May 4th, 5th, 6th and 7th, the tenth item of business was as follows: "Motioned and agreed that Elders Burwell Barrett and Mills Barrett be a committee to represent us in a general meeting to be held at O'Kelly's Meeting House, Chatham County, N. C., next fall by preachers and brethren who were in connection with Rev. James O'Kelly to bring about a greater union among us." They did not attend, but sent a letter which was read and approved. (See minutes of 1829 of E. Va. Christian Conference.) This shows that the North Carolina and Virginia Conference had been at that date organized for some time.

For the year 1828 we have a copy of the minutes. It was held at Union, Orange County (now Alamance), on September 25-30, and showed that it had been holding sessions for some time. At this session there were twenty ministers in attendance, this being the first record that has survived, so far as we know. The Conference did not appear to have a president or moderator, nor were the minutes signed by a secretary. We learn that Rev. Johnathan Fuller preached the annual sermon; that James Phillips, of Hillsborough, was the treasurer that year, and that Nicholas Barham had been treasurer for some time before James Phillips took the office, and that Barham paid Phillips $100 belonging to the Conference. The other receipts for the year were $65.05, and that 700 copies of the minutes for the year before were printed and paid for. (Would it not be good if at least one of these printed copies should be located today?)

(Continued from Page 6.)

building program at Elon College was far too extensive—this is only the voice of a dissenter, a pessimist, a non-progressive, a backward-looker. Where is there a big-hearted, right-hearted, Christ-like, loyal, progressive, egressive, expectant, forward-looker, a believer in God, humanity and self, in the whole Christian denomination, who will say that we do not need Bethlehem College, and that the board of trustees of Elon College was far too optimistic in planning and building five fine, commodious buildings and elaborately equipping the same, instead of just replacing the old administration building by a new one? I hear no voice from this quarter. Let us all stand. Let us make it unanimous, since we look upon our new, bigger and better institutions with pardonable pride and as an indispensable asset to our denomination. It is unbelievable that any one should be found indifferent to any of the great causes or institutions which have grown out of the greatest organization on earth—the Church of Christ; that any one should be found who would not be willing to go the second mile. If our colleges should die, where would we find our leadership for the Church?

Our public and State institutions are supported by the State, but we pay the taxes. We do not pay any taxes to support our denominational schools, no money whatsoever comes to their support from that source. Your school taxes would be much heavier if it were not for the Church schools, so why not add a little more to your offering for Elon College and Bethlehem College than you expected to give for what you do not have to pay in taxes. We have faith in all the folks which make up the membership of the Southern Christian Convention. We know you will not fail us in this time of dire need.

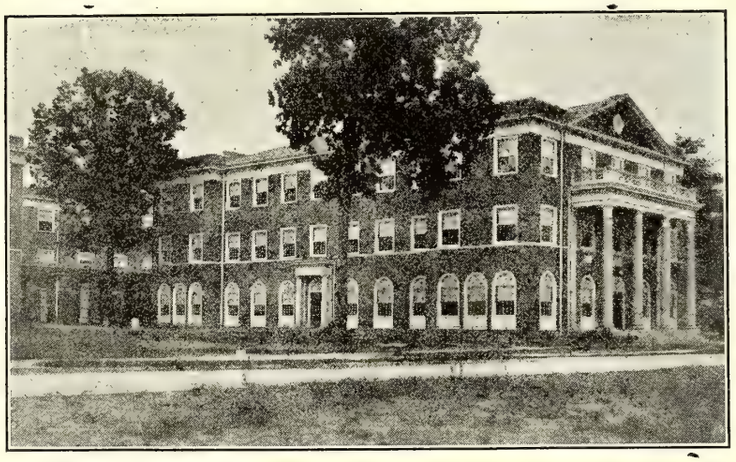
S. L. Beougher.

Wadley, Ala.

Mr. Gilbert Q. Le Sourd, promotion secretary of the Missionary Education Movement of the United States and Canady, assures those interested in missions that a very strong faculty and corps of speakers have been secured for the Blue Ridge Conference next summer. Those who have attended Blue Ridge know something of these remarkable events and the inspiration to be had in attending the same. This year Blue Ridge will celebrate the silver jubilee of the Missionary Education Movement, and a great gathering is anticipated. Churches, Sunday Schools and missionary organizations should choose delegates and representatives to go to Blue Ridge. Further facts of the Conference will be given the public from time to time.

ELON COLLEGE

CO-EDUCATIONAL



MOONEY CHRISTIAN EDUCATION BUILDING, ELON COLLEGE
(Dedicated Sunday, October 3, 1926)

IN CHRISTIAN EDUCATION, the Christian Church and Elon College have taken the lead.

The above building, dedicated to leadership training, is one of the finest laboratories of Christian Education to be found anywhere. It is the only building of its kind on any college campus in America, but is destined to be the forerunner of a new field of education in many American colleges.

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Elon gives courses in Religious Education and Leadership Training, along with laboratory experience that can be gotten in no other institution of higher learning. Those students who complete the four-year course in this work at Elon are given advanced standing at the graduate seminaries. In this way, a year can be gained in their preparation for those who expect to pursue their studies through to seminary courses.

For souvenir "Christian Education Bulletin," giving complete description of this Building and its work at Elon College, and for complete Catalogue of Courses, address

C. M. Cannon, *Registrar*, Elon College, N. C.

"Christian Character First and Always at Elon College."

OBITUARIES.

LONG.

On January 27, 1927, the death angel claimed for its victim our beloved sister Mrs. J. W. Long, age 33 years and 14 days. She leaves to mourn their loss a husband, two little sons, Willie Pearlman Long, and Vestal Long; a mother, Mrs. Sarah Faulkner; three sisters—Mrs. J. B. Warren, Mrs. R. H. Summer, and Mrs. C. R. Roney; four brothers—Willie, Walter, Noah, and Daniel Faulkner, all of Burlington, N. C., Route 5, and a host of relatives and friends. Her father and her little son preceded her to the grave a few years.

Sister Long was a good wife, a loving mother, and a good neighbor. She was a charter member of Hopedale Christian Church. She was true to her Church and her home. We will miss her smiling face. She had been a teacher of a class of junior girls in the Sunday School for a long time and was loved by all her class.

The funeral service was conducted at the home by her pastor, Rev. J. F. Apple, assisted by Dr. Taylor, of Burlington, N. C. The interment was in Graham Cemetery. Her Sunday School class were the flower girls. The floral offering was very beautiful.

R. H. COBLE.

MORFIELD.

Robert Morfield was born October 12, 1922, and went to be with Christ on January 12, 1927, age 4 years and 3 months.

The funeral service was held from the Third Avenue Christian Church, Danville, at 3 P. M. January 12th. The body was laid to rest in the city cemetery. The writer was assisted by Rev. Veasey. The host of friends that attended the service was a token of the high esteem of love and sympathy every one had for Bro. and Sister Morfield. The grave was covered with a large collection of beautiful flowers.

Robert had been sick for several weeks before departing this life. It was indeed sad to his father, mother, brothers and sisters to give him up. Yet we realize the parting was sad here, some day it will be sweet to us to go and be with him, where there will always be the sweet and happy union. May God richly bless the bereaved and crown this life with His love and peace.

M. T. SORRELL.

JARRELL.

James S. Jarrell was born January 8, 1873, and died January 20, 1927, age 54 years and 12 days. He leaves a wife and four children, and three brothers and two sisters to mourn their loss. He had been a sufferer for years, but he bore it patiently. He was a member of the Randleman Christian Church for over thirty years. He was loyal as long as he could go, and then he prayed for the Church. We will miss him so much. When asked how he felt, he would answer, "I feel good in my soul." He never complained with his body. His presence was a blessing. Funeral was conducted in the St. Paul M. E. Church, at Randleman, by his pastor, in the presence of a large congregation of people. His body was laid to rest in the cemetery to await the resurrection. God bless the memory of Bro. Jarrell.

J. M. A.

HOLLAND.

Mrs. Mary Virginia Holland died at her home near Holland, Va., January 4, 1927, aged 77 years. The funeral services were conducted by the writer, assisted by Dr. J. H. Lightbourne, at Holland Christian Church. The burial was in the family cemetery. She married Solomon C. Holland and was the mother of fourteen children, seven of whom survive, as follows: One son, Rufus, and Mrs. Thomas Howell, Mrs. Alex. Piland, Mrs. Isaac Piland, Mrs. C. A. Piland, Mrs. S. B. Pinden, Mrs. R. E. Howell, all of Nansemond County. She is also survived by one brother, A. T. Holland, of Suffolk, Va., thirty-nine grandchildren and twenty great-grandchildren. She had been a member of Holy Neck Church since early life, and died trusting Christ as she had done through life.

May her life of love and service ever be a precious memory to her loved ones.

N. G. NEWMAN.

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MARSHALL.

Karl A. Marshall, youngest son of W. H. and Alice Haizlip Marshall, was born May 14, 1905, and died January 9, 1927, age 21 years, 7 months, and 26 days. His death followed a brief sickness and operation for a severe case of appendicitis. He was reared near Salem Chapel, Forsythe County, N. C. He made a profession of religion about four years ago, though he had not joined the Church. He possessed a tact and talent that saw opportunities and grasped them. In his brief business life, by the exercise of his tact and energy, he had been promoted until he was manager of the Gulf filling station at Shallowford Street and Hawthorne Road, Winston-Salem, N. C. He made friends at home and abroad. It is only occasionally that one so young had established himself well in business relations and so large a circle of friends. A great business outlook lay before him. A young man of great promise has fallen suddenly.

The large number of people attending the burial and an unusually handsome display of floral designs but speak the silent impress he had made upon the community where he was reared and his popularity with his associates in business. He graduated at Walkertown High School in May, 1923, and entered the University of North Carolina, but had to quit school on account of ill health. His idea was business. His ideal a well-qualified business man. I most heartily commend this young man's business character. With him it was work before play.

"When the Great Recorder comes to write
Your record against your name,
He writes not whether you won or lost,
But how you played the game."

He leaves to mourn their loss his parents, three sisters—Mrs. W. M. Johnson, Mrs. W. T. Smither, and Miss Nell Marshall—and five brothers—J. Matt Marshall, Washington, D. C.; William, Jack, Wade and Vance Marshall, and many relatives and a host of friends. One sister and one brother preceded him in death. The burial services were held from the home and Salem Chapel Christian Church. The music was rendered by a male quartet of M. E. Church, Winston-Salem. The earth was covered with a beautiful white snow, and the new-made grave was "piled up" with fragrant flowers, and their beauty seemed to lighten the burden of heavy hearts and to give a solace even in death. Services by the pastor and writer.

JAS. L. FOSTER.

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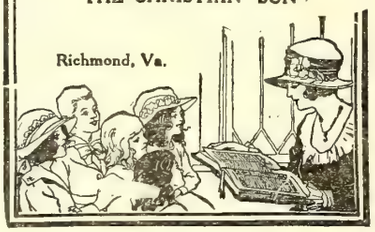

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School opens August 30, 1926. Wanted a sufficient number of girls to fill the dormitory. Send in $2.00 at once to reserve room.

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22 And the prophet Is'ra-el, and said unto thyself, and mark, and for at the return of t

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Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, FEBRUARY 24, 1927. NUMBER 8.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

The President's Rented House.—

The White House is to be repaired this spring. That the workmen may have the right of way, the President of the United States must move. The government has rented a house for him. It is a rather noted house in rather noted surroundings. Stanford White, famed architect and victim of Harry K. Thaw, planned the house. The fortune that built it was made out of the Chicago *Tribune*. Robert W. Patterson gave orders for it. Back in 1904 he had business in Chicago and in Washington, and so he had this home built. It is a beautiful marble structure, with thirty rooms. Mrs. Elmer Schlesinger owns the home which she had of her father. The President's new address will be 15 Dupont Circle. The Belgian embassy is not far away, Andrew W. Mellon has an apartment just a block away, and across the street is the old Leiter mansion, where the now Lord Curzon married Mary Victoria Leiter, when he was secretary of the British embassy. The new home for the President is ten blocks from the White House.

If He were President.—

A preacher friend of John Roach Straton nominated him for the job of President of the United States the other day. Upon his nomination, the Rev. Straton outlined briefly his policy if he were President; he said: "If I were President, I'd try to get Henry Ford to serve in my cabinet. He's a good Christian. If I were President I'd call out the army and navy—yes, sir!—and I'd close the dance halls, the sinks of iniquity, and I'd enforce prohibition and all the other laws. If I were President, my first official act would be to jail Nicholas Murray Butler. Murray is, of course, just one of those who are preaching sedition, with their talk of repealing the eighteenth amendment. If I were President, I'd build a brand-new Federal penitentiary, if necessary, to contain all those traitors, and I'd build one large wing just for the Columbia professors. It would have plenty of room for the faculty of Union Theological Seminary, too."

Nicholas Murray Butler, president of Columbia University, is a wet Republican. The other day he strolled into a meeting of a Republican club and declared that the Republican would have to be wet who carried New York State and the nation. He declared, too, that prohibition ought to be made the issue of the 1928 presidential campaign.

Duke University.—

Trinity College married money not so long ago and became Duke University, and when all the arrangements are made it will have an endowment of eighty million dollars. The boards of trustees of the older universities are much concerned just now about what Duke University may do with its money. Harvard has just lost able psychologist, William McDougall, who could not resist Duke's offer. So far as prestige is concerned, the older universities have nothing to worry over, but what other able professors may not be able to resist the Ducal millions and a good climate in a little North Carolina town, where they may enjoy the true academe quiet, is a source of worry. Dr. William Preston Few is president of this newly rich university. He has added recently a school of religion to his university, taking from Northwestern an able man to head it. The desire of his heart just now is a medical college for Duke.

The new university has as its motto, "Religion and education—not two, but one and inseparable." The other day, under the leadership of President Few, the board of education of the Southern Methodist Church went on record as opposed to any legislation which would throttle the exact teaching of science and the freedom of education. They felt that it would be futile. The Legislature of Arkansas killed a bill seeking to prohibit the teaching of evolution in the schools of that State, and a similar bill was killed in committee in New Hampshire. Dr. Few has been pointed to as one of the three persons who will prevent the triumph of the anti-evolutionists in the South.

Mustafa Kemal Pasha.—

Turkey has a dictator. He is Mustafa Kemal Pasha, and he is more powerful, if such a thing can be, than Benito Mussolini, in Italy. The Turks call Mustafa "Ghazi" (The Victorious). Recently, Mustafa Kemal Pasha expressed himself as much dissatisfied with the action of the United States Senate regarding the Lausanne treaty. He declared that the "Terrible Turk" of the old days was no more, that young Turkey was of another order. He pointed to the dying out of polygamy to prove what he said; the young Turk can no longer support more than one wife, and so bowing to economics rather than morality, he obeys the law against polygamy. He does not longer eat so gluttonously for the same economic reasons. Because of the decree of the Ghazi, all males in Turkey wear hats instead of the fez; the women have laid aside the veil, and many of them are going to work for a living—a thing which they were previously forbdiden to do.

Women are teaching schools, which are state supported. None but those familiar with former conditions can properly estimate the immensity of these changes. They are more radical than the world has known for a long time, if ever. Turkey has adopted a civil code fashioned after that of Switzerland, a commercial code based on that of Germany, and a penal code based on that of Italy. While it is true that, under the dictature of Mustafa Kemal Pasha, Turkey has made great strides forward, yet it is equally true that the dictature of Mustafa rests upon the slaying of men because of opposition just as does the power of Il Duce in Italy. Last summer seventeen men were tried in Turkey on trumped-up charges and put to death; their only offense was opposition to the dictator. After all the progress, we may still wonder if the "Terrible Turk" has really departed.

About Ambassadors.—

The United States and Canada are entering into a new relation, now that Canada is granted equal sovereignty by Great Britain. Mr. William Phillips is the first minister to Canada, and the Hon. Vincent Massey is the first Canadian minister to Washington. Mr. Phillips is suffering a demotion in order to go to Ottawa. He was ambassador to Belgium. His demotion is one of great honor, since his present ministry is a most difficult and important one. Both Mr. Phillips and his wife are full of charm and grace. He is a well-equipped diplomat, withal having spent the last twenty-three years in equipping himself. His training began at the Court of St. James, London, as the private secretary of Ambassador Choate. Then he went to Peking. He returned to Washington to work with the office boys in the State Department; he next became chief of Far Eastern affairs.

President Taft sent him back to London when Whtielaw Reid was in ill health. Mr. Phillips had the duties of an ambassador then. President Wilson made him Assistant Secretary of State during the war, and later sent him as minister to The Netherlands. Finally his efforts were rewarded with an ambassador's place when President Coolidge sent him to Belgium. To succeed him at Brussels, Hugh S. Gibson has been called from Geneva, Switzerland, and is another "career man." He began his diplomatic service at Tegucigalpa, Hondurus, as secretary to the legation. He went to London, Washington, Havana, Brussels, Paris, Warsaw and Geneva. He was at Warsaw in the troublous times of Poland.

At present the United States maintains embassies in thirteen countries filled as follows: Great Britain, Alanson B. Houghton; France, Myron T. Herrick; Germany, Jacob G. Schurman; Japan, Charles MacVeagh; Italy, Henry P. Fletcher; Argentina, Robert Woods Bliss; Brazil, Edwin V. Morgan; Chile, William M. Collier; Mexico, James R. Scheffield; Belgium, Hugh S. Gibson; Spain, Ogden H. Hammond; Peru, Miles Poindexter; Cuba, Enoch H. Crowder.

NOTES-PERSONALS

The Ladies' Aid Society of First Christian Church, Richmond, gave a supper last Thursday evening. Music was furnished by the Sunday School orchestra. It was a real fellowship meeting and lovefest, and was pronounced the best the Church has ever given.

The *Philadelphia Inquirer* has a handsome cut of the proposed new $300,000 Christian Temple to be erected in the city of Camden, N. J. We should be glad to give it to SUN readers. In another column is given the description as it appeared in the *Inquirer* of February 19th.

Beginning Tuesday, February 22nd, Rev. L. E. Smith, D. D., Norfolk, Va., is to assist Rev. Roy C. Helfenstein, D. D., in an evangelistic series of meetings at Dover, Del. Besides being a great pastor, Dr. Smith is a great evangelist, and Dover is fortunate in securing him for its services.

The Central Publishing Company, Richmond, Va., who has the matter in charge, advises that "The Annual" is all in type and the last forms are to be run immediately and the book sent out at a very early date. This will be good news, since there is eager inquiry on many sides as to "when will our 'Annual' come." The publisher is doing his best to get out the book as quickly as possible.

"Please find check enclosed for $2.00 to renew THE CHRISTIAN SUN. My time expires March 1st. I don't want to get behind, for I cannot do without my Church paper. It was the first paper I ever read, and I must have it as long as I live. How can our people get along without it?" Those lines are from a good woman and are appreciated immensely. She certainly has the right attitude toward her Church paper.

For the special benefit of pastors and others interested, we are inserting an exceedingly and worth-while advertisement from the Layman Company, Chicago. The Layman Company is known far and wide for its great work in the field of tithing and the excellent literature that it sends out almost without charge to all who desire it. Read the advertisement and then write the Layman Company. It will be worth far more than your time and your money.

Brother W. A. Ellington, formerly of Chatham County and a well-known leader of song a quarter-century ago, passed away at the home of his daughter, Mrs. C. C. Jones, at Courtland, Va., Monday night, February 14th. Brother Ellington was also the father of Mrs. C. D. Johnston, of Elon College, N. C., and to her and the other bereaved ones we extend our sympathies in the loss of their parent. The burial was in Hanks' Chapel Cemetery, Wednesday, February 16th.

A good sister, Mrs. Nannie Royster, Virgilina, Va., in renewing her subscription to THE CHRISTIAN SUN, sets an example worthy of emulation. "Twenty-two years ago, when I made a new home for myself, I also made a new one for THE CHRISTIAN SUN, and I cannot be satisfied without its weekly visits." We often wonder if our pastors and friends, in seeing a new home and a new family start out, urge that THE CHRISTIAN SUN start in as a part of that new home and new family.

We are delighted to begin, this issue, our sermonic section, with a splendid sermon from Rev. J. G. Truitt, the same being the sermon he delivered in First Church, Norfolk, Sunday, February 13th. Brother Truitt is to give to SUN readers no ancient manuscript, but the Sunday morning sermon every week, in so far as it is written out. This should give SUN readers a sermon every Sunday, whether they are able to go to Church or not, and to that end it will no doubt be appreciated.

The plans have been adopted and the contract let for the $100,000 improvement to Suffolk Christian Church building. The auditorium of this building, all who have spoken in it will be delighted to know, is to remain in tact and without alteration. This is as it should be, as it has proved one of the most satisfactory auditoriums in any Church within the range of our acquaintance. The major part of the building program is for Sunday School and auxiliary purposes, and is to make an exceedingly attractive and useful building when completed.

Elon College was most highly favored February 18th, 19th and 20th in being the host to the Student Volunteers of the Colleges of North Carolina (white and colored). It was a great meeting. Practically all the Church colleges of the State were represented among the 150 delegates present, and several returned missionaries inspired the meetings with first-hand information from Japan, Korea, China and other mission fields. It was indeed an occasion which, no doubt, made lasting impressions on students and faculty of the college, as eminent speakers present brought messages world-wide in their scope and inspirational in their delivery. There should come out of the gathering volunteers for the foreign field and volunteers for the home field to give all their time and talents to Christian service, either as ministers or missionaries. Elon was fortunate indeed to be host to such a gathering and receive the benefits of such fellowship and addresses.

A telegram from Rev. J. H. Dollar, Roanoke, Ala., to the editor of THE SUN, and dated February 21st, says: "Father died at 2 A. M. today. Burial tomorrow." Thus passes from faithful labors on earth to his reward above one of our honored and much beloved brethren in the ministry, Rev. C. M. Dollar. Himself a minister of the gospel in the Christian Church for many, many years, he leaves two sons in the ministry of the same Church—Rev. J. D. Dollar, Roanoke, Ala., and Rev. Jesse H. Dollar, Wadley, Ala. In all our brotherhood there was no sweeter spirit or more loyal and faithful soul than that of Rev. C. M. Dollar. We will certainly miss him from our annual sessions of Conference, which he invariably attended and in which he was a benediction and a blessing. The dear wife, his faithful life-long companion, and the several children who are left behind have our sympathy.

They are still "pounding" away at Rev. C. E. Gerringer, Wakefield, Va., his good people being determined that he shall be under obligations to them and serve them to the utmost, not only of his strength, but of his love and friendship also. On Saturday, February 12th, Barrett's Church sent him in a pounding to count; all sort of good things—eggs, sausage, chickens ready to fry, honey, pickles, flour, canned goods, preserves and cash. All the other pastors, of course, will envy Brother Gerringer. The editor of THE SUN is not envying him, because nobody ever heard of an editor being pounded, but the editor does believe with Brother Gerringer that his lot has been cast in pleasant places, and that he will have to work harder and preach better than he ever did in his life to meet the loving demands of his kindly and considerate people.

NEW $300,000 CHURCH FOR CAMDEN.

The *Philadelphia Inquirer* of Saturday, February 19th, prints an exclusive drawing of the proposed $300,000 Memorial Christian Church, to be erected in Camden. The sketch was officially approved at a special meeting of the committee in the Camden Y. M. C. A. Colonial in design, the Church will be constructed of brick. The interior will be white and mahogany. On the first floor right wing, will be the main auditorium, with seating capacity for 1,000, organ loft on one side of the rostrum, choir loft on the other. A lobby will be in the rear, opening into a chapel and cloakroom.

Entering the front door, one will approach a foyer, and on the left wing will be a library, librarian's office, radio-equipped nursery, "spooning" parlor, stock room, pastor's office, Church office and fifteen departmental rooms. Second floor will be given over to gymnasium and moving-picture auditorium, stage, dressing-rooms, lockers, showers and gallery, while in the basement will be bowling-alleys, billiard room, game room, dining-room, kitchen, trophy room, foyer and boiler room. Patterned after the spire of Christ Church, Philadelphia, the steeple will rise high above a chime tower. Construction is expected to be started in May.

NOTICE.

This is to notify all who send goods of any kind to our mountain mission in Carroll County, Va., to send direct to Pastor Rev. J. A. Ledbetter, so that an equal distribution may be made. Don't send to any individuals, as it will cause hard feelings. We appreciate the donations of every kind, but our pastor, as worker on the field, is the one to receive and distribute them. Thank you.

J. O. ATKINSON,
Mission Secretary.

RECEIPTS FOR MEMORIALS.

We are not falling over ourselves and each other in our haste to make contributions to building a permanent memorial on the site of Old Lebanon, where, in modern times as in ancient, "the disciples were first called Christians"; and we are not vigorously pouring in our contributions to erect a permanent memorial where it will be seen and observed of thousands, to the name of that great-minded and noble soul, James O'Kelly. Still, we are climbing little by little. Four contributions the past week—just four—out of several hundred who intend to send something, but still delay the matter. Well, we are grateful for the four.

To date, the fund stands as follows:

Previously acknowledged	$1,291.81
R. O. Rothgeb, Luray, Va.	5.00
R. W. Fitch, Union Ridge, N. C.	1.00
Mrs. W. M. Melton, Alexander City, Ala.	2.00
Golden Rule Bible Cl., Newport News, Va.	10.00
Total to February 19th	$1,309.81

Gratefully yours,
MEMORIAL COMMITTEE.
J. F. WEST, *Chairman,*
Waverly, Va.
J. O. ATKINSON, *Treasurer,*
Elon College, N. C.

P. S.: Let the reader observe we have climbed over the thirteen-hundred-dollar mark, and now is needed a push to send us on to the next hundred. We must have $2,075 to erect the memorials, but the last hundred dollars is pledged. So now is the time to help.

SUN'S WEEKLY SERMON

GOD IN SEARCH OF A MAN.

By Rev. John G. Truitt.

"Run ye to and fro through the streets of Jerusalem, and see now . . . if ye can find a man."—Jer. 5:1.

In the sight of God, every individual is a particular, needed, necessary person. The world which He has peopled is filled with priests and kings! In His fatherly sight there are no "culls." One individual is valued by Him as being worth more than the whole earth beside! I wish we could know something of how much we mean to God. I wish we could see that at the present time our earth is peopled with more than a billion persons from a heavenly house royal. "Ye are the sons of God."

We may run through the streets of our cities looking with our poor eyes for a man, and not find one. God could easily stop—see Jesus on Jacob's well, or at the outer gates of the city of Jericho, or Jerusalem—and take the first man He meets, *if that man would only be found of Him!* Oh, if we would only be found of God. After Isaiah has lived a long time, and wrote much of God's redeeming love, in the first verse of his last chapter we find these most beautiful words: "I am found of them that sought me not." Now, on the other hand, how great it would be if we would be found of God, who seeks us so untiringly! Further still it should be the search of our soul to "Seek ye the Lord while He may be found." If we wish to find God, because God wishes to find us, there shall be no Evangeline and Gabriel disappointment day by day, and month after month.

Ever since the day God looked for Adam in the Garden of Eden He has been on the search for men. In every age some have been found of Him; in some ages many. They were apparently few in the days of Noah, few in Sodom in the days of Lot, and none in Jerusalem in the days of Jeremiah, the prophet. But hardby Jerusalem was Jeremiah, and so there has never been any age without a witness for God.

Suppose we stand for a moment on Mount Calvary and look through the eyes of Jesus at the Egyptian horizon in the days of Moses. How few men of God are at the first found! For was it not their own sins, their own weaknesses, their own stooping beneath true manhood that brought upon them their bondage? Entrusted with the grace of God in His promises to Abraham, Isaac, and Jacob, they were worshippers of Egyptian idols. Told to lift their faces toward the heavens, they are groveling in the dust and sensuality of Egyptian sins. Entrusted with the revelation of redemption for generations yet unborn, they are bound to the flesh-pots of Egypt. And out yonder, away out yonder in front of them is Calvary!

Through the eyes of a consecrated mother, God sees His man—Moses! Was this woman rewarded for her care? Was she paid for the pain? Was it worth her while to take life seriously and to listen to God as Mary listened? O ages, answer! (God's man is often a woman.) Allow me to illustrate the remark in the parenthesis by reference to a famine-time. It was a time of famine for earthly bread as well as heavenly. Naomi went out with a husband and two sons to the land of Moab, where there was plenty of earthly food, but little of the heavenly. Her sons married women of that accursed Gentile nation—perhaps you recall the beginning of Moab. The sons and husband died, and only three widows remained. God was searching for a link in the chain of ancestresses which should give to the world its noblest birth, Jesus, the Saviour of men! Ruth allowed herself to be found of God, and thus a Moabite became an ancestress of the Son of Jehovah of Hosts. Or take Esther, whom God saw through the eyes of Mordecai, and whom He needed to save the Jewish race in what was about to be a very great crisis.

Now, the very citing of the individuals who were found of God causes us to think of them as "special characters." But that is just because we look with our eyes and not God's. We do not know how to rank the maidens who fasted with Esther in order that her success might be possible; we do not know how to rank the little sister that stood on the bank of the River Nile; no, nor even the daughter of Pharaoh that heard the cry of Moses! God will reward every one according to his works. But there are more than all of this tribe of helpers, about which Henry Van Dyke writes so beautifully; there are the untold tribes of hinderers. These are they who made the Lord Jesus Christ bleed!

Did God love some of His own children more than others? Oh! folks, the love that He has always had for the "others" is the saddest story on earth. A sentiment lodged in the great heart of God through all ages came out in the words of Jesus to His disciples in the upper chamber—"others!" And as a wooden cross and iron spikes held the Saviour in an accursed death, His prayer was for "others." "Father, these are suffering agony, for they love me; but, Father, forgive the 'others.'" "I came to seek and save the lost." Jeremiah, the young prophet of our text, did his best with his limitations to find God's man, and, indeed, like the little fellow in Hawthorne's "Great Stone Face," he was himself God's faithful servant for that time and place, but now a greater than Jeremiah is here. Jesus Christ is come, and is going not simply through the streets of Jerusalem, but throughout the length and breadth of all the cities, and villagse, and country-sides of this whole earth seeking with His eyes of love His own! And the first man He meets is His, *if he would only be found of Him.* The sorrow in Jesus' heart concerning the rich young ruler has been oft-repeated. Sometimes it has been because "he had great possessions," or thought he had; sometimes it was because of simply yielding to passion, or greed, or habitual weaknesses; sometimes it has been "I can't," and sometimes our hearts have been filled, as was the Bethlehem Inn, with worthy, but far less important, guests.

Before Christ came, God was searching for men through His human agencies. Christ came and He sought His own, and is still seeking. After Christ ascended unto the Father's right hand He sent a new Light into the eyes of men; a new Lantern into the hand of Diogines. And with this Light, which is the Light of our Lord's redeeming love, Stephen saw as Christ saw, Stephen prayed as Christ prayed, and Paul is a part—just a part, mind you—of the answer to Stephen's prayer. Beaten down by stones, dying face upward and outward, he saw the young man which he could not now be—and when he saw he prayed. O God, how beautiful! How great! May it not be so in our lives.

It matters not what our handicaps may be, let us search and see if we can find men and women and children for God and God's needy world. And let us be prepared to search. One thing I have noticed about all who searched, and about all who were found, each and every one of them knew the meaning, and beauty, and power of the word "self-denial." It was written into their lives like a new name. An old fisher-captain learned it long ago on a Gallilean shore from one who loved him best of all the folks who loved him, and he just knidly gathered it up into his soul, and a long time later he looked up into his Lord's face and said: "We have left all to follow Thee."

Norfolk, Va.

HALF-CENTURY OF SERVICE.

Last November, 1926, we finished our fifty-third year in the gospel ministry. These years have been years of toil, battle and sacrifice, going through cold and heat to warn poor sinners, to feed the lambs and the sheep. During these years we have seen many come to Christ—baptized many, and received many into the membership of the Church. During these years of service there were many happy occasions, and, too, there were some sad ones.

I thank God for what He has been to me all the way through to 1927. I am still as much alive as ever, and can preach twice and three times a day and can do almost as good a day's work of manual labor as ever. I am now in my fifty-fourth year of the ministry, and I do hope that God will let me be busily engaged right up to the last moment of my earthly labors, and then take me right off the battlefield. Pray that my last may be the best. Amen.

P. T. Klapp.

Mrs. Ruth J. Maurer, president of the National School of Cosmeticians, predicts that women will have to return to long hair this year, if they adopt the new styles in hair dressing and general make-up to be exhibited at the opening of the convention of the Illinois Society of Cosmeticians. She declares: "The worst crime committed in the name of beauty is bobbed hair. For several years women have been going about looking like comic valentines, Fiji Islanders, or floor mops, according to the type of bob worn. Even now, the youngest girls are letting their hair grow, and the bob will soon be passed." Vassar girls have already set the pace and discarded the bob.—*Ex.*

The Rev. Francis C. Steinmetz has resigned as rector of Christ Protestant Episcopal Church, Norfolk, Va., because he was not allowed to place a statue of the Virgin Mary in a niche of the Church. Some months ago Dr. Steinmetz placed a statue of the "Madonna" in the Seldon chapel, which was donated by wealthy members of the Church as a memorial to their relatives. The vestry undertook to remove it and replace the figure of the angel Gabriel, which had been taken out. Dr. Steinmetz sought a restraining injunction, but the court decided that the vestry, and not the rector, had the right to place whatever they wished in the chapel. So the statue of Gabriel goes back in its niche and the rector seeks another parish.—*Methodist Protestant.*

We may safely say that Christian truth for the great majority of people must be taught. It is true that God speaks primarily through the Holy Spirit to the individual heart. Not every one, however, is able to interpret this spoken message. The teaching of Christian truth in Sunday School and the pulpit and in the home is extremely important. It is especially important that institutions of higher learning should teach truth in a Christian way. That is why we must maintain Elon and Bethlehem Colleges for our Southern Church.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DO WE NEED ELON AND BETHLEHEM?

To ask this question is to answer it. There may have been a time, and there was, when we could have got along without them. That time was before we had them. Having them has proved them to be necessary. One would have dismal thoughts indeed to try to surmise conditions amongst us as they would be without these institutions. They have come to be a part of our system of thinking, and mode of living, and method of devotion. They are like children coming into a family. Before they arrive, husband and wife think they have a house and happiness; but only after children come into the home do husband and wife discover that something new and wonderful has taken place, and that now instead of being a mere husband and wife they have come to be father and mother, and instead of mere happiness, they now have joy and satisfaction, with enlarged love and sympathy. The coming of children into the house enlarges it into a home and changes companionship into genuine fellowship and a family circle. It requires three to make a family—father, mother and child. No smaller number than this can constitute a family. The same is true of the Church family. Three are necessary to constitute and create the family, namely: the Church (meaning thereby the house of worship), the Sunday School (meaning thereby the Bible school for the children), and the college (meaning thereby the training school for Christian character and leadership). These having arrived constitute the trinity, the essential trinity, the abiding trinity, the vital trinity of all Church life and activity. The one is impotent and helpless without the other. There may have been a time when the Church (the house of worship and preaching on the Sabbath) was sufficient for the teaching of the gospel to the world. If so, that time has long since past. The Sunday School (the place in which children are trained, and adults also, in Bible study and truth) was once not considered essential, but that time has long since past, and the Church today requires this as a part of its very body, through which it must function if it is to live and move and have its being. The Church college (in which adults are trained as to the higher and more intricate and necessary ways of life) has come to be an essential part of the Church—a part of the body of the Church—which must function as such, or the body itself becomes paralyzed.

Elon College and Bethlehem College are essential to our Church life. They have come to be a part of the body, and unless they function properly, the body of our Church life, to that extent, is paralyzed. All parts of the body must be healthy, strong, and functioning properly if the body itself is to maintain its health and vigor and do its work. A chain is no stronger than the weakest link in it. The body of the Church is no stronger than the weakest limb in it. Our preaching and our worship must be strong, whloesome and vigorous, soul-saving and redeeming in its activity; our Sunday Schools must be active, vigorous, progressive, wholesome in their teachings, uplifting in their work; our colleges must be strong in their teaching and in their instruction, in their attitudes, and in their activities if this Christian Church of ours is to go forward and do its appointed God-given work in the world.

There are other Church interests, there are varied auxiliaries and activities of Church life, but the foundation, the body, the very soul of the Church are found in and spring from the house of worship (preaching), the Sunday School (teaching), and the college (character building and training). If these are defective, incompetent, unwholesome, un-Christian, the whole body of the Church suffers, and all the branches and limbs and auxiliaries thereof suffer in consequence.

A stream can rise no higher than its source, and the stream of our Christian activities can rise no higher than our preaching, our Sunday Schools and our colleges. Elevate these, support these, sustain these, strengthen these, and we magnify the powers, the prestige and the influence of all the interests, enterprises and undertakings and auxiliaries of the Church.

The first, the foremost and the chief business of the Church is to be missionary; that is to say, to have a willingneess and develop a power to give the light of the gospel to the world far and near that hasn't that light. But this first and practical business of the Church is dependent for its efficiency, for its comprehensiveness, and for its power on the character, the attitude, the teaching, and the preaching of the Church, the Sunday School, and the Christian college. Elon and Bethlehem have come to be as necessary to our Church life as children have to family life, and as preaching and Sunday Schools have to Church growth and development. J. O. A.

CHRISTIANS AND CONGREGATIONALISTS.

For these years the editor of THE CHRISTIAN SUN has heard discussion about Christians and Congregationalists uniting. Ever and always these discussions were friendly and favorable, but invariably they were on a Conference or Convention floor. The editor had about decided that the matter was much like what Mark Twain said about the weather, namely: "There was more talk about it, and less done about it, than any subject he knew." For years this writer has heard more talk about Christians and Congregationalists uniting, and seen less done about it, than almost any subject he knew—until Monday evening, February 14, 1927. On that date, in the Christian Church in Raleigh, with a representative body present, something practical began to happen. The Raleigh Church voted practically unanimously, so far as it was concerned, to unite with the Congregationalists, the name adopted being "The United Christian Church of Raleigh." Of course, it will take some time, and it may be delayed along the way to work out all the details of the union. But, at any rate, something of a definite, actual, practical, real nature has begun to take place in the Raleigh Christian Church with regard to uniting with the Congregationalists.

The Conference with which the Raleigh Church affiliates will be consulted, and, of course, the Church wishes to proceed cautiously and securely for all interests concerned and for the building up of the kingdom of righteousness. But it is worth noting that a beginning has been made. The Secretary of the Mission Board of the Congregationalists said that which all of us already knew, that "The principles of the Christian Church were not objectionable, and never had been." The whole matter seems to be one of nomenclature, or of method of governing the local body. The Congregationalists believe that which the Christians profess to believe, namely: that the congregation is the supreme authority and is the governing body in Church affairs. Last year, when a commission from the Christian Church and a like commission from the Congregationalists met in Toledo, Ohio, to consult about Church union, we are told that a half a day was spent in trying to discover any material difference that could divide and keep separate the two Churches. None was found, and the report of the commission to the American Christian Convention at Urbana in October was of the most friendly and positive character, and showed that the two communions had no sufficient excuse for remaining as two bodies, and that some ground of union should be found and formed. It seems that the Raleigh Christian Church has found that ground, or has decided to proceed in its attempt to form it. It is an interesting incident and its significance cannot be foretold. J. O. A.

HE LEARNED IT FROM THE BIBLE.

The writer received the following information first hand recently, and that, too, without solicitation: "I am a tither, but I did not learn it from you preachers, nor from any of your literature." Now, that was interesting and sounded like news, so this question went back at him: "Well, where and from whom did you learn to tithe?" Came back the quick response, "I learned it from the Bible. I try to read some from the Bible every day, and it was while reading the Bible that I became convinced that I ought to tithe and that it was God's way." Our informant certainly had good teaching, and a plenty of it, in the Book from which he had learned his lesson. The trouble is not in the fact that the Bible does not teach tithing, but is in the fact that Christians are not honestly studying the Bible as to this question. The writer here and now wishes to offer a challenge: If any professed Christian will sit down with his Bible, and an open mind, and study the subject of tithing for two hours, that Christian will come from that study a tither or this writer will present him or her with the finest and best-bound Bible and concordance he can secure. Such a Christian will, first of all, find that the example of tithing was set for us in the Bible by a man of God in his dealing with the eternal high priest of the most high God. Such a Christian will turn to Genesis 14th chapter and read verses 18, 19, and 20. "And Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the

most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."

Having found this splendid example quoted quite approvingly by a writer of the Old Testament, he will wish to know if the New Testament also holds up this example as one worthy of emulation. Then he will turn to the New Testament and find that the writer of Hebrews had even much more to say about it than the writer of Genesis. He will carefully read from the seventh chapter of Hebrews, verses 4 to 9, inclusive: "Now, consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law; that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction, the less is blessed of the better. And here men that die receive tithes; but there he receiveth them of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham." That is a mighty good example for any Christian to follow.

A Christian open for conviction from the Word of God will find it very difficult to sidestep an example as worthy as this. He will then want to know if the Word holds it up as some sort of high ideal, and an example holy and worthy of emulation, or if there is any law laid down as touching the matter. In that case he will turn back to the Old Testament and read from the 20th chapter of Genesis that Jacob, when he had a vision of God out in the open, as he faced God laid it down for a law of his life as recorded in verse 22 of 28th chapter of Genesis. "And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

The Christian reading this law laid down by a good man for himself, in the light of a revelation from God, will want to know if God intended to give this good law to this good man, or did He give it as a law for all good people who sought to follow Him. In that event he will turn to the 27th chapter of Leviticus, which is a book of law, and beginning with the 30th verse of the chapter he will read verses 30, 31 and 32. "And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

Such a Christian, who wants to know the will of God in this matter, will inquire if this was an ancient law, before God's chosen people had been formed into a nation, and if after the nation was duly organized, such a law was done away with. In that event, he will turn to the last book of the Old Testament and will read the plea of the prophet, a pitiful plea, a heart-breaking plea, a pathetic and a persuasive plea, that the chosen people of God shall come back to obedience and thus enjoy the blessing and bounty of God as they had done in other days. Such a Christian will particularly read Malachi 3rd chapter, verses 8, 9, and 10. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Having read this, the Christian will wonder if our Saviour approved this law and believed in it, and in answer to his question he will read these burning words of the Master Teacher of all times (23rd chapter Matt., verse 23): "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

Then the Christian honestly seeking the light and wanting the truth will seek in vain for one word in all the New Testament deprecating the tithe or showing that it belongs to a former dispensation; and, finding none, he will close his Bible with a prayer on his lips, "O Lord, forgive me that I have so long neglected this important teaching of Thy truth, and lead me in the light of that love so that I may obey this divine law and enjoy all its blessings and its privileges, henceforth in this life, until I am permitted to share Thy presence in that life which is to come. Amen."

Yes, our informant had a splendid Book from which to learn that tithing is a divine law and all who will read prayerfully that Book must be convinced and will be convinced, for it is a law of God that has never yet been abolished, and never can be, until the Church militant shall come to be the Church triumphant. Christians who do not tithe, either do not know their Bible or, knowing it, willfully ignore its plain teaching as to one of the most vital truths its pages reveal. J. O. A.

COLLEGES PREPARING LEADERS.

By Dr. W. S. Alexander.

No other task so great lies at humanity's door as that of developing life in accordance with the ideals given by the Christ. That task belongs to the Church. The Church cannot hope to accomplish this as a result of effort expended in public service alone. The most thorough co-operation of all institutions contributing toward life development must be had.

The Christian colleges of America are the result of the Christ ideals in the lives of her citizenship. The dominant element in the life of her early settlers was that of seeking God. After the establishment of home life and worship life, the next vital thing which claimed the attention of America's early settlers was providing opportunity for the adequate and proper mental development of the oncoming generation. This evaluation of education and this early attitude toward education has dominated the thinking of America down to the present day. No preceding generation has ever viewed the educational task as being a national business of greater import than does the present one.

The part which the Church has taken in this most worthy and most necessary work merits the commendation and the most hearty support of all. Out of the first one hundred and nineteen colleges built east of the Mississippi River, the Church built one hundred and four. The investment she made in this educational business is conclusive proof of her estimate of its value. Often do we hear the statement that we get out of a thing proportionate to what we put into it. Thank God for the investment the Church has been willing to make in Christian education! Out of this investment has come forth the innumerable band of men and women so equipped mentally and morally that they have been able to assume and carry forward the ever-increasing, expanding duties devolving upon our great citizenship.

In every vocation in life the elevating influence of the Church college-trained men and women is very distinctly felt. Better motivation prevails. A healthier attitude toward all necessary labor obtains.

The Church, which has so sacrificially championed the cause of education, certainly needs the service of the best-trained men and women obtainable. From what source is she to get this greatly needed leadership? Can she look to the State universities for it? When such men as President Thompson, of the Ohio State University, declares that students in the best universities may pursue academic courses to the B. A. or M. A. degree and be as ignorant of the ideals and teachings of Jesus Christ as though they had attended a university in a heathen land, it does not look that the prospect in that direction is good. When such splendid institutions as the University of Illinois, out of its first 27,000 graduates, had only trained ninety men and women for the ministry and missionary work, it does not seem safe to depend upon the State-supported schools for this leadership which the Church must have.

Mark Hopkins, who, for fifty years, was an outstanding leader in the educational work of America, made the statement that Christianity was the greatest uplifting, molding, and civilizing force on the globe, and that it was a mistake on the part of any institution of higher learning not to bring its student body into the closest possible relationship with that force.

Theodore Roosevelt said: "To educate a man in mind and not in morals is to educate a menace to society." Hadley, of Yale, said: "To produce character, education must call to her assistance religion."

These statements are but representation of the definite conclusions of a large element in America. No State has tax-supported schools engaging definitely in the work of imparting religious education. Is it possible for us to get along without a specially trained leadership for the Church? That institution which has the biggest of all tasks to perform needs the best of all leadership to direct in that work. If Gladstone was right when he said that the greatest problem before the human race today is "to build the thought of God into the heart of man," then certainly nothing is to be left undone which will increase the skill of the builders.

While the great University of Illinois was training its ninety lives for special Christian work, the little college of the Reformed Church, located in the same State and having only a small enrollment, equipped several hundred for the same service.

These denominational colleges are not only training ministers and missionaries. Great as this work is, even yet greater is another work in volume, which the Church college is doing. She is sending out a lay leadership which is capable and disposed to appreciate the progressive efforts made by the Church. She is furnishing for the new-formed homes in our land a parenthood much better equipped to undertake the heaviest responsibility ever borne in this life. This parenthood will be able to co-operate more intelligently and more ffieciently with the leadership in religious education and civic fields of service. She is placing in our public schools an army of teachers qualified spiritually as well as intellectually to render an invaluable service to the home, the Church and the State.

Truly the Christian colleges of our land are preparing the Christian leaders. It will be a sad day for the Church and for the State when these institutions are rendered incapable of performing the invaluable service thus far rendered. Any lack of support in attitude or in effort, just that far deprives a noble servant of the ability to render a most needed service.

CONTRIBUTIONS

SUFFOLK LETTER.

There is one thing in reach of all young people of the present day, and that is school opportunity. It was not always so in this country. Public schools, once called free schools, are open to all the children of the United States. This type of school is peculiar to this country. Preparatory schools, as Eton, Harrow, and Rugby, were operated in England before our public schools, but the idea of education for all the people seems to have been born in the minds of our earliest settlers. "In most New England colonies education was considered a public responsibility." In Massachusetts, in 1647, a law was passed requiring every town of fifty householders to maintain a master to teach reading and writing; and every town of one hundred householders to maintain a grammar school, the wages of such master to be paid by parents whose children took advantage of the instiuttion. A similar law was passed in 1650. New York and Pennsylvania paid little attention to this subject before the close of the Revolution. New Jersey passed a law in 1693 looking to the establishment of schools. Previous to the Revolution there were no school systems in the South.

In 1785-1787 the Federal government set aside one-thirty-sixth of all the public land in the several States for school purposes. This, no doubt, laid the foundation in a liberal way for our present public school system. In 1812 New York State made provision for State superintendent of common schools, and Gideon Hawley was elected. He served until 1821, when the office was abolished and the matter passed into the hands of the secretary of State. This office was not revived until 1854. In 1837, in Massachusetts, the board of education was organized and the various schools organized into one body through the work of Horace Mann. Connecticut and Rhode Island found their leader in Henry Barnard; and these two men and these two movements are largely responsible for our great schools, for many colleges and universities have grown up out of the public spirit in education.

Like all great movements that finally take permanent shape, the public school system has grown up from local movements on a small scale, as what has been written above shows. It is safe to say that the public school has not been a permanent institution in this country a hundred years, and that it is a product of American Christian civilization. Christianity is the world's greatest institution, and the public school is one of its greatest products. Education is so correlated that the public school, the college, and the university all work together. It is now a stairway from the lowest to highest grade of learning. Since this is true, any young person, no matter how poor financially, can climb to the top.

Since such great provision has been made for education, and such a large part of society is educated, it becomes a necessity for the individual to be educated. The race of life grows swifter all the time. The race horse was once the fastest on the track, but the automobile has left the horse behind. "Nancy Hank" cannot keep up with the machine. The railroad train once left all other modes of travel as it sped across the continent, but the airship now passes the fastest train. Natural ability could once keep up with the crowd, but education has improved natural gifts and leaves the illiterate to be "hewers of wood and drawers of water." Every boy who has the capacity to take higher education can reach it without outside help. A man that cannot educate himself in this day is not worth educating.

W. W. Staley.

ELON LETTER.

The 1927 catalogue number of the Elon College Bulletin is just from the press of the Central Publishing Company of Richmond. The mechanical appearance of the book is much improved over recent issues, and it is adorned with two beautiful views of the college, one in the front of the book and one in the back. Any person who desires a copy of this catalogue may have it by applying to the president's office.

The changes of a decided character which are noted in the new "Bulletin" are the descriptions in detail of the orientation courses and the freshman period.

The freshman period was instituted last year for the first time, and was such a success, both in the opinion of the faculty and of the freshman class, that it is to be continued as a permanent method of the induction of the students into the college life. I quote here from page 52 of the catalogue the description of this period:

"Freshman Period.—Freshmen will report for duty on Monday of the opening week. They must be registered by 6 P. M. on Tuesday of that week and attend all the duties assigned by the deans and registrar for the freshman period, Monday to Thursday, inclusive, of the opening week."

Then, under the "Course of Study," on page 67, the following general statement will be of interest to those interested in the development of the college:

"The freshman period is utilized to give each student proper educational guidance, following a careful study of his high school preparation. Professors are assigned as advisers for a minimum number of freshmen, and are throughout the year at the service of their adviesrs. The registrar, the deans, and the president are also at the service of students at any time in solving their college problems.

"The deans, in their respective Sunday School classes in the fall semester of the freshman year, offer courses especially designed to adjust freshmen to college life."

It will be of interest also to quote the orientation courses, as follows:

"There are four orientation courses, as follows: Freshmen, Bible 1; sophomores, philosophy 3; juniors, social science 3; and seniors, Bible 4, or religious education 4-A. Only that for freshmen is required, but each of the others should be elected."

The introduction of orientation courses into the college curriculum is generally approved for the proper administration of the college curriculum, and it is believed that the courses provided here of this character will be found thoroughly helpful. They do not depart so completely from the regular curriculum as to be "fifth wheels," so to speak, but they are integrated with the regular courses in such a way as to be most helpful to the student in adjusting himself to the problems of college life and the modern world.

In this connection it will be interesting to know that Dr. James E. Hillman, certification superintendent for the State of North Carolina, in a recent visit to the college and during a conference with the college faculty, said that he found no institution in the State with a more scientific and commendable curriculum than that offered in Elon College.

W. A. Harper.

FRANKLIN, VA.

The golden age for Franklin lies in the future. The most fertile fields are yet to be cultivated. The highest and best, the most beautiful mountains are yet to be climbed. The thing that gives us most concern at the present is the way that leads to this greater success of which we dream.

Plans are necessary for anything to be accomplished. We are now at work on certain plans which seem to be leading in the way the Church should go.

One thing we must do is raise some money. On a recent Sunday we faced this problem, and within a few minutes the Sunday School raised $250.00 to meet an emergency that had arisen. The women are at work through the Ladies' Aid Society. Mrs. L. B. Norfleet's circle put on "The Old Maids' Convention" February 18th and made about $100.00. Circle No. 1, with Mrs. India Lankford as leader, is giving a George Washington tea at the parsonage on Washington's Birthday. The young people are making use of the printing press of the pastor to aid them in making some money. They are printing stationery.

These are some of the things that are under way for the purpose of making money, but do not in any sense take the place of the regular contributions. The every-member canvass last fall proved to be very successful. Many of the members increased the weekly pledge, and that in spite of the low prices of cotton and peanuts, and most of them are keeping paid up to date.

Missionary education must go along with the giving business, or else the people will soon fail to give because they lose interest and become self-centered. With this in view, a committee from the Woman's Missionary Society recently met with the pastor and planned a tentative program which we hope will carry the missionary idea to all the members of the Church.

The Woman's Missionary Society expected to put on an evening's program in the Church the fourth Sunday in February, but has had to postpone it until a week later. The Willing Workers and Junior Christian Endeavor Society will give a special service one evening in March. It is hoped that the Church will be able to have an Easter play in April. May is given over to Mothers' Day. In June, the Cradle Roll will have its annual entertainment, and the daily vacation Bible school will run for ten days.

Easter is perhaps the best season of the year for the Church. It has been our time for getting new members, and for developing our devotional life. This year we hope to make it count. In answer to a workers' questionnaire circulated by the pastor the first of the year, several have indicated that they are going to try to win one person to Christ by Easter. Others may yet join in this great work. With this going on privately, with the play spoken of above, and with the choir giving a cantata, Easter should mean much to us this year. There may be other features added to the program yet. Watch for announcements.

We may not go forward by leaps and bounds at Franklin, but we are still in business for the King. We have some plans. Now, let's work the plans. The promised land of good success lies before us. Let's go up and possess it. We are plenty able.

F. C. Lester, *Pastor.*

Our Colleges are the Hope of the Church.

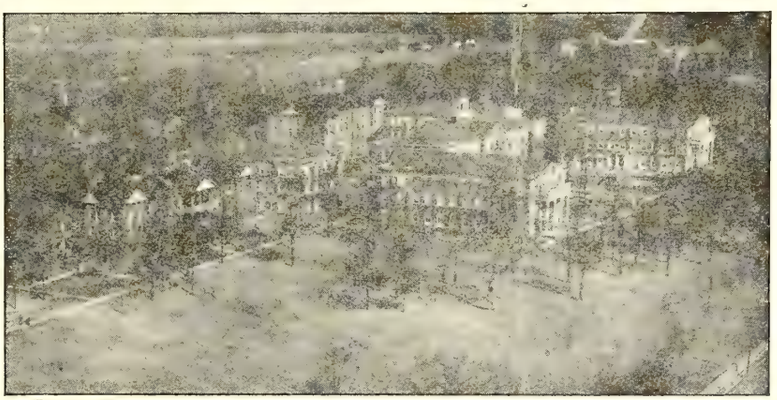
ELON COLLEGE JANUARY 18, 1923.

We prayed for these Colleges on January 23, 1927.

God has blessed these Institutions, and will continue to bless them through our prayers and our gifts.

Each Church of the Southern Christian Convention is asked to make an offering for these Colleges during January or Februray. Locally, the whole matter is in the hands of the pastors. They will not let it fail.

We will now Give for them—and Give Liberally.



ELON COLLEGE NOW.

It costs to lose Colleges, but it costs more not to have them.

Let every pastor and every congregation resolve to bring in the full quota. Our Colleges cannot render their service for the Church and kingdom otherwise.

A Church cannot rise higher than the efficiency of its Colleges.

BENEVOLENCE COMMISSION,
Southern Christian Convention.
L. E. SMITH, *Chairman.*
I. W. JOHNSON, *Recording Secretary.*
J. O. ATKINSON, *Educational Chairman.*
W. A. HARPER, *Educational Secretary.*

BETHLEHEM COLLEGE.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

WHAT IS WRONG WITH MISSIONS?

All times are inquisitive times for thoughtful people. But times when the very foundations of civilization are being shaken, all need to become thoughtful and seek the causes of such decay.

One thing we now know: the missionary enterprise is apparently about to collapse. Our denomination has prided itself (almost boasted) that it was not anti-missionary, but missionary. Big plans have been made to give "the whole gospel to the whole world" by our denomination alone. But, alas, the plans have been broken, forgotten, smashed. Every word from Richmond (and from Atlanta as well) is one of calamity, and retrenchment even to the vanishing point. Missionaries of long experience are being kept at home. Others may soon have to be recalled. Special offerings have been called for and made. The distress warning has been sounded from every denominational housetop. Yet, in spite of all, contributions to missions continue to dwindle, and that at a time of general prosperity. What is the matter? Some are asking, "Are we 'missionary' Baptists?"

Why are we missionary at all? Is there a basic reason for the missionary enterprise? What is the fundamental motive for missions? The answer to these questions may throw some light on the present distressing situation.

The great appeal for missions made by the last generation had sympathy as its motive. Millions of our fellow-human beings were dying and dropping, as it were, over a steep precipice into an endless hell. The appeal was to rescue them from this awful death. Such an appeal would arouse the most indifferent. But this motive of sympathy does not move any longer. The thought of hell-fire no longer stirs. We must seek a deeper reason for missions.

What is the basic reason for missions? Does it not lie in the very nature of Christianity? Does not the cross, which is the very heart of Christianity, and which every one who would follow Christ is to take up—does not the cross express a self-giving for the world? One was sent—the missionary idea—from God, even our Saviour. In becoming Christians we become partakers of Christ's nature and consequently of His mission. Twice Christ said that as the Father had sent Him into the world, so He was sending His followers into the world. He was the "Light of the world"; so were His followers to be. He definitely taught that the disciples were to follow Him, pattern after His life. He commissioned them to go into all the world with the gospel and His teaching.

Wherever Christians have been enthusiastic for the spread of the gospel to the whole world, Christianity has taken on new power and life. The progress of early Christianity can be explained in no other way. The early Christians felt that their first duty was to carry the glad tidings to the whole world; they were to carry on what Jesus began. The missionary vision of the last century explains modern progress in the Churches. In so far as we keep in the purpose of the great commission, "Go ye into all the world," just so far do we have the "Lo! I am with you always." Dr. Harris E. Kirk said in a sermon at Northfield last summer: "The degree in which the Church is conscious of the indwelling presence of Christ is determined by the zeal of the Church to propagate the gospel throughout the world."

The missoinary enterprise, then, is the very heart of Christianity. To receive Christ as our Saviour and then say that He is not the Saviour of the whole world is selfish. To have Christ within is to have His compassion for the multitudes who are as sheep not having a shepherd. Not to have something of the compassion must be an evidence that He does not abide within. If we look closely at the cross we shall see on it "The Lamb of God that taketh away the sin of the world." If we take up the cross, which we must do to become Christ's followers, we shall strive to bring the message of the cross to the last man in the world. Dare we say that He died for us alone and not for the whole world of lost sinners?

"By their fruits ye shall know them." Let us search ourselves. There must be something wrong with our experience of Christianity when it fails to make us hear and heed the cries of a distressed, sinful, dying world such as ours.—*J. M. Kester,* in *Biblical Recorder.*

SOLICITING STUDENTS FOR COLLEGE.

By Rev. J. H. Dollar.

I was assigned the subject "Soliciting Students for Bethlehem College" for a short address before the Pastors' and Laymen's Council of the Alabama and the Georgia and Alabama Conferences, which met with the Lanette Christian Church Sunday, January 30th. Because of the fact that the program committee had failed to function, I did not know of the assignment until I was in the meeting, and declined the invitation. I promised to give it through The Christian Sun.

The problem of successfully soliciting students for a college is one which reminds one of Master Shakespeare's, "It is a good divine that follows his own instructions: I can easier teach twenty what were good to be done than to be one of the twenty to follow mine own instructions." It is an easy matter to say what one might think to be the best method of selling the college idea to young men and young women; it is quite another thing to face the individual with the idea. One must have as many ideas as he has prospective students.

There are problems which face the solicitor of students for Bethlehem College which face few field workers for such institutions. We may truthfully tell a student that we have a college with a great future. We must tell them also, and just as truthfully, that Bethlehem College is not an accredited institution and its students are required to stand entrance examinations when they wish to enter other colleges to finish the last two years of the college course. Then, what? That is another question.

It was suggested on the floor of the above-mentioned meeting that all that is necessary for Bethlehem to have all the students she needs is to complete the administration building; and we sanctioned it. An administration building would most certainly relieve the congested conditions under which we are now laboring, but it takes more than an administration building to get students to study in any institution. If we are not able to offer more inducement to students than an administration building, I seriously doubt if we shall have more in the building than room.

What are those things so all-important to a school? I mention not that which must come first in the process, for it comes after many other things are assured, namely: accreditment. Now, to attain this envious recognition, an institution must first have a strong faculty—a faculty which can give to young men and women the training which the world expects of college-bred men. Every recognition any institution may expect will come through this channel. But if the faculty is to give such training, they must be constantly associated with the best men and minds in the field of thought. That must come largely through books which they write. Then, a school, to get students, must have a well-equipped library—one upon which both faculty and students may rely.

A school which has attractions to offer those who desire higher learning must have endowment. Why? To pay its running expenses and because the State requires such for accreditment.

One may wonder where all these things come into the problem of "getting" students for Bethlehem College. The only explanation needed is some experience at the job. Most people like to ask questions, and none are more anxious to know everything than the young man who is about to enter college. Therefore, he asks questions to find it out, and one is surprised to find how many questions have to be answered to satisfy the seeker.

Going to college is the biggest idea that ever entered the mind of any boy or girl. The work of the solicitor is to sell them his college. The next job, or rather the first job of the solicitor for college students, is to get a sales talk. Think of how hard it would be to sell a customer a piece of goods behind which there was no guarantee (no accreditment) when your competitor next door has a piece of goods (a college course) behind which is a strong guarantee (State accreditment). To this suggestion of a sales talk might be added the other requirements which are made of a school, both by the State and the public.

Soliciting students would not be a job, but a joy, if one could tell his prospects that "our school is one of the best in the country. We are accredited fully with any other institution in the country; we have a strong faculty; we have a library of 100,000 volumes; the spirit is the best to be found on any college campus; we have an endowment of $500,000; our school equipment is the best that can be bought." Then one might add, "we have a handsome administration building with every modern accommodation." Leave off all this (say what you please of our faculty), but the administration building and you would have little success as a solicitor of students.

I am not attacknig the idea of our need of the new building. God forbid! but I have tried merely to mention the things that we must have along with this new building that the readers of this article may see our need and that they may know that whatever they may have can be used to great advantage at Bethlehem College. Anything from a good book to a million dollars!

Dear people, we must have some of the things mentioned above if we are able successfully to face our tasks. Not so many books, perhaps, and not so much endowment, but we must have more books and an endowment which will assure in a large measure our running expenses. If we get them, you must help. It may be little, it may be much that you can do. Ask God about it and hear His answer. In all this, remember what the apostle James said: "The faithful, fervent prayer of a righteous man availeth much," so send a prayer with every gift and ask God to help Bethlehem use the gift.

"If ye know these things, happy are ye if ye do them," for God will repay you and Bethlehem College will do her part in training men and women to be leaders in a world so needful of Christian enlightenment, and therefore help to bring His kingdom upon earth and make it the kingdom of our Lord and Saviour.

J. H. Dollar.

WHY PREACH THE GOSPEL?

By Rev. P. T. Klapp.

There are two reasons for preaching the gospel. First, because Christ commands it to be done (Mark 16:15); the second is to save a lost world. "And the Lord said unto His servant, "Go out into the highways and hedges and compell them to come in, that my house may be filled" (Luke 14:23). The gospel is adapted to the needs of two classes of people, namely: first, to the unsaved; second, to the saved—first, to the sinner, and second, to the righteous. The first message Christ ever preached was to sinners, and His first subject repentance. We are persuaded that His first subject is not preached very much in our day and time, but many of us take a nigh cut and insist on shaking our hand and accept Christ, leaving out this fundamental condition, repentance. We have not heard a sermon on definite repentance for quite a while, yet this is one of the essential conditions men must be brought to in order to be saved. Christ said, except ye repent, ye shall all likewise perish (Luke 13:3-5).

The second class must be fed and led into green pastures, beside the still, deep waters, and in paths of righteousness for His namesake (Psa. 23:23). Jesus saith unto Simon: "Peter, feed my lambs." Jesus saith unto Simon Peter, "Son of Jonas, feed my sheep"; and a third time Jesus saith unto Simon Peter, "Son of Jonas, feed my sheep" (John 21:15, 16, 17). We believe, when the sheep are well fed on the meat of the word and not so much milk, they will fatten and grow strong in faith and love for the work. We heard a D. D. preach two sermons, and he never mentioned Christ in either. Now, when we leave Christ and His atoning blood out of our sermons, we have left the gospel out. The world can never be saved with Christ left out of the gospel. Science and philosophy, evolution and modernism, can never save a lost world. Why do some of us preach any way? Is it just for meat and bread? Are we dead in earnest about leading the world out of sin and wickedness into righteousness and peace, or are we just in the business for a living—which? Are we called of God to preach gospel, or are we called of men—which? Paul said, "Woe is me if I preach not the gospel." After Saul was converted and called of God, straightaway he preached Christ in the synagogues, that He is the Son of God (Acts 9:20). Peter, in exhorting the elders, said, "Feed the flock of God, which are among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind" (1 Peter 5:2).

In Paul's charge to Timothy, he said to him: "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine, but after their own lusts shall they keep, call, to themselves teachers, having itching ears, man-pleasers, full of fixion atheism, etc.; and they shall turn away their ears from the truth, and shall be turned unto fables," perhaps to evolution, modernism and such like (2 Tim. 4:2-4). When Phillip went down to the city of Samaria he preached Christ unto them (Acts 8:5). He didn't mince matters; he preached conviction upon the people, and as a result many accepted Christ, and then Peter and John came down from Jerusalem and laid their hands on them and prayed for them, and they received the Holy Ghost (Acts 8:15-16). After Saul was converted he spent several days with the brethren. And straightway he preached Christ in the synagogues, that He is the Son of God, and many believed in and accepted Christ. But for this Paul had to suffer persecution. They even threatened to kill him for it (Acts 9:20-23).

We fear that many of us do not preach the real gospel in its fullness, in power and demonstration of the Holy Ghost, for if we did we, like Paul, would have to suffer for it. On the Day of Pentecost the apostles preached in this power, and as a result thousands of souls were born into the kingdom of God. We believe when the gospel is preached as it was then and present Christ to the people as it was then, and not present ourselves, that we will have pentecostal days again. Paul said unto the Corrinthians, "For we preached not ourselves, but Christ Jesus the Lord" (2 Cor. 4:5). The full gospel was enjoined upon the apostles. Then He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God and to heal the sick (Luke 9:1-2).

Now, the commission of preaching the gospel has never been changed. Have we been obedient to this divine commission? If not, can we expect the cause of our Lord to prosper in our hands? God loves obedience more than sacrifice. Jesus said, if a man love me he will keep, obey, my words, and my Father will love him, and we will come unto him and make our abode with him (John 11:23). Some preachers entertain their audiences by their eloquence, and style of elocution, and their attitudes; some by their gracefulness; some preachers edify their audiences on doctrinal subjects; some perhaps preach just as a profession, called of man. Paul says some preach Christ, even of envy and strife, and some of God's will; some preach Christ of contention, not sincerely; but others of love (Phil. 1:15-17).

Now, if the gospel is not preached in love and for love, it is preached in vain. The gospel must be preached in a definite way, for promiscuous preaching aims at nothing and hits it. When we depend upon the eloquence and oratory of some preachers, nothing happens. Now, let's come to the real question of the gospel. What must we preach to save the world? First of all, Christ the crucified and risen Saviour, His atonement, His blood, repentance toward God and faith toward our Lord Jesus Christ, justification, regeneration, sanctification, the baptism with the Holy Ghost. If we want to see men born into the kingdom of God we must preach it to them as Christ did to the ruler of the Jews. If we would lead men to deeper experience we must encourage them to turn the willows loose along the shore and launch out into the deep waters where there are plenty of fish. We must get them weaned from the milk, and learn them to eat the meat of gospel. Listen at Paul for a moment, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3:1-2).

Our Churches are filled with weaklings, even babes, who are just milk-drinkers. Last, if we preachers would tarry in the upper room for a season, and get the endowment of power, and turn away from the wisdom of men, which is foolishness with God, and seek His wisdom, we believe Christ would soon return. Amen.

FROM THE FIELD.

Rev. J. S. Kegg, Columbus, Ohio, has recently ordered thirty-six copies of Lilly's book, "A Partnership in Living," for a strong stewardship study class of workers in his Church.

One of our Ohio workers, in making a remittance to this office, says: "I certainly enjoy tithing, for by so doing I always have some money by me for the work of the kingdom which I give gladly and willingly. My income is small, but I have tithed for a number of years, and find it a real spiritual uplift. Please accept this from a willing giver."

Rev. R. C. Updyke, Jaryland, N. Y., is starting stewardship work in his Church, a stewardship class and a reading contest.

The Reformed Church in the United States is using our stewardship leaflet by Mrs. F. E. Bullock, "Stewardship Stories for Children." The United Presbyterians are using our stewardship leaflet, "How Spend My Money?" by Rev. F. C. Lester. They are regarded worth while by others. Are you using them in your Church?

Mr. Emery S. Huff, president of the Northwestern Kansas Conference, a layman, writes us this message on tithing. He says: "The matter of tithing is, as I see it in the light of the Scriptures, one of the things requiring the most careful and prayerful attention of all Christians, and especially do we desire that our own Christian Church shall give it the thought and careful consideration, to the extent that it may become a part of her very life and practice; for it cannot be denied that it is a vitalizing force, bringing those who faithfully practice it into a closer relationship to the Father and leading into paths of deeper life. Then, the second line of helpfulness is the added finances it brings. When the Christian Church understands and obeys the admonition of Paul, "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come," there will be no need of asking, then urging, then begging, and then having to face a deficit, still leaving many things undone that could and should be done. God says, "Go," and "How shall they go except they be sent?" Let each of us ask himself, "Am I honest with God if I am not a tither?"

We feel that in our own Conference there is no one thing that would advance the cause of Christ so much as for each Church to become a tithing Church. I wish to urge each Church to make that as their goal."

Stewardship Pageants.

When the United Stewardship Council held an institute in Dayton, Ohio, it asked the Christian Endeavor Union of Dayton to give the pageant, "The Dream that Came True," on Saturday night. Since that they have given the pageant twenty times, and at no time have they asked for the dates that they have filled. The demand has been so heavy that they have had to refuse a number of Churches. They never put on the pageant that they do not first have a prayer service, and it is the testimony of the Endeavorers that they have gained much personally from the rendition of the pageant. There are some wonderful stewardship pageants of which the one above is only one. Churches and pastors that do not use them and fail to employ the talent of their young people have surely missed something.

"An Integrated Program of Relgious Education," by President W. A. Harper, of Elon College, strikes a responsive chord in every progressive worker's thought and heart. It pioneers the way to avoid overlapping and waste in the work of religious education. Just the book needed. Mr. J. R. Holbert, Ph. D., superintendent of the First United Brethren Sunday School, of Bloomington, Ill., and director of religious education of Illinois conference, says: "It is the most thought-provoking and most action-prompting book along pioneering lines that I have read in the field of religious education. Fortunately, it is readable, and at the same time constructive throughout. You could do no greater service than sell this book to our leaders. Certainly it should be read by our bishops, conference superintendents, pastors, and Sunday School superintendents. But why stop there? I believe every departmental leader in our local Church will study it."—*Religious Telescope.*

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

We desire this week to present the claims of the Bethlehem Summer School of Christian Education, of which Dr. S. L. Beougher is the president. The 1927 session will be held July 11th to 16th, inclusive.

Dr. Beougher, Miss Coghill, and the writer have been working on a program, and, though it is still pretty much in the rough, we will present it in an early issue of The Sun, possibly in this issue.

Dr. McD. Howsare is to conduct a kingdom enligtment campaign at Wadley the week before the Summer School is in session, and it is the doctor's intention to remain over for the school and serve as he may be called upon.

Dr. W. H. Denison will be on hand. He has advised he will attend if he is wanted, and so this settles the matter. He is wanted, and he will be expected to be there. Dr. Denison has been called for very insistently by the Bethlehem constituency of other years.

It is hoped Mrs. Alice Morril can be secured for the session, but this assignment will have to be held open for several days, but we feel there is a very likely probability of Mrs. Morril attending.

The hour for the opening period, the devotional period, is tentatively set at 8:15 A. M. It is felt this hour will prove attractive to those who come into Wadley from nearby villages and rural points. It is the wish of the writer that the devotional periods at the Summer School be given every consideration, and that they may exert a beautiful influence of spiritual power and fellowship over the courses and the morale of the sessions.

For the devotional periods, certani pastors of the Alabama and Georgia and Alabama Conferences will be invited. We trust they will all accept and be with us throughout the session.

Among the subjects being arranged for are Sunday School and Christian Endeavor, the Sunday School division embracing primary and young people's classes and stewardship for young people; missions, Bible, evangelism and life service, Church organization and administration.

It is also planned to hold an adult forum and youth congress, Dr. Denison conducting the former and Miss Coghill the latter.

A course of lectures is being provided for the afternoons, and a series of sermons for the nights.

Now, in conclusion, we urge our constituency of Alabama and Georgia to get back of the Bethlehem Summer School of Christian Education and make this year's session worth while and just a little better than those that have preceded it, for that is how it should be.

Miss Pattie Coghill is now in the office of the Department of Christian Education, Christian Publishing Association, Dayton, Ohio. Mr. Hermon Eldredge writes us she is doing very nicely and that "she looks good."

It wouldn't read naturally unless there was at least one item about finances, would it? Well, we need them. We dreamed the other night one of the men of the Southern Convention gave our board one thousand dollars ($1,000). We have known some dreams to come true, and we are going to watch this one with considerable interest. Brother Brown, of Burlington, contends the board has always been miraculously financed.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson X—March 6, 1927.

Sharing the Good News.

Golden Text: "Ye shall be my witnesses."—Acts 1:8.

Lesson: Acts 8:4-8; 2 Cor. 5:14-20.

Devotional Reading: Isa. 55:1-7.

There are a great many people who are all too willing to share bad news. They pounce upon a salacious story, or on some idle gossip, or on some real or rumored—it is often rumored—scandal, and they take keen delight in broadcasting this bad news. They put on the loud speaker, too, for they want everybody to hear them. Bad news spreads fast enough and far enough.

There are also a great many people who are willing to share good news—certain kinds of good news. One has only to mention the fact that he is becoming bald and there are forthwith a dozen guaranteed remedies for falling hair. If it is a cold, one is urged to take such and such a thing "that has done me so much good." If there is any good news about a cure for an ailment, or where to get a bargain, or how to rear babies, or what not, there are always those who are willing to share the good news. And this is as it ought to be. The man who has been benefitted is under obligation to share the good news with others.

There are, alas! all too few people, comparatively speaking, who are willing to share the good news, and by good news I mean the gospel, for the gospel comes from the Greek word which means good news. They are not opposed to the idea of letting others have the good news. As a matter of fact, they have a part in letting others have the good news, for they pay their Church dues and they even give several dollars a year to foreign missions. But they do not have any vital part in sharing the gospel in the sense that they themselves tell others the good news. They think that when they help to build a Church and when they contribute toward the current expenses and the benevolences of the Church, they have done their part—the preacher and the missionary are paid to do all else. They are good, sincere people, the people who make up the average Church, but they seldom feel any strong urge to witness in a personal way for Jesus Christ. There are thousands and thousands of professing Christians who have never spoken a personal word to others—some of whom they have touched day after day—about giving their hearts and lives to Jesus Christ. Sharing all other good news with them, and perhaps some bad news, they have been strangely silent about the good news. Those who read this article know how true this is. How many of you who read this article have made any conscious and deliberate effort to win one person to Jesus Christ during the past six months? How many members of your Church have witnessed in a personal way in regard to the good news?

These things ought not so to be. As some one has said, "If our religion is not true, we ought to give it up; if it is true, we ought to give it away." He who is conscious that God in Christ has forgiven his sins, who has the witness of the Spirit in his heart that he is the child of God, who has found new peace and power and hope in Jesus Christ, he, who in any way has received the blessings of Christ, who has heard and been benefitted by the good news is under obligation to share that good news with others. Jesus said, "Ye shall be my witnesses," and he meant that His followers should tell others about their experience of Him, to tell in a quiet as well as in a public way the good news. He knew then as so many ministers and religious workers know now, that men and women and boys and girls are not going to be brought into the kingdom in anything like an adequate way simply through preaching or through infrequent evangelistic services. Jesus' way, then, and the emphasis on present-day evangelism would indicate that Jesus' way now is the sharing of the good news in a personal, intimate, and vital way.

The early Church used this method. They went about preaching the word, and their preaching was not made up of oratory and polished discourses about the latest fad. They told in a simple, fact-to-face and heart-to-heart way about Jesus. They proclaimed Christ, and because they did this consistently and persistently, the Lord added daily unto the Church such as were being saved. The Church needs today more than any other thing a revival of personal evangelism. The great task of the modern minister is to impart to his membership a passion for the spiritual concern of others, and to train in approved methods of personal evangelism so that the Church itself in the person of its individual members shall be throbbing with new life and power. A Church can never really be alive without this spirit and program.

The impulse, the dynamic force is not hard to find. Paul says, "The love of Christ constraineth us." That recognition of what God, through Christ, had done for him, that deep sense of gratitude growing out of the new life in Christ, that sense of high privilege in being a personal ambassador of Jesus Christ Himself—all these things stirred his soul and kindled a passion that sent him trudging over land and sailing over sea to share with others the good news. In this day of great organizations and pretentious programs, let us not lose sight of the fundamentals. Let us try to reincarnate in our lives something of the spirit of the disciples and of Paul, that passion to share with others the good news that God was in Christ reconciling the world unto Himself, and that truth that if any man be in Christ Jesus, he is a new creation.

Teaching Points.

1. A Christian is to witness wherever he is.
2. Manner of life and word of mouth ought to go hand in hand in witnessing.
3. Christianity, real Christianity, overleaps traditional prejudice and racial barriers.
4. The central theme of Christian preaching is Jesus Christ.
5. Christianity has been accompanied by signs that declare its divine power and influence.
6. The gospel is the power of God unto salvation to every one that believeth.
7. A genuine revival of religion produces joy in a community.
8. If a man has nothing about which to bear witness, he had better get something; if he has something, he had better witness.
9. The love of Christ for us ought to prompt us to share the good news.
10. The gospel of Christ transforms men.
11. Man, not God, needs to be reconciled.
12. A Christian is a personal representative or ambassador for God.

CAN A MAN KNOW GOD?

Every once in a while some minister breaks out with an expression that reveals he is baffled in his search for God. Recently an outstanding divine declared: "God is unknowable, and always will be the God nobody knows; but to say God does not exist simply because we do not know Him and understand Him is to say there are no colors, no sound, save those within the limited range of our sight and our hearing. The frailty of our faculties is no measure of God."

This is a very interesting statement. However, it leaves the mind unsatisfied, and the more thoughtful will say it is incomplete. It is our experience and conviction that because God is unknown, Jesus Christ came among men. Now, mark you, this is a definite statement of evangelical faith. We believe that Jesus Christ came to reveal "the unknown God"; not the unknowable, but the God nobody knows. He came to reveal God, to interpret God, to teach mankind of God's thought, and to show mankind how God works, and to demonstrate to mankind how God acts.

Now, this is a very assuring statement to make, and we must make it because it is our faith. Jesus Christ came out of the region of the unknown, where the unknown God dwells, in order that He might interpret the God beyond the reach of human faculties; for it takes God to reveal God, just as it takes a poet to reveal and interpret a poet; just as it takes a musician to reveal and interpret a musician.

If there are colors beyond the reach of our eyes, we cannot know they are there until some manifestation brings them within reach of the human eye. There may be sound beyond the reach of the human ear, but we can never know that it exists until those same sounds, by some form, come across to our ears. They must be made manifest by their kind; otherwise our sight and our hearing may remain in another sphere entirely, and we not know that they exist save by speculation or theoretical thinking.

The great Saviour, Jesus of Nazareth, came among mankind to reveal God as a Heavenly Father. Has He succeeded in doing so? Let the history of the world for the past nineteen centuries answer. Indeed, let those capable of studying the religious life of today throughout the world answer. Is it not true that we have every evidence to lead us to believe that Jesus Christ has had more to do with clearing the mind of man in its thought about God than any other human being who has ever lived? Are there not great companies of men, even multitudes, who see the glory of God in the face of Jesus Christ? Have there not been many generations of men who have sought to find the dwelling-place of God because their souls cried out within them with spiritual hunger and thirst they could not satisfy until they met Jesus Christ and became acquainted with Him, then they have witnessed that their souls came to rest? They felt as though their journey was accomplished and the desire of their heart attained.

In their search for God in the universe they found Him so decidedly, so positively in Jesus of Nazareth, that they acknowledged the object of their quest had been attained.

Shall we continue to say that God is unknowable? Is not that a mistake in thinking or in phrasing? Can we not say that God is knowable through a personal faith in Jesus Christ? Those of us who know the Lord Christ will quickly respond affirmatively. We have no doubt as to God being knowable. We have no question concerning whether we have found Him or not. It is our positive faith that we have found God by accepting Jesus Christ as His Son. The first-born of the only begotten of the Father who, coming out from God, reveals God to the soul of man as unseen colors are declared not to be unknowable, but knowable; as unheard sounds are declared not to be unknowable, but knowable, when the ear rises to meet them.

Jesus Christ, our Lord, has made God a reality to the world. It is the universal witness of those who have accepted Him that God is knowable. We make this statement with no reserve, with no hesitation. We look in our faith in Jesus Christ for God. He has so strangely related Himself to man's efforts to find God that everywhere men are thinking that God is Christ-like. Indeed, even more, they are saying that if the spirit of the universe could be like that of Jesus Christ, that they will vote for its pre-eminence and sovereignty.

Why, then, should we continue to baffle our minds and to perplex our understanding by the statement that God is unknowable? Let those who will, continue in their perplexity. However, we urge that they discontinue to draw other people into their perplexities. There is a way out. We who have received Jesus Christ as Lord and Redeemer, know that "He is the way, the truth, and the life," and that all those who accept Him may come unto the Father by Him.—*Western Christian Advocate.*

Tentative Program for the 1927 Session

Bethlehem Summer School of Christian Education, July 11th to 16th

8:15 to 8:30. Worship.

Monday, Rev. C. W. Carter; Tuesday, Rev. Carl Dollar; Wednesday, Rev. W. C. Carpenter; Thursday, Rev. S. D. Lankford; Friday, Rev. H. W. Brewer; Saturday, Rev. Paul House.

8:30 to 9:20. Classes.
1. Children's Division—Primary Methods, Miss Pattie Coghill.
2. Young People's Division—Youth and the Church, Rev. J. H. Lightbourne.
3. Stewardship, Dr. W. H. Denison.

9:30 to 10:15. Classes.
1. Women and Missions, Mrs. M. T. Morrill.
2. Youth and Stewardship—"The Way to the Best," Dr. W. H. Denison.
3. Bible for Young People—"The Teachings of Jesus," Rev. J. H. Lightbourne.

10:15 to 11:00. Classes.
1. Evangelism and Life Service, Dr. McD. Howsare.

11:00 to 11:15. Recreation.

11:15 to 12:00. Youth Congress, Miss Pattie Coghill, Superintendent.
Adult Forum, Dr. W. H. Denison, Leader.

12:00. Dinner.

2:00 to 2:40. Sunday School and Christian Endeavor Work—Open Discussion, led by Rev. J. H. Lightbourne.

2:40 to 3:00. Lecture Hour.
Monday, Rev. H. W. Elder; Tuesday, Rev. G. D. Hunt; Wednesday, Rev. H. M. Gray; Thursday, Rev. J. D. Dollar; Friday, Rev. C. W. Hanson; Saturday, Rev. C. W. Carter.

9:30 to 11:15. Daily Vacation Bible School, Misses Susie Elder and Pattie Coghill.

Evening Services.

7:00 to 7:15. Vesper Services.
Monday, Dr. W. H. Denison; Tuesday, Dr. McD. Howsare; Wednesday, Misses Pattie Coghill and Cecil McChorty; Thursday, Mrs. M. T. Morrill; Friday, Misses Alma Beougher and Susie Elder.

7:30 to 8:30. Sermon Hour.
Monday, Dr. McD. Howsare; Tuesday, Dr. W. H. Denison; Wednesday, Judge Ingram; Thursday, Dr. T. J. Archabaugh; Friday, Commencement, Rev. J. H. Lightbourne.

Registrar: Miss Alma Beougher.

Manager of Dining Hall: Mrs. S. L. Beougher.

FAMILY ALTAR

Conducted by Rev. H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

Making Religion Suit the Age.

"Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven."—Matt. 5:17.

"Bring forth fruits of repentance, and don't begin to say you have Abraham the father of all."—Luke 3:2-9.

Some think that if things are not done in the way their fathers did them the Church is going to the devil. Everything else changes, and he who clings to things like their forefathers is both antiquated in his own light, a hindrance to himself, and fosilized. Compare the automobile with the steer cart. Widening humanity demands expansion and sway of duty.

Jesus dealt with fosilized ideas. When the young lawyer asked Him who His neighbor was, He gave him the story of the man beaten and left by the wayside to die, and told him, in so many words, that the one who meets the needs of the hour helps the needy and lives up to what is right, is a Christian, and only such a one does the will of the Lord.

For example, He said that Moses taught you to do no murder, and said nothing about anger. I say unto you that in these days he who assaults the same with anger is the same as a murderer. Moses said adultery is sin. I say unto you that in the light of God it is a sin to lust after a woman.

Heaven's teachings go back to motives behind the act; let us watch our motives.

Prayer.—Our Father, help us to clean up at our own back door. Look in our hearts, examine our motives, and live life as clean as the Fountain of love. Forgive us, O Lord, and bless us. *Amen.*

TUESDAY.

God Asking More.

"What do ye more than others?"—Matt. 5:47.

In this, Christ asks His children to go further and do more in all things than others do; more goodness, more personal respect, more reverence, more spirit of home life, more truthfulness, more love, more courtesy, etc.

What do we think of this? Is not a clean mind a more efficient and cheerful mind? Is not a forgiving man the best, happiest, and safest man? Is not one who loves a one who is most sought for responsibilities and advice? Is not a total abstainer more to be trusted than a booze artist?

Prayer.—Our Father, teach us the glory of the pure, unsullied life. May we use this for the mastery of our spirits and our desires, and live in the home of truth and beauty. In Christ's name we ask it. *Amen.*

WEDNESDAY.

Leadership and Followship.

"Whosoever would be chief among you, let him be your servant."—Matt. 20:27.

The more responsible the position we are placed in, the greater is the occasion that we shall be humble. When we find our powers increasing we must realize our call to be a servant in our power. No man is qualified to bear responsibility and be a leader until he has first learned to follow and obey.

Prayer.—Father of our homes, teach us by Thy spirit to be like Christ; never to serve for personal gratification, never to debase our powers by catering to the popular and to display, never to mortgage our homes for the simple delights of this world. O make us more like Christ. *Amen.*

THURSDAY.

Lost Leaders.

"They covenanted with him (Judas) for thirty pieces of silver."—Matt. 26:15.

Judas a lost leader. Judas disappointed in ambition, passed up his Lord for a little money or a badge to stick on his coat. How many are there among us who betray a cause or sacrifice a principle to get gain—money, office, or honor?

Our temptations are tests and, withstood, are stepping-stones to success. God wants folks who will serve and not exploit.

Prayer.—Our Father, forbid that we should work to get gain alone, and for a vain show to be spoken well of by men. But may we ever be humble nad discern the true values of life, and labor for that which satisfieth and brings eternal good. In Christ's name we ask it. *Amen.*

FRIDAY.

The Christian Life a Conflict.

"Forgive us our trespasses, as we forgive those who trespass against us. Deliver us from evil."—Matt. 6:12.

In teaching the disciples to pray, Jesus recognized the presence of sin and the temptations of man, and also man's weakness to fall, and that there is a way of strength to overcome and there is a way out.

The advance of the kingdom of God in the human heart and in the human world—yes, in our own hearts and homes—is a conflict. To accomplish anything, three recalcitrant forces must be brought into obedience to God's laws, viz: love of power, love of riches, and selfishness. These forces neutralize and defy whatever works we undertake toward true social and religious order. Jesus said, "Make a tree good and its fruit will be good." What a man does and says, he becomes; then, what he becomes, he says and does.

Prayer.—Dear Father of goodness and love, make us honest, clear-minded, and strong. May we study to be overkeen in discernment, that we may be afraid to do the things that trip us. We will watch and pray. Keep Thou us from evil. *Amen.*

SATURDAY.

Like Yourself First.

"Let us search and try our ways and turn to the Lord."—Sam. 3:4.

"I thought on my way and turned my feet unto Thy testimonies."—Psa. 119-59.

"Like yourself first in all you say and do—
Be proud of you!
Be such a man as you would choose for a friend,
And in the end
You will look back on all that may have been
Contented and serene.

"Like yourself first. Cut not your standard down
To please the town;
Never for gain or pleasure make one move
You can't approve:
Better it is to suffer any fate

"Like yourself first. Make sure that you've a name
Untouched by shame;
A signature you know yourself to be truth's guarantee.
You say you like good men, and strong and true—
Do you like you?"

Prayer.—Our Father in heaven, teach us the evil of pride, but the glory of conduct that makes not ashamed. We give ourselves to Thee for this life. *Amen.*

SUNDAY.

God's Confidingness with His Own.

"And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look."—Gen. 13:14-18.

God's count of heads in an audience is a very different thing from the standards men usually set up. God places the accent upon spiritual values, and the beauty of the life that holds His shrine. He had much to say to Abraham, but it was to his ear alone. Yet the exclusion of the uninterested is always self-imposed. Had Lot remained, God's words would have been to both; but only the wiser would have heard the voice and understood. The other would probably have been too much engrossed with calculating the money-value of his flocks and herds, and with visions of Sodom's well-watered plains, to have been interested in anything else. When self calls with thundering voice, the finer impulses of the life go unfelt, the sweetest chords of being pass unheard, though God Himself speak to the soul, or His angels sing.

There is with us always the Lot-type of man, who peeps through the prison-bars of an unconsecrated dollar-mark to marvel at any one possessing Abraham's vision. It is only after the one of coarser choice withdraws that God bestows His truer riches in bags that wax not old. Blessed are they who feel a need for their souls, as well as for their bodies; whose wants for every day have their daily answer in Jesus, the Son of God's love. Wherever they pitch the tent of their little life, the shining stars, unnumbered as God's mercies, will be angel tracks to it.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

Prayer.—Asking that in all the affairs of life we may seek the counsel of Him who never faileth those who trust in and serve Him.

RELIGIOUS EDUCATION AND MISSIONS.

The general attitude may be seen in several recent books on religious education, in which very scant attention has been paid to missions and missionary education. In the view of this book and its philosophy of religious education, this is as serious a fault as an attempt to understand China through her five hundred thousand Protestants, while at the same time the rest of the four hundred millions of Chinese are disregarded. We who study religion within too narrow limits are under a severe handicap. Even our rich Christian heritage does not furnish us altogether sufficient materials for a full comprehension of the broad field of religion. We Christians cannot ignore the rest of the world, whether we consider our own good or the good of others, and especially if we realize that we have a saving gospel for the non-Christian world. Let us be persuaded that "religious education" falls significantly short of the highest goal if "missionary education" is not part and parcel of it.

In the foregoing paragraph we set out to say one thing, and said two, namely: that missionary education should be integrated with the general program, and that religious education is at best imperfect if it has not included missionary education. The two should be in reality one. This mind should be in both kinds of educationists, and then the local curriculum would serve the highest ends of education in religion.—*J. C. Archer.*

Christian Orphanage

Dear Friends:

The health of the Orphanage family has been remarkably good this winter up to the first of February, when one of our girls, age 15, contracted bronchial pneumonia which went into solid pneumonia in both sides, and it was a fight for life. For ten days we have had two of our best doctors seeing her each day, and a graduate nurse on duty during the night, and a practical nurse who has had lots of experience in cases of this kind on day duty. Everything is being done that can be done for the child, and while we think her condition at this writing is better, she is still a very sick child.

The two doctors who have been so faithful in attending her and seeing that she gets every attention that is possible for her to have, are giving their services free, and it seems to be a real joy to them to render this service for the benefit of this child. Some of the sweetest joys that come to us in this life come through loving service.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 24, 1927.

Brought forward		$1,810.02
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Happy Home	$ 1.40	
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Piney Plains	2.15	
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Seagrove	$ 1.50	
Hanks Chapel	3.31	
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Eastern Virginia Conference:		
Berea, Nansemond	$10.00	
First, Norfolk	7.39	
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Bethlehem	3.46	
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Mt. Olivet (G)		2.00
Georgia and Alabama Conference:		
North Highlands		1.36
Alabama Conference:		
Mt. Zion		1.00
Special Offerings.		
E. M. Davenport	$37.50	
Waverly S. S., Class No. 4	2.00	
		39.50
Grand total		$2,012.89

SUNDAY SCHOOL AND BENEVOLENCES.

Contributions to the expenses of the Sunday School by those who are to receive the direct benefits of their own gifts are not acts of benevolence. In fact, for the Church to pay the expense of its own Sunday School is no more an act of benevolence than it is for a father to pay his family's living or educational expenses. For the child to be taught to give primarily to anything which centers in himself, or to anything in which his personal relation is the determining factor, or to give simply to relieve his Church of its duty to give, rather than to supplement the giving of the Church, that it may enlarge its work, is to strengthen the principles of selfishness.

The Church should provide for the expense of its own Sunday School and let the children and youth have the culture, influence, the character-developing privilege of contributing to the world's evangelization. The aim in Sunday School giving should be to cultivate genuine, unselfish, and thoughtful habits of giving; that is, true benevolence directed by an enlightened conscience and an intelligent sympathy. The object should be made humanly interesting, thoroughly worth while, so defined, and so presented as to convince the giver of its real need and his obligation to help, and thus secure his personal sacrifice through his sense of duty and his awakened interest in the object.—*John Franklin Goucher.*

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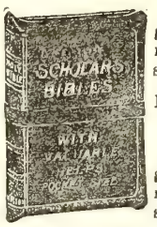

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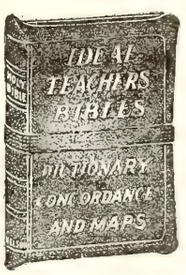

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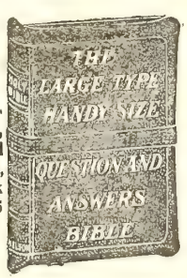

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1536 East Broad Street, - - - Richmond, Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

"I love little Pussy, her coat is so warm;
And if I don't tease her she'll do me no harm.
I'll sit by her side and I'll give her some food,
And she'll love me because I'm gentle and good."

Dears:

I wonder if you have already guessed what I am thinking of! It is something that has a soft, furry back; it is something that has sharp claws; it is something that has four feet. When it cries, it says: "Meow, meow." Guess what it is.

How many of you have pretty pets? What do they eat? Are you kind and gentle to them always?

Now, dears, if some one of you have a wonderful pet at home that all the Kiddies would like to heart about, write all about this pretty pet and send it along to your editor. She will hurry, hurry as fast as she can, and then all the Korner may read about your very own pet.

Prayer: Dear Heavenly Father, please help us not to forget to be gentle and kind to our cats and dogs and the birds and all our pets. Amen.

This is our good American month, isn't it, Kiddies? We are all such good Americans! we love our flag, and we love our beautiful country that America likes to wave another kind of flag along with our Stars and Stripes. What kind of flag is that, Kiddies? Guess. It is the Christian flag! Yes, every one of us know that this one is for all of us, wherever we may be. Why is it the greatest flag, boys? I'll tell you quick: because it represents Jesus, who loved everybody. We all love this flag very, very much. Here is the Christian flag pledge:

"We pledge allegiance to our flag, and to the Saviour, for whose kingdom it stands—one brotherhood, uniting all mankind in service and love."

Hello! look outdoors quickly—the rain is gone! Let's run out and watch the new chickies warming their little feathers under the big ol' lamp. Poor, wee biddies! They isn't got no mamma—just a big, round brooder; but they are happy little chicks just the same!

All love to my Kiddies!

YOUR EDITOR.

ELON COLLEGE

CO-EDUCATIONAL

MOONEY CHRISTIAN EDUCATION BUILDING, ELON COLLEGE
(Dedicated Sunday, October 3, 1926)

IN CHRISTIAN EDUCATION, the Christian Church and Elon College have taken the lead.

The above building, dedicated to leadership training, is one of the finest laboratories of Christian Education to be found anywhere. It is the only building of its kind on any college campus in America, but is destined to be the forerunner of a new field of education in many American colleges.

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MY LITTLE HOUSE.

I want to have a little house,
With sunlight on the floor,
A chimney with a rosy hearth,
And lilacs by the door;
With windows looking east and west,
And a crooked apple tree,
And room beside a garden fence
For hollyhocks to be.

Oh, all my life I've wandered 'round,
But the heart is quick at knowing
Its roof and its own little garden
Where flowers are growing;
And when I find that little house,
At noon, or dusk, or dawn,
I'll walk right in and light the fire,
And put the kettle on.

SELLING RELIGION.

The phrase "selling religion" has a decidedly unpleasant association. It puts religion in the mart of trade and debases it to a common article of commerce. Salvation is a free gift of God and all the value of the earth is not enough to buy the gift. On this subject, the *Richmond Christian Advocate* says:

The daily press is saying much about a big organization of advertising men who are planning to get in the religious world and advertise the Churches and religion as they advertise other things. They propose to "sell religion" to the public, as they express it. That carries with it the picture of a smart traveling salesman with a sample case and a prepared speech, taking orders and selling to the customer the religion of the Lord and a title deed to mansions above.

We have no wish to discount the efforts of business men when they propose to apply their business genius to their Church and their religion. The way they have failed to do this is one of the biggest shadows that rests on the business man of the Church. But it is well to keep in mind that we can go but so far in conforming the religion of our Lord to the ways of the world. Our chief effort should be to transform the ways of the world to our Lord's religion.

It is an unfortunate word the advertisers have chosen. They cannot sell the religion of God. They can do only as John did and all the apostles who have followed. They can stand and cry, "Come and take of the water of life freely"—it is without money and without price.

FOR RENT.

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OBITUARIES.

WATSON.

Mrs. Mary Sue West Watson, aged 53 years, entered into eternal rest February 6, 1927, at her home in Cullen, Va., after a short illness of pneumonia. She is survived by her devoted husband, G. W. Watson; two daughters, Mrs. Claiborne Mills and Miss Susie Watson, of Cullen; five brothers—Robert T. West, Judge Jesse F. West, and John W. West, of Waverly; Lieutenant Governor West, of Suffolk, and Caleb D. West, of Newport News. A number of relatives in eastern Virginia, her girlhood home, and friends everywhere also mourn their loss, for "to know her was to love her." "To live in the hearts of those we leave behind is not to die."

She was laid to rest in the cullen cemetery after a brief service in the Baptist Church, of which she was a loyal member. The services were conducted by Rev. Harris, her pastor, assisted by Dr. White, of Burkeville, a former pastor, and Dr. Staley, of Suffolk, a life-long friend of her family. An impressive feature was the singing rendered by a male quartet from Waverly, nephews and friends of the deceased.

A more wonderful testimonial to a good woman's worth and the esteem and affection with which she was held in the community has rarely been given than that afforded by the outpouring of friends and relatives who gathered to pay their last tribute to her memory. The beautiful floral offerings sent from far and near were a fitting tribute to the memory of one so generally loved.

While we know death enters the portals of every home, sooner or later, and robs it of its greatest treasures, yet this visitation, coming as it did, leaves an aching void in the hearts of more than one home. Many friends mingle their tears with the stricken household, and only in the realms of the great beyond shall we see with a clear vision. Heaven will explain why our earthly treasures are taken. The Master had need of her, and she reaps the reward of a well-spent life in His service. "In my Father's house are many mansions." L. S. B.

FIX.

Mrs. Carrie Lee Holt Fix was born on April 12, 1870, and departed this life on February 3, 1927. Her marriage to John M. Fix occurred on June 12, 1897. To this union, eight children were born, six of whom survive. Besides these six children, she leaves to mourn their loss her husband, two brothers and one sister.

Mrs. Fix was a faithful member of the Burlington Church for many years, always interested and active in the work of the Church she loved. She was a woman of strong personality, and embodied great determination and resolution in all that she did. She was a Christian woman, a devoted wife, a loving mother, a faithful sister, a good neighbor and a sincere friends. She was loyal, unselfish, and trustful to a marked degree.

The funeral was held from the Church of which she was a member. The services were conducted by her pastor, the writer, assisted by Dr. P. H. Fleming. A great concourse of relatives and friends came to pay reverent and loving respect to one who had played such a noble part in the life of the community. Interment took place in Pine Hill Cemetery.

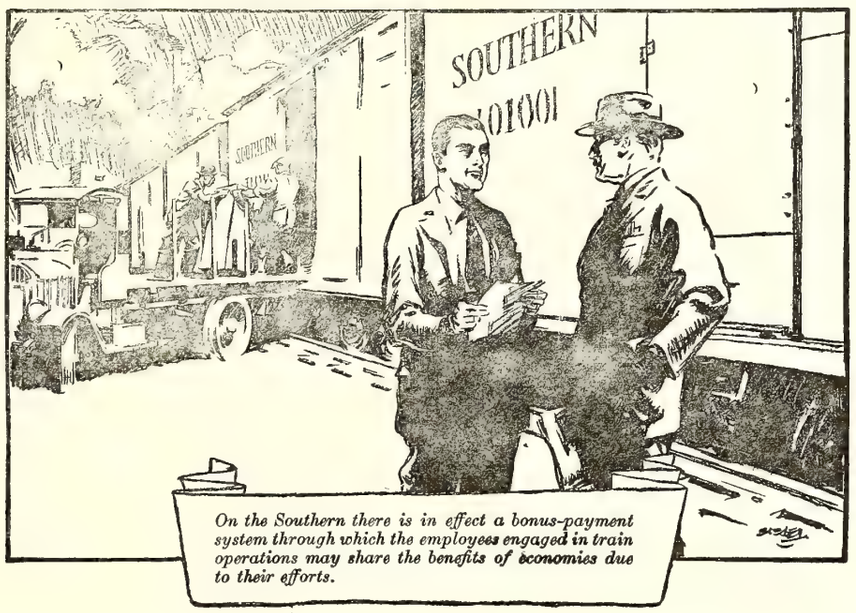
May she rest in peace, and may the God of all comfort and grace enable the sorrowing family to bear bravely the burden that rests upon them.

G. O. LANKFORD.

EDWARDS.

On February 3rd, little Elnor Mae Edwards, the infant and only daughter of Mr. and Mrs. C. L. Edwards, passed from life to death. She was born January 22, 1926, and was the joy of the home to all members of the family. She became seriously ill just a few days prior to her death, resulting from whooping cough and double pneumonia.

The funeral services were conducted at Fullers Chapel by the writer. The body was laid to rest in the Church cemetery. May God's richest benediction attend the bereaved members of the family in the loss sustained. F. D. BALLARD.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RESOLUTIONS.

Whereas, our Heavenly Father has our midst Miss Willie Turner, of Liberty deemed it wise and best to remove from Spring; be it resolved:

First, That our loss is heaven's gain. God, in His wisdom, saw fit to transplant this beautiful full-bloom rose from earth to heaven to be with the Christ she loved and served so faithfully here on earth.

Second, That the Church has a vacancy never to be filled—a grand character, a noble Christian, worthy of our imitation, and may God help us to imitate her example, that in the end we may be able to enter the celestial city prepared for the children of God.

Third, That we offer our heartfelt sympathy to those she loved so dearly, and point them to the living God that taketh away the sins of the world.

Fourth, That a copy of these resolutions be spread on the minutes of Liberty Spring Christian Church, a copy be sent to the bereaved family, and a copy to The Christian Sun for publication.

MRS. Y. C. BYRD,
MRS. J. E. RAWLES,
C. E. BYRD,
F. F. BRINKLEY,
Committee.

BAUGHER.

Whereas, God, in His wisdom, has seen fit to remove from our midst Sister Tilda Catherine Baugher.

Whreeas, in her death, the Woman's Missionary Society of Mt. Carmel Christian Church has lost a worthy president, the Church an active and devout member, the community an exemplary character and helpful friend, and the family a devoted daughter and sister; therefore, be it resolved:

First, That we bow in humble submission to Him who doeth all things well.

Second, That, as a Missionary Society, we strive to carry on the work in which our departed president was so much interested.

Third, That we extend our deepest sympathy to the mother and brothers and sisters, and commend them to the Man of Sorrows, who was acquainted with grief.

Fourth, That a copy of these resolutions be sent to the family of the deceased, a copy spread on the minutes of the missionary society, and a copy sent to The Christian Sun for publication.

LOIS SNOW.
CECIL COLLIER.
RUTH DURRETTE.

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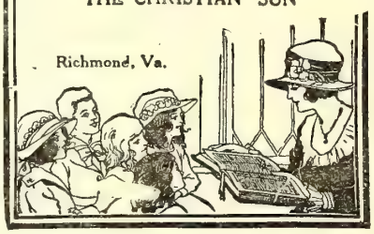

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

More Mail Bags.—

More than three million yards of surplus canvas, intended originally for army tents and wagon covers, has been turned over to post-office authorities for use as mail bags.

In Beecher's Pulpit.—

On January 27th, a new minister was installed at Plymouth Church, Brooklyn, N. Y. The new minister is J. Stanley Durkee. He preached his first sermon from that noted pulpit on the Sunday following his installation. In that pulpit of old Plymouth Church has stood Henry Ward Beecher, Lyman Abbot, and Newell Dwight Hillis. To follow such men and stand where they have stood is an honor to any preacher, and carries with it a tremendous responsibility.

A New Impetus for Negroes.—

The William E. Harmon awards for work of merit by negroes in the fields of literature, arts, music, business, including industry; sciences, including invention; education and religious service for negroes have been renewed. There are seven first prizes of four hundred dollars each and gold medals, and an equal number of second awards of one hundred dollars and bronze medals. There is an eighth award which may be won by either white or colored persons. It consists of five hundred dollars and gold medals for that person who during the year beginning on Lincoln's Birthday does most to promote better race relations between the white and colored races. The announcement of the awards was made by the chairman of the Commission on Good Will Between the Races of the Federal Council of Churches.

Near East Colleges Associate.—

The colleges of the Near East have entered into an association, having as its purpose a better understanding, a better economic system, and the raising of the fifteen million dollars endowment needed to put them on a permanent financial basis. All the colleges, six in number, entering the association are American institutions. They are Robert College, Constantinople Woman's College, American University at Beirut, International College of Smyrna, South American Schools, and Athens College, Greece. The plan of association was originated by Cleveland H. Dodge, who saw the necessity for their working together if they were to adjust themselves to post-war conditions.

The association will give internationally minded people interested in finding, developing and giving leadership which will make for better international relations, an opportunity to become members of the association. They hope to secure one hundred thousand members by 1928.

A Family Paper.—

The *Christian Observer,* of Louisville, Ky., has announced that it will publish a Converse centennial number during 1927. For one hundred years the paper has been published by the Converse family in direct succession. This is a most remarkable thing, when one remembers that [illegible] country is young and the civilization new. [illegible] first Converse editor of the *Observer* took office in 1827. He was the Rev. Amasa Converse. His service extended to 1872, when he was succeeded by his son, Rev. F. Bartless Converse, whose service on the paper began in 1858. He held the editorial office to 1907, and was succeeded by his son as managing editor. The son, Mr. Harry P. Converse, began work on the paper in 1899.

The *Christian Observer* has had a continuous publication since 1813, with the exception of a few issues when it was suppressed by President Lincoln and had difficulty starting just after the Civil War. It is certainly a remarkable history, and one of which the *Christian Observer* and the Converse family may justly be proud. Its centennial number should prove interesting and of great historic value to the press in general and the religious press in particular.

Courses in Crime.—

The directors of the Lions and Rotary Clubs of Mount Vernon, Ill., have passed resolutions disapproving the announcement and purpose of the local press to publish a series of articles entitled, "The Secrets of the Herrin Gangs." The directors assert that they do not intend to suppress news, but that all the news of the Herrin Gangs was published while it was news, and they believe that a rehearsal of this material in such a fashion as the local press of Mount Vernon contemplates will be a popular course in crime and violence, teaching the best methods and technique of crime. Almost simultaneously, the Chicago press announced that it would publish the "Life and Adventures of Billy the Kid." Billy the Kid was a bandit of New Mexico, who, before he was twenty-one, succeeded in accomplishing many murders and other grave crimes. Billy lived about a generation ago, and his youth and daring made him then, and will make him now, a hero for emulation in the eyes of many of this time. This Chicago paper is undertaking to give that city a popular course in crime which we are persuaded by the papers and statistics from that city is by no means needed.

Calls Court to Stop Conversion.—

A rather queer case came up in one of the East London courts recently when a Jewish father complained to the magistrate that his son had been converted to Christianity. He wished to invoke the court's aid in stopping conversion. It presents the phenomenon of courts of Christians stopping conversion to Christianity. The magistrate held in the ca[illegible] if the boy were sixteen years old he [illegible]ght to accept Christianity, but advised rather that action might be brought against the missionaries responsible for the conversion, but he thought it would be useless. The Central Conference of American Rabbis, meeting in Cleveland, Ohio, passed a resolution calling upon Christians not to attempt the conversion of Jews to Christianity. The resolution was passed in anticipation of the Christian Conference to be held at Budapest soon. The resolution was sent to the Commission on Good Will Between Jews and Christians of the Federal Council of Churches. It asked them to preserve the amicable relations now existing, and to lend their strength against any efforts to convert Jews to Christianity. What position the commission will take on this matter is not known. The conference at Budapest will have as one of its objects the conversion of Jews as a matter of discussion.

Dr. J. O. Atkinson

Installment Buying.—

In a most interesting and instructive article in the *New York Christian Advocate,* Mr. J. George Frederick deals with the rapidly growing menace of installment buying. He points out that about one-fifth of the business of the United States is carried on by the installment. The purchases thus made run into the billions of dollars, and the loss in interest is more than eight hundred million dollars. We are prone to make a great deal of our five hundred million dollar fire loss and to say nothing of the eight hundred millions thus wasted in interest on installment purchases, he tells us. He points out, too, that the majority of the purchases made on the installment plan are for luxuries which might better be done without by those buying them, and which are out of keeping with the surroundings and incomes of the buyers. Then, too, we are told by Mr. Frederick, there is a tendency to overload with installments, and he cites one workman earning sixty dollars a week who had obligated himself to pay seventy-two dollars a week. The gravity of the situation is not so much an economic one as it is a moral and spiritual one. It is a mortgaging of future incomes, and is responsible for much of the present unrest and moral degeneracy. To installment buying can be traced the breaking up of many homes, and other things which strike hard at the life of the nation. There is a legitimate place for installment buying, Mr. Frederick admits, but his appeal in the *Advocate* is that it be so safeguarded as to keep installment buying within its useful and legitimate bounds.

NOTES-PERSONALS

We transcribe from the *Herald of Gospel Liberty* a very searching question from Dr. W. P. Minton, our Foreign Mission Secretary. It is on our editorial page. Read and then let's decide what we are going to do about it.

January and February were "College" months, and we trust the Church heard much and did more for Elon and Bethlehem. March, April, May, June are mission months. What will the pastors say for and about missions in that period, and what will the Churches do for missions? Very much indeed depends upon the answer to that question.

Brother Amos Lassiter, Route 1, Suffolk, Va., in renewing for THE SUN, carries us back to earlier dates: "I have been reading THE CHRISTIAN SUN ever since I was old enough to read, which was in 1858. Twelve years later, in 1870, I became a subscriber, and am hoping to be here to renew next year and prepared to pay in advance." That is a delightful hope to indulge, and the editor joins in this fellowship of hope with our good and faithful friend.

If we are to have a missionary offering this year, a real self-denial offering for the gospel's sake, it is not too early to plan and pray for it. Easter falls within mission period, and no more fitting time could be chosen for a mission offering than that which celebrates the resurrection of our Lord. To make known to the world the fact and the power of His resurrection is the very object of missionary endeavor.

I have read "An Integrated Program of Religious Education," by President W. A. Harper, with great interest and even a sense of elation. It marks a new epoch in religious education. At last a pathfinder has seen the problem and stated it clearly. This book must be read by every leader in the field. It marks the road we must travel sooner or later, and if it can be widely distributed and read it will save previous time.—*Walter M. Howlett,* Secretary, Greater N. Y. Federation of Churches.

"Zeal without knowledge"—this is a phrase to cause us to stop and consider. We have all known people who were full of zeal, but who lacked understanding, who lacked knowledge, and who for that reason unwittingly did harm to the enterprise they were espousing. This is particularly to be regretted when it comes to religious and spiritual matters. It is also regrettable when we have knowledge without zeal for its use in the service of our fellow-man. It is the business of Christian colleges to impart knowledge and to inspire that zeal in those who resort to them for education.

During the last eight or ten days, Rev. Prof. A. R. Flowers, of Elon College, has received invitations from three different Young People's organizations in Georgia, asking him to spend a week or ten days with them in public lecture work, under the auspices of their organization. These organizations are the work of ambitious young men and young women who are interested in Christian education, and are each located at the county seat of some county. Bro. Flowers spent four months in Georgia about a year ago, working with the young people, and succeeded in making a host of friends.—*W. B. Guthrie.*

Pastor and people are talking of a new building for our Newport News Church. Funds are being collected for this purpose. The congregation has outgrown the present house and is industriously seeking to lay up funds against the day when a building can be started. They do not propose to build a million-dollar Church, but "a million-dime Church," and they propose to build as soon as those million dimes are collected. They have our heartiest congratulations in their fine endeavor. "Matters are going well in Newport News Church. I never saw better co-operation among any people anywhere," writes the pastor.

The particular purpose of a Christian college may be summarized in the effort to share the good news of Christian education with others. Christian colleges exist to equip young people with altruistic dispositions to be servants of their Church. Nearly one-sixth of all the persons who have graduated from Elon have entered the Christian ministry or missionary work. That is why we must keep our colleges strong, that they may serve our Church with a competent leadership. There is no doubt that stewardship is plainly taught in the Scriptures. It is taught there as a rule of living in accordance with the Christian Endeavor topic for March 6th, and this means that we must, as stewards of the Christian way of life, support Christian colleges as well as the other means of evangelism and kingdom recruiting.

The Southern Methodist are seeking to raise, within the next few months, a million dollars for their missionary work and the Methodists of the Virginia Conference have planned to raise nearly one hundred thousand of that amount. The *Richmond Christian Advocate,* in speaking of the meeting, in which this Conference voted to undertake to raise that amount, said: "Now, we go back to our Churches to collect this money, which is sorely needed, to carry the gospel of Jesus to the nations of the earth. Let us not become dazed at the bigness of the sum. Our leaders have done well to so cheerfully promise this sum. We trust the people will rally to the call to give it because of the great need our Church faces in all her missionary work."

We of the Christian Churches ought not to be amazed at the bigness of our task as we are called upon to raise in our mission period $30,000. This would only be a dollar per member, and surely we can do this much over and above what we do in our Churches in order that we have a definite part in sending the gospel to those who have it not.

"I feel that our pastors"—that's the way a subscriber to THE CHRISTIAN SUN feels about our pastors, as she sends in her renewal—"do not impress it enough on their congregation the importance of having THE SUN in every home." Many of the rest of us feel the same way about it, but how to get those pastors to impress this necessity upon their congregation goes beyond us and the scope of our mind. They love THE CHRISTIAN SUN so good and so much that many of them just take it for granted that THE SUN knows their love and so they never say anything about it. We have heard of husbands of that kind! They just love their wives so good that they go for weeks, for months, and for years, and never say a word to the wife about it or to any one else. One such comes to mind now. Some one told him one day that he was not telling his wife about his love for her. He made up his mind to go home and tell his wife he loved her. Lo, and behold! when he did so, the wife began to cry. On inquiry from her, she said it was awful to bear the burden of never being told by her husband he lover her except when he came home drunk. She thought he was drunk because he told her he loved her. Something most unusual and extraordinary would certainly have to be the matter with some of our pastors if they told the people about THE CHRISTIAN SUN, which week after week is helping them do their work and standing by them and seeking to make easier the task before them. No, we are not complaining at our good pastors. Far be it from us. We are just meditating through print on what this good sister wrote about her pasor and other pastors, and about what many subscribers tell us, namely: "We do not know why our pastor never speaks of THE CHRISTIAN SUN and never seeks to get our subscriptions or subscribers in our Church." There are people of that type of mind who just wonder, and wonder!

RECEIPTS FOR MEMORIALS.

We are not falling over ourselves and each other in our haste to make contributions to building a permanent memorial on the site of Old Lebanon, where, in modern times as in ancient, "the disciples were first called Christians"; and we are not vigorously pouring in our contributions to erect a permanent memorial where it will be seen and observed of thousands, to the name of that great-minded and noble soul, James O'Kelly. Still, we are climbing little by little. Three contributions the past week—just three—out of several hundred who intend to send something, but still delay the matter. Well, we are grateful for the three.

To date, the fund stands as follows:

Previously acknowledged	$1,309.81
Mrs. Ambrose Campbell, Luray, Va., R. 5..	1.00
Holland, Va., S. S.	20.00
Mr. & Mrs. G. C. Talbert, News Ferry, Va.	2.00
Total to February 26th	$1,332.81

Gratefully yours,
MEMORIAL COMMITTEE.

THERE'S A REASON.

Yes, there is a perfectly splendid reason why we who are members of the Christian Church in the South should subscribe to and read THE CHRISTIAN SUN. In fact, there are many reasons why we should do so. Here are a few of them.

1. The Church must have a paper or fail to function as a denomination. All sorts of business, as well as Churches, have found this to be true.

2. THE CHRISTIAN SUN is the official organ, or paper, of the Southern Christian Convention. There is no other. We must take this one or none.

3. The Convention has to pay for the paper whether the people subscribe or not. Subscriptions is the best method for paying.

4. THE CHRISTIAN SUN brings news from all our work—missions, the Orphanage, colleges, the Churches, etc.

5. There are also inspirational articles that make faith glow and encourage us to press forward in Christian service.

6. We need this information and inspiration to aid us in our local work for Christ and His Church.

7. Children should read THE SUN, so they will learn to love the Church and may be better members than we can ever be.

8. The price of the paper is within reach of all—two dollars per year, or a little less than four cents a week. It costs less than a package of chewing gum per week and is worth a thousand times more. Nobody ever stops using tobacco because it costs too much. Why should they fail to subscribe to their Church paper when it costs much less than the tobacco?

Conclusion: Now is the time to subscribe to THE CHRISTIAN SUN. You need it! It will make you a better member of the Church if you

will read it. THE SUN is worthy of and needs your support.

Your pastor will be glad to put your two dollars with the same amount from some of your neighbors and send it to the editor, who will gladly add your name to the mailing list for the coming year. In fact, fifty-five families from Franklin have received the paper one month without cost. The subscription now gives you thirteen months for the cost of twelve.

Subscribe now before you forget it.
You will never regret it.

F. C. LESTER.

MAKING A CHRISTIAN WORLD THROUGH CHRISTIAN COLLEGES.

BY DR. W. T. WALTERS.

All men think, but some think more than others. The masses are content to let others set their fashions, establish their customs, plan their laws and promote their moral and religious standards. The history of every industry and profession in America shows that the college man is the leader. He has learned to study, has a knowledge of a variety of subjects and has been taught to think constructively. The community recognizes his superior knowledge, and naturally turns to him for leadership. His position is one of grave responsibility, for he must not only think for himself, but must also think for others.

We are living in an educational epoch; thousands now throng our colleges where a generation ago there were hundreds; and, in addition to this, our State educational systems are endeavoring to place a high school within the reach of every boy and girl, thus lifting the whole population to a higher educational standard. This means that a large per cent of the rising generation will have had the advantages of a higher education.

Since we have decreed the separation of Church and State, our State public school systems, colleges and universities are not supposed to teach religion; thus by far the larger part of our educated people have almsot no religious influence brought to bear on them in their college life except that exerted through the voluntary religious organizations of the institution. Since these educated people are the leaders, it is needless to say that if they are divorced from or without religion the spiritual forces of the nation must suffer. In fact, under certain conditions education is more of a menace than a help to the human family.

In some way, we must leaven the lump. We must infuse high moral standards and christian ideals into this educational circle of leadership. Under our present system, the leaven is the Christian college. Here the student receives what he gets in the State school plus the Christian training, the Christian atmosphere and the Christian example of instructors and leaders. The graduates of these colleges that put God and Christian character first must uphold the moral and spiritual forces of the nation, and through them must be fostered the Church and pressed with vigor the Christian organizations, that work for the upbuilding of the kingdom of God.

It is to these schools we must look for our leaders in the pulpit, the Sunday School and all other auxiliary organizations of the Church. We must also look to them for teaching which recognizes God and upholds His word and gives the student a constructive and not a destructive philosophy.

The Christian college is an absolute necessity to the moral and religious life of the nation. If they are to remain and succeed they must have the moral and financial support not only of the Church, but also of those who have the good of the nation and home at heart. If we fail in this support, religion wanes, Churches crumble and standards of morality and patriotism deteriorate. We must rally to their support with our means and with our patronage from our homes. A dollar invested in a Christian college is an investment that will help prepare leaders for your local Church, for the other Churches of the home field, and missionaries for the work in foreign lands; and the beauty of it is that after you are dead and gone your dollar keeps on at its work of inspiration and helpfulness, and a thousand years from now you will be still sending out preachers, missionaries, and other Christian leaders.

Through the new emphasis placed upon Christian leadership and the modern courses in religious education as offered by our Christian colleges we are training a generation for the evangelization of the world. Elon and Bethlehem Colleges, the property of our Southern Christian Convention, are standing in the forefront in this class of instruction and are doing a work that will be far reaching in its influence on our Church life.

Harrisonburg, Va.

A REMINISCENCE.

Dear Dr. Atkinson:

On reading the article in THE SUN last week by Rev. J. T. Whitley, on the death of Dr. W. B. Wellons, many recollections of my childhood returned to me—some pleasant, some sad. Dr. Wellons was my pastor at Berea, Nansemond County, Va. Though only nine years of age, I have never forgotten one text I heard him preach from: "Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay His head."—Luke 9:58. It made a deep impression on my young mind because the animals and birds had somewhere to rest, but our dear Heavenly Father's Son did not have a place to lay His head.

In September, 1877, I entered Suffolk Collegiate Institute. My father placed me in the home of Dr. Wellons. I was at his bedside with his loved ones when his noble spirit took its flight.

I recall the death of another of our beloved ministers, Rev. E. W. Beale. He also was my pastor; received me in the Church and baptized me at the age of twelve.

I cherished a little Bible he gave me as one of my most precious treasures. After Dr. Wellons' death I made my home, while in school, with the dear Christian family of Mr. Beale, and stood by his bedside with his loved ones as he passed away.

Since this, many of our loved ones have passed over the river and left us waiting.

"Their barques have silently sailed away across
the shadowy, unknown sea;
The mists have hidden their snow-white sails
From the sights of gazers—you and me.
We will watch and wait a little while,
Till the Harbormaster sets us free;
And then, with our freight of hope and faith,
We, too, shall sail o'er that unknown sea."

MRS. W. S. LONG.

MORRISVILLE NEWS.

We feel a bit encouraged at this point. Our Sunday School has almost doubled since Conference, and we are praying and wishing and working to the end that the membership of this Church during the year may be much increased, for its number had run down to a very low ebb. Pray with us.

Brother W. E. Clements and Sister Lessie Pugh are standing at the head of this work with their love, faithfulness and energy. We served this Church as pastor more than forty years ago, when it had a good membership and one of the best choirs in the county, with the late James Moring as director, having since joined the choir above. Blessed be his memory.

P. T. KLAPP, *Pastor.*

REV. C, M, DOLLAR.

Rev. C. M. Dollar was born in Group County, Ga., April 24, 1853; departed this life February 21, 1927. In early life, the parents of Brother Dollar moved from Group County, Ga., to Randolph County, Ala., where he spent practically all of his life. Brother Dollar joined the Church at Rock Springs more than forty years ago, and for more than thirty-five years has been a faithful minister of the gospel of Jesus Christ.

In many respects, Rev. Dollar was a remarkable character. He was one of our pioneer preachers, fearless in his denunciation of sin. True to the principles of Christianity and faithful to the Christian Church, never happier than when in the active service of his Lord. Many stars will be in his crown, for He has led many souls to God. He was instrumental in organizing a number of Churches in Georgia and Alabama. He labored for some years as Conference home missionary. In this work he was wonderfully blessed and made a success. His was a life of hardship and sacrifice. He taught school, farmed, and traveled a great deal in order to carry out his Lord's command.

Doubtless, many of his people have withheld from him that expression of appreciation that would have cheered his soul. But he went right on and gained a great victory. He leaves to mourn his departure a loving and faithful wife, six sons, and four daughters, a large number of grandchildren, and friends numbered only by his acquaintance. Everybody was his friend, and he was a friend to everybody. He leaves a rich heritage to the Church—his older son, J. D., and the younger, J. H., are both ministers in the Christian Church and have bright prospects for usefulness in the kingdom of God; and besides these, one grandson is a licensed minister in school at Bethlehem. He leaves a noble influence among his neighbors and friends and will be sadly missed; but we hope to emulate his noble traits of character, spread the mantel of charity over his faults, and meet him at the pearly gates of sweet deliverance.

The funeral was conducted by the writer, assisted by Rev. C. W. Carter, a former pastor, and Rev. H. M. Gray. Fitting remarks were made by some of his former friends. The following ministers were present at the funeral from the Georgia and Alabama Conference: Revs. C. W. Hanson, T. W. Gray, H. M. Gray, and H. W. Elder, from the Alabama Conference: Rev. C. W. Carter, Dr. S. L. Beougher, and this writer, and besides these a host of relatives and friends. His body was laid to rest at Old Rock Springs, the Church he loved and served so long. Peace to his soul.

Servant of God, well done!
Rest from thy loved employ.
The battle fought, the victory won—
Enter thy Master's joy.

G. D. HUNT.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MISSION PERIOD.

As is well known throughout the brotherhood, March, April, May and June, 1927, have been designated as mission period in the Churches of our Southern Convention. During this period it is hoped and believed that pastors, Sunday School superintendents, teachers and others interested will often bring home to the hearts of Church members some missionary information and inspiration. What the Church—the Christian Church as we know it and love it—needs most sorely today is to know the missionary message, the missionary might, and the missionary needs. In the book of Ephesians, Paul speaks often about "the mystery" that was hid in God from the foundation of the world, a mystery which was given to Paul through a revelation. Paul reveals that mystery in Ephesians. It is the mystery up to that time hid in God, communicated to the Churches in Paul's day, which has made the Churches strong and mighty, only as they have sought to make that mystery known to the world. It was and is "the mystery" that the Gentiles should be saved as well as the Jews, and that the grace of God is sufficient for all. God was as anxious to save the entire Gentile world as He was to save the Jewish world. He chose the Jews as a peculiar people, that He might reveal to them His message, and that they might become preachers and teachers of all nations that were on the earth.

This message the Jews obstinately and rebelliously refused to give to others "until the fullness of time came," about which Paul speaks in Ephesians; and then God revealed the mystery to others, and in doing so scattered the Jews themselves as winds to the four corners, and refused them henceforth the high privilege of being called His chosen people, sorely because they refused to obey Him and to carry out the commission that He had entrusted to them. Paul shows that this mystery was revealed to him and, through him, to the Gentile world and Paul exults and leaps with joy in recalling the might and the majesty of that mystery; of how the Church at Ephesus might enter into the fellowship of this mystery and thus itself become a power in the world for building up the kingdom of our Lord.

This power has always been reserved for and given to those who were ready and willing to obey the voice of God and enter into the fellowship of the mystery, and carry the message of salvation to those who did not have it.

This Christian Church of ours has the privilege of this fellowship in the mystery of our Lord, and opportunity in the might and majesty and power of our Lord. That mystery has not been explored, and becomes more marked and marvelous and manifold, as all real mysteries do, when explored properly and investigated. The longer we live, the more mysterious the world becomes. The very atmosphere round about us now has become a mystery beyond the reach of human knowledge, for we have discovered that it is freighted by day and by night with forces of music and melody of song and expression. Paul says that the relation of the Church to Jesus Christ is a great mystery. He compares it with the majestic union between husband and wife, by which the two become one and through which they are no more twain, but even one flesh. So the Christ identified Himself with the Church only, and to the extent that the Church enters the fellowship of His mystery, namely: the mystery of revealing to mankind that which, until Paul's day, had been hid in God—that the Gentiles and all nations everywhere were to be saved as well as the Jews, provided they would heed and bear the voice of our Lord.

For four months now it should be the privilege of our Churches to seek, with renewed zeal and energy, to unite with Paul and the spirit of Paul in making known to the world the mystery which, from the foundation of the world until the day of Paul, was hid in God. We Christians have not enjoyed as we should have this fellowship, and the incoming of this power, because we have not been willing to throw ourselves into the task of carrying the message of Him to those who are perishing without Him. At some period during the four months, preferably at Easter, it is presumed that all of our Churches will take an offering just as large and liberal as possible with which to help our missionary work at home and abroad. In addition to the work and the workers we had on the field last year, three missionaries are under appointment to go out next fall—two to Japan and one to Porto Rico. They cannot go unless we make our offerings large and liberal enough to support the work we are already doing in Japan and Porto Rico, and then increase so as to have the funds with which to send out these missionaries. At home and for home enterprises we are struggling and striving to build up the work and to carry forward tasks and burdens already assigned us. If we are to meet these obligations, bear these burdens, and finish these tasks, and then branch out to other points needing us and build up in other places which need the gospel, we must make our offering large and liberal enough to pay off what we owe and go forward with what we should undertake.

The plan is not to take one offering for home missions, and then another offering for foreign missions during the four months, but to preach missions, to teach missions, to study missions, and to pray for mission, and then make one offering during the period, preferably at Easter, and seek to make it large enough so that it may be divided equally between home and foreign missions. In this way our work at home and abroad can go forward together, and we shall know and share in the joy of the fellowship of the mystery, which Paul says was hid in God from the foundation of the world. God wants to reveal this mystery to us, and, in revealing it, wants to release a strong, strange new power to our own hearts, to our lives, and to the Church. Shall we do our duty and let God release this wonderful power through us to the saving of the people who know not our God?

J. O. A.

FORWARD FOR GOD AND THE CHURCH.

When Robert Moffatt, who was in Africa, took his son-in-law, David Livingstone, to a hilltop in Africa, and showed him the smoke curling from a thousand villages, in no one of which the gospel had ever been preached, Lviingstone is said to have exclaimed, "Anywhere, so it is forward." From that day to the moment of his death, Livingstone kept that motto as the passion of his life. When fevors enfeebled and chills benumbed his strength, he struggled forward in African jungles, always and ever holding fast to his motto, "Anywhere, so it is forward." It is to such souls as Livingstone that we owe the march and the progress of the gospel.

The way was long and far and hard in Livingstone's day. It was much longer back in Paul's day. It is not so long in our day, but it is hard and fraught with untold hardships yet. At the end of one thousand years from the time that Christ has commissioned His faithful followers to "go into all the world and preach His gospel" there were ten million Christians in the world. Five hundred years later there were a hundred million. Four hundred years later—coming to our time—statistics tell us that there are now seven hundred million nominal Christians in the world. It is true that we have a long way to go, for the world's population is estimated at about one billion six hundred million.

Long, long ago all the peoples of the earth would have heard the gospel if the followers of Christ had been true to Him and faithful in carrying out the great commission.

We Christians have not over one hundred years to our history. We have been blessed, and we are blessed with the gospel. This is an unselfish gospel, a gospel that teaches a consideration for others, and yet so many of us are not willing to share and enjoy all the benefits of the gospel, and not willing to tell it or send it to others.

Think of what the gospel means to us. It has taught us and is teaching the world to sing. The Christian religion is a singing religion. Mohammed inspired no song. Budda certainly inspired none. Confuscious inspired no hymns. While our Saviour Himself did not sing, He has tuned the world-heart to music and the sweetest song of all the world is that on the Christian's lip and coming from the Christian heart and home. We who share the joy and benefit of song certainly ought to be unselfish enough to want the whole world to share it with us and be willing to give our means that others may share this blessing.

We owe what we are to the gospel. The biggest event we have in any community is the Church. We would not be without the Church for the world. Yet other communities, other than our own, need the Church. What are we doing to help give the Church the life and the love and the message of the Church to communities that have it not? Greater joy will fill our own hearts only as we seek to share the joy of the gospel with others. The poverty of the Christians today is to be attributed to the fact that they have not been willing in any marked degree to share the joy of the gospel with others who have it not. "Anywhere, so it is forward." May we not, as a Christian people, go forward together with God? There are thousands of villages yet in which the gospel is not preached, in which there are no Churches. What shall be our part in giving them Churches and the gospel? "Forward together with God."

J. O. A.

WE MUST ADVANCE—BUT HOW?

Our Foreign Mission Secretary, Dr. W. P. Minton, asks this pertinent question and tells why he asks it:

"Last November the foreign mission department adopted a budget for 1927 amounting to $75,356. The actual amount needed for this year to provide for even reasonable advance based on the estimates of both fields was $99,163.04. We arbitrarily cut this to $75,356 because experience has taught us that the Church has not in the past been willing to increase their gifts by such large amounts in a single year, though we could easily do it if we would. Even with this smaller budget we hoped that we could make some little advance because of a favorable exchange rate in Japan. But that hope has vanished as the following from a letter just received from Dr. Fry indicates. He says:

"Exchange being now about normal, when the regular appropriation by the Mission Board is less than the estimates, it is necessary to cut down the amounts of the estimates in making our subappropriations here. We are taking chances that storms, etc., will do as little damage the coming year as they did the last; literature is being held down to a level that does harm to the work. The item is disproportionately small. Planned growth in kindergarten work is given up. Other lines, requiring helpers, are curtailed. We have practically no leeway for expansion or even for free natural growth.

"Should we allow this condition to continue in the face of our ability to change it?"

Did the reader get the full force of that brief sentence from our beloved missionary on the field, Bro. Fry? We fear not. Read it once more. "We have practically no leeway for expansion." Think of that. Our missionaries on the field showed us the actual necessity this year of $99,-163.04. The board cut that asking down to $75,-356. Not even this should have peen done. But it seemed necessary in the light of what we gave last year—about $63,000. In making that cut we have left no "leeway for expansion." But we have to increase more than $10,000 over last year's giving if we reach the $75,356 asked by the board.

It would require a very small effort, and little self-denial on our part to make our giving for foreign missions average one dollar per capita, or $130,000 in the Christian Church. Are we willing to deny ourselves that the work of our Lord may go forward? We repeat Dr. Minton's question—We must advance, but how? And we answer it: by an act of self-denial for the sake of our Lord. J. O. A.

HEAT AND PRESSURE.

Chemically, there is no difference between chalk and marble, except heat and pressure. Heat and pressure likewise account for the difference between charcoal and diamonds.

We have just passed another anniversary of George Washington's Birthday, which serves to remind us that this great American was the object of heated animosity and of organized cabals to discredit him and oust him from office.

Examine any great name of history and you will find a similar situation. The race has dealt harshly with its leaders, and it likely always will. But the character that can survive the heat of hate and the pressure of criticism will endure like the marble and glitter like the diamond.

Shall we, therefore, court criticism and invite opposition? God forbid. We should pray to be delivered from these trying experiences, even as Jesus prayed that His cup might pass, but always with the thought in mind, "Not my will, but Thine be done," and with this confidence in the heart, "God will take care of me."

No matter what your burden may be, dear friend, there is One able to succor and sustain. He can make the chalk of your weakness marble through the chemistry of His spiritual grace, and of your charcoal diamonds that shall shine forever and ever. W. A. H.

THE BURNING HEART.

By Jesse M. Bader

Secretary of Evangelism, United Christian Missionary Society.

Moses turned aside to see the burning heart. It is said of John the Baptist by Luke "that he was a burning and a shining light." In other words, he burned to shine. No wonder "then went out unto him Jerusalem and all Judea, and all the regions round about the Jordan" to hear him. He had a holy enthusiasm for righteousness and with a flaming tongue he called men to repentance.

Christianity is a religion of the burning heart. At its center is the Christ with a heart aflame with love for a lost world. He was enthusiastic for the redemption of his world. He gave himself to his work with abandon. It was said of him, "The zeal of thine house hath eaten me up." The passion of his heart is best expressed in the verse, every word of which is a monosyllable, "For the Son of Man came to seek and to save that which was lost." How can we claim to be His disciples unless we share His passion?

The early disciples on the way to Emmaus said, "Was not our heart burning within us while he spake to us in the way, while he opened to us the Scriptures?" Nearness to Christ, walking with Christ and conversation with Christ, produces the burning heart, for one cannot walk with Him day by day and not be enthusiastic—hot-hearted both for Him and His world program of redemption.

The pre-Easter evangelistic season which is to culminate on Easter Sunday is a call to walk the Emmaus road with Christ. This will produce the burning heart. These one hundred and seven days from New Year's to Easter should be days of Bible reading, when God talks to us, and days of prayer as we talk to God. The simultaneous Bible-reading revival plan calls for the reading of Luke during January and Acts during February at the rate of a chapter each day. "Behold how good and how pleasant it is for brethren 'to read the Word of God' together." A new flame will be kindled on the altar of all hearts in the reading of a chapter each day. America just now needs to be called back to the old-fashioned way of daily Bible reading.

A revival of Church attendance in the pre-Easter period would bring a new warmth and glow into the life of every congregation. Many have become indifferent and "follow afar off," coming only occasionally. In this season of the year when the fact of the sufferings of Christ and the death of Christ are again brought fresh to mind and heart, a challenge of loyalty to the communion service and Church attendance is needed. This should be a season of faithful Church attendance from now to Easter.

One cannot read the story of the early disciples as recorded in Acts without taking notice of their burning hearts. It is written of them, "And they continued steadfastly in the apostles' teaching, and fellowship in the breaking of bread, and the prayers." They had an enthusiasm for Christ. The fire of faith leaped from one heart to another as each new disciple told another of his newfound Christ. They not only had a Christian life to live, but a torch to light.

The burning heart produces the flaming tongue. After Isaiah's heart had been touched into warmth an angel of the Lord took a live coal from off the altar and touched his tongue and this prophet became the flaming messenger of God, preaching a message of righteousness. The Holy Spirit came on the day of Pentecost, and it is recorded that "there appeared unto them tongues, parting asunder, like as of fire; and it sat upon each one of them." These tongues of fire were symbols of the divine plan for the redemption of the world, "for it pleased God by the foolishness of preaching to serve them that believe." Each disciple of Christ was to be a witness, and a witness is some one who tells what he knows about a person or a thing. "The gospel is not good advice, but is good news," and is to be told. Our religion is to be communicated by preaching and teaching from one to another. The altar of faith in one heart is to be lighted from the fire off the altar of another. Peter said, "We cannot but speak the things we have seen and heard." A heart burning to tell—one that could not be kept quiet even in the face of threats. One can preach to an audience of one or one thousand, and sometimes it is more difficult to preach to the former than the latter. The burning heart will seek to express its message through a flaming tongue. There are opportunities on every hand where the pulpit can be erected and the message delivered. One need not go far to find an audience. To some during these pre-Easter days, the home will be a good place to begin our soul winning; others will find some one in the same shop, store, factory, on the farm, or the next-door neighbor.

The Christian religion is transmissive, and not static. Is it too much to expect that during these 107 days each Christian shall multiply by two his faith and Church membership? What Christ put first, His disciples have no right to make secondary.

There is great need in many quarters for a fresh spasm of holy enthusiasm. In many hearts, the fire is out, and on the altars of many Churches there is all too little enthusiasm for world redemption. Not many Sunday School teachers or official boards are spending much time planning how they may win their own communities to God—not many hearts are burdened with the world's sin and yearning for its release and salvation. When asked how things are going in the Church, the answer is likely to be, "Oh, almost as usual."

"Of course," says C. L. Goodell, "if there is no difference between 'him who serveth God and him who serveth Him not,' if there is no difference between those who are dead in trespasses and sins and those who are alive in Christ Jesus, it will make little matter what we say or do. But if it is true that 'he who winneth souls is wise'; if it is true that he that 'turneth a sinner from the error of his ways shall save a soul from death and hide a multitude of sins,' then how supremely important it is that we should nourish the celestial fire in our own hearts, that we should bring, with persistence which nothing can daunt, the message of life which we are commissioned of God to give, that we should arrest men in the highway of their sin, that we should seek those who are going astray, that we should be good shepherds of the sheep, carrying the lambs in our bosom and journeying far for those who have wandered in desert places, if so be that we may bring them back with rejoicing, or at least fulfill the holy description of a good shepherd which the Master has given, 'The good shepherd giveth his life for the sheep.'"

In one eastern Church, with a local budget last year of $80,000, there were just eight added on confession of faith. In another large Church it took an average of twenty-five members a whole year to win one. Turning this around, it means that it wuold take one Christian just twenty-five

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

All great things are made of little things. The world is composed of atoms. Books are made of wood, and words of letters. Millions of dollars are made of cents. Harvests are made of grain. Centuries are made of seconds. Great men are made of babies. History is made of incidents. In these facts reside great lessons. The main lesson is, that life is made up of little things, and those who aspire to greatness must be faithful in the least. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5:19.

Men and women are sometimes blamed for assuming importance and doing so much in the Church. A real leader often arouses adverse criticism, and there may be cases that deserve it; but the number who underestimate their ability and decline to work in the Sunday School, the prayer meeting, and the Church, is very much larger than those who overestimate their ability and try to lead. The man who digs up the clay to make the brick is as essential as the man who lays the brick or designs the building. Pride enters into much of the idleness of the world, and it is not confined to labor in the field, the shop and the mill; it shrinks from duty in the home and the Church. The teacher wants a position in the high school; the preacher wants a city Church; the politician wants to go to the Senate. The most difficult decision for a young person is to find his true place for his life work; and then it is almost as difficult to be satisfied in it. Humility is a Christian grace and service in the lowest position is a Christian virtue. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."—1 Peter 5:5. Pride keeps many Church members from doing work in the Church. They are willing to work, really want to do something, but they shrink from it because they fear they cannot do it as they want to do it. It is pride that keeps them back from teaching a Sunday School class, or playing the piano; from leading in prayer or acting as secretary. Solomon says: "Pride goeth before destruction."—Prov. 16:18. Elisha told Naaman the great Syrian captain to go and wash in the Jordan as a means of curing his leprosy; but he went away in a rage and said: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" His servant said to Naaman, "If the prophet had bid thee do some *great* thing, wouldst thou not have done it?" Then he went and dipped in Jordan seven times, and was healed.—2 Kings 5:12-14. "God resisteth the proud, but giveth grace unto the humble."—James 4:6.

When we read the Bible we all plead guilty before Him and before our own conscience. There is no member so lacking in gifts that he cannot render good service in the Church. The attitude of educated people embarrasses many people and prevents useful service. Education has its faults in the unconscious pride it generates in the mind of men. Schools need to drill students in the intellectual, social and moral elements of right attitudes toward those who do not hold diplomas but who have sensitive souls, willing hearts and opportunities of serving with great acceptance to God and value to men. W. W. STALEY.

ELON LETTER.

The following words of greeting were spoken to the Conference of North Carolina Student Volunteers, held in Elon College, February 18-20th:

There are four momentous experiences in every normal life—when we are born, when we choose a vocation, when we get married, and when we die. Three of these get into the newspapers, but perhaps the most important of all—the choice of a life work—is not considered a matter of news.

The choice of a life work is fraught with joy and tragedy. A right choice brings happiness and satisfaction. A wrong choice brings uninspired drudgery and failure.

We are glad to welcome the Student Volunteers of the North Carolina colleges to our campus, because you who have come have faced and are facing the issue involved in the choice of a life work; facing them squarely, honorably, and with the desire to serve as the uppermost consideration.

There can be no doubt that we need the Christian motive in the choice of our life work. It would be unfortunate were the students in our colleges not to face their life work as an opportunity of service. I know that this word "service" is being quite considerably frowned upon as having in it somewhat of the "better than thou" idea, but in the last analysis we cannot escape the fact that Jesus said, "I am among you as one who serves," and that He had come to minister and not to be ministered unto, and also that He who would be greatest in His kingdom should be servant of all. We cannot, therefore, discount service as the purpose of life, unless we discount Jesus as the Lord of life, and this we shall by no means be willing to do.

I think that young people should be active, and not passive, in their attitude toward the choice of a life work. It is well enough for us to listen for the still small voice as an indication and suggestion as to how we may invest our life to best advantage, but experience teaches that God is believed to speak His message best to those who give anxious and earnest consideration to their life work, to those who seek to discover their fitness for their vocation. It is our duty to examine the claims of various life callings upon us and to consider our talents with relation to those claims and then deliberately to decide where we can make the largest contribution to our day. I think we students have come to the poin wthere we consider every calling sacred according to the purpose that actuates us in this choice, and likewise what we consider sacred callings readily become secularized by improper motives on the part of those who enter them. We should not simply be content to live as Christians in our vocation, whatever it may be, but we should also strive to make our vocation itself thoroughly Christian and a Christian means of serving life.

We should place first emphasis, of course, upon the altruistic motive. We should divest our hearts and minds of all selfish purposes when we face the question as to how we shall invest our lives.

And finally we should make the goal of our complete aspiration the realization of the kingdom of God in our own hearts and in the world. This the Student Volunteer Movement has done from the beginning, and for this reason this movement has the hearty support and cordial sympathy of all who have the interests of that kingdom at heart.

I have preached you a little sermon. If I had been a preacher I should have taken my text first of all; but, since I am not a preacher, I will give it to you as a conclusion of these welcoming words. My text is, or rather was, "Seek ye first the kingdom of God," and my sermon is thoroughly orthodox, because it has three parts: (1) seek ye, (2) first, and (3) the kingdom of God.

We welcome you, Student Volunteers of the North Carolina colleges, here gladly because we believe you are seeking first the kingdom of God.

W. A. HARPER.

FIRST CHURCH, PORTSMOUTH, VA.

The hospitality of hearts is one of the most beautiful things in life, and the willingness to contribute to the needs of others, although it entails self-denial, is one of the supreme attributes of those who are actuated by the love of and loyalty to, the Lord Jesus Christ, and these conditions we have met face to face since assuming the pastorate of the First Church here. On two occasions very recently, our Church made contributions of almost every character and essentially necessary to the conduct of a home. A "shower" in one instance, which really assumed the proportions of a "cloud-burst"; and an old-fashioned "pounding" just a few days later which converted our kitchen into a first-class grocery store, all of which would require columns of space to detail.

The hearts of both the pastor and his family were made full and flooded with a degree of appreciation which finds no expression in human words. There are depths of appreciation which make words but humble beggars and robe the finest phrases in naught save rags—and these occasions were productive of such a situation. May the riches of His bounty, the beauties of His grace, the provision of His measureless storehouse be ever the part and portion and heritage of all those who so splendidly contributed to our needs and whose spirit of love and interest and co-operation is a dynamic actuating cause to new endeavor and greater achievements through, by, and for the Lord Jesus Christ. We know the Lord will repay again, for the only instance in the Book where we may become creditors of God is when we contribute to the needs of those who are poor in the goods of life (Prov. 19:17).

We have recently established, as a result of a week of prayer in our Church, a great broadcasting station in the First Church of Portsmouth. The station is known as the "upper room." The wave-length is measureless, and is identified under the letters PRAYER. We go on the "air" at every service held in the Church during the preaching services. While the pastor preaches, certain members of the Church, selected by the prayer committee, composed of Bros. Heath, Rudd and Moss, and Sister Caroline Gort and Mrs. J. F. Brothers, are engaged in prayer, praying continuously while the minister preaches—and, oh! what a marvelous contribution has been made and is being made to the spiritual life of our Church and city, through the power of God thereby. Already our Church has been revolutionized, evidenced in both pulpit and pew, and is but an augury of new achievements and conquests through Christ Jesus. So know thou, our friend, if thy heart is strangely stirred and thy soul searched by God during these hours, some one, through the holy Spirit of God, is praying for you. "Tune in" and open up to heaven every window of your soul, assured that a message will come from that throne on which is seated God the Father and God the Son, King of kings and Lord of Lords, bringing its freightage of peace and power, through that marvelous Being, God, the Holy Spirit.

Please pray for us.

H. C. CAVINESS, *Pastor.*

"For Sale, a Prison," is the novel advertisement displayed in Switzerland recently.

Our Colleges are the Hope of the Church.

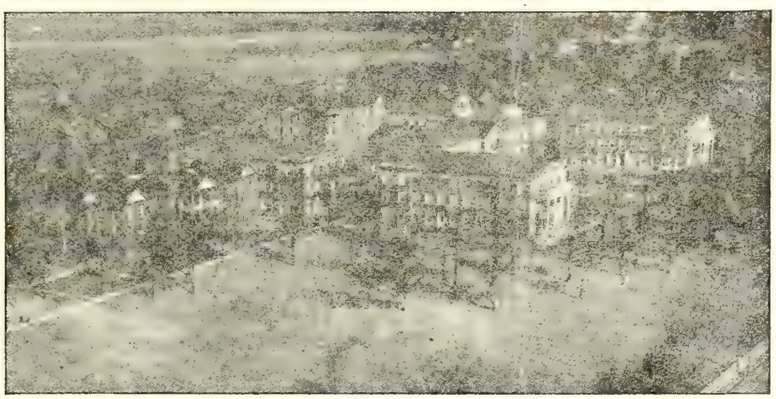
ELON COLLEGE JANUARY 18, 1923.

We prayed for these Colleges on January 23, 1927.

God has blessed these Institutions, and will continue to bless them through our prayers and our gifts.

Each Church of the Southern Christian Convention is asked to make an offering for these Colleges during January or Februray. Locally, the whole matter is in the hands of the pastors. They will not let it fail.

We will now Give for them—and Give Liberally.



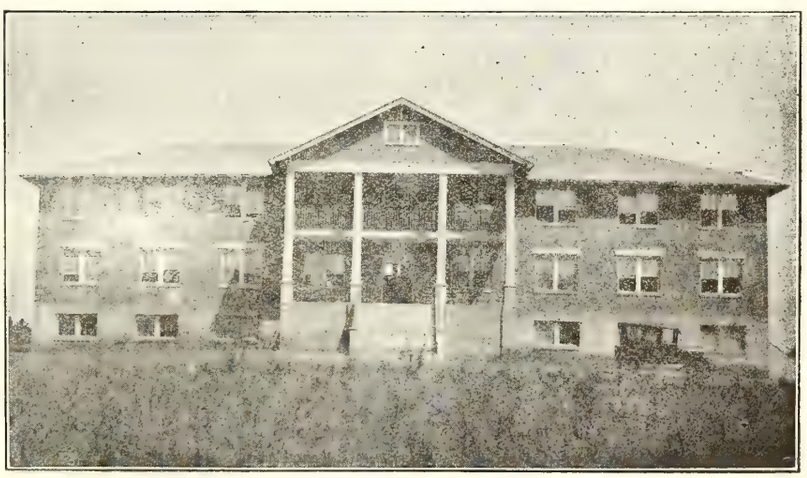
ELON COLLEGE NOW.

It costs to lose Colleges, but it costs more not to have them.

Let every pastor and every congregation resolve to bring in the full quota. Our Colleges cannot render their service for the Church and kingdom otherwise.

A Church cannot rise higher than the efficiency of its Colleges.

BENEVOLENCE COMMISSION,
Southern Christian Convention.
L. E. SMITH, *Chairman.*
I. W. JOHNSON, *Recording Secretary.*
J. O. ATKINSON, *Educational Chairman.*
W. A. HARPER, *Educational Secretary.*



BETHLEHEM COLLEGE.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

THE LONG VIEW IN MISSIONS.

The young people of our Churches need to know more about missions. There is no more thrilling appeal than that contained in the history of the Christian missionary enterprise at home and abroad during the last 150 years. If the subject be graphically presented it has a peculiar fascination for normal youth.

The future triumphs of the Church in far-off lands depend on the careful training of the young people of Christian lands. Such training will bring them into sympathetic relations with the history of missionary endeavor and achievement. It will familiarize them with the names and lives of missionary leaders. In the interest of its discipline, such training will insist that every Church shall be a bureau of missionary information, a repository of missionary literature, a preparatory school for missionary service, an incarnation of missionary principles, a generator of limitless missionary enthusiasm.

In one of his books on "Sea Power," Admiral Mahan speaks about "the short view and the long view" in diplomatic affairs, and urges that men and governments take the long view, which looks to future issues and international considerations. Missions is the biggest concern in the world. It regards future issues and international fellowships. We must take the long view in missionary matters.

Our younger Baptist generation in America will go far in the conquest of the world for Christ if they are taught that God intends that the world shall be conquered by the Christian passion, and proposes that their hearts and lives shall be the channels of that divine passion.

The present uncertainties, confusions and racial ambitions in our own good country, throughout the Orient, and elsewhere demand the close study and direction of the Churches. The education of our youth in missions is indispensable if our Master is to bring the nations to Himself.

So we hope that 1927 may be a year of a definite forward movement in Baptist missionary education.—*Watchman-Examiner.*

FOREIGN MISSIONS.

Does any one remember when less was done to arouse the interest of Church people in foreign missions? It is true that "those women" are never idle. They talk and work and win. But the morning congregation—does it ever hear even that "annual missionary sermon" which used to pull so many emotional triggers and fill the plates with silver and greenbacks? The every-member canvass and the duplex envelope sounded the death knell of that method. It was well to have the thorough canvass and the weekly pledge and gift, but it was not as well to omit the emotional appeal. There are some triggers that ought to be pulled once in so often. Once in a year is not too often to impress the missionary duty and privilege on the listening congregation, no matter whether the whole year's benevolent budget has been signed up. Yet here is a Methodist pastor, Dr. Roy L. Smith, of Minneapolis, who confesses to having worked up not one, but a series of missionary services which filled his Church with interested throngs. He was prompted to do it from three convictions: "First, most folks are interested in foreign peoples if the subject is presented with sufficient human-interest material. Second, there is a widespread interest in comparative religion, due to the general upheaval in religious thinking. Third, every possible medium should be used in making the message effective." He used music, scenic effects, light, costumes, foreign students, as well as pulpit oratory to draw his crowd and carry his message—and results justified him.—*N. Y. Christian Advocate.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

Federal Council Offering.

One of our pastors sends $4.00 from his Church of about fifty members for the Federal Council offering and adds, "We are trying to do something for each call that comes, to show that we are interested in the Church at large." That last statement reveals a truth that we need to have emphasized over and over again. We need a real interest in all the work. A Church that takes into its plans and program the whole work in a worthy way will grow. Some Churches have not yet taken or forwarded their Federal Council offering.

Dayton View Church Starts Right.

We have received a remittance for the General Convention from the Church that is to be. The Church has not yet been organized. The splendid group that meets in a school-house for Sunday School and morning worship services has done well to start right in connecting their earliest efforts with the larger work of the Church. We thank you and hope that the Dayton View Church yet to be may be prospered. We appreciate your example in remitting early. Some are not yet in.

Small Churches Use Best Methods.

Why should not small Churches use the best methods? They will be greatly helped if they would try out faithfully approved methods as recommended by experience and by our General Convention. Rev. Charles Chitty, West Salem, Ill., is the pastor of several smaller Churches in the Illinois Conference. He says, "I have preached tithing ever since I have been in the Christian Conference, for I am sure we owe it to the Lord. I have put on the budget system at one of my Churches, and I find it has been a success, and I hope to put on the same program in all my Churches."

Alabama joins with Illinois in the same kind of experience. Rev. G. D. Hunt, Wadley, Ala., is the splendid pastor of five Churches in the Alabama Conference. He says, "I am happy to say that four of my Churches have adopted the budget plan and use the every-member canvass. I think the other one will soon. If so, we will soon be getting stronger." These Churches average from twenty to 185 members. These splendid methods will work in any Church. We expect to keep urging every Church among the Christians to make a budget for local expenses and for the denominational benevolences, and to make an every-member canvass for both parts. We covet the best for all our Churches. We appreciate these testimonies from our small and rural Churches as well as from our large Churches.

TITHING—PREACHER IS STARTER.

BY BERT WILSON.

1. Let the preacher get the conviction in his soul that it is his duty to teach and preach tithing. It must not be a mere mental assent. He should not go haltingly, half defeated, into a tithing campaign. He must not start with the notion that it will do no harm to try, and then if he fails, no harm will be done. To fail will do great harm.

With earnest conviction, let him vow before his God that he will lead his Church into a greater life. That he will call them from stinginess and selfishness and indifference to real service for Jesus Christ. With fire in his soul and passion in his heart, he must forge conviction in the souls of his people.

2. There must be some clear-cut preaching on the subject. One sermon will not do. There should be many of them. And in his sermons let him remember that the main drive is not finances, but to win men from greed and gold to the higher spiritual life.

3. The preacher should have faith in his people. He has a right to believe that many of his people will respond to the tithing appeal. The first clear, strong sermon will bring results. They will not disappoint him. Most Christian people at heart desire to do the right thing. In fact, most Church members do about as much as they are taught. But the teaching along this line has been so little and intermittent that it could scarcely be counted as teaching at all. The Church that is carefully, wisely and systematically taught tithing will become a tithing Church.

THE CHURCH PROGRESSIVE.

The Christian Church has come a long ways since 1883, but has still farther to go if we perform the task assigned us. In 1883 we had only thirty-five cents as a foreign mission fund, and not a member in the foreign field. Since that time we now have in the foreign fields—Japan and Porto Rico—over two thousand members, with a good working force. In 1883 we had only thirty-five cents as a fund for foreign missions, and since that time we have invested more than a half-million dollars for the work in real estate, Church buildings, parsonages, etc., and salaries for the missionaries. This begins to look like we have come a long ways since 1883.

When we began work in the foreign field our responsibility was seemingly small, but it has increased with the years since that time. In 1883 money was scarce, compared with these times, but now it is plentiful, so much so that we can spend five hundred times as much for horseless chariots, autos, tobacco, candy, chewing-gum, cold drinks, diamonds, styles, theaters and moving-picture shows five hundred times as much as we do for missions. We usually invest in any enterprise in proportion to the interest we have in it or the love for it. God says, seek His kingdom first, and the necessary things for this life will come in their order. And He further says if we love these things more than we love Him we cannot be His disciples.

We must begin now to make larger investments in our Lord's kingdom, for our responsibility has so much incresaed, and thereby prove ourselves, for God says, "Let every man prove himself," and we are doing it. There are two reasons for a better support for missions: First, the population has increased; second, because our financial ability has increased with the population; hence, we are left without excuse. The liberality of the Christian Church must meet its respnosibility or forever remain a small denomination. We cannot afford to dishonor the God-given principle of the Christian Church by withholding our means, for that tends to poverty, but giving to riches. When the people of the Christian Church become a liberal people and missionary in spirit, it will prosper more rapidly and our borders will be enlarged, and not until then.

In 1883 we had no missionaries in the foreign field. Now we have. Then we had no college; now we have two. Here is proof of what we have just said. Now, as God's people, let us come to our best strength for His kingdom. As a denomination, let's give ourselves wholly to God; then we will give ourselves to the work. P. T. KLAPP.

SUN'S WEEKLY SERMON

MEN WHOM GOD HATH FOUND.

By Rev. J. G. Truitt.

"And I will write upon him the name of my God, and the city of my God, which is New Jerusalem, which cometh down out of heaven from God; and I will write upon him my new name."—Rev. 3:13.

This morning we thought of God in search of men. This evening we will think about the man whom God hath found. In the first place, how will he know he is found of God? He will feel that direct communication between God and himself is established. I heard Edgar A. Guest read some of his poems the other night, and very often he would say, "I had thought of writing it thus, but that voice told me to write as I am about to read it." And any man who is doing the work that God wants him to do in the world will be surely conscious of the still small voice. That voice led Paul about Asia, over into Macedonia, back to Jerusalem, and over into Rome.

Everything depends at the first on "If any man hear my voice." A voice over two hundred miles away went about this city for me last Sunday over telephone, and of the two hundred thousand voices that might have answered back through this bureau, my friend recognized that he had found me, because it was the right voice.

Yet often the noise is great. In that case, reduce the noise to the minimum. Jesus knew how to do it. He found quiet in the house of God, or demanded it; He found quiet out a great while before day; He found quiet in an old garden. He reduced the din of this earth to the greatest possible minimum; then He concentrated His attention on God's voice. Satan spoke into His ears, but He listened to God; the crowds throng Him at a grave, but He spoke to God; the multitudes hissed Him on the cross, but He commended His spirit unto the hands of Jehovah of hosts. We cannot always be out of all the noise, but we can concentrate.

The found man will know that he is found because his will is God-centered. The will is no longer self-centered. This new condition may be called "new birth," "transformed mind," or we may say plainly: "I am come to do the will of Him that sent me." Somewhere, when I was a child, I got the impression that I didn't altogether like Lincoln. But I think even he was great. I believe he thought with all his great heart that his will was God-centered. A voice spoke to him in New Orleans; took his will right out of himself, and placed it in the heart of humanity. He would have died any day for humanity. His short second inaugural address is as much about God as an old-fashioned speech in a "testimony meeting." God used Lincoln because he heard a voice, and delivered himself, as he honestly believed, to the will of God. That kind of a man makes a mark.

I was taught to hate Voltaire. But when Voltaire lived, the Church which he saw was a bloody murderer. No wonder a man with good sense who felt an urge in him against the terrible Church murder of Jean Calas, and Chevalier de la Barre, revolted. Of course, he was used of God, even if he did talk against God, to cause a godless Church to come to the court of common decency and have a care! I am sorry Voltaire said anything against God, but God knew that history, that civilization needed him. To say the least, he illustrates what is being found of a great need, and committing one's self to it will bring to pass. The world has not forgotten Voltaire, and it will not!

Or let us turn to one who is more to our liking —John R. Mott. A self-centered student of Cornell heard the voice of God, a world Saviour got into his heart, and a world-wide wish possessed his soul. He reduced the noise to the minimum —offer of the presidency of Princeton as successor of Woodrow Wilson, the offer of an ambassadorship to China by Wilson—for he was a Y. M. C. A. secretary! Oh, that is not so much! Yea, but to go about this earth with a great erasure and erase the lines off of God's map of the world, and blot out partitions of hate, envy, and jealousy is a God-given mission.

Therefore, in the second place, we are beginning to see that men found of God got into their places and do their best. They will not all be preachers. Some of our local Churches with a hundred years of history have never produced a minister! That poor North Carolina lad from the mountains who is preaching the gospel in Dallas, Texas, to thousands every Sunday has nothing of which he should be ashamed, even if some youths looking for a life-calling do look down on the ministry. Or that fine orphan lad who was reared by a minister and became himself a preacher great enough to build about one of the finest Churches anywhere to be found, and to preside over its destiny and influence, the destiny of thousands of boys and girls for more than forty years in a single pulpit, and to preside over our Church in the South for more than a quarter of a century, has nothing of which he should be ashamed.

They will not all be teachers, but I know a boy who became a teacher and sowed such seed in Church school and public school as to bring up in an otherwise almost illiterate community scores of ministers, lawyers, doctors, and teachers. He is himself now only a farmer, but he did his work well. There are Sunday School teachers here today who will have scholars to rise up and call them blessed.

They will not all be financiers. But there are fine illustrations right among us of Christian stewards. Some even in this Church, by hard and long hours, have earned their bit and are making the kingdom of God richer by it.

But all who are found of God will be Christians. Good mothers, good fathers, citizens of honor and usefulness; upon them shall be written the name of God and the name of "the city of my God," so that insignificant little boys and girls will be no longer "of Nazareth," "prophets without honor," but of the New Jerusalem, "no mean city." "And I will write upon him my new name." Yes, the new and triumphant name of Christ Jesus Himself! And all, all who are written in God's hall of fame, shall arrive by the selfsame road that Christ traveled—the road of self-denial.

LEBANON AND PRINCIPLES.

Dear Brother Atkinson: Enclosed you will find $5.00, which I am sending for the memorial fund. I have been watching the reports from week to week, and have been interested from the beginning. I often picture in my mind the Old Lebanon Meeting House and that little band of noble followers of our Master on that hot summer day, weary from the oppression of man-made creeds, throwing off the yoke of oppression by adopting the great principles which we all love. No body of men and women, even with the higher education that we have at this day and in the finest Church building which we now have, could frame a better code of principles than these. I think it is just and proper that we should perpetuate the memory of those who have made this old world a better and brighter place for us to dwell.

I hope the fund will continue to grow until the job is completed. Then the consciousness of a noble task well performed will be our reward.

Sincerely yours,

Luray, Va. R. O. Rothgeb.

THE BURNING HEART.

(Continued from Page 5.)

years to win one. Sherwood Eddy said recently in a St. Louis address that, considering the average evangelistic results for all the Churches, it was taking about forty to win one, or taking one member forty years to win one other disciple to Christ. How long will it take to win America to Christ at this rate? If these things are so, is there not great need for more burning hearts and flaming tongues during these soul-winning days upon us? Who dares be listless and unconcerned when such facts and conditions face us and when many know not Christ?

Men dare greatly when they feel intensely. Nobly excited, they will venture in the world. Perhaps there is no venture in the world so magnificent as venturing on Christ and for Christ. Let no one be afraid of any undue excitement in this matter of evangelism, for at the present we are not within many miles of any undue emotion. To date, no reports have been received from any part of the country that any Church among us is suffering from too much emotion in leading precious souls to Christ.

In one of our large Churches there is a thermometer hanging on the side of the pulpit. This is one of the best places for a thermometer. When there is a burning heart and a flaming tongue in the pulpit there is always warmth in the pew. One cannot grow American Beauty roses in a refrigerator, neither can souls be won to Christ in a Church that is cold, lifeless and indifferent. But where there is a baptism of holy enthusiasm for soul-winning, results will be in evidence in the Lord's Day services. J. H. Jowett said, "If the Church would be pure, the Church must be passionate." This is another way of saying, "If the Church would save herself, she must be busy in the salvation of others."

High up in the hills of Scotland, one winter there was a little community, on the hearths of whose homes every fire had gone out except in one home. In those early days the custom was for the neighbors to borrow fire from each other's hearths. The word spread about quickly that there was fire to be had from this one home. Soon all were wending their way to this one hearth, and carrying live coals home to light their own fires. It was not long until all homes were warming at the glow of their own fires.

A word spoken in season will warm a heart. An act of kindness, a thoughtful deed, will kindle a responsive glow of understanding and sympathy in an alien breast. But it takes more than simple words, something more vital than kind deeds to set a soul aflame with undying zeal; it takes actual contact with the consuming love and abundant life of the Master.

To get on the Emmaus road, to walk and converse with Christ, will produce the burning heart. His passion for world redemption becomes our passion, and in that warmth of soul the Churches can go out to win and save the least, the last and the lost.—*World Call.*

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XI—March 13, 1927.

Making the World Christian.

Golden Text: "Go ye, therefore, and make disciples of all nations."—Matt. 28:19.

Lesson: Matt. 28:16-20; Acts 16:6-15.

Devotional Reading: Isa. 60:1-5.

Christians have a big task—they are to make the world Christian. That is a big order, but it is the order which Jesus Christ gave to His disciples and, through them, to us. "Go ye, therefore," said He, "and make disciples of all the nations." No matter if there are many nations; no matter if there are millions in those nations; no matter if many of these millions apparently do not want to be made disciples; no matter if it is going to take a long, long time to do it—we Christians have no of money to do it; no matter if it is going to take a long, long time t doo it—we Christians have no alternative: we have been commanded to make the world Christian. We call Him Lord and Master, and we do well, for such He is; and as Lord and Master He has commanded us to go and make disciples of all the nations. We may hesitate and refuse to obey, but we will do well to face the fact that if we do this we defy the one supreme and ul imate command of the risen Christ. Missions is not an elective in the school of Christian living; it is a required subject. One never receives his diploma in Jesus' way of living until he makes a passing grade on missionary outlook and spirit and endeavor. A Christian who does not believe in missions is not a Jesus Christian. A Christian who is not helping as best he can in missions does not love Jesus Christ, for if we love Him we will keep His commandments. Jesus Himself says that. And it is His last and supreme commandment that we go in person or purse or prayer into all the world and make disciples of all nations.

That is the interesting part of the whole thing. It was not until Jesus had risen from the dead; it was not until He had become victor over the last enemy, death; it was not until He had become conscious that all authority had been given Him that He commanded His disciples to go. It was because of these facts that He commanded them to go. He sent them out on a world program because He knew that He was a world Saviour.

The great commission, as it is called, was not an idle project of an impractical dreamer; it was a definite program of the risen Son of God, conscious of His infinite power and of His ability to meet the needs of the world, the whole, wide world for all time. There may have been doubt on the part of some of the disciples who gathered with Jesus on that Galilean hill that day, and there may be doubt on the part of some of His weak and fearful disciples today, but there was no doubt on the part of Jesus Himself.

He promised His presence and His power to His disciples if they went. The infinite resources of the risen Christ were at the disposal of those who would undertake His program. One missionary going out for God represented a force infinitely more powerful than the nation of heathenism and paganism to which he went, for the risen Christ went forth with Him, conquering and to conquer. Alas, how cheaply ministers and missionaries and Christian workers in general hold themselves! Let a man be sure that he is consecrated to the will of God and he need have no concern about having power.

The goal of missionary effort is not to make Baptists, or Methodists, or Presbyterians, or Episcopalians, or Christians, in the denominational sense, but to make followers, or learners, or disciples of Jesus. God has had to be very, very patient with His children, for it is only recently that missionaries have come to see that the supreme thing is to produce men and women, boys and girls who live the Christ-like life. In fact, denominations are entering into co-operative effort, and in many cases denominational emphasis is at a minimum. What a tragedy it would be if we should try to fasten our denominational machinery and transplant our creedal shackles on those who desire simply to be Christians, in the sense of followers, and learners, and disciples of Christ.

Paul took Jesus at His word and he became the world's greatest missionary. Those who are reading the Book of Acts during the month of February, as suggested by the Committee on Evangelism of the Federal Council of Churches of Christ in America, have seen something of the man's missionary passion and missionary statesmanship. The story of the vision at Troas is typical of Paul's Christian life. There was in his great heart a passion for Christ and a passion for people, and under the tremendous urge of the love of Christ which constrained him, he was obedient to the heavenly vision.

Teaching Truths.

1. The risen Christ is worthy of the worship of men.
2. Doubts should not prevent a man from following such light as he has.
3. Jesus Christ has all authority and power.
4. The gospel of Christ is for all nations.
5. Christians are irrevocably committed to the missionary program.
6. The goal of missionary effort is personal and social righteousness.
7. Teaching and preaching go hand in hand.
8. Those who undertake the program of Christ have the resources of Christ.
9. The missionary cause will triumph.
10. The spirit of God guides those who will be guided.
11. Human need constitutes a call.
12. The gospel of Jesus Christ has done much for women.
13. Women have done much for the gospel of Jesus Christ.
14. The gospel of Jesus Christ has been proclaimed because humble people have placed their resources at the disposal of God.
15. Every man has his part in evangelizing the world.
16. A man may go in person, or prayer, or purse; but he must go.

A BIT OF CORRESPONDENCE.

Several years ago I had a little correspondence with a man who was at that time proprietor of a country store and teacher of a public school. I laid his letters away, together with copies of my answers. A short time ago I came across the correspondence, and was about to cast it into the fire when the thought occurred to me that there are likely others who hold to mistaken opinions similar to those held by that man, and that the answers I gave him might possibly be helpful to them. It is with that thought in mind that I am reproducing the correspondence here just as it occurred. In justice to the brother, I am omitting his name and that of his post-office.

His first letter follows:

First Letter.

Dear Sir:

I would like very much for you to show me Scripture teachings where a man has the authority to collect money for preaching the gospel. When Christ sent His twelve apostles to preach, He said, "Take nothing for your journey, neither staves nor scrip, neither money, neither have two coats apiece." You will find this recorded in the ninth chapter of St. Luke in the third verse. Paying a preacher is nothing but a man-made system. I am opposed to such work. I study the Scripture for information.

My Reply.

Dear Sir:

Your letter comes as somewhat of a surprise. The position you have taken is usually held only by the most ignorant and narrow-minded, and it, therefore, surprises me that a man of your intelligence and ability should have been persuaded to believe what your letter sets forth. However, I am inclined to think you have taken the position without careful study, and that when you look more carefully into it you will see it as almost all other intelligent Christians do. I suppose it is a weakness common to all of us that we sometimes take unreasonable positions without studying a question from every angle.

May I kindly ask you a few questions? Do you know of any means by which an honest man could travel six or seven thousand miles a year without money? Do you know of any way an honest man could pay a big school debt without money? Do you know of any way an honest man can support a family and keep square with the world without money? Would you be willing to furnish a preacher all the goods he needs from your store for a few years without money and without price?

A man called of God to preach the gospel should make that the one business of his life. If he makes it a side issue while he works at something else five or six days in the week, allowing the Church and the cause of Christ to suffer through his neglect, he is not far short of being a criminal in the sight of God. If he spends all his time and all his strength in the work of the Lord seven days in the week, as a preacher who does his duty must do, tell me how he would keep square with the world if every one was of your opinion? Would you be willing to spend all your time and strength in any calling or profession whatever and receive nothing for it? If not, how could you ask any other man to do it?

The incident of Jesus sending out the twelve disciples as recorded in the ninth chapter of Luke to which you refer is also recorded in Matt. 10: 5-10. In the tenth verse the reason is given for their being sent without money. It is that "The workman is worthy of his meat." If he is worthy of his meat, why don't you believe in giving it to him? The Scripture you are using to sustain your position is really the strongest kind of argument against you. In the tenth chapter of Luke is an account of the sending forth of the seventy. Similar instructions are given here as were given to the twelve. Here the reason is the same: "The laborer is worthy of his hire." And yet you do not believe in giving it to him!

Of course, you agree that a preacher, as well as yourself and every other honest man in the world, must get his living from somewhere. Where must the preacher get his living from? From his work in shop, store or farm? No; these

are honorable employments, all right, but not for the minister who gives his time to ministering. Paul tells us in 1 Cor. 9:13-14 where the minister's living is to come from—from his labors in the gospel work. But you do not agree with Paul, do you?

I am glad you say in your letter you study the Scripture for information. No matter how far wrong a man is, there is always hope for him as long as he will study the Scripture with an unbiased mind, open to receive the truth. I have no reason yet to doubt your honesty and willingness to learn, and so I want to suggest some more passages of Scripture for you to study. To save time and space in writing, I am sending you a little pamphlet which contains the references for you to look up. (This was a little pamphlet on "Tithing," written by myself, and which may be had for the asking and a 2-cent stamp.) All I ask is that you study the little pamphlet and the Scriptures referred to with an open mind and a sincere prayer that God may lead you out of darkness into light. Sincerely yours.

Second Letter.

Dear Sir:

You may call me a narrow-minded person, or any word you want to describe it with. Your opinion amounts to nothing; neither does mine. But what the Bible teaches is what we should study and live accordingly. The only way the ninth chapter of Luke and tenth chapter of Matthew condemn me you have translated it in your own opinion. "He is worthy of his meat." Exactly so. To board a preacher is well enough, but a set salary for a preacher, I am unable to find it in God's Word. The tithes that you spoke of was given under the law of Moses. Do you think it applies to the Gentile times? No; I don't think so.

I know of men today that preach the Word on Sunday and work through the week for a living.

1 Cor. 9:13-14, as you stated, tells where a minister's living should come from. To live by the gospel means a preacher live up to what he preaches; not to preach and live any way at all. The 17th and 18th verses of the same chapter give you a brief idea about this matter and will correlate with the rest of the chapter.

I haven't anything against you in the world, but I can't agree with you, as I understand the Bible teachings as it reads. I hope you may study and learn the Word and do the will, is my sincere desire, and reap the reward that was promised to all who obey, is my prayer in the name of Jesus Christ our Redeemer. Amen. Yours truly.

My Reply.

Dear Brother:

I must congratulate you on being an original Bible expositor. Some of your interpretations of Scripture, I am sure, are entirely original with you, and have never been thought of or heard tell of before by any Bible scholar in the world. I do not really think you sincerely believe some things you have written. It looks to me as if you have written them in a strained and far-fetched attempt to remain true to your original position that a preacher should not be paid.

In Matt. 10:10, where you limit the word "meat" simply to something to eat, which you say would be all right to give a preacher, tell me where the coats, shoes and staves mentioned in the same verse are to come from, if not supplied by the people to whom the preacher ministers? The word "meat" there is used in a larger sense than simply something to eat.

The word "hire" is used in a similar expression in Luke 10:7, and I called your attention to that in my former letter, but you made no reply to that, I suppose, because you knew of none to make while you still remained true to your original position.

Tentative Program for the 1927 Session

Bethlehem Summer School of Christian Education, July 11th to 16th

8:15 to 8:30.	Worship.
	Monday, Rev. C. W. Carter; Tuesday, Rev. Carl Dollar; Wednesday, Rev. W. C. Carpenter; Thursday, Rev. S. D. Lankford; Friday, Rev. H. W. Brewer; Saturday, Rev. Paul House.
8:30 to 9:20.	Classes. 1. Children's Division—Primary Methods, Miss Pattie Coghill. 2. Young People's Division—Youth and the Church, Rev. J. H. Lightbourne. 3. Stewardship, Dr. W. H. Denison.
9:30 to 10:15.	Classes. 1. Women and Missions, Mrs. M. T. Morrill. 2. Youth and Stewardship—"The Way to the Best," Dr. W. H. Denison. 3. Bible for Young People—"The Teachings of Jesus," Rev. J. H. Lightbourne.
10:15 to 11:00.	Classes. 1. Evangelism and Life Service, Dr. McD. Howsare.
11:00 to 11:15.	Recreation.
11:15 to 12:00.	Youth Congress, Miss Pattie Coghill, Superintendent. Adult Forum, Dr. W. H. Denison, Leader.
12:00.	Dinner.
2:00 to 2:40.	Sunday School and Christian Endeavor Work—Open Discussion, led by Rev. J. H. Lightbourne.
2:40 to 3:00.	Lecture Hour. Monday, Rev. H. W. Elder; Tuesday, Rev. G. D. Hunt; Wednesday, Rev. H. M. Gray; Thursday, Rev. J. D. Dollar; Friday, Rev. C. W. Hanson; Saturday, Rev. C. W. Carter.
9:30 to 11:15.	Daily Vacation Bible School, Misses Susie Elder and Pattie Coghill.

Evening Services.

7:00 to 7:15.	Vesper Services. Monday, Dr. W. H. Denison; Tuesday, Dr. McD. Howsare; Wednesday, Misses Pattie Coghill and Cecil McChorty; Thursday, Mrs. M. T. Morrill; Friday, Misses Alma Beougher and Susie Elder.
7:30 to 8:30.	Sermon Hour. Monday, Dr. McD. Howsare; Tuesday, Dr. W. H. Denison; Wednesday, Judge Ingram; Thursday, Dr. T. J. Archabaugh; Friday, Commencement, Rev. J. H. Lightbourne.

Registrar: Miss Alma Beougher.

Manager of Dining Hall: Mrs. S. L. Beougher.

You say you know some men who preach on Sunday and make their living at somethnig else through the week. So do I, but when they are making a living at something else they are not working at the one great work to which a preacher is called. Read Matt. 10:9. How can a man spend all his time and strength in the ministry, and at the same time spend six-sevenths of his time and strength at some other job? You know that is impossible, don't you? I asked you a number of questions along that line in my last letter which you seemed to find no way even to attempt to answer.

Most assuredly do I believe in the law of the tithe. Read the little book I sent you, for that tells you why I believe in tithing according to the Scriptures.

Your interpretation of 1 Cor. 9:13-14 is ludicrous and absolutely without reason. Read the verses carefully and with an unbiased mind.

I hope no ill feeling exists as a result of this little discussion. I am sure none exists on my part. I should only like to lead you into the light, and do you good in any way I can. You have taken a very narrow platform, and wholly without Scripture and without reason, and the sooner you give it up and enter heartily into the Master's work with a larger vision and a broader conception of the teachings of Scripture than your letters have shown, the better will it be for you and others whom you may help. Very truly.

Thus ended the correspondence. I do not know whether it did any good or not, and I do not know whether its publication now will do any good if our editor should see fit to use it. However, I am hoping that some one may be led to search the Scriptures to learn the truth, and as a result, to consecrate his life, talents, and substance to the Lord.

A. W. Andes.

Harrisonburg, Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

A PERFECT SAVING RELIGION.

"Be perfected; be comforted; be of the same mind; live in peace, and the God of love and peace shall be with you, till we attain unto the unity of faith, and of the knowledge of the Son of God, unto a full-grown man, but the measure of the stature of the fullness of Christ."—2 Cor. 13-11; Eph. 4.

"Have you got any religion today?" said one to a shoe cobbler. "Just enough to do my best and make good shoes to the glory of God," he replied.

This is what our every-day Christianity should do for us. It should guide us in our work as well as in our devotions. It should be with an eye of singleness to God's glory in the picnic as well as in prayer meeting. It should make us as thoughtful in health as we are prayerful in sickness. We are told that a liveryman once said to Philip Brooks, "That horse will work and do his best anywhere you put him." "I wish he were a member of my Church," said Brooks.

Free Christianity does not cover up inferior apples by putting the large ones on top. It does not put water in the cotton to make it weigh more.

Prayer.—Our Father, we pray for the saving grace of our Lord and Saviour Jesus Christ. Forgive us of all our sins and help us to start each day with a prayer for that grace and with a will that we will be loyal to Thee and true to mankind. This we ask for Jesus' sake. *Amen.*

TUESDAY.

BEAUTY AND LOVELINESS OF THE CHRIST LIFE.

"Jesus the author and finisher of faith."—Heb. 12:2.

"He taught according to the perfect manner of the law."—Acts 22:3.

Like as a mother gathers her prettiest flowers from the garden and binds them together in one lovely bouquet, so Christ gathered up all truth and loveliness both of heaven and earth, and bound them together in His own life and presented it to mankind a beautiful trophy of the blended harmonies of God's eternities. He gave his life that this gift might not, like flowers, fade and fall away, but he rooted it and ground it in perfect love.

Prayer.—Dear Father above, we pray for a passion to live like Jesus. May we never relax our earnestness. May we strive every day for the mastery. Increase the fountain of love within us, for without Thee we can do nothing. Forgive us of all sins, and make us clean, now and forever. *Amen.*

WEDNESDAY.

UNSPOTTED.

"Pure religion and undefiled before God the Father is this: to visit the fatherless and widows in their affliction and to keep thyself unspotted from the world."—Jcs. 1:27.

Men are conspicuous for courage and philanthropy, zeal and achievement, but upon all these shcadows fall and dim the lustre of their virtue. Jesus challenges the world. There is no defect in His virtue. There is no darkness to dim His unfailing lustre. It is this He offers men for unspotted living. His gift warms us with His love, cleanses us with its purity, strengthens us with its life.

Prayer.—Our Father in heaven, feed Thou the fires of our souls. In the light of our Lord, may we see light and may His light be so reflected in us that others who see us may know that we live with Jesus. This we ask for Jesus' sake. *Amen.*

THURSDAY.

THE CONSTANT GLOW.

"Fire shall be kept burning upon the altar continually. It shall not go out."—Luke 6:13.

The poet said:

"If you will keep the incense burning there,
His glory you shall see some time, somewhere."

I like the custom of keeping a lighted altar in the sanctuary, for it is a reminder that God is present with us and the altar fires of our own hearts burning for Him, never relaxing our desire, nor our efforts to do good. It teaches us to maintain without break or interruption the divine fires of our soul and to ever upward look to Him who lights our own pathway and blesses our souls.

Prayer.—Dear Heavenly Father, give unto us unceasing desire, constant effort, uninterrupted character in spiritual devotion. May our righteousness be genuine, more than formal, more than duty, but may it have the power of godliness, and every act a spiritual one, pleasing in Thy sight. *Amen.*

FRIDAY.

EVER-LIVING LIFE.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5:16.

When the sun shines upon falling rain it transforms it into shining prisms of the rainbow. Devotions render everything done by the Christian a spiritual act pleasing to God.

The poet said of the ever-shining soul:

There is a secret place of rest
God's saints alone may know;
Thou shalt not find it east nor west,
Though seeking to and fro.

A cell where Jesus is the door,
His love the only key;
Who enter will go out no more,
But there with Jesus be.

Prayer.—Dear Heavenly Father, impress souls with Thine own image, and stamp our lives with the power of Christ-likeness. Forgive us of our sins and make us Thine forever. *Amen.*

SATURDAY.

HOME.

"I bow my knees unto the Father, from whom every family is named."—Eph. 3:14-15.

This is the sanctity of our homes, where His hallowed presence should habitually be sought. It is not a place of lodging and board, but a place of love, friendship, companionships, comfort, refinement, eternal brotherly relations.

To keep it from decay, to give it thought and beauty, to bind it and make it a circle and a unit in family ties; to make it a place of elevating influences, nothing does so much as simple and sincere devotional habits, all worshiping and serving God.

Prayer.—Our Father, bless our home; bless us with the true spirit of home and help us to make ours a little foretaste of our heavenly home. Spare us worldliness, dissention, and strife. But give us love and devotion to one another and to Thee. *Amen.*

SUNDAY.

KEEPING FIRES.

"I live by the Father, so he that eateth me even shall live by me."—John 6:57.

Fires are kept in good condition by removing ashes and clinkers and putting on fuel in a way so as to burn well and give out heat. Ashes are that part that could not go upward to the heavens; clinkers are that part of the fuel that is not combustible.

In order to keep the altar fires burning, we must remove constantly from our lives that which cannot go heavenward; that which smothers the fire. We must keep out of our lives—our every action—those things that are foreign to godliness—the clinkers—and we must add continually the fuel of private, personal grace and devotion, public worship and prayers, daily living by the Father, reading God's word, and love as new-born babes desiring the sincere milk of the word.

Prayer.—Dear Lord, grant unto us this day a living by Thee that keeps our hearts aglow for Thee. *Amen.*

DR. LONG EXPLAINS PRINCIPLES.

The following interesting item is taken from the *Morning News Review*, Florence, S. C., in its issue of February 11th, and is significant and quite interesting:

No. 108 North Guerry Street, Florence, S. C., February 10, 1927. The above is my residence. I am a member of the Christian Church. This denomination has no organization in this city. There are a few members here. I cordially invite every member or any one who can subscribe to the following principles of the Christian Church:

1. The Lord Jesus Christ is the Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

Purpose of the Christian Church.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religicus teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here denomination distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

I think it would be wise to do one of two things let's organize a Christian Church, or, second, unite with some one of the Churches in the city. There is little growth in grace among non-affiliating Church members.

Respectfully,
DANIEL ALBRIGHT LONG.

Christian Orphanage

Dear Friends:

We are very happy to say that the little girl whom we reported as ill in our last letter is improving slowly. She is now able to be propped up in bed a few minutes at the time, and if no complications set in we believe she will recover.

The general health of the children this winter has been fine, and we attribute it largely to the fact that our good friends in the Valley Virginia Central Conference shipped us lots of apples last fall and we stored them in a cool place and give each child two apples a day. We have heard it said that "an apple a day will keep the doctor away." So we give the children two apples a day and it has worked fine this winter. Our good friends who so kindly shipped us apples did not only contribute to the joy and happiness of our children, but also contributed toward their good health.

We have sent out in the last ten days a card to the superintendent of the Sunday Schools to hang up in the Church, calling the attention of the people to the monthly offering for the Orphanage. We truly hope it will create a greater interest in the monthly offerings.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 3, 1927.

Sunday School Monthly Offerings.

Brought forward		$2,012.89
N. C. & Va. Conference:		
Kallam's Grove	$ 3.30	
Reidsville	7.87	
United Church, Lynchburg, Va.	5.31	
Lawrence Mem'l Class, Elon College.	.50	
Bethlehem	2.29	
New Lebanon Sunday School	2.00	
New Lebanon Baracca Class	2.00	
Danville S. S., Third Avenue	3.16	
		26.43
Eastern N. C. Conference:		
Christian Light	$ 3.94	
Pleasant Union	10.00	
Wentworth	11.70	
Bethel (W)	3.00	
		28.64
Western N. C. Conference:		
Zion	$ 1.40	
Liberty	2.00	
Pleasant Ridge	1.20	
		4.60
Eastern Virginia Conference:		
Holland	$ 9.00	
Elm Avenue	4.00	
Berea, Norfolk	4.65	
		17.65
Valley Virginia Conference:		
Antioch		6.59
Special Offerings.		
Ladies' Aid Society, Dendron, Va.	$25.00	
Young Ladies Cl., Liberty Vance	5.00	
Jr. Philathea Class, Suffolk	2.50	
Mr. and Mrs. G. C. Moore, Summerfield, N. C.	5.00	
		37.50
New Building Fund.		
Christian Endeavor, Prov. Mem'l	$15.00	
Mrs. Lura Montgomery's Class	5.00	
Mrs. W. H. Holt	5.00	
Mrs. Joy T. Scott, Lebanon Church.	2.00	
		27.00
Thanksgiving Offering.		
Mt. Carmel		11.51
Grand total		$2,172.81

Prince Maelgwn Gwynedd of North Wales, to prove the superiority of song over instrumental music, had his harpers cast their instruments into the river Conway and then swam across, follower by his singers. The harps were useless after the soaking, while the singers sang as before.

SEND ORDERS TO THE CHRISTIAN SUN.

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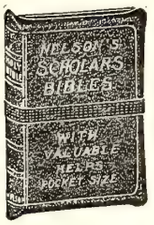

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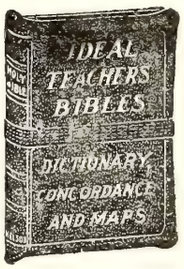

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Now, Kiddies:

Let's hear from our boys in the Korner. And, boys, if you will hurry as fast as you can you will get your letters to me as quickly as the girls' letters come. We want all the boys and girls to write a letter to the Korner, telling what you like to see printed each week—stories or letters from each other, pictures and contests, or just what you like, and, presto! your editor will try, and try and try to do as you would like. Hurry up, letters; come as fast as ever that stamp will bring you.

Here's a new story about a wee girl named Molly. Have you some skates, Kiddies? Read this story and I'm sure you will like it a lot; and, then, too, I s'pose you will want some skates—they are lots of fun.

Hurry, little letters—come to Ramseur, N. C., to the Kiddies' Korner.

MADGE MOFFITT WHITESELL.

WHEN MOLLY SKATED TO THE PICNIC.

By Maud G. Booth.

The girls of the Sunshine Class had decided to have their picnic at Shady Knoll on Friday; that is, all had agreed except Molly. Neither the day nor the picnic ground suited Molly.

"But it's such a cozy place," began Evelyn.

"And the brook is so cool and bubbly," said Barbara. "It's the best place we've ever found for wading."

Always before, Molly had been as eager as the others to wade in the bubbly brook and to swing under the shady maples; but, then, never before had she had new roller skates. This time, Forest Park would have suited her better, for the smooth roads were just the place for trying out her skates. And Friday wouldn't do at all, because Rita had promised to come on that day to skate on Molly's walk.

Over and over, Molly had asked Rita to join the class, and over and over Rita had said, "Not quite yet." Well, Rita was coming on Friday and Molly was not going to any picnic at Shady Knoll.

Every day after that Molly skated around the curving driveway and to and fro on the sidewalk. When Friday morning came, roller skating did not seem to be the only fun in the world, after all. Molly was becoming a little tired of it. She almost wished she had not been so cross about the picnic. But she could not go now, for Rita was coming.

But Rita did not come.

At 1 o'clock Molly skated along the street to the corner. Rita was not in sight; so Molly turned the corner and went on down the avenue to meet her. From the next corner Molly could look down at the stone Church which stood at the end of the sloping street.

On the Church lawn were two of the Sunshine girls with their baskets. Molly skated slowly around on one foot. She hoped that Rita would not come yet. Then she could see the girls start for the picnic.

Plop! A raindrop spattered against her face. A dark cloud scurried across the sky.

Molly hurried toward home to get her umbrella. She wanted to see what the Sunshine girls were going to do about the picnic now.

Back again at the corner, Molly stood looking down the long street. Then the sun came out, and the rain stopped falling. Molly raised her arm to lower her umbrella. Whish! A gust of wind filled the umbrella, and away went Molly, umbrella, roller skates, and all.

How the people laughed and scattered! Molly could skate too well to fall, but she could not skate well enough to stop. She never once thought of letting go of the umbrella, as on she rolled, bowing and bending, to the foot of the hill and up to the door of the Church. Then she struck the stone step, and down she sat right in the midst of the Sunshine Girls.

"Why, I thought you weren't coming!" said Barbara.

"I—I—thought so, too," gasped Molly.

"But you said to come Friday," cried another voice, "and when the girls told me about the picnic, I thought you must have meant for me to come to that."

"Why, hello Rita!" exclaimed Molly.

"You see, I've joined the class," went on Rita. "I thought that after you had asked me thirteen times, that was enough."

"Well, that's lucky," laughed Molly, as she began to pull off her skates, "because I should have kept right on asking until I got you. Wait until I go home and get my lunch-basket. I'll hurry, but it may take me a little longer to go up the hill than it did to come down."

Miracle plays, brought to the Southwest by Spanish priests hundreds of years ago, are still given by Mexican or Indian residents of Texas and Mexico practically in their original form.

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C. M. CANNON, *Registrar,* Elon College, N. C.

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OBITUARIES.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased God, in His all-wise providence, to remove from our midst our sister, Mrs. Carrie Holt Fix; therefore, be it resolved:

That we, the members of the Ladies' Aid Society, the Woman's Missionary Society, the Woman's Bible Class, and Circle No. 4 of the Woman's Missionary Society, do bow in humble submission to His will.

That we also may strive to emulate her many virtues. We pray our Heavenly Father to endow us with her cheery, fearless disposition and warm, friendly spirit. She "knew in whom she had believed," and was never afraid to take a decided stand for what she believed to be right; also she "did with her might what her hands found to do," and was ever ready to serve in any way, either with her time or means. She was president of the Ladies' Aid Society eleven years, and only gave it up when her health became so impaired that she was not able to perform duties pertaining to that position.

That we extend our sympathy to her loved ones, praying our Heavenly Father's richest blessings on them all.

That a copy of these resolutions be spread on the minutes of our several organizations of the First Christian Church of Burlington, N. C., of which she was so faithful a member, a copy sent to the family, and a copy to The Christian Sun and the Burlington Times for publication.

"She will never quite leave us,
The dear one who has passed
Through the shadows of death to the sunlight above.
A thousand sweet memories are holding her fast
To the places she blest with her presence and love.
We cannot think of her as dead
Who walks with us no more
Along the path of life we tread.
She has but gone before,
And still her silent ministry
Within our hearts hath place
As when on earth she walked with us
And met us face to face."

MRS. J. R. FOSTER.
MRS. C. T. HOLT.
MISS NONIE MOORE.

McKENZIE.

Mrs. Deleleie McKenzie, wife of R. L. McKenzie, was born March 23, 1892, and died February 9, 1927, age 34 years, 10 months and 17 days. She leaves to mourn their loss a husband and five children, all small. She leaves a father and mother, one brother and five sisters and a host of relatives and friends. She was loved by all who knew her. She was a good wife, a good mother, a good neighbor, and, best of all, a Christian. She lived in Randleman, N. C., and belonged to the Christian Church. There she was laid to rest in the cemetery at the Holiness Church. Her grave was covered with nice flowers. She left the testimony that she was ready to go or stay, being resigned to the Lord's will.

The writer has never been in a home where he was made more welcome than in Brother and Sister McKenzie's home. May God's richest blessings be with father and children. The burial services were conducted by her pastor, assisted by Bro. Lassiter, of Star, N. C.

J. M. ALLRED.

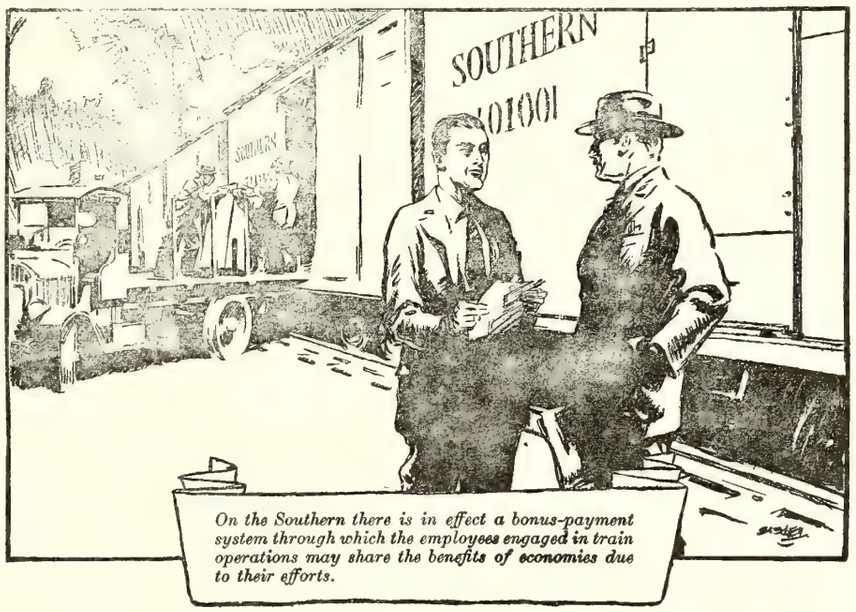
WILSON.

James Farrer, son of Sister and Bro. Wilson, was born November 13, 1921, and died January 20, 1927, age 5 years, 2 months and 7 days. Little James suffered for several days before the Lord saw fit to take him.

The funeral was conducted from the Third Avenue Christian Church, Danville, by the writer, being assisted by Bro. L. L. Wyrick and Bro. Hicks, at 3 P. M. January 21st, in the presence of a large congregation. Immediately following the service, the remains were carried to the new cemetery, where they were laid to rest. The grave was covered with a large collection of beautiful flowers. He leaves to mourn their loss his parents, one sister and two brothers.

While it seems grievous to his loved ones to give him up, yet we are assured God does that which is always best. May the Lord bless the sad and broken-hearted until they shall some day meet in heaven.

M. T. SORRELL.



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McCLURE.

We, members of Haw River Christian Church, wish to pay a tribute of respect and sincere appreciation to James Henry McClure, a deacon and faithful member of the Haw River Christian Church, who passed from labor to reward January 26, 1927. He has heard the Master say: "Well done, thou good and faithful servant; enter, thou, into the joys of the Lord."

Deacon McClure was an esteemed and faithful member of the Church, and one who always took an active part in Church work and rendered faithful and efficient service. May we who remain ever endeavor to follow his footsteps in faithful service for Christ and the Church.

We extend to the bereaved children our sincere sympathy in this hour of their deep sorrow, and we would commend them to Jesus, who alone can comfort and heal broken hearts.

MRS. JULIA SMITH.

Haw River, N. C.

COFFMAN.

Deacon John Wesley Coffman passed away at his home, Elkton, Va., January 8, 1927, at the age of 82 years and 6 months. He had been a member of the Bethel Christian Church, Rockingham County, Va., for fifty-four years, and for thirty-five years was superintendent of the Sunday School and teacher of the Bible class. His consistent Christian life won for him the respect and esteem of all who knew him. He leaves a host of relatives and friends to mourn his departure.

Funeral services were conducted from the East Point United Brethren Church by the writer, assisted by Rev. Mr. Wood, pastor of the Elkton Presbyterian Church. May a kind Heavenly Father bless and comfort the bereaved.

W. T. WALTERS.

MOORE.

Mrs. Sarah Susan King Moore was born June 9, 1850, and departed this life February 6, 1927, age 76 years, 7 months and 27 days. She was the wife of the late Andrew Moore. Her funeral was conducted by her pastor, assisted by Rev. J. S. Jones, pastor of Stony Creek Presbyterian Church. Her funeral was conducted from this Church and her remains placed in the Church cemetery. She was a member of Bethlehem Christian Church.

Her life bore witness to her faith in God. She was very highly praised and esteemed by those who knew her. May the Lord bless and comfort the bereaved and bring them safely through the voyage of life.

J. F. APPLE.

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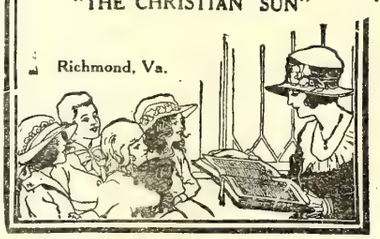

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Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, MARCH 10, 1927. NUMBER 10.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Bibles Awarded.—

Three years ago the American Bible Society offered to give away Bibles and New Testaments to Indian boys and girls who met certain requirements in reading and memorizing the Bible. During the three years, five thousand Bibles have been awarded. Miss Edith M. Dabb, of the Y. W. C. A., has had charge of the distribution.

Women of India Meet.—

The first All-India Woman's Conference met at Poona, on January 5th of this year. There was a strong presidential address by Her Highness the Maharani of Baroda. Women were in attendance from all sections of India, and among the topics discussed was the abolition of child marriage, the seclusion of women, education, and a fuller participation by women in the political life of the country. This gathering is a long step forward toward the emancipation of women in India.

A New Teaching Order.—

The *Catholic Citizen* calls attention to a declaration by Cardinal Maurin, of Lyons, which may have grave consequences in France. The cardinal said: "If necessary, I shall not hesitate to organize a new teaching order of Catholics, in spite of legal prohibition." He then calls upon those of Catholic orders in his diocese who are qualified to teach by their degrees to teach in their robes of order. Such a move may have grave consequences in France, where the feeling of the government toward Catholic interference is none too kindly. There was a struggle some few years ago, and the position of Cardinal Maurin will most likely provoke another of even a more serious nature.

Girl Evangelist in New York.—

Uldine Utley, the fourteen-year-old girl evangelist, will hold a series of revivals in New York, lasting from May to October. The revivals will be under the auspices of a committee made up of leading New York ministers. Dr. S. Parkes Cadman spoke in praise of the girl in the Fifth Avenue Presbyterian Church recently. She was converted under the preaching of Aimee Semple McPherson, in Fresno, Calif. She came to New York to preach from the pulpit of Fundamentalist John Roach Straton, and mightily impressed many who heard her. Her message is simple, just the old, old story. Her life has been full of many things, travel to foreign countries, and her growing love for talking about God. The three years since her conversion have been full years. It is said that she has converted ten thousand men in that time, and much is expected from her New York revivals.

Young Suicides.—

The number of student suicides has reached an appalling proportion within the last few weeks. There have been nearly a score scattered over the country. These suicides have excited a great deal of comment in the press, both secular and religious. They are getting on the hearts and consciences of those having charge of the bodies, care of the souls of youth. There is a fe[illegible] the stress upon material things may b[illegible] sible for this almost epidemic of student su[illegible]des. "We have lost something" one paper observes, and urges that we find it and put it back. It is pretty well agreed that there is no philosophy among these suicides, but there seems to have been in every case a complete collapse of all religious faith. A sane belief in God seems to be a sure guardian from self-destruction.

College Library

The theories of certain psychologists would have youth to believe that the whole realm of behaviour is foreordained by chemical and physical reactions given certain situations, and certain results must be inevitable. Such a theory makes puppets, and a puppet has no incentive to live. To this theory some of the cases have been attributed to the lack of more sensations to one who has tried everything for a thrill, is attributed others. Whatever the cause, the fact is that among youth there is a mania for suicide, and it should cause concern to parents, professors, and pastors. Scientific teaching should not be interfered with by legislation, but on the other hand those employing teachers of science should see to it that with their preparedness for their particular task they should carry a sound, abiding faith in God into the class-room.

The science class-room in these times of upheaval can be a veritable pulpit of power for the Christian faith, because there the teacher may meet his students on the ground in which they are deeply interested. Thousands of teachers are freighting their subject matter, whatever it be, with a sane and convincing faith in God and Christianity, and as a result the students of America are infinitely more religious than they were a century ago, as facts recently cited on this page show.

History reveals that there have been from time to time epidemics of suicide. The last was toward the close of the eighteenth century. Such epidemics have come whenever men have felt that life was futile, and they have been invariably followed by great spiritual awakening and a broadening of Christian practice.

Another War Picture.—

The play, "What Price Glory!" has now reached the screen. William Fox, who knows more about box-office values than possibly any other man in the world, paid nearly a hundred thousand dollars for the screen rights to the famous play. The wise ones of Broadway and Hollywood were sure that it would be a failure. There was to be reckoned with that other great war picture, "The Great Parade," and besides, the producer, Raoul Walsh, would have to live up to the play itself. He [illegible]ive up to it. Six years after the war was [illegible] Lawrence Stallings and Maxwell Anderson undertook to say something about it that had not been said, and to say it in a play. "What Price Glory!" was the result. Everybody agreed that interest in the war could not be aroused; but "What Price Glory" did arouse interest. It is stark realism about the war. It spares nothing and nobody. Its language is so profane and obscene that the censors barred the play from London. Now every theater there is clamoring for the privilege of showing the picture.

The screen is silent, but Walsh has made his cast talk all through the play, and one expert in lip-reading can get it all, and the play avoids making use of cut-ins to say what must be said. It is a marvelous production, possibly in many respects the greatest thing which the screen has produced. Not because of its profanity and obscenity, but in spite of it. It is a sincere effort to paint war as it is—a brutal and horrible thing!

Lawrence Stallings is no theorist. He knows what war is, and he knows the marines too, with whom he served in France. He believes that war is something else than a lot of wholesome fun, and says what it is in "What Price Glory!" He fell with many wounds at Belleau Wood and spent a long time undergoing post-war surgery. He emerged from United States hospitals a physical wreck, and then, in spite of all that plastic surgery could do, he had to go back for the amputation of a leg. He knows that war is something else than wholesome fun and an excuse for great parades and triumphal arches. "What Price Glory!" carries his message to the world. He has said what a great many boys feel is true, and hold their peace about the war. It is too bitter a thing to be talked about. The profanity and obscenity are simply instruments for conveying reality, just as some of the coarser passages in Shakespeare are needful to rightly picture the thing and the times. Expunge them and you take away reality.

The American people, and the whole world as for that matter, have closed their eyes to the side of war Stallings talks about. It is a rude awakening, but one which may do more toward bringing lasting peace than all that treaties and conferences have ever done. It will arouse sentiment, and sentimnet forged into public opinion can place war in the discard. We may not like the rough stuff in the play, but let us seek to see the message that it carries to the world which overshadows everything else. The cast is a marvelous one, doing full justice to the drama.

NOTES-PERSONALS

"Our band at Roanoke, Ala., is still doing its very best," so the pastor, Rev. G. A. Hunt, writes. "We are now painting our new Church building, and talk of dedicating it in the early spring."

March, April, May, June should be, and may be made to be, a period of real progress and power in all our Churches. The Church enlarges her borders and fulfils her mission on earth only in being missionary—obeying the supreme command of Him who founded the Church and who is its Head.

The Greensboro Chamber of Commerce put on the air its first Sunday afternoon program last Sunday (March 6th), at 3:30 o'clock, concluding at 4:45. Dr. C. H. Rowland, pastor of the Christian Church, preached the sermon for the occasion. The papers report the program a great success and very pleasing to the "invisible audience." It is station WRNC.

We have a very kind letter from Rev. V. T. Crawford, formerly of Elm Avenue Church, Portsmouth, Va., and later of Winchester, Va., Church. Brother Crawford has just passed through a very trying case of pneumonia, but reports himself much better now. His present address and location is Lancaster, Ky. He wishes THE CHRISTIAN SUN to follow him and is interested in the friends he made while in Virginia and the work there.

"Babe" Ruth, the noted baseball slugger, has signed a contract, the papers tell us, to play ball with the New York "Yankees" three years for a salary of $210,000, which is $70,000 a year, or rather for the four months of the year, while he plays ball. How we do wish we could "sign up" the 30,000 members of Churches in the Southern Convention to give that much, all of them together, for missions and the spread of God's kingdom during that time!

The secretary of the Pleasant Ridge Sunday School, Guilford College, N. C., Brother Hugh B. Nelson, advises that Pleasant Ridge Sunday School voted on Sunday, February 20th, to give the offering of every first Sunday of the month, in the Sunday School, to missions. This is gratifying because it indicates progress and loyalty on the part of this Sunday School, and also points out to many other schools a need and the direction in which all our schools can safely go.

Rev. Dr. Bloom and Rev. F. P. Ensminger, mission secretaries of the Congregational Church, paid a brief visit last week to Elon College, in company with the pastor of the Raleigh Church, Dr. W. D. Parry. A meeting had been held the night before with the Raleigh Church in which the matter of union with the Congregationalists had been further discussed. The prospect of a practical agreement and union between the Congregationalists and Christians at Raleigh, at any rate, seems hopeful.

How we do wish all the 30,000 members of the Churches in the Southern Convention combined would give as much for the spread of the gospel in this and in other lands this present year as will be paid "Babe" Ruth for playing baseball about four months of the year—$70,000.00 The American people grow richer every year by millions, and the ball players, and prize fighters, and the movie stars get increasingly fabulous prices for their exhibits and products. But the causes of the Church and the kingdom must suffer and plead and struggle along and go in debt and be crippled in their activities for lack of funds.

Rev. J. E. McCauley, well known to SUN readers, a graduate of Elon College and a successful pastor amongst us, will complete his bachelor of divinity degree at Vanderbilt University this spring. Brother McCauley is one of our energetic and consecrated and now well-prepared young ministers. Any Church will be fortunate to secure his services as pastor. Thus, two of our splendid young men will finish their theological training and get their B. D. degree this spring—Rev. Joseph W. Fix and Rev. J. E. McCauley. We commend both most highly to any of our Churches needing well-equipped and capable pastors.

Our Burlington Christian Church and Elon College were called upon Friday, March 4th, to pay the last tribute of respect to a faithful and loyal man and friend. Dr. R. M. Morrow was both a deacon and a trustee of our Burlington Church, and his pastor on the day of the funeral spoke in splendid tribute of his loyalty and devotion to his Church and all that the Church undertakes to do. Dr. Morrow had long been a trustee of Elon College, and was a member also—a very faithful and useful one—of its executive and administrative committees. President Harper's tribute to the life and labors of Dr. Morrow is given in the "Elon Letter" this week, and we are sure the pastor will write more fully of the life, labors and the going away of this good man.

Our Christian congregation at Franklinton, N. C., under the pastoral care of Rev. E. M. Carter, is exceedingly hopeful and enjoys favorable prospects now. Their pastor has been without a home in which to live, and none could be found conveniently either in price or location for the pastor to live in; consequently, arrangements have been made to build a parsonage, and the work is expected to begin very shortly. Nor is this parsonage program to interfere with the Church building program. There are funds on hand with which to make a beginning, and the present plan is to start again on building the Church, the foundation of which has been laid and built for some years. We congratulate and rejoice with Brother Carter and his congregation on the prospect of rejoicing in a few days in the music of the hammer and the saw as they carol their hymn of energy and activity in the work of the parsonage and Church building.

A personal letter from a good friend—not a preacher, but a very successful and progressive farmer and man of affairs—puts this before the editor, which he (the editor) wishes others to think about: "It is indeed extremely sad to realize that we have become so intoxicated with everything except that which leads to morality, modesty, dignity and refinement. As long as practically all other worldly amusements are fostered and led by stewards and deacons of our Churches, what can we hope for? I consider the most disastrous and far-reaching evil of this modern age in which we are existing, and which is about to wreck our political and social society, is modern styles, modern dances and modern bathing. I am deeply grieved that practically none of our preachers dare to preach against these. I pray to God that some great preacher may be inspired to take the bold stand and preach against these greatest of all evils, and enough preachers then follow him so that the results may be a real reformation in this country."

Rev. J. A. Ledbetter, pastor in charge Fancy Gap, Va., writes very hopefully of the work in Carroll County, Va. He is an exceedingly busy man these months, teaching and preaching and visiting in the large field in which he labors. He has enrolled in his school forty-four, and the average attendance for the past month was twenty-six. There has been much inclement and severe weather, but the school and the Church attendance average up well and are very promising. He writes that the attendance and the work at Rocky Ford, where Mr. and Mrs. W. S. Bray are in charge, are very promising and the congregations at the Church services are large. Brother and Sister Bray are faithful workers, and at great sacrifice are laboring to help build up a great community in and about our Rocky Ford Church and School. Brother Ledbetter reports, with regret and sorrow, a most deplorable and tragic murder near our Fancy Gap work. Mr. Meredith, father-in-law of our first teacher, Miss Iola Hedgepeth, was shot to death in a recent and deplorable event. The family has our sympathy in their bereavement and grief.

RECEIPTS FOR MEMORIALS.

Funds still come in, even if slowly, for our memorials. We keep climbing little by little, and after a while, by the liberality of the people and to the glory of our Lord, we shall reach the peak and see the light of the good day toward which we come in this worthy and deserving matter. We have absolute faith in our people, and know that they are going to send in their contributions. On this account, orders have been given and the work is being completed in making the O'Kelly memorial. The workmen will soon be ready to have the same shipped for placing on the Elon campus; but before this is done, it is purposed to erect the Old Lebanon memorial. We have ample funds to erect the latter (or the former either, as for that), and so the committee has decided to get busy and erect one, hoping that this will increase interest in the fund and that it will not be many weeks after the one is erected until the other may be placed. Orders have been placed for the workmen to complete the Old Lebanon memorial and to place the same as soon as completed. This it has been decided to erect and dedicate first, since the Old Lebanon event was the first in history, before the great work to which O'Kelly was giving himself had been fully revealed and accomplished. So, after the Old Lebanon memorial is built and placed and dedicated, we sincerely trust that funds will come in with sufficient rapidity as not to delay the placing and the dedication of the O'Kelly memorial. Will not our readers who have long intended to send in their contributions send them now to the treasurer?

The fund to date is as follows:

Previously acknowledged	$1,332.81
Concord Church, Altamahaw, N. C.....	10.50
P. W. Farmer, News Ferry, Va.....	5.00
Total to March 5th	$1,348.31

Gratefully yours,
MEMORIAL COMMITTEE.

The college is a community, and a Christian college is a Christian community. If it is necessary for us to strive to make the community in which we reside Christian, how much more important it is that we should see to it that our youth attend institutions which are themselves Christian communities during their college days. We of the Christian Church in the South are fortunate in having two institutions that exhibit the Christian spirit in their life and organization, and exert a Christian influence in the communities in which they are located.

SUN'S WEEKLY SERMON

GOD'S SON-SHINE.

By Rev. John G. Truitt.

"I am the Light of the world."—Jno. 8:12.

"And the city had no need of the sun to shine in it . . . for the glory of the Lord did lighten it, and the Lamb was the light thereof."—Rev. 21:23.

The most beautifully poetic words in the world are found in the third verse of the very first book in the Bible—"And God said, Let there be light: and there was light." Whenever I am despondent, or my life is dark, I open the windows of the Word of God, and from page to page, from lid to lid, heaven shines into my soul. When one has shut one's door and pondered for a very great while the goodness of God, the will of God, and His great love for those whom He hath made to have dominion over the works of His hands; when one has thought over the history of mankind, and meditated upon its dark side and its bright side; when one has thought of Jesus, and followed His route around about the earth, then one is happy to read and ready to say amen to the most majestic claim ever made: "I am the Light of the world!" One should be in the spirit of prayer when one reads those words. "I am the Light of the world!" one should feel that one is in the presence of a great friend when one reads. "I am the Light of the world!" and one should allow that Light to dispel the darkness of doubt, and shame, and sin from one's soul when one reads "I am the Light of the world." It seems a sort of picking up the great "I am" of Moses, and clothing it in gentle love, and immortal beauty—"I am the Light of the world." May God grant that He be, indeed the Light of our lives this day!

Then when that Shikinah has filled one's soul, one is set to thinking God's thought after Him. It is a good world, even if only it had in it the fact and blessed experience of pardon it would be good; but it has much more, and we can confidently look for it to become more than a garden of God's plants and a single pair of folks, but a city of souls immortal permeated forever by the "Son-shine" of God's love! "And the city had no need of the sun to shine in it . . . for the glory of God did lighten it, and the Lamb was the Light thereof," is only a vision of an old man on a barren island, instead of what humanity is headed toward by the Spirit of Jesus Christ, if Jesus is not now the Light of the world. Before the warm, gentle rays of His love, the legal paganism of ancient Rome melted into a mighty force, serving as the planter of the gospel of Christ in the world, and a protector and feeder of the resulting Christian civilization for several centuries. He has been the Light of the world, indeed! When the dark ages had their first streaks of light, it came fittingly from the East. It came from Calvary, by way of hearts like that of Huss, Luther, and Melancthon. It was none other than the glorious Light of Jesus—a Light that lighteth every man that cometh into the world. The history of the world is but a climbing up out of the shadows and looking through a window into the city of God, in which the Lamb is the Light thereof.

So much for the historical past; now let us turn to the personal present. I used to be afraid to pray, "thy kingdom come." I had been always a careful listener to the sermons I heard preached, and my boyish mind drank many of them as an indication that the worst war that had ever been waged would be much better than the coming of the kingdom of God. Oh! of course I was told that it would be glorious. But I could see men crying for "the rocks and the mountains" to fall on them! All of the attendant terror to such a condition may my spiritual vision of Christ's coming a sort of terrible nightmare. As a child, I knew what the last two verses of the Bible were. The first of them I wanted to pray, but was afraid; but the last one was, oh, so beautiful. The first, "Surely I come quickly. Amen. Even so, come, Lord Jesus," is very pretty now, and was then, and my little soul wished to pray it, but I was afraid. The last one, "The grace of our Lord Jesus Christ be with you all. Amen," was the one for me. How beautiful to think that some day there was to be a world where the grace of the Lord Jesus Christ should be in every heart, in every motive, in every thought, in every act, and in every father, and every mother, and in every son and daughter! Every king, and every general, and every school teacher would have the "grace of the Lord Jesus Christ with them all." Here was my trouble: I could not realize that the first verse and the second verse were one and the same. I did not then realize that when Jesus taught His disciples to pray, "thy kingdom come," that He was not trying to drive terror into little children's souls, but that He was wanting the grace of the Lord to be in the hearts of all. I could not then see that little by little a Light was shining more and more into the far corners of the earth, and that eventually that Light would shine more clearly into my own soul.

Every light is some kind of a truth. The Light of which I am speaking is "the truth." This Light is the living truth, the finest thing in the world with which we may combat error. Some of my friends are disturbed about certain sects, societies, ecclesiastical bodies, and organizational propaganda, but they never darken the door of a Church of the living God. Or if they do very infrequently go, they pull the shades over the windows of their poor souls! The finest way in the world to stifle to death any wrong thing in a community is for all people to enter actively into devout, systematic, regular worship of God in His appointed places of prayer. What I want is that the Light of God's only begotten Son should fill a community as the light of His material sun fills a garden; or that the Light of His Christ should fill the earth even more than His sun at its noonday. Like the psalmist, we cry, "O send out Thy light and Thy truth."

Weeds and briars, saw-grass and mullen had possessed the spot of ground. It was ugly. One day I noticed some tiny little baby pines beginning to grow there. At first they grew slowly. They did not fuss about the briars; they did not growl and whine about the saw-grass—they grew! Today they are tall and beautiful and straight. They are not growing in weeds and briars either. They are free from their former foes. "The truth shall make you free." Practice the truth of devotion to the right. "Forsake not the assembling of yourselves together as the manner of some is," even though you quit your little preacher and hear a big one over the radio.

Jesus said, "Ye are the light of the world." Is that a fact? Is it a prophecy? Is it a command? Yea, let us make it for our lives a prophecy of what redeemed men are more and more to be in the world, and let us accept it as a mighty driving force, a great and good command from our Lord, which we obediently strive to execute with all our hearts. We cannot so do, and ignore the fact that we are a part of God's wide, wide world; we cannot do so by worrying over the sins and idiosyncracies of others; we must allow ourselves to reflect the Light which has lightened our lives, by doing our bit, and our whole bit, right where we are, both for those near and those around. Then, walking in the Light, we will somehow come to realize that we are even here living in a city of God, where the Lamb is the Light thereof.

A CORRESPONDENCE.

Miss Maggie Marks,
Moncure, N. C.

Dear Miss Marks:

Yours of the 7th instant received. If you will excuse pencil, I will try to answer all of your questions "right off of the bat."

Dear Dr. Atkinson,—As others may be interested in my questions, and the answers by Dr. D. A. Long, I mail this to you.

Respectfully,
Miss Maggie Marks.

Moncure, N. C.

Your first question: "Who wrote Ecclesiates?"

Reply: The Bible does not say who did the writing. The first verse of the book of Ecclesiastes tells us that "the words" were by a "preacher, the son of David, King of Jerusalem." The only man this cap fits is Solomon. The entire book is, as you see, a sermon. The text is chapter 2:2.

Question number two: "Why is the cxix psalm divided with names along between the verses?"

Answer: This is a psalm by itself, like none of the rest; it excels them all, and shines the brightest in this constellation. Every verse of the 176 refers to the Bible, though the word Bible is not in the Bible. It is more than twice as long as any of the 150. It is not in making long prayers that Christ censures, but in making them for a "pretense"; which intimates that they are in themselves good and commendable. This psalm appears to be a collection of David's pieces and devout calculations. Like Solomon's proverbs, it is a chest of gold rings, not a chain of gold links.

As you read, notice carefully that the psalm is divided into twenty-two parts, according to the number of the letters of the Hebrew alphabet, and each part consists of eight verses, and all the verses of the first part beginning with Aleph, all the verses of the second part with Beth, and so on, without any flaw, throughout the whole psalm. Notice that "Aleph" and "Beth" are the names of the first and second letters of the Hebrew alphabet, just as you would say "A," "B."

Thus you can see why some people call the cxix psalm "the saints' alphabet."

D. A. Long.

CHRISTIAN ENDEAVOR.

On the evening of February 23, 1927, Rev. G. C. Crutchfield called the young people of Mt. Bethel Church together at the home of Mr. and Mrs. Truitt. The purpose of the meeting was to organize a Christian Endeavor Society. The young people of the Church enthusiastically responded, and a very promising society was organized.

The following officers were elected: Miss Essie Mae Truitt, president; Miss Thelma Cummings, vice-president; Miss Clara Moricle, secretary; Robert Simpson, treasurer.

Program committee: Clyde E. Southard, Miss Irma Mae Moricle, Miss Elon Nelson.

Social committee: Miss Claudia Mae McCollumn, Miss Lucile Smith, Miss Mildred Stewart.

We are expecting great things of our C. E. Society. Clara Moricle, *Secretary.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHILE WE LIVE.

We might as well try to do all the good we can while we live. Some of us put off carrying out our good intentions, thinking that we will do the good deed tomorrow, or next year, or when we are better prepared financially. There are just lots of people who expect to do a great deal of good with their money some day. They fully intend that all of it shall be used to some good purpose, and that somehow in a vague future, which they have not quite figured out, they will accomplish something worth while and do something real good. Our observation is that those who do the good things in this world are the ones who are not putting the matter off until old age or until a better financial day, or until after death. Many people deceive themselves with thinking that if they can accumulate much money so that they can live comfortably and securely the rest of their lives, they will then make good and big donations to the Lord's cause. These good intentions are very seldom, if ever, carried out.

The man is to be pitied indeed who puts off making his contribution to the Lord's cause until he is rich, or in easy circumstances, or until after death. Jesus said, "If any man will come after me, let him deny himself." Waiting until one is in perfectly easy circumstances will not entail much denial, and putting off our good deeds and benevolent activities until we have made our own lives secure in the world financially does not invite self-denial, but defies it. Those who are getting most out of their money, and most out of their deeds, and most out of their lives, are the ones who are daily getting beneath the world's burdens and helping to bear them. For one to decide that one's wealth may go to Church or charity or benevolence after one is gone entails no self-denial and can certainly bring little, if any, reward, because one has only left that which he could no longer use or stand in need of.

The ones who really count in this world, the ones who are relieving the human race of its suffering, the ones who are carrying light into the dark places, and hope into hearts that despair, and sunshine into homes that are dark, and salvation into lives that are perishing, are the ones who, day by day, while they live, are trying to do their bit and their best. Possibly good old Job had some such reflections in his own mind when he wrote (Job 7:13) "If I wait, the grave is mine house: I have made my bed in the darkness."

J. O. A.

MAKING THE WORLD CHRISTIAN.

Sunday School teachers have a very fine opportunity Sunday, March 13th, of carrying to the hearts of those who need it most and respond most readily the real missionary message. The Sunday School lesson for this date is at the very heart and center of missionary thought and teaching, and every teacher should avail himself or herself of the high and holy privilege of helping to make the world Christian through a proper interpretation of this lesson.

This raises a question. What is a world Christian? In a book on the writer's desk, by Gilbert Loveland, this very question is asked and answered: "The idea added by the word 'world' is already at the heart of the word 'Christian,' but we have forgotten what 'Christian' really means. If, since the days of the Master, all nominal Christians had believed actually in His doctrine of brotherhood, as He taught and lived it, we should never have to speak of a 'world' Christian. What, then, is a world Christian? He is one who solves no problems, makes no decision—indeed, thinks no thought—with reference to himself alone; but instead cherishes a triangular relationship between himself and other folks and with God. These are the three points of the triangle of the world's Christian life. His character, therefore, comes to include (a) a growing self, (b) a love for others, (c) a faith in a Christ-like God." Sunday School teachers will do well to throw before their classes this triangle—at the one angle God, at another angle others, at another angle self. There can be no growing conception of the value and worth of self, save as it is linked up with others and with God. Likewise, there can be no growing and enlarging love of others except as we link them up with God and with ourselves. And, moreover, there can be no enlarging conception of God, no increasing faith in Him save as we link ourselves up with Him and to Him through others. The world Christian is that Christian who thinks not of himself and God only, but of himself, others and his God. This is the missionary task, to give ourselves and others an ever-increasing faith in God, and an ever-increasing love for others and for God.

J. O. A.

MARCH, APRIL, MAY, JUNE.

Our pastors Churches, and congregations that gather from Sabbath to Sabbath in these four months to worship will not forget the opportunity that the period offers and the obligations that it lays upon us. They are the months of spring and the beginning of summer. They are the time when nature again awakens from slumber and arouses itself in exertion and in activity to glorify its Lord and Creator. Awakening spring, and its promises of summer, tell of seed-time and of sowing, and points to the day and the promise of harvest. Wisely and well have our Christian forces selected these four months in which we may speak often and think much about sharing the blessings of the gospel with others; of scattering its seeds in soil where they have not been sown, of cultivating the trees in the garden of God, that they may bring forth their fruit in their season. This we do by sending forth the needs of righteousness into other parts, and into lands afar, where the soil is ready and willing and waiting to receive, and where hands and hearts are ready and willing to cultivate, and where God is willing and able to multiply and increase.

Our fields will not yield much harvest when summer comes, and our trees will bring forth little fruit unless we have sown and planted in season and cultivated according to the law and will of God. The one business of the Church in the world is to plant and to water and to cultivate the seeds and their growth in the soil that God has so abundantly provided. During March, April, May and June the Churches and congregations will take counsel as to the sowing, as to where and how they may best, and to greatest advantage, sow and cultivate for God and for the harvest in His name. We shall talk and think of home missions and foreign missions and of how, through our prayers and our offerings, we may help enlarge the kingdom of our Lord; of how, through such effort, and toil, and sacrifice, we may cultivate the vineyard of our Lord and make it a fit and inviting place for our Lord when He comes to gather His own and to judge whether we have been faithful or unfaithful stewards.

While it is greatly desired and eagerly expected that every Church in all the Conferences of the Convention will at a proper time and in due season take the offering for missions, yet we want to do more than just take an offering. We want to teach and preach and practice the missionary idea until all our people will obey the emphatic missionary command of our Lord.

J. O. A.

A LIGHT UNTO THE NATIONS.

God gave Israel, through many centuries, a great and a special light. This He did that Israel might be torch-bearers to the world. He chose a people who believed in the one God, and professed faith in the one God, not because He loved them better than He loved other peoples, but because He wanted them to be a kingdom of priests and light-bearers morally and spiritually to all the other nations. This people prospered and were wonderfully blessed. They had riches. They had wisdom. They had resources. They had learning. They had skill. They were the highly favored of the earth. God did not do all this for them just for their sakes. He did it for them that they might, for His sake, share with others the blessings He gave them, and carry to others the light He had given them. When they "cornered" on these blessings, realized all of these assets, stored up these benefits for themselves and their nation only, then they became a stench in the nostrils of God, and in His wrath He scattered them to the four corners.

Today God is dealing with us in America as with no other people living. Prosperity abounds. Millions multiply. Resources increase. Learning advances. Wisdom enlarges its borders. Power and privilege enlarge themselves and prevail. If we of America think that God is showering these innumerable benefits and blessings on us for our sakes, that we may regard ourselves as the world's "superiors" and the specially favored of God, it will follow as the day the night that our nation also shall be dispersed, our civilization destroyed, our power, prestige and prosperity humiliated into the dust. The only reason why God blesses one nation above another is that that nation may help and be a blessing to the other nations.

The *Atlantic Monthly* for January reveals in a very convincing manner the secret of America's economic advantage and prestige. It shows that one laborer in America does the work of thirty laborers in China, of eight laborers in Japan, of twelve laborers in Russia, of twenty laborers in India. Why and how? Because, shows the writer

in the *Atlantic Monthly,* the power of coal and petroleum and water has been put into the hands of the American labor as into the hands of no other laborer on earth. The American laborer, all unconsciously, but, nevertheless, truly, presides over and wields the power of thirty-five invisible slaves, and these invisible slaves do not have to be clothed, nor housed, nor fed. They are the forces and factors of nature—coal, oil, water—which the genius of our country and its resources have placed in the hands of every man who toils in America. No wonder America grows richer and the American toiler revels in the blessing and benefits of comfort and ease and luxury. He has thirty-five invisible slaves—a number larger by far than any other toiler on the globe. God has given these economic advantages to us not because He loves us better than He loves other folks, but because He wants a nation and a people who will be a light unto the other nations and peoples of the earth, sharing with them the blessings and benefits of the good news of God and of the saving power of His Son.

Some reflections like these come home to us as we think of missions in this mission period. We wonder why God has so bountifully blessed us when we look at our resources and the untold manifestations of God's power and preference amongst us. We shall have to bear in mind that God is no respecter of persons, and as we seem to have the superior advantage it is solely because we are called upon to bear the heavier burden and thus render the superior service to others and to the world. J. O. A.

PUTTING THE NEW INTO THE OLD.

(Rev. 21:5.)

(A sermon to young people of Christian Temple, Norfolk, preached during "Kingdom Enlistment Week" by Dr. L. E. Smith.)

My Friends:

We are in the midst of a continuous effort to enlist the members of this Church in interest of those among us who are not Christians, or who are not actively engaged in the work of the kingdom. Last Sunday brought the culmination of our efforts in behalf of the children. There were many who made definite decisions for Christ, and fourteen were received into the membership of the Church.

The past week has been given in interest of the young people of our Sunday School and congregation. Trying to take those who are Christian and use them in interest of those who are not, to the end that they may know Christ, the power of His love and the fellowship of His grace. The hope of our Church and of the kingdom lies in the possibility of recruits from the youth of our day. We older ones are passing and must continue to pass on. The younger ones must come in and take our places.

So I speak to you this morning about "Putting the New Into the Old." You will find the text in Rev. 21:5, where John said, while on the Isle of Patmos, "When the kingdom of heaven broke upon him in all of its glory, I heard a voice, saying, Behold, I make all thinks new." But in Ecclesiastes 9:1 we hear the wise man of the ages past declaring, "There is nothing new under the sun." And we find ourselves torn between the two. We like the new; it delights us, it enchants us, but at the same time we have a particular fondness for the old. There are some things that we would like to have made over new again, but there are others which we prefer to remain as they are. And the nearer we preserve them as they are, the better we like them.

Not long ago, I went into a home where there was an old spinning wheel. I said, that must be an heir-loom? "Yes," said the mother; "that was my grandmother's; she used to spin all the yarn for the family on that wheel. I expect to preserve it just as it is so long as I live, and then I expect to pass it down to succeeding generations through my children."

You go to Mt. Vernon, and the guide will show you through Washington's mansion, showing you every room, pointing out the furniture that was used by the father of his country, and finally he will say, "This is the room in which he died; this is the bed on which he died." They are spending hundreds and thousands of dollars to preserve the old, to keep it from being made new. There are things in your home and mine which we prefer to remain as they are. They mean much to us as they are, but made over new, they would become repulsive.

But while this is true, they are not life, nor are they essential to life. Anything that is life or is essential to life must be continually made new again or it becomes meaningless, stagnant and stale.

This is true, in the first place, of the earth itself. In the beginning, God created the heaven and the earth. The earth was one of his first acts of creation. It is as old as time itself. The mountains, the hills, the valleys all bear the marks of years. They bear the footprints of Father Time as he has tramped on down through the long centuries. It is here; it has been here for all time. It is essential to the world; it is the world. When it goes, the world must go. It is the footstool of the Almighty Himself. It is the place upon which we live and from which we draw the sustenance of our lives. But how unattractive, how stale and stagnant the earth would be if new life were not constantly being put into it and forced out of it. Just now the earth is dull and unattractive. No flowers in the fields, no foliage in the forest. The trees stretch their bare arms toward the skies, exposed to the winter's winds, but presently the sun will pour forth his light and heat in marvelous abundance and the earth will burst forth with new life, and mountain and hill, and valley and field, and forest and farm, and garden will be clothed upon with new life. And there will be fruit and grain, life with which to sustain life, and new beauty. The old earth is essential to stability, but new life is essential to productiveness and fruitfulness.

And in the next place you will observe the same thing is true with man. God made man in His own image, and in His own likeness. He gave him the power to will, to feel and to think. He gave him his intellect. With it he is man, and without it he is not man. The mind is essential to man. The mind is man. But the usefulness of the mind of man is determined by what goes into it. Of what value is the mind of man if no new impulses ever surge through it? No new ideas or new ambitions ever fasten themselves upon it? The mind is the human reservoir into which God pours the liquid power of divine wisdom. It is the instrument of leadership by which He forms organizations, pens documents, constructs governments and builds empires.

The men of the past that have built the world and made humanity great have been men with their minds open to God, receptive of and responsive to divine impulses. Men like Moses and Elijah, Gladstone and Washington, Daniel Webster and Henry Clay, George Whitefield and Johnothan Edwards.

The men who laid the foundations of this nation and men who held their minds open toward the source of all truth and wisdom, men with vision in their souls and, as Lowell says, with empires in their brain. They pitched nations as other men pitch tents.

And what we need today is men and women with open minds and obedient hearts. The mind is the stabilizing factor of man, but of what value is it if it is never made over new again; if nothing new is ever brought into it?

The same thing is true with religion. We have the fundamentals that were revealed to the prophets and the apostles in the past. They have been recorded and preserved in the Scriptures. The Scriptures are here for our instruction and our meditation. In them there is the power of God unto salvation to every one that believeth. They flood our pathway with a halo of light, and make plain the way of righteousness. Apart from them there can be no forgiveness and no deliverance, but if they be interpreted in the past, and in the past alone, of what real value be they to us? If old wine cannot be put into new bottles, the wine itself becomes more or less useless.

If the Scriptures were meant for Moses and the apostles, and Moses and the apostles alone, then they have no application to us, and they lose their power over us.

God spoke in ages past, but His message is capable of modern interpretation and of modern application. It is applicable to your life and to mine, as well as to the lives of Moses and of the prophets, and it's this adaptability of the Scriptures that make them indispensable to all races and in all ages.

Divorce the Scriptures from this day and hour and they become impotent in the face of modern tasks and modern problems.

The young man of today delights in the story of Moses and Elijah and of Peter and John, but he is not desirous that these stories shall take him back and make him live in the days of Moses and Elijah, and of Peter and John, but he does want that these stories shall bring Moses and Elijah and Peter and John to his day and make them live in his presence, live like the prophets and apostles of the Almighty, that they may become examples to him in facing the problems of life and settling the question of his individual responsibility to God. It's the new, the new power in religion today that makes it attractive and effective in the lives of the youth of today.

The same thing is true in the Church. The fundamentals of the Church are as old as Christianity itself and are as vital to the Christian life as the heart is to the physical life.

The Church stands on the fact of God, the fact of Christ and the fact of the Scriptures divinely revealed, and these facts translated into human life make the Church of today.

When we think of the Church we think of the apostles; we think of the saints through the past ages; we think of our fathers and of our mothers. Yes, and of ourselves as constituting the Church. And we are right, for we, together with our heritage, do constitute the Church. Without us the Church could not be; we are the Church, but this Church of ours must constantly be made over new again or it becomes stale and stagnant. We may be dependent upon the saints of the past for the foundation of the Church, but we must depend upon the children of today and the youth of tomorrow, through God for the life and the power of the Church. And young men and young women today, the Church opens her heart and sends out a soul cry, come unto me, come up to the help of the Almighty against the forces of sin and unrighteousness. Come with your ambitions, your vision and your determination. Oh, sometimes you look at them on social occasions and they may be doing things a bit differently than we did, may be a bit boysterous and may not be co-operative, but even so, they, by the help of God, shall become the life of the Church. By them and through them the Church will either live or die. It's this constant influx of new life that makes the Church

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Emergencies arise from three sources—providential, social and personal. The recent snowstorm found many people unprepared for even two days without help. Many who were not in need had to change plans, stop work, close school, or store, halt on the highway, and make some new turn to meet an engagement. The storm made an emergency in many sections and many cases.

One of the lessons to learn is that weather is controlled by God, and that our ignorance of the weather causes emergencies to arise in our lives, travels and work. This is especially so upon the deep. A storm may arise in mid-Atlantic and the captain is compelled to make some new plans for the management of the vessel. One of the most important provisions in all fields of human activity is pre-sight and fore-provision. That is the ground for religion. Religion prepares for the future and the inevitable in human experience—death. This important element in religion prepares for all other lines of human business. It is the forward look in business that achieves success. The difference between the successful and the unsuccessful man is his foresight and judgment combined. It is seen, therefore, that the Christian religion is the best preparation for success in all kinds of business. The intelligence, the prosperity, and the progress of Christian civilization prove this. Even the prosperity of wicked men is made possible by the Christian people and the Christian government under which they live.

Human conditions outside of the individual himself cause emergencies to arise. Public sentiment is sometimes created by men who start something under favorable conditions and cause emergencies to arise when the tide turns. A land boom, as it was some eight or ten years ago, creates a speculative atmosphere, and individuals are caught in the swell, sell what they have and buy greater, with the hope of making big money. The bubble bursts and the honest man is caught. That is an emergency for the honest man. He is not responsible for the situation. He was caught in the excitement and his confidence in what men *say*. That has not been an emergency simply, but a crisis in many individual lives. That is a more trying emergency than providential emergencies, because it causes loss of confidence in mankind. Overconfidence is responsible in part for this loss of confidence. It is not safe to trust the judgment of other people too far. God has endowed each individual with the capacity to make decisions for himself. That is the reason that in religion Paul says: "To his own master he standeth or falleth."

The individual is responsible for some of the emergencies that arise in his life. The man who wastes time, opportunity, or money may meet accident, ill health, financial loss, when totally unprepared. He can blame no one but himself. That is the worst emergency of all. If a storm comes, if a drought blights, if a season hits hard, he can complain, but he cannot blame. It is of God. He shifts the responsibility and does not blame himself. If other men deceive him and he suffers less, he can blame them, but congratulates himself that he has done no wrong. Upon careful examination of personal experience it may appear that most mistakes are made by disobeying one's own convictions and judgment. The judgments that come through the operation of the Holy Spirit, if obeyed, will always bring satisfactory results. The judgments that are formed upon facts and feelings will usually lead to success. Disobedience in either case means failure in character or business.

W. W. Staley.

ELON LETTER.

An Appreciation of Dr. R. M. Morrow.

(Remarks at the funeral of Dr. R. M. Morrow, in the Christian Church, Burlington, N. C., March 4th.)

Those of us who have been intimately associated with Dr. R. M. Morrow have known for some time that he was in failing health. His own weakened physical condition added to anxiety for those nearest and dearest to him proved too great a burden, and so we meet today in this place to which he loved to resort to pay a tribute of respect to his great life and memory.

It is with great difficulty that I undertake to speak a word of appreciation at a time like this. It was Dr. Morrow who, as a trustee of Elon College, in May, 1911, came as a committeeman to inform me that I had been chosen as president of Elon College. I shall never forget the gracious manner in which he informed me of my election to the office to which I had been called.

"We have not elected you merely to a high honor," he said, "but we have called you to a hard task, and every one of us expects to stand by you fully. I want you to know always that you can count upon me for any service I can render." During the sixteen years that have elapsed from that time, Dr. Morrow has made good his promise, and I have come to love and trust him as it has been my privilege and pleasure to love and trust few men. So confident was I always of his sympathy and of his good judgment that I was able to think aloud in his presence. I have no words in which to express the poverty of my own heart and life in his taking away.

Dr. Morrow was one of those strong, silent and forceful men who summate in their character the finest ingredients of our human life. His deep conviction on personal, social, moral, and spiritual issues was equaled only by his deep consecration to the noble causes of our life and of our social order. I like to think of him, and always shall think of him, as a man with the prophet's conviction and with the priest's consecration—two sturdy constituents these of the highest type of Christian manhood.

Dr. Morrow was devoted to his profession and achieved high distinction in it. No man can fail to appreciate recognition on the part of his peers in his life-work. For twenty-two years he was treasurer of the North Carolina Dental Association and then the association honored itself in making him its president. He worked hard and steadily as a professional man, and won the approval and appreciation of all who knew him because of his devotion to his profession.

Narrow men have also achieved success in their professional duties, but Dr. Morrow was no narrow man. He was devoted to his profession and, as I have said, achieved distinction in it, but he was broad in his outlook and found great satisfaction of heart in avocational undertakings. He was first, last, and always a deeply spiritual soul. The Church to him was a sanctuary, and he loved to attend her services and support her enterprises. That his fellow-members chose him to the high office of deacon in the Church is testimony of the sincerity and earnestness of his Christian profession.

Closely allied with the Church in the thought of Dr. Morrow was the place of the Christian College, and so years ago he became a trustee of the college of his Church in this State, and a devoted trustee he was, giving unstintingly of his time, of his counsel, and of his means for the growth and expansion of the institution over whose destiny his Church had called him to preside. He did not take his trusteeship lightly. Repeatedly has he told me that he gave more careful consideration to the questions involved in the administration of his trusteeship than he gave to the consideration of his own private affairs, and particularly since January 18, 1923, did Dr. Morrow devote himself wholeheartedly to the building of the new Elon. He felt that a crisial hour had arrived in the history of Christian education in the Christian Church, and that destiny's hour had struck for a great forward movement, and so with unfaltering faith he served on the building committee for the new plant that now graces the Elon College campus. His associates on that committee are aware of the rare service of devotion which he rendered in that cause which called for faith, courage and aspiration.

Obstacles to Dr. Morrow were not a hindrance, but a challenge to expend energy in overcoming them. It was characteristic of him that he overcame difficulties in preparing himself for his profession, graduating from the Peabody Dental College some years older than the average graduate. His steady application to his profession soon overcame for him the advantage which others had enjoyed, and the very hindrances that would have depleted the energy of the average man were to him spurs for larger achievement.

Dr. Morrow, as I have said, was a man of deep spiritual interests. His religious life did not take the form of spoken word and testimony, but of a vital faith, and he believed fervently in the efficacy of prayer. Well do I remember in one of the dark experiences of his life his calling over the telephone and desiring that I should join him in prayer for a cause that lay very near and dear to his heart. It was a genuine expression of his soul attitude, and when faith and prayer are thus wedded together we may confidently expcet stalwart Christian character. I have spoken of Dr. Morrow as a silent, forceful Christian. He felt deeply; his sympathies were wide and inclusive; and he literally suffered with his friends and for the causes his devotion espoused. Some of the occasions that are bright in memory's gallery portraying this sympathy and suffering of his are too personal and too sacred to be particularized at this time. I shall always cherish his memory as a sympathetic and suffering friend.

But Dr. Morrow's greatness of character was not altogether his own. He was fortunate in the endowment of a fine spiritual heritage from his ancestors. His mother, whom I knew, was a devout and consecrated Christian, and he profited greatly in his own spiritual constitution from the fine Christian qualities of his parents, but even those do not fully explain the spiritual victories which he achieved. It has been said that every great man has a great mother, but I think there should be added to that aphorism this further statement: that there are few great men who have not been helped in their life successes by a great wife. Those of us who have been acquainted with the home life of Dr. Morrow know in his case this was abundantly true. He could never have been the great spirit that he was without the help and the inspiration and the uplift of his devoted wife.

We have met to pay the last tribute of respect publicly to our departed brother, but we shall never cease to cherish his memory while life shall last. Mingled with our sorrow and with our heartache at a time like this is the joy that comes from having been privileged to associate with so splendid a Christian character. And, then, there is this further joy, that our good friend, a man who has nobly loved and truly served in his day, has entered into that spiritual inheritance which awaits all those who unselfishly and devotedly serve God and brother-men.

W. A. Harper,

THE SECRET OF POWER.

We have just celebrated the anniversary birthday of Jesus Christ, the Saviour of the world. For nearly twenty centuries the life and teachings of this Person who spent only three years in public as a teacher have guided the feelings and conduct of millions of human beings among all classes of humanity. Such an astonishing fact truly deserves study, and requires some kind of answer for the heart and mind.

What was the secret of Jesus' power over the hearts and minds of mankind? We would answer: His sinlessness, His obedience, His forgiving spirit, His prayerfulness, His matchless love, are characteristics that explain the secret of His power. First, He was perfect and without sin. The common consent of mankind in all ages agrees in giving to Jesus a stainless character. He Himself challenged His disciples to convict Him of sin. Second, He has never been guilty of one single act that was contrary to the perfect will of God. He was always submissive and ready to say, "Not my will, but Thine be done." Third, His power to forgive. He was ever ready to forgive and not condemn. He has the power to forgive sin, even of the blackest type. There is none other name given among men whereby we must be saved. It is well when in doubt as to the wonderful power of Jesus to read the gospels and try to say what Jesus said, or do what He did, and see how powerless any human being is to duplicate Him. He healed the sick, raised the dead, gave sight to the blind, and caused the deaf to hear. His public service as He went from place to place doing good caused the people to be profoundly moved by the demonstration of His great power.

Fourth, His prayer life was "ideal." Jesus cut short the power of sleep, that He might spend more time in prayer. He prayed with a purpose and for definite objects. Jesus found replenishment of spiritual power in all His active duties in secret prayer. He prayed that He might know the will of God, the Father. His devoted prayer life, in a great measure, was the secret of His power. Fifth, His matchless love was the crowning feature of His life. He so loved a sin-cursed world that He was willing to leave the courts of glory and come to the world to live; take upon Himself the form of a servant, to be despised, rejected, condemned, and put to death on the rugged cross, that we, through His death and resurrection, might have eternal life. In Him was life. Thank God for Jesus Christ, the same now and forever.

Now, may we study the secret of our power. We need to have the various traits of character, as exemplified in the life of Christ. First, we must be cleansed from sin, and then give up the sinful life, fully trust in Christ for strength, if we would have power. Too often I fear we indulge in worldly things for amusement, pleasure, or gain, and in so doing destroy our power. If ye love the world, and the things of the world, the love of the Father is not in us, and most assuredly we have no power without Him. Second, one wonders if the lack of spiritual growth in our Churches, as well as individuals, is not due to lack of obedience on our part. We are commanded to "love the Lord, thy God, with all thy heart." "Seek ye first the kingdom of God." "Love one another, even as I have loved you." "Go ye into all the world and preach my gospel."

How are we obeying these great commands? Most assuredly we are not obedient, when we spend more time for worldly pleasure or material gain than we spend in praising God and working to save lost souls. Where the treasure is, there will the heart be also, and it is natural to have a desire to work for those we love best. Do we love one another as we should? I fear not. If we had the Christ-like love for each other, there would be more prayer and less persecution.

Then, how are we obeying His last command, "Go ye"? So often we spend dollars for self and pennies for Christ. How are you, dear reader, spending the money God has intrusted to your care? Remember, that every one of us must give an account of each dollar loaned us from the bank of heaven. This writer was astonished at some figures recently given by Mr. Hoover as to the amount spent in the beauty parlors of America. In 1925, for women over twenty-one years, $5,000,000 per day on cosmetics; for the year, permanent waves, $150,000,000; hair dye bill, $7,500,000. But greater than both of these together was the cost of bobbing and keeping bobbed, $300,000,000. These, with rouge, powder, cream, and so forth, totaled $10,000,000,000. How much was spent for the spread of His gospel? Sad, indeed, to know that millions are dying without a saving knowledge of Jesus Christ while we go on in extravagance, in riotous living, if you please, spending our Father's substance. We, too, like the prodigal of old, need go back and say, "I have sinned against heaven and against thee, and am no more worthy to be called thy son" or daughter.

Yes, we have failed to be obedient to the will of God. Then we, too, need that forgiving spirit. God cannot use one who is not willing to forgive to the uttermost. Do good for evil, bless, and curse not. Then we most assuredly need to pray, to talk to God, in order to have power. Prayer is the only means of communion with God, the only way of knowing His will, except through His holy Word. If Christ needed to spend all night in prayer, how much more do we sinful creatures need to pray?

May we spend more time in prayer in order to become more Christ-like, and thereby enlarge our power! Last, but not least, the secret of power is love—the one great thing that rules the universe. The matchless love of Christ cannot be equaled, but my love for a lost world measures my love for Christ. My gift for missions makes the value I put on Christ, my service for humanity shows my likeness unto Christ.

If I love what Christ loves, I need to prove it, and He has told me how to do this. Love one another, and if ye love me ye will keep my commandments. "Go ye" Sad, indeed, too often we fail to have the love of Christ; that pure love. May our desire in the future be "More love, O Christ, for Thee."

MRS. R. J. NEWTON.

Henderson, N. C.

ROSEMONT CHURCH.

A splendid interest continues in the Sunday School and Church work at the Rosemont Christian Church. The interest and attendance at the Sunday School are as good as they have been for some time, and under the leadership of Superintendent H. R. Morrison and his corps of devoted teachers, most excellent work is being done.

Our pastor, Rev. J. F. Morgan, has recently preached two community sermons which have created a great deal of interest and have done much good. The first of these was a sermon on the "Evils of Our Community," and the second was on "Our Community's Assets." Another item of our Church services that seems to be helpful is the brief message by the pastor at our regular morning service, applicable to young people, and is also enjoyed by the older ones. Instead of the junior Church service, or sermon, the pastor preaches just a very short sermon, and a large number of the children and young people remain for the service.

The Woman's Home and Foreign Missionary Society is composed of earnest workers, whose interest is alert and who are ever ready to be of service. The fourth of March, which was set apart as a day of prayer for missions all over the world, was observed at the parsonage by the society.

Our Christian Endeavor Societies are also doing fine work, and the future looks bright for our work here. We ask the prayers of those who read, that the work here may prosper.

MRS. H. E. ROANE.

Route 3, Berkley, Va.

DISTRICT MISSIONARY RALLY.

The following is the program of the district missionary rallies of the Eastren Virginia Christian Conference, to be held April 5th, 6th, 7th and 8th:

Superintendents.	Place.
Mrs. J. A. Williams	Franklin
Mrs. B. E. White	Wakefield
Mrs. H. S. Hardcastle	Holland
Mrs. J. E. Cartwright	South Norfolk

Theme—"Forward with Christ in the Mission Field."
Call to Order—10:30 A. M.
Hymn—"I'll Go Where You Go."
Devotional—Psa. 1:45; Luke 10:1-9.
Minutes.
Greeting from Superintendent.
Enrollment.
Special Music.
Address—"The Mystery of Missions," by Dr. J. O. Atkinson.
Questionnaire.
Appointment of Committees.
Offering.
Adjournment for Lunch.

Afternoon Session.

Devotional.
Review of "Moslem Women"—Rev. F. C. Lester, Franklin and Wakefield; Rev. J. G. Truitt, Holland and South Norfolk.
Special Music.
"The Woman of the New East"—Mrs. S. K. Emurian, (Native of Armenia), Franklin and Wakefield.
"As I Saw the Women of India"—Mrs. E. B. Joyner, Holland and South Norfolk.
Report of Judges on Questionnaire.
Reports of Committees.
Closing Service.
Adjournment.

It is greatly desired that all the pastors who can do so will attend these rallies and will urge others to do so.

MRS. L. W. STAGG, *Secretary.*

Norfolk, Va.

PUTTING THE NEW INTO THE OLD.

(Continued from Page 5.)

a thing of power and a going concern in the world. Without the new, the old would die.

And the same thing is true of life itself. We have our bodies and minds and uor spirits, but how long will these bodies live if nothing new is put into them? They are made new constantly by food and drink. How long will these minds live if new life is not constantly injected into them through the life of the body itself? And how can these spirits ever live if the life of God never comes into them?

And, young men and young women, oh! youth of this congregation, you cannot expect a life of usefulness separate and apart from Jesus Christ. The lives that have counted for things worth while in State and nation, in humble or exhalted walks of life, have been lives that have opened themselves to the appeal of God and have taken Christ, the gift of God, as their Saviour and Deliverer. It is your privilege today—will you take Him and live?

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

TITHING—THE PURPOSE.

By Bert Wilson.

1. It is not to get money to pay off Church debts, nor to pay last year's deficit, nor to pay interest on money borrowed at the bank, nor to pay the preacher's back salary. If any such selfish, low motive is presented as a reason for starting the tithing system, many members will resent it from the start. This whole program should be put on a higher plane.

2. It is not merely a substitute for other worn-out methods of attempting to raise money. To start out with the attitude "we've tried everything else, let's try this for a while," half defeats the thing before it starts.

3. It is not a cure-all to cure the many ills of the Church. Some one reads a tract or hears a testimony of a Church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full Church treasury. The committee talks money, the preacher talks money, the board talks money. Money is emphasized out of necessity, because of the stupidity and negligence of the past. Hence, the main point or purpose is missed altogether.

4. Primarily and fundamentally, the main drive is not for money at all. To start the tithing system on such a low basis is to doom it in advance. The Church has been waiting for one hundred years to be taught a spiritual motive for giving. The time has come for the Church to launch a systematic and continuous campaign, teaching the high motives and purposes of systematic stewardship; these purposes and motives to become life principles among Christian people, financially expressed by religiously giving at least the tithe to the work of the Lord.

What the Main Purpose Is.

1. It is to teach men to put God and the kingdom first. With most professing Christians, self, home, business, pleasure come first. After time, attention, energy, money have been given to other things, if there be any left the kingdom may get it. God takes last place instead of first. The main object, therefore, must be to reverse the order. When a man is asked to become a tither, he is asked to establish as a life principle the habit of putting God first. This, of course, gets the tithe, but it does vastly more; it gets the tither. It creates a new race of Christians who put God and His kingdom where they rightfully belong—first!

2. To teach men to recognize and acknowledge God's ownership. God owns the property, land, money and income which we call our own. It is God's world. The gold and silver belong to Him. This point many Church members do not and will not recognize, much less acknowledge. Here the tithing system is vital. The teaching is that the tithe, in a special sense, belongs to God. We, therefore, do not ask a man to tithe to pay the preacher, or the debt, but we ask him to pay to God what already belongs to Him. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all. The tither, then, recognizing and acknowledging God's ownership, pays his tithe from a high spiritual motive. He renders unto God the things which belong to Him.

3. To teach men that God's ratio of giving is the tenth. On this point much teaching is necessary. Some have given when they felt like it, and most of the time they don't feel like it. Others give what their fathers and grandfathers gave. Others give as little as possible and still maintain a semblance of religious self-respect. Some give less than 1 per cent; some less than 5 per cent. But God's ratio through the ages has always been the one-tenth. The tithe, therefore, has had the divine sanction and should be recognized by every follower of Christ as the ratio which God Himself has established and expects us to pay.

4. To teach that tithing is an act of worship. Some one has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money he gives a part of himself back to God. His tithe is not merely answering a temporary financial call; it is given as an act of worship. He goes to the Lord's house on the Lord's Day, he mingles with the Lord's people, he partakes of the Lord's Supper, and he puts into the Lord's treasury the Lord's money. It is a supreme act of worship. Now, if a campaign on the tithing system is put upon this high plane, the money will come, to be sure, but a greater result will follow. The whole Church will be lifted. Out of selfish, negligent, self-satisfied Churches can be made real Churches of Jesus Christ.

The main drive, therefore, is to secure, not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possession, but the possessor.

"To press the principle of the tithe to secure ready money is to do violence against God's purpose as well as against the tither. Preaching high truth for revenue only awakens suspicion. We must not cheapen a great message. We should teach that rendering the tithe means the identification of a man with his God, that it marks the entrance into the abundant life."

One of the very first objections raised by Christian people against the tithing system is that they can't afford it. The objection is urged because people see only the money side of tithing.

APPORTIONMENT AND BENEVOLENCE PROGRAM.

In the quotas printed below, in no sense to be considered assessments, are given the Conference apportionments as adopted by the latest session of each Conference, and also the part that would arithmetically fall to each Church of the benevolence budget of $125,000 as voted by the 1926 session of the Southern Christian Convention, using the Conference apportionments as the basis of computation and five times the Convention apportionment to the individual Conference as the goal to be achieved.

Of this benevolent budget, each Church can figure out what portion should go to each cause on the following percentage basis as adopted by the Southern Christian Conventino:

Elon and Bethlehem Colleges	37.6%
Missions	31.2%
Board of Christian Education	7.2%
Christian Orphanage	24 %
Total	100 %

A Church may count on its percentage to the colleges all standardzaition and special fund payments since July 1, 1926.

It may count on its percentage to missions the Sunday School monthly offerings, all money sent to the Woman's Mission Board, and all C. M. A. memberships.

It may count on its percentage to the Board of Christian Education offerings sent to Dr. J. H. Lightbourne on "Rally Day" or "Children's Day."

It may count on its perrentage to the Christian Orphanage, the monthly Sunday School offerings, and the Thanksgiving offering.

Individual gifts of the members of any Church to any of these causes are to be counted on its percentage, provided the gift is for current expenses and is less than $5,000.

The ideal plan is for a Church to raise its budget by the every-member canvass and the envelope system of payment. For this year, in the Churches not having adopted this plan, four offerings are to be promoted by the four departments, as follows:

During January and February—colleges.

During March, April, May, June—missions.

During July, August, September, October—Christian education.

During November and December—Christian Orphanage.

I. VALLEY VIRGINIA CENTRAL.

Church.	Conference Apportionment.	Benevolence Budget.
Antioch	$ 160	$ 600
Bethel	40	150
Bethlehem	180	675
Christian Chapel	22	85
Concord	58	220
Dry Run	68	255
East Liberty	32	120
High Point	26	100
Island Ford	22	85
Joppa	28	105
Leaksville	198	745
Linville	164	615
Mayland	77	290
Mt. Lebanon	62	230
Mt. Olivet (G)	100	375
Mt. Olivet (R)	40	150
New Hope	124	450
Newport	137	515
Palmyra	44	165
St. Peter's	23	85
Timber Mountain	34	130
Timber Ridge	98	370
Washington	50	190
Whistler's Chapel	32	120
Winchester	198	745
Wood's Chapel	44	165
Totals	$ 2,079	$ 7,745

II. ALABAMA.

Church.	Conference Apportionment.	Benevolence Budget.
Antioch	$ 125	$ 375
Arab	20	60
Bethany	40	120
Beulah	90	270
Caver's Grove	15	45
Christians	40	120
Corinth	40	120
Cragford	45	135
Dingler's Chapel	125	375
Forest Home	50	150
Liberty Grove	20	60
Lowell	75	225
Macedonia	10	30
McGuire's Chapel	65	195
Mt. Zion	100	300
New Harmony	80	240
New Home	20	60
New Hope	125	375
Noon Day	100	300
Pisgah	55	165
Pleasant Grove	75	225
Roanoke	45	135
Rock Springs	75	225
Rock Stand	80	240
Sand Hill	10	30
Shady Grove	75	225
Spring Hill	45	135
Wadley	90	270
Totals	$ 1,730	$ 5,190

III. GEORGIA AND ALABAMA.

Church.	Conference Apportionment.	Benevolence Budget.
Ambrose	$ 55	$ 195
Beulah	45	160
East LaGrange	35	125
Egan	20	70
Enigma	55	195
First LaGrange	160	560
Hill Side	50	175
Hoganville	15	55
Kite	50	175
Lanette	160	560
Langdale	15	55
North Highlands	45	160
Oak Grove	110	385
Providence Chapel	20	70
Rose Hill	40	140
Richland	50	175
Union	20	70
Vanceville	55	195
Totals	$ 1,000	$ 3,520

IV. EASTERN VIRGINIA.

(Apportioned by the Conference itself in session.)

Church.	Conference Apportionment.	Benevolence Budget.
Antioch	$ 385	$ 1,925
Barrett's	140	700
Berea (Nan.)	200	1,000
Berea (Nor.)	150	750
Bethlehem	310	1,550
Burton's Grove	75	375
Centerville	45	225
Christian Temple	1,200	6,000
Cypress Chapel	290	1,450
Damascus	155	775
Dendron	120	600
Elm Avenue	50	250
First, Norfolk	520	2,600
First, Richmond	200	1,000
First, Portsmouth	135	675
Franklin	350	1,750
Hobson	20	100
Holland	450	2,250
Holy Neck	400	2,000
Isle of Wight	85	425
Ivor	35	175
Johnson's Grove	105	525
Liberty Springs	295	1,475
Mt. Carmel	245	1,225
Mt. Zion	35	175
New Lebanon	65	325
Newport News	300	1,500
Ocean View	25	125
Old Zion	575	2,875
Oak Grove	50	250
Oakland	275	1,125
People's, Dover	615	3,075
Rosemont	250	1,250
Suffolk	2,250	11,250
Sarem	35	175
South Norfolk	500	2,500
Spring Hill	80	400
St. Luke's	10	50
St. Paul's	10	50
Union (S. H.)	120	600
Union (Surry)	50	250
Wakefield	85	425
Waverly	310	1,550
Windsor	120	600
Webster	180	900
Totals	$12,090	$60,450

V. NORTH CAROLINA AND VIRGINIA.

(Apportioned by the Conference itself in session.)

Church.	Conference Apportionment.	Benevolence Budget.
Apple's Chapel	$ 415	$ 1,500
Belew Creek	185	700
Berea	165	620
Bethel	150	560
Bethlehem	415	1,500
Concord	75	280
Danville	185	700
Durham	650	2,450
Elk Spur	20	75
Elon College	650	2,450
Greensboro, First	650	2,450
Greensboro, Palm St.	165	620
Happy Home	185	700
Haw River	200	825
Hebron	240	900
Hines Chapel	305	1,145
Hopedale	45	170
Howard's Chapel	85	320
Ingram	280	1,050
Kallam Grove	45	170
Lebanon	370	1,390
Liberty	110	410
Long's Chapel	140	525
Lynchburg	45	170
Monticello	85	320
Mt. Bethel	165	560
Mt. Zion	95	355
New Hope	45	170
New Lebanon	205	770
Pleasant Grove	555	2,080
Pleasant Ridge	130	490
Reidsville	110	410
Rocky Ford	20	75
Salem Chapel	120	450
Shallow Ford	185	700
Union (N. C.)	325	1,230
Totals	$ 8,250	$30,790

VI. EASTERN NORTH CAROLINA.

Church.	Conference Apportionment.	Benevolence Budget.
Amelia	$ 60	$ 220
Antioch	80	290
Auburn	110	400
Bethel	60	220
Bethlehem	50	180
Beulah	50	180
Caraleigh	25	90
Cary	40	145
Catawba Springs	180	660
Chapel Hill	100	365
Christian Chapel	150	545
Christian Light	90	330
Clayton	75	270
Damascus	90	330
Ebenezer	120	440
Franklinton	50	180
Fuller's Chapel	90	330
Good Hope	80	290
Hayes Chapel	40	145
Henderson	130	475
Lebanon	45	165
Lee's Chapel	50	180
Liberty	320	1,210
Martha's Chapel	50	180
Mebane	25	90
Moore Union	75	270
Morrisville	40	145
Mt. Auburn	150	545
Mt. Carmel	75	270
Mt. Gilead	130	475
Mt. Hermon	45	165
New Elam	200	730
New Hill	40	145
New Hope	130	475
Oak Level	110	400
O'Kelly's Chapel	60	220
Piney Plains	100	365
Pleasant Hill	50	180
Pleasant Union	125	255
Plymouth	75	270
Pope's Chapel	100	365
Raleigh	225	810
Sanford	125	455
Shallow Well	180	660
Six Forks	80	290
Turner's Chapel	60	220
Wake Chapel	225	810
Wentworth	75	270
Youngsville	55	200
Totals	$ 4,690	$ 7,900

VIII. WESTERN NORTH CAROLINA.

Church.	Conference Apportionment.	Benevolence Budget.
Antioch (C)	$ 55	$ 330
Antioch (R)	44	265
Addor	27.50	165
Burlington	605	3,630
Bennett	44	265
Big Oak	88	530
Biscoe	27.50	165
Brown's Chapel	66	395
Center Grove	55	330
Christian Union	33	195
Ether	55	330
Glendon	55	330
Grace's Chapel	55	330
Graham	82.50	495
Graham-Providence	82.50	490
Hanks Chapel	137.50	825
High Point	55	330
Lee's Chapel	27.50	165
Liberty	27.50	165
Mount Pleasant	27.50	165
Needham's Grove	27.50	165
New Center	82.50	495
Parks Cross Roads	49.50	365
Pleasant Cross	60.50	365
Pleasant Grove	159.50	960
Pleasant Hill	115.50	695
Pleasant Ridge	115.50	695
Pleasant Union	55	330
Poplar Branch	44	265
Ramseur	88	530
Randleman	55	330
Seagrove	49.50	300
Shady Grove	55	330
Shiloh	88	530
Smithwood	55	330
Spoon's Chapel	27.50	165
Union Grove	71.50	430
Zion	77	460
Totals	$ 2,926	$17,570

W. A. HARPER, *Secretary,*
Educational Committee, Benevolence Budget, the Southern Christian Convention.

NORTH CAROLINA MISSIONARY RALLIES.

Vance, Warren District—Mt. Gilead Church, Saturday, April 9th; leader, Miss Margaret Alston.

Wake, Durham District—Piney Plains Church, Tuesday, April 12th; leader, Mrs. L. L. Vaughan; associate leader, Mrs. J. P. Avent.

Alamance District—Providence Memorial Church, Wednesday, April 13th; leader, Mrs. J. P. Montgomery.

Guilford District—Salem Chapel, Thursday, April 14th; leader, Mrs. L. W. Wicker; assistant leader, Mrs. R. A. Harden.

Halifax District—Pleasant Grove Church, April 17th; leaders, Mrs. T. W. Chandler and Miss Pattie Adams.

Lee, Chatham District—Shallow Well Church, Sunday, April 24th; leader, Miss Emma Hart.

Randolph, Montgomery District—Ether Church, Sunday, May 1st; leaders, Mrs. I. H. Foust and Mrs. A. C. Harris.

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XII—March 20, 1927.

The Christian's Hope.

Golden Text: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."—John 14:2.

Lesson: John 14:1, 3; 2 Cor. 5:1-10; 1 John 3:2, 3.

Devotional Reading: Rev. 21:1-7.

Mankind has asked three great questions through the centuries: "From whence did I come?" "Why am I here?" and "Whither do I go?" These questions of origin, duty and destiny comprehend all of philosophy and of religion. The man who can answer them can answer the real questions of life. The man who can answer them satisfactorily has a legitimate claim to the moral and spiritual leadership of the human race. That is only another way of saying that Jesus has a legitimate claim to the moral and spiritual leadership of the race, for He above all others has answered once and for all these three questions.

"From whence did I come?" asks man. Jesus instantly and convincingly answers, "Man came from God." Everywhere and always Jesus addressed men as sons of God, made in His image, with divinity within them, and capable of fellowship with God. "Man came from God," Jesus would say, "regardless of how he came. The fundamental fact is not so much how man came from God, but rather the fact that he did come from God.

"Why am I here?" asks man. Jesus instantly and convincingly answers, "Man is here to serve." He that would be greatest among men must be the servant of men. The Master practiced what He preached, for He went about doing good.

"Whither do I go?" asks man. Jesus instantly and convincingly answers, "Man goes back to God." That is, in brief, the message of this lesson—the Christian's hope. "In my Father's house are many mansions (or abiding places); if it were not so, I would have told you. I go to prepare a place for you; and if I go to prepare a place for you, I come again and will receive you unto myself, that where I am, there ye may be also." The Master was not one to deal lightly and flippantly with the sacred things of life; nor was He one who practiced deceit upon any man, least of all upon those who trusted Him. If we believe that such a man as Jesus Christ ever lived, and if we have any faith whatever in Him, we must believe what he says in answer to man's pressing question, "Whither do I go?" There is no other incident in His life and ministry when He spoke with more certainty and conviction than He did on this occasion when He said that we should live with Him eternally in the Father's house. Men may speculate and argue about the kind of life they will have in the other world, but they need not speculate or argue as to whether they will have life in another world; that is, if they believe Jesus Christ. "Because I live," said Jesus, "ye shall live also."

Paul believed Jesus meant what He said. There is no note of uncertainty in his voice, and no misgivings in his heart when he says, "for we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." Paul knew that, for the Spirit of Jesus bore witness to that fact in his heart.

The Christian's hope, the fact and the assurance that he shall live again—did not Jesus say that whosoever liveth and believeth in Him should never die?—has several very practical implications for us. The fact that a man is to be a citizen of heaven has some very practical implications for him as a citizen of earth.

1. It furnishes the strongest and noblest incentive and impulse to holy living. "Every one that hath this hope set on him purifieth himself, even as he is pure." "Wherefore we make it our aim, whether at home or absent, to be well-pleasing unto him." The man who is conscious that he is going to live on with God forever wants to live in this world in such a way that he will be fit company for God in the world to come. Goodness that really counts is not born of a fear of hell, but of the certainty of life eternal. There is nothing that will so undergird life with power for holy living as the certainty of life eternal.

2. It gives meaning and stability to the life that now is. A man may not understand the strange ways of God with him, but if he knows that he has been born to die no more he can bide the time until he does understand. Wrongs will be righted, justice will eventually be done, plans will be consummated, therefore a man can face any duty here and bear anything here.

3. It brings comfort and peace in the hour of bereavement. It is appointed unto all men once to die, but in spite of that fact the coming of the death angel always brings sorrow and bereavement. But as the Christian stands at the open grave of a loved one, or as he sees the vacant chair of the one who has gone, he does not sorrow as one without hope; that is, if the loved one fell on sleep in Jesus. Jesus says, "Your brother, your sister, your father, your mother, your son, your daughter, your sweetheart, your wife, your child, your friend shall live again. Let not your heart be troubled."

Let those who so desire to picture the realm whither man goes. The writer has but little interest in the details of the picture. It is enough for him to know that it is in the Father's house, that there is a place for him, that his loved ones who have gone from him will be there, and that the Master and the Father will be there. Furthermore, he spends but little time thinking about the details. The knowledge that life is real and life is earnest, and the grave is not its goal, serves as a tremendous urge to make the life that now is worth while, and to fill it with the qualities of the life that is to come.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR FEBRUARY.

Elon Community Church, Elon College	$ 2.50
Holland, Va.	9.00
Wentworth, McCullers, N. C.	2.95
Youngsville, N. C.	1.00
Henderson, N. C.	5.29
Haw River, N. C.	10.34
Shallow Ford, Elon College, N. C.	1.58
First Church, Greensboro, N. C.	16.25
Providence Memorial, Graham, N. C.	2.57
Wadley, Ala.	1.14
New Lebanon, Reidsville, N. C.	5.25
Wake Chapel, Fuquay Springs, N. C.	9.00
Wakefield, Va.	3.26
Pleasant Grove, News Ferry, Va.	3.14
Salem Chapel, Walnut Cove, N. C.	1.32
Sanford, N. C.	3.00
United Church, Lynchburg, Va.	2.70
Linville, Va.	4.18
Turner's Chape, Sanford, N. C.	1.33
Vanceville, Tifton, Ga.	1.21
Park's Cross Roads, Ramseur, N. C.	1.69
Suffolk, Va.	12.50
Randleman, N. C.	1.57
First Church, Berkley, Norfolk, Va.	6.75
Ether, N. C.	3.82
Antioch, Harrisonburg, Va.	10.00
Holland, Va.	9.00
United Church, Lynchburg, Va.	5.61
Zion, Moncure, N. C.	1.95
Pleasant Hill (A), Liberty, N. C.	1.00
Youngsville, N. C.	1.00
Berea (Nans.), Driver, Va.	5.40
Berea (Norfolk), Hickory, Va.	7.50
Elm Avenue, Portsmouth, Va.	5.00
Leaksville, Luray, Va.	1.75
Bethlehem (Nans.), Suffolk, Va.	1.68
Newport News, Va.	10.50
Oak Level, Youngsville, N. C.	1.25
High Point, N. C.	8.20
Ocean View, Va.	3.67
Providence Memorial, Graham, N. C.	2.27
Liberty (Vance), Henderson, N. C.	6.37
First Church, Durham, N. C.	16.71
Auburn, Garner, N. C.	5.00
Bethlehem, Broadway, Va.	2.45
Dry Run, Seven Fountains, Va.	1.95
Total	$ 221.60

We are very grateful to the Sunday Schools named above for their liberal offering in February, and we are happy to include one school not heretofore reported in the list of those making the once-a-month offerings to missions. There are quite a few schools in the Convention who do not yet make a once-a-month offering to missions, but it is devoutly hoped and believed that all our schools will come to rejoice one day to take it regularly and send it in promptly. The co-operation and liberality thus far manifested in behalf of our mission work on the part of our Sunday Schools are constant sources of inspiration and encouragement.

Other Collections.

We are also grateful for the other sums which have been sent in to forward the work of missions for the Master.

Specials	$ 58.50
Individual collections	20.00
Regular Sunday School	221.60
Woman's Board	1,350.85
Total	$1,650.95
Check to R. W. Malone, Treasurer	1,650.95

Respectfully,
J. O. Atkinson, *Secretary.*
Elon College, N. C.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter ..... .15
3. Pupils' Lesson Stories, per quarter ..... .06

Improved Uniform Series International Lessons.

4. Little Bible Lesson Pictures, per quarter .. .05

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter ..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

THE EVERY-MEMBER CANVASS.

The every-member canvass to get subscribed a budget carefully prepared and complete, covering both the local current expenses and the benevolences which the Church should give, is a wonderful character-building service. Aside and apart from the necessity for securing funds, it is an important character-building part of any Church's program. To do it thoroughly and well means one of the greatest blessings that can come to a Church. Our Churches, rural and city Churches, small and large Churches, need just the ministry the annual every-member canvass will bring. Some Churches merely get some money subscribed, and their canvassers see nothing beyond that. What a loss of opportunity! No one agency in the Church is better intended to be such an enlistment agency than is this. So many Churches let the several teams drop out when the canvass is made. It is a great mistake not to keep them intact for additional service.

It is a great privilege and honor to be a canvasser who will take training for his task. It is a great thing to lay the needs of the kingdom before a person, young or old, rich or poor, and in a persuasive Christian spirit lay upon his heart the matter of doing his share. It is a high privilege for a man to be officially delegated to present in detail the needs of the kingdom and urge a man to give for those needs regularly each week in an orderly way, a right proportion of his income. It is a worthy effort to try and get a man up on the plan or level of giving where he ought to be, for many are giving only a fraction of what they should give. It is a blessing to the person, even more than to the cause. Happy should that canvasser be who helps to bring a man's giving up nearer where it should be. It is just as much a Christian act as it is to get one to go to Church or Sunday School more regularly. It is an honor to be able to enlist a boy or girl to make a subscription weekly to the work of the kingdom. It may be the means of changing that young person's whole life, for where one's treasure is, there his heart will be. It is just as honorable as to get one to go to Sunday School. It is great to be a canvasser who is big enough, broad enough, Christian enough, to present the benevolence with as great an earnestness as he does the local needs. We have just as definite a share of responsibility in other lands as locally. It is splendid to be a part in such a great partnership and to be working together for the whole work of our Lord and His Church.

What a misconception of the every-member canvass values for the canvassers to fail to actually visit every home of the Church, and there in its own sacred precincts enter into fellowship with each member of the family and bring the whole family into actual participation in local and world-wide service. This writer wishes that he knew how to say it stronger, or more persuasively until every Church in the Christian denomination would actually employ this method so wonderfully blessed and so full of blessing when rightly used and when directions are followed. The undersigned will be glad to send literature and suggestions, upon request, to any pastor or chairman of finance department, or to any stewardship secretary.

WARREN H. DENISON.

A WORD FOR THE ORPHANAGE.

In THE SUN of February 10th, our superintendent of the Orphanage tells of three little girls, left homeless, fatherless and motherless, who were taken under the loving care and protection of the Orphanage, and now have grown to womanhood, been graduated from high school, taken training courses for business careers, and are now filling prominent and honored positions. Also in THE SUN of last week, February 17th, he tells of a little boy who, in February of 1908, came to the Orphanage with a broken leg and no one to care for him, who has grown to manhood, and while in the Orphanage he learned the shoe-mender's trade, and has today an established business of his own in a progressive city of North Carolina.

Such is a revelation of what the Christian Orphanage is doing at Elon College, N. C. Yet we are told that nearly half of the Sunday Schools within the bounds of the Southern Christian Convention give nothing at all for the support of the Orphanage. Brother, sister, you who are reading this, are you a member of the Church? If so, are you a member of the Sunday School? Well, is your school one of those mentioned above? If it is, will you stop right here, meditate a little while, ask yourself, "How much of the Spirit of Christ do I possess?" If you find you are led by the Spirit, go out next Sunday, talk to your superintendent, approach the leaders and teachers in your school and see if you cannot persuade them to come across and give one Sunday's offering each month to the Orphanage.

I cannot see, dear friends, how you can rest at ease and give yourself no concern regarding the love, care and protection of poor, helpless, orphaned children. If you are a consecrated, devoted, loyal, Spirit-led, Spirit-filled follower of the Lord Jesus Christ, may the Spirit that prompts these attributes arouse you to action in trying to achieve the good work that is herein mentioned.

M. W. HOLLOWELL.

Tentative Program for the 1927 Session

Bethlehem Summer School of Christian Education, July 11th to 16th

8:15 to 8:30.	Worship. Monday, Rev. C. W. Carter; Tuesday, Rev. Carl Dollar; Wednesday, Rev. W. C. Carpenter; Thursday, Rev. S. D. Lankford; Friday, Rev. H. W. Brewer; Saturday, Rev. Paul House.
8:30 to 9:20.	Classes. 1. Children's Division—Primary Methods, Miss Pattie Coghill. 2. Young People's Division—Youth and the Church, Rev. J. H. Lightbourne. 3. Stewardship, Dr. W. H. Denison.
9:30 to 10:15.	Classes. 1. Women and Missions, Mrs. M. T. Morrill. 2. Youth and Stewardship—"The Way to the Best," Dr. W. H. Denison. 3. Bible for Young People—"The Teachings of Jesus," Rev. J. H. Lightbourne.
10:15 to 11:00.	Classes. 1. Evangelism and Life Service, Dr. McD. Howsare.
11:00 to 11:15.	Recreation.
11:15 to 12:00.	Youth Congress, Miss Pattie Coghill, Superintendent. Adult Forum, Dr. W. H. Denison, Leader.
12:00.	Dinner.
2:00 to 2:40.	Sunday School and Christian Endeavor Work—Open Discussion, led by Rev. J. H. Lightbourne.
2:40 to 3:00.	Lecture Hour. Monday, Rev. H. W. Elder; Tuesday, Rev. G. D. Hunt; Wednesday, Rev. H. M. Gray; Thursday, Rev. J. D. Dollar; Friday, Rev. C. W. Hanson; Saturday, Rev. C. W. Carter.
9:30 to 11:15.	Daily Vacation Bible School, Misses Susie Elder and Pattie Coghill.

Evening Services.

7:00 to 7:15.	Vesper Services. Monday, Dr. W. H. Denison; Tuesday, Dr. McD. Howsare; Wednesday, Misses Pattie Coghill and Cecil McChorty; Thursday, Mrs. M. T. Morrill; Friday, Misses Alma Beougher and Susie Elder.
7:30 to 8:30.	Sermon Hour. Monday, Dr. McD. Howsare; Tuesday, Dr. W. H. Denison; Wednesday, Judge Ingram; Thursday, Dr. T. J. Archabaugh; Friday, Commencement, Rev. J. H. Lightbourne.

Registrar: Miss Alma Beougher.

Manager of Dining Hall: Mrs. S. L. Beougher.

If you love Christ and love your friends, how easy to bring the two together.

A Bible in the hand is worth two on the shelf gathering dust.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

CAN'T HELP PRAYING.

"Out of the depths have I cried unto Thee."—Psa. 130:1.

Prayer is the most natural thing in the world. Everybody prays more or less. Some men prayed in battle and did not pray afterward. Some of them imagined that they were not themselves when they did that, but if they only knew it, they were themselves. The world is suffering from the repression of the religious instinct. In a time of great crisis and stress, when we are face to face with the mystery of things, and our own poor brains are laid to rest for a minute or two, this repressed instinct comes to the surface and we pray.

Prayer.—Dear Heavenly Father, give us daily the habit of true prayer. May our thoughts to Thee be the gracious circulation of divine ideas through our souls, which shall bear fruit in love, trust and holy resignation to Thy will. May our souls be the daily meeting-place of our souls and Thine. In His name we ask it. *Amen.*

TUESDAY.

INSTANT IN SEASON.

"Be urgent in season and out of season."—2 Tim. 4:2.

It does not make much difference where we are—the main thing is what we are and what we are doing with what we have. Philip was suddenly transferred from a city revival to Gaza, "which is desert," but in that desert he won the most splendid convert of his ministry. We are just as close to the burning core of the globe and as near the stars in the humblest place as in the greatest city. "Act well thy part—there all the honor lies."

Prayer.—Our Father, we pray that we may be so spiritually alert that no place, nor time, nor circumstance, however limited, or however overwhelming, shall ever separate us from the love of God or keep us from doing something for Thee and humanity. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

THE BLESSED CHILDREN.

". . . for to such belongeth the kingdom of God."—Mark 10:14.

Children are the salvation of the race. They purify, they elevate, they stir, they instruct, they console, they reconcile, they gladden us. They are the ozone of human life, inspiring us with hope, rousing us to wholesome sacrifice. If, in the faults which they inherit, they show us the worst of ourselves, and so move us to a salutary repentance, they also stimulate our finer qualities; they cheat us of weary care; they preach to us, not so much by their lips as by their innocence; their questions set us to thinking, and to better purposes than the syllogisms of philosophers; their helplessness makes us tender; their loveliness surprises us into pure joy.

Prayer.—Dear Father, give unto our souls the attractvieness, the humility, the innocence, the obedience, the example, the reverence, the simplicity, the trustfulness, the love and devotion of little children, as they are citizens of heaven, as Thou make us. In Christ's name we ask it. *Amen.*

THURSDAY.

THE WAY UP.

"Give all diligence to add to your faith virtue."—2 Peter 1:5.

"Nobody goes to Heaven by sleeping. No man becomes a vigorous Christian by any other course than 'giving all diligence.' "—Alex. Maclaren.

Proverbs enjoin us to "keep our hearts with all diligence. Luke, in 12:5-8, tells us to be diligent to quit bad company, and Peter, in 2nd 1:10, says, be diligent to make your calling sure.

Prayer.—Our Father, we thank Thee that one of our highest privileges is not to touch that which will harm us, and that thou hast gvien us the will to withstand evil and cleave to the good. May we never falter. We ask for Jesus' sake. *Amen.*

FRIDAY.

THINGS THAT MAKE A CHRISTIAN.

"By their fruit ye shall know them."—Matt. 7:20.

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness; temperance against such there is no law."—Matt 5:22.

"Love." Love to God, love to neighbors, love for good, love for humanity.

"Joy." Delight in God, goodness and all righteousness. I wouldn't give shucks for a man who wears a long face. "In Thy presence is fullness of joy"; "at Thy right hand there are pleasures forevermore." Though the fruit fails, and labor brings no reward, and the fields yield no harvest, and the flock is cut off, and no herds in the stall. Hobakuk said, "Yet I will rejoice in the Lord."

"Peace." Peace with God, quiet of conscience, happy disposition, opposed to strife.

"Longsuffering." Patient with things that seem wrong which you cannot help; forgiving sins against you, and taking no revenge.

"Gentle." Always kind, affable, and easy to be entreated.

"Good." Friendly, helpful, studying to make better everything and every condition and ready to do good to any one passing.

"Faithful." Faithful to speak nothing but the truth. Faithful to perform all engagements, faithful to God.

"Meek." Forbearing in passion, forbidding anger, and making no haste of spirit.

"Temperance." Curbing carnal desires, sparing sensual delights and yielding to nothing that is harmful to body or soul.

Prayer.—Our Father, may we comprehend the meaning of these things and possess the sanctifying spirit so described. May our works and actions be such as spring from a gracious and sanctified heart. In Christ's name. *Amen.*

SATURDAY.

THE ALL-SUFFICIENCY OF GOD.

"That God may be all in all."—1 Cor. 15:22-28; Col. 3:11.

Scientists stand awe-struck at the mystery of life. Whence is it, and what does it mean? They ask and find no answer. But to Christians this need be no dark question. They read in the Scripture that human life came from God, and Christ has taught that the true life is not that of the body, but of the soul. They only really live who live in God and in whom Christ lives, whose bodies are the temples of the Holy Ghost. This is life indeed.

God is our strength. The psalmist said, "God is the strength of my heart, and my portion forever."

God is our goodness. He alone can forgive sin, blot out iniquity, create a new heart, and give a right spirit.

Finally, God is our hope. In Him, we triumph over death. God means, to the real Christian, immortality, everlasting life, eternal reunion and blessedness. Thus having made God our life, our strength, our goodness, our highest ideal, our crowning hope, we can wait in confidence whatever may befall.

Prayer.—Asking that we may strive for the goal of acceptance and blessing, to the glory of God and the salvation of souls, and that we may live in, to, and through God always.

SUNDAY.

OUR BODIES AS TEMPLES OF THE SPIRIT.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"—1 Cor. 3:9-17 and 6:19.

We have all read of the picturesque palaces of the old world. Few are able to live in such palaces, and many would not care to dwell in lordly buildings. But we all live in a palace far more beautiful, more wonderful—the human body.

A house does not make a home, nor does the body make a man. The most marvelous thing is the life that dwells within the body. This passes all understanding. Yet more wonderful is the fact that the body of all Christians is the "temple of the Holy Spirit." This makes it sacred. How careful we should be not to clog the filters, nor desecrate the "chamber of imagery," but to shun all companions that would vandalize God's temple.

We owe all to God. How grateful we should be! The divine Guest gives the spiritual life to the soul. We become "like Him," as we live conscious of His presence, and obedient to His will; and at death we enter into a "building of God, a house not made with hands, eternal in the heavens."

Prayer.—Asking that we may have a definite sense of consecration of our bodies as temples of the Holy Spirit, and that our lives may be so ordered that we can win others to a similar experience.

CHRISTIAN UNITY.

Shall we avail ourselves now of the opportunities and possibilities of the world's greatest need, which is imperative for the future? I refer to Christian unity. Dr. Coffin puts it better, and says we should "put up or shut up." I think we lost a good opportunity in Washington, D. C., by not showing our good faith in creating a friendly spirit there with the Community Church and by not having representatives of our own Christian Church people, and by uniting our appeal for a better understanding with the Community Church workers. We need to urge denominational leaders to make an honest effort to study and work out together questions of divided Churches and how the Churches might be united.

I think with our present editor of the *Herald of Gospel Liberty* that we need a more liberal spirit of tolerance among ourselves. Not to think all should come to us. Yet we need not sacrifice principle to go to other Churches in the spirit and mind of the Christ who prayed that all might be one. We should willingly associate ourselves in a way to be helpful to them as well as ourselves. God help us to see ourselves as others see us. I still keep in touch with the community Church and pastor in Washington and feel that our Churches should have a part in this great and good work and movement.

MRS. J. I. JOYNER.

Norfolk, Va.

Christian Orphanage

Dear Friends:

Last Sunday the Orphanage had two very welcome visitors. We were very glad indeed to have Mr. and Mrs. Callbie Wood as our guests. Mrs. Wood is one of our girls and always has a warm welcome whenecer she comes. She came to us when a little tot and finished high school and took training at Watts Hospital, Durham, D. C. She graduated with high honors and is now practicing her profession in the city of Dunn, N. C. She was very happily married more than a year ago to one of the best young men of that city. We were delighted to have Mr. and Mrs. Wood to visit us. It always makes us feel that our own children are visiting home.

The ground hog has lost right much time in February, but is making it up in March. When we awoke on the morning of the first of March the ground was covered with snow and still snowing, and when it cleared up we had about twenty inches, the heaviest snow for many years. No machines could run on our streets, and it was walk or not go. The writer undertook to go to his office on foot, and the snow had drifted all along the way, and in many places it was more than knee-deep. He had seen the time when it would have been fun, but not at this age in life. The boys enjoy it, and it is a great sport for them to wade through it. We had our farmer to take the snow plow and make roads so we could get from place to place, but it was amusing to see the little boys get out of the road into the deep snow, as it was so much fun to walk in the snow.

To stand and watch them carried us back to our boyhood days when we did the same thing and enjoyed it so much. We wondered if boys now are not about like boys were forty years ago. The writer has seen the time, when he was a boy, when he would take his old gun and walk in the snow half a day with feet cold and wet to just have the thrill of getting to shoot a rabbit in the head while he was sitting in his little nest on the bank of the branch. It was one of the joys of country life. A real joy, too.

Don't forget your monthly offerings in your Sunday School. We need your loyal support. We wish to acknowledge the receipt of the following articles, which should have been done some weeks ago: W. J. Ballentine, 10 pair boy shoes; New Lebanon Church, E. Va., one box white gifts; Mrs. Lizzie Sipe, News Ferry, Va., 1 barrel flour; Timber Ridge Church, Val. Va., 12 barrels apples; Graham Church, Graham, N. C., box of clothing; Ladies' Aid Society, Ramseur, N. C., box of clothing, etc.; Mrs. C. W. Parker, Richmond, Va., 2 boy coats and cap; Ladies' Aid Society, Windsor Church, Va., 2 quilts; L. Roberts, Kansas City, Mo., 10 pillow cases, 5 gowns, 11 undergarments.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 10, 1927.

Sunday School Monthly Offerings.

Brought forward		$2,172.81
N. C. & Va. Conference:		
First S. S., Greensboro	$16.30	
Rocky Ford	2.00	
		18.30
Eastern N. C. Conference:		
Henderson	$ 6.00	
Morrisville	2.00	
Liberty (Vance)	7.23	
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Study this Book as you would any good book, with great enthusiasm. As men advance in civilization, they realize more and more that there are influences which environ humanity too subtle for the dissecting knife of reason. In our better moments we are clearly conscious of their presence, and if there is any barrier to their blessed agency it is a formalized intellect.

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We should study this Book with hearts full of compassion for others. Shakespeare undoubtedly owed his marvelous insight into the human soul to his profound sympathy with man. Without it, he might have graduated from Oxford or Cambridge, and never have been able to conceive of the jealousy of Othella, the remorse of Macbeth, or a love like that of Romeo and Juliet.

When the native sentiments are once interested, new facts spring to light. It was under the excitement of wonder and love that Byron, tossed on the lake of Geneva, thought that Jura answered, from her misty shroud, responsive to the thunder of the Alps. With no eye of mere curiosity did Bryant follow the lonely flight of the water fowl.

"Whither 'midst falling dew,
When glow the heavens with the last steps of day,
Far through their rosy steps dost thou pursue
Thy solitary way?"

When Dryden turned to this book, he said:

"Whence but from heaven could men, unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? Or how, or why
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Egypt existed, and left no mummies, sphinx, and pyramids. Babylon left heaps of rubbish, enormous fields and basreliefs. Greece and Rome left us a pagan literature, and models of beauty and art.

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Then, with confidence, do I say, treasure in your heart the teachings of your Bible. Here you may find manna for angels and milk for babes. Here you may find truth so simple that the humblest may understand, and truth so loving beyond the reach of archangel.

DANIEL ALBRIGHT LONG.

PLAYING ON THE CHURCH ORGAN.

I am writing this little script to encourage people to take more interest in THE CHRISTIAN SUN by subscribing for it and writing more to it. I have been a little on the selfish list myself because I did not agree with everything I read in it. But I had not thought to try to help make it better. It is our Church organ, and we all have a right to play on it; so let's unite in making it a better paper. I would like to read a short religious story from all our SUN readers. The men who write to THE SUN are great writers. We have to read after them, and they will be glad to read after us, that we may all rejoice together. If we don't think THE SUN is what it ought to be, let's make it better by taking it, paying for it, praying for it and writing to it. That will help more than criticising it. I think it is a better paper than any political paper, and the people do take them.

Come on, SUN readers, let's make it so spiritual and so full of spiritual writngs that there wll not be room for the continued articles. Now, reader, if this does not suit you, write something better and I will read it. When the Lord has done some great work through you, write and tell us about it. Then we can all praise the Lord for it. We do not know how many may get saved by reading the little message you write to THE SUN. It will speak to folks that you cannot see and not get insulted if they talk back like you would. It will go on and talk to some one else. The little tract you writ in THE SUN will just keep telling the good things you have written till it is burned up, and not get tired. I am anxious to see a lot of write-ups in THE SUN soon. May the Lord bless these few lines to the good of souls and THE SUN.

JOHN M. ALLRED.

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OBITUARIES.

APPLE.

Sister Apple, wife of Thomas Apple, passed to her home in the beyond on February 25th. Her life came to an end very suddenly. She professed faith in Christ early in life and connected herself with the Church at Hines Chapel Christian Church. She was 62 years old. She was the mother of eleven children, ten of which are living—seven sons and three daughters. More than five hundred people were in attendance. Her sons bore her remains from the Church to the grave, and a beautiful and pathetic scene it was.

The floral offerings were beautiful and bountiful. She leaves to mourn their loss her husband, three daughters and seven sons. The ministers who took part in the service were Revs. T. J. Green, pastor; G. W. McClenehan, of the Lutheran Church; Rev. Spainhour, and the writer, who delivered the sermon. God bless the bereaved.

P. T. KLAPP.

JACKSON.

Mrs. Mary Roberts Jackson died at the home of her brother-in-law, Hurley Holland, near Holland, Va., February 16, 1927, aged 20 years. She was the daughter of Mr. and Mrs. David R. Roberts, and wife of Charles E. Jackson, Drum Hill, N. C. The funeral services were conducted at Holy Neck Church by the writer, assisted by Dr. J. H. Lightbourne and Rev. B. O. Merritt and Rev. L. F. Paulette, and the body laid to rest in the family plot in Holy Neck Cemetery.

Mrs. Jackson leaves a husband, an infant son seven weeks old, a mother, Mrs. Ophelia Roberts, Holland, R. F. D.; four sisters—Mrs. Clyde Baker and Mrs. Howard Jackson, Drum Hill, N. C.; Mrs. Edgar Wright and Miss Thelma, Holland, R. F. D.; and three brothers, Ray, Raleigh, and David, Holland, R. F. D.

Mrs. Jackson had been a member of Holy Neck Church since her childhood. May the kind Father bless and comfort her loved ones.

N. G. NEWMAN.

AUSTIN.

Mrs. Amelia Pool Austin was born on March 23, 1829, and departed this life January 14, 1927, being at her death 78 years, 2 months and 8 days old. She was the widow of the late J. E. Austin, Clayton, N. C. During their long life together, three children were born to them—a little girl, who died in infancy, and two boys, Zeb B. and Durward. Zeb, whom many of us earlier Elon boys remember with relight, remained at the old home to see after his mother, and has never married, while Durward is a business man of Raleigh, and has a wife and three children.

About four miles south fo Clayton there is a house of worship known as the Amelia Christian Church. The name of this Church is in her honor, and that speaks for itself, for nothing would kill a Church quicker than to name it in honor of some one who did not stand well in the community. We pass to our reward, but our name remains for a while because of what we have done.

G. J. GREEN.

RAWLES.

In the beauty of the Christian faith there is no such thing as death, yet when one existence changes from earthly to that larger sphere of life beyond the grave, it is always an occasion of sorrow.

We, the members of Berea Christian Church (Nansemond County, Va.), having lost our beloved friend and brother, George T. Rawles, desire to express our grief for the parting, our gratitude for having known and worked with him, and our admiration for the nobility of his character. We furthermore desire to commend his life as worthy of imitation, in that he was true to his friends and to his Church.

As a token of our appreciation of all that he meant, be it resolved, that a copy of these resolutions be recorded in the minutes of our Church book, a copy sent to The Christian Sun for publication, and a copy sent to his nearest relatives.

P. S. BLANDFORD,
J. E. BRINKLEY,
MRS. H. P. HARRELL,
MISS MARY BRINKLEY,
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LONG.

Departed this life February 21, 1927, at her home, near Graham, N. C., Miss Obenia Virginia Long, aged 73 years. She was a member of New Providence Christian Church and had been for a number of years. Her life was a quiet, peaceful life of loving service to others. She had been in declining health for some time. In her sickness, she was patient and trustful. The funeral services were conducted by the writer, assisted by Dr. D. A. Long, who paid her a touching and beautiful tribute. A good woman has passed from labor to reward. P. H. FLEMING.

LONG.

Mrs. J. W. Long was born January 13, 1893, and died January 27, 1927. The funeral service was conducted in the home by the writer, assisted by Rev. S. W. Taylor, and her remains were placed in the Graham Cemetery. She was a charter member of the Hopedale Christian Church, to which she was faithful. She delighted in serving her Lord and Master.

She will be greatly missed in her Church, Sunday School and community. She leaves to mourn their loss a husband, two sons, and other relatives and friends. May the Lord bless and comfort them. A good woman has gone to rest. J. F. APPLE.

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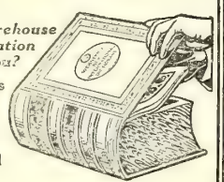

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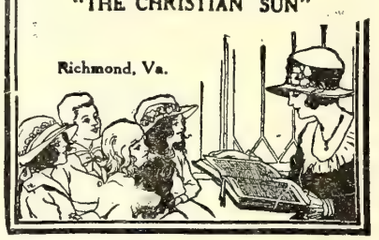

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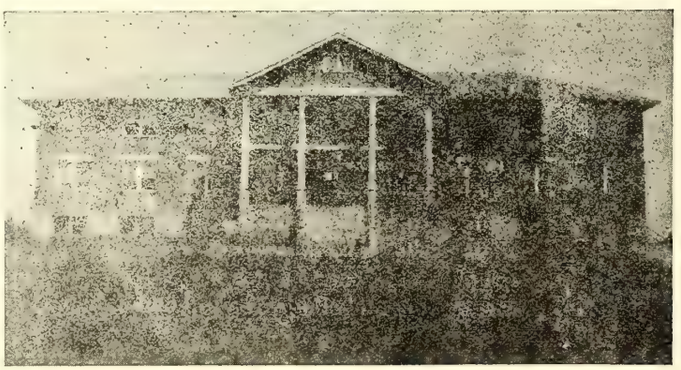

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THE CHRISTIAN SUN

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Cable Reopened.—

President Paul von Hindenburg sent greetings to President Coolidge the other day. They came over the cable from Germany to the United States, which was cut by the allies during the late war. Herr von Hindenburg is the second President of the German republic. The reopening of the cable joins the United States with Germany again. It marks another healing of the nations.

The Holy Rota Reports.—

The sacred rota, the supreme court of appeals of the Roman Catholic Church, reported recently on the twenty-two canonical annulments of the forty-eight cases brought before it. The causes on which annulment was granted were given as lack of consent or pretense to consent, insanity, the condition imposed that there should be no children, a defeat of the understanding of the values of marriage, and consanguinity. The activities of this court excited a storm of protest in the Protestant world.

To Remain in Japan.—

When the late Emperor of Japan died, his son, Prince Chichibu, was at Oxford University. The prince hurried home, crossing the United States in his hurried trip. It was then a question as to whether he would return to Oxford for the completion of his course. It has since been announced that Prince Chichibu will not at present return to Oxford. He is the heir-presumptive to the throne of Japan, and this position makes it imperative that he stay in Japan. The present emperor has one child, a girl, who cannot succeed to the throne. The prince will remain in Japan until a son is born to the emperor.

Telephone Growth.—

Half a century ago the telephone was very young. It was not even completed, but it had been in use about a year. Not so very many people knew of it or its inventor, Alexander Graham Bell. Now, in the United States alone, there are seventeen million telephones in use. Over these telephones the American people make fifty thousand calls each minute, night and day. There are three million calls every hour, and seventy-two million calls each day. These amazing figures reveal something of the tremendous changes half a century can make in just one phase of American life and industry.

Book Season.—

The Lenten season is now regarded as religious book season. It is a time for stressing religious books. The publishers are calling particular attention to books of that nature, and many of them will be sold. Every Christian should seek to read a number of these books. It is interesting to note that of all the books published, fiction leads the list, and this is followed on the list by books of religious subjects. The type of religious books varies widely, covering many fields and trains of thought. The awakening interest of laymen in religion as exemplified by Bruce Barton and [illegible] Middleton Murray, which has prompted [illegible] write books of a religious nature, is [illegible]pread. Interest in the religious field centers about Jesus, and followed by the Bible. After these two, come a wide range of subjects.

11-1-26
Joe French

A Unique Problem.—

The Simpson Methodist Church, Minneapolis, Minn., has a unique problem. Though the Church seats seventeen hundred people, there is not enough room at the evening service to accommodate those who wish to attend. Rev. Roy L. Smith, the pastor of this Church, began on the first of the year an innovation. He now holds two evening services. The first at 4:30 in the afternoon, the second at 7:45. The same sermon, the same music, and the same features are used at the two services. The first service closes at 6 o'clock. The air completely changed in half an hour, and at 6:30 the doors are thrown open for the second service. Two sets of ushers and collectors, two quartets, but singing the same music, are used. The preacher, the choir-master, the organist remain the same. Between the services, the pastor goes for a ride in order to rest for the next service. The problem still continues and hundreds are turned away from both services because of lack of room. Not many pastors have this problem, and it is good to know that somewhere people like to go to Church.

Choir Touring Canada.—

The Windsor Castle and Westminster Abbey choir is now touring Canada. Because repairs on St. George's chapel were necessary, the king gave his permission for his choir to leave England, and the permission is being used in Canada. It is the first time in six hundred years that the choir of the king has been out of England. The organist of Westminster Abbey is accompanying the choir, as is Rev. Mr. Fellows, their director, and the Very Rev. Dean Bailie. The young men and boys of the choir are receiving much attention throughout the Dominion, and thousands are crowding Churches and auditoriums to hear them. They present a beautiful picture in their full choral attire of black robes, white surplices, and scarlet mortar-boards. The harmony of this choir is filled with beauty not often heard in Church music. This choir, with its ancient traditions, is a revelation of what Church music may become when it is conceived of as one of the fine arts. Perfect tonal quality, perfect rhythm, and a revealing in sound of the meaning of the words characterizes this marvelous group of English singers. From all their Toronto concerts thousands of people were turned away because of lack of room.

Congress Closes.—

The noon hour came on March 4th, and two bodi[illegible]e Capitol dissolved. One of them, in [illegible]mber of the House of Representatives, [illegible]osed in high good humor. Edward Pou, of North Carolina, had been lauding Nicholas Longworth, who goes to the Senate, and Mr. Vare, senator-elect from Pennsylvania, about whose name hangs a cloud of election scandal, spoke for the last time. It was a happy closing that the sixty-ninth House had.

It was different at the other end of the building. The senators had been snarling at each other for forty-one hours in a filibuster that proved deadly, not only to the investigating hopes of Senator Jim Reid, from Missouri, against which it was organized, but to many more very important measures which should have been passed before the session closed. The short session, however, in spite of the prophecies to the contrary, accomplished much of genuine value. It will be a memorable short session. During the last two days, President Coolidge signed 165 measures, making them laws.

A College Editor Speaks.—

The University of Georgia is having a free speech case. Paul Guthrie is the assistant secretary of the student Y. M. C. A. at that institution. He could not see a moral justification for war, and doubted if the University of Georgia ought to be militarized, and he said so. He also organized an interracial committee. For these acts and opinions, the faculty fired Guthrie, and agreed with Guthrie's ideas, it took up his cause strongly, and the editor said some things that Southerners ought to hear and think about. This is the way the young editor put it:

"The movement to fire Paul Guthrie from the university on account of his holding a few trifling opinions is thoroughly typical of the Southern method of maintaining mental backwardness. . . . While we take every opportunity of fussing with him, we still believe him one of the most valuable men on the campus. He is a thinker and a hard, conscientious worker—a combination rarely found here; he has caused many students to think—an effect most valuable. The question now at stake is, will freedom of thought and expression be squelched right here in the university, where thought is supposed to be fostered, where thinkers are welcomed, where opinions are to be threshed out instead of suppressed—supposedly the center of progressive and new thought in the State? If it is squelched, then we join Tennessee as the laughing-stock of the world. The 'Red and Black' is for Paul Guthrie, but, above all, it stands for the grand principle of freedom of thought and expression, believing this principle to be basic in education."

NOTES-PERSONALS

Rev. C. E. Gerringer, pastor of the Wakefield charge, was in Richmond last week.

Rev. F. C. Lester, of Franklin, Va., called to see us last week. We were glad to see him.

In the series of evangelistic meetings to be held in Richmond Churches from March 28th to April 10th, Rev. H. C. Caviness, of the First Church, Portsmouth, Va., has consented to assist Dr. C. C. Ryan, pastor of First Christian Church.

Rev. L. F. Johnson, D. D., formerly superintendent Carversville Christian Orphanage, has changed his address from Carversville, Penn., to 2758 Hudson Boulevard, Jersey City, N. J. "We have a nice home, and we are enjoying it with all the advantages the great metropolitan center offers to hungry minds," remarks Brother Johnson, in renewing his subscription to THE SUN.

The 1927 "Annual" is out, and we are glad to have a copy. The work is well done, and the "Annual" looks good. Our great wish is that there may be some arrangement made whereby we can get the "Annual" earlier in the Church year, but we have been making this wish for many years and do not see the remedy. But it is all right now. The "Annual" has come, and we are glad.

Many of our pastors are cordially inviting the Mission Secretary to come to their Churches and preach on "Missions" during mission period, and he is most gladly accepting. He cannot, by any means, reach all, and Rev. P. T. Klapp—still a youth in looks and feelings, and the first minister amongst us to vigorously present the missionary cause—has consented to aid, and is aiding, where and as he can.

It was a happy announcement made at Elon College last week that the late lamented Dr. R. M. Morrow, of Burlington, who served on the board of trustees of the college and on its executive and administrative committees, had bequeathed to the college a legacy of $10,000 for its endowment. This is but a token of the high esteem in which Dr. Morrow held the institution and his generosity toward it.

The series of meetings at People's Christian Church, Dover, conducted by the pastor and Dr. L. E. Smith, of Christian Temple, Norfolk, Va., closing Sunday, March 6th, resulted in fifty-eight decisions and forty-three additions to the Church, with the prospect of other decisions and accessions. Dr. Smith writes that he greatly enjoyed the meetings and the fine fellowship of the Dover people.

We are called upon to mourn the sudden going away of Rev. J. A. Ledbetter, who was in charge of our mountain work as preacher and teacher at Fancy Gap, Va. Brother Ledbetter passed away suddenly after a stroke of paralysis Wednesday, March 9th. Last week's SUN carried a note about the work, the very faithful work, Brother Ledbetter was doing, and of how hopeful he was in his work and of how he was laboring to build up the kingdom of our Lord where the need was so great. The work had fallen very heavily on him, and he had taken it much to heart, as his frequent letters to the Mission Secretary indicated. Having to teach all week a large school, with himself as the only teacher for all the grades, and then conduct Sunday School and preach every Sunday was an arduous task. Brother Ledbetter certainly crowned the last months and days of his earthly polgrimage with hard and trying labor for his Lord and with great self-denial that the gospel might be preached and the work of his Lord built up. We shall miss him very much, and our mountain work is greatly crippled for the time being, and must needs suffer for a whlie because of his going. However, our Lord doeth all things well, and moreover, all things work out for good to them that love the Lord. Brother Ledbetter leaves a wife and six children, all of whom have our deepest sympathy in their bereavement.

DOVER, DEL.

The religious emphasis campaign conducted in People's Christian Church, of Dover, Del., February 20th to March 6th, accomplished untold good. Dr. L. E. Smith, pastor of the Christian Temple, of Norfolk, Va., was the speaker. Dr. Smith's series of sermons were great pronouncements on the challenge of Jesus to men and women of today.

The kingdom enlistment feature of the campaign was conducted the second week. The Church people of the community were greatly edified by the scholarly and inspiring messages, and those who were not professing Christians were made to realize in a most forceful manner the claims of the Christian life.

There were fifty-three decisions for Christ and accessions to the Church resulting from the kingdom enlistment feature of the campaign, which was a remarkable victory in view of the fact that the kingdom enlistment campaign has been put on by People's Church each year for the past seven years, during which time more than five hundred new members have been received into People's Church. A splendid reception was given the new members at a supper Wednesday night.

Dr. Smith is a pastor-evangelist of unusual ability. He won his way into the heart of the Church and community from the very beginning of the campaign by reason of his fine spirit, his sincerity and earnestness, and his scholarly and inspiring messages.

The lyceum course, sponsored by the St. Paul's Brotherhood of the Church, was a great success again this year, some of the best talent of the day appearing on the programs.

In addition to the lyceum course, other noted speakers are secured from time to time on People's Church program. Dr. Finis S. Idleman, pastor of Central Church of Christ, of New York City, delivered a great address at the recent banquet of the St. Paul's Brotherhood; Dr. Harry N. Holmes, field secretary World Alliance for International Friendship through the Churches, delivered a most illuminating address at our last week's "Church Night" program. Major Clarence Short, president of Wesley Collegiate Institute, of Dover, is to give the address at next week's "Church Night" program.

A series of illustrated Bible studies is to be given by the pastor, with 2,600 stereopticon slides, portraying the entire Old and New Testaments, at midweek prayer service, beginning the week after Easter. Another class of new members is to be received into the Church Easter. R. C. H.

FROM OUR FIRST MISSIONARY.

BY REV. D. F. JONES.

I.

Dear Brethren and Sisters in the Lord:

Highly favored, I was to be taken into the Sunday School (opposite our home), under the age of six years, simply because my brother, two years older, was taken in, and I (according to rules) was under age. But if it was good for him, why not for me. Therefore, a good mother decided that they must lose my brother or let me go, contrary to Sunday School rules at that time. So a compromise; and I must sit with the girls over six by the side of a lady teacher. That was no hardship. I had a younger sister (two and a fourth years younger than myself), and my mother was a lady, and the compromise was agreed upon, only I must give no trouble. I gladly agreed, and I tell you I was as happy as could be; and, oh! the singing was grand. Such as "Around the Throne of God in heaven, thousands of children stand; children whose sins are all forgiven, a holy, happy band: singing glory! glory!" You may talk about behaving; sure, I was in my elements. I could not take it all in, but common sense said many other things you cannot take all in, but I would do my best.

This Sunday School—yes, it was a long time ago—had me for a scholar fully twelve years, and found me one year the representative for the class on the Missionary Board, where we went to the meetings of teachers and officers and to vote. A sample vote was such as the following:

1. This year six pounds for one year's feeding, clothing, etc., for our six boys on the Island of Marie, in the South Sea. We voted on the above unanimously.

2. This year six pounds for London missions, foreign missions among the heathen. Voted unanimously.

3. This year other necessary things. Now, say it was all talk? David Jones helped in giving, etc., and knew he and class were helping to send the missionary and the gospel. This was my beginning in the Sunday School and later as a missionary myself.

Alameda, Calif.

RECEIPTS FOR MEMORIALS.

Funds still come in, even if slowly, for our memorials. We keep climbing little by little, and after a while, by the liberality of the people and to the glory of our Lord, we shall reach the peak and see the light of the good day toward which we come in this worthy and deserving matter. We have absolute faith in our people, and we know that they are going to send in their contributions. On this account, orders have been given and the work is being completed in making the O'Kelly memorial. The workmen will soon be ready to have the same shipped for placing on the Elon campus, but before this is done it is purposed to erect the Old Lebanon memorial. We have ample funds to erect the latter (or the former either, as for that), and so the committee has decided to get busy and erect one, hoping that this will increase interest in the fund and that it will not be many weeks after the one is erected until the other may be placed. Orders have been placed for the workmen to complete the Old Lebanon memorial and to place the same as soon as completed. This it has been decided to erect and dedicate first, since the Old Lebanon event was the first in history, before the great work to which O'Kelly was giving himself had been fully revealed and accomplished. So, after the Old Lebanon memorial is built and placed and dedicated, we sincerely trust that funds will come in with sufficient rapidity as not to delay the placing and the dedication of the O'Kelly memorial. Will not our readers who have long intended to send in their contributions, send them now to the treasurer?

The fund, to date, is as follows:

Previously acknowledged	$1,348.31
First Church, Norfolk, Va.	15.00
Newport Church, Harrisonburg, Va.	1.30
Total to March 12th	$1,364.61

Gratefully yours,
MEMORIAL COMMITTEE.

SUN'S WEEKLY SERMON

A MARVELOUS ANSWER.

By Rev. J. G. Truitt.

"Then, render unto Caesar the things that are Caesar's, and unto God the things that are God's."—Luke 20:25.

Here was a question fraught with many possibilities, as the questioners knew. Jewish rulers were asking it. It might take many different turns, according as to how it was answered. They desired the death of Jesus; its answer in some way might get such a result. They lived in a humiliating bondage to Rome, and Jesus was indeed creating sentiment, so the answer to this question had possibilities. The answer to such a question was, no doubt, in the minds of the Jews, disadvantageous to Jesus, and they thought there was a possibility of its being advantageous to them in whatever form its answer might come. Had they doubted this they would not have asked it.

The answer made a marvelous impression. It is one of the conversations of Christ which is recorded in all three of the synoptic gospels; and, moreover, the very succinct little comment on it is the same in each. Here was a question which had hit the heart of things. Luke says, "They marveled at His answer and held their peace." And whenever the world has failed to hold its peace on the answer He gave that day it has suffered untold misery, and bloodshed, and ignorance. Mark says, "And they marveled greatly at Him." Yes, they heard the answer, but "Him" they saw, and felt, and held to be marvelous. Sometimes either the Church or the State has overlooked "Him" and His answer that day, but eventually they have had to come also to the conclusion that He is marvelous. Matthew says, "And when they heard it they marveled and left Him, and went their way." Yes, they left Him, but the answer—the answer remained in their minds and on their consciences! It made its impression. The flesh and blood of Christ they might leave, but His Spirit would abide forever.

The story and setting is familiar. Let us be direct. What was this answer? Was it separation of Church and State? Let us think twice before we say "yes." Was it union of Church and State? Think twice before you say "no." Did it deal with such a question at all? Think twice before you answer. "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." We, too, marvel greatly. It is a marvelous answer!

Like the disciples of old when they were amazed at His words, let us come apart with Him, seek His help and His counsel, and strive to come at the teaching, or some of it, which is contained in this answer. And since we have a special problem to solve today, namely, why and how shall we support our Church colleges, let us seek the wisdom of some applications as we go along.

The State has a great duty—"Render unto Caesar." God has no objection to Caesar. God loves him. He is a member of God's world. As in the case of Cyrus, He may take him and use him mightily in moving forward His good purpose in the earth. When has God ever hated the powers which He Himself has ordained? When has God ever failed to abide by the laws which have come out of His own wisdom and love? Indeed, He has set us an example in the matter of rendering unto Caesar, for has He not rendered unto him all that he has! "God save the State" indeed! He is its hope, and "underneath are His everlasting arms." Every good citizen will help the State. Every good citizen will honor its laws. Every good citizen will render unto it the things that are its. With this tribute it will build its schools and colleges, and their destinies will repose in the tender mercies and loving will of God. The State should have schools, and the State provides them out of the taxes you pay. The more the State provides out of the taxes, the less will be the cost of an education.

There must be room in God's world for God. Man and the State will do well not to overlook God and the Church. Christ Jesus was on "terms," as Chauncy M. Depew would say, with both. He advised others to be likewise. There must be no ungodly uniting of Church and State, but a godly "working together," each honoring the other is to be the ideal. "We are co-workers together with God." Just what do I mean by "ungodly uniting Church and State? Man putting God in, and man taking God out at his own caprice. Let the State do well its stately duties; God will solve His problem in due season. God has never intended His Son to be a rival of the State's—no, neither a rival nor a rebel. He is the State's best friend, but it has not been the wisdom of the centuries for man to strive to push Him in to the State as a legal or physical entity. "God is a Spirit."

There must be room in the State for the Church until such a day as there shall be room in the Church for the State. God is using the State as well as the Church to bring about the days of "peace on earth, good will among men." If there is, then, a need for the Church, there is a need for the Church college. Without the brief years of teaching done by Christ, there would have been no Pentecost. Without the teaching, His death would have been what some have thought it was, namely: a tragedy! With His teaching, His death is life eternal. The State has never been ordained to that sort of thing. The Church is His bride and will show forth His Spirit in the earth.

Our Church has needed Elon College a long time. It is the testimony of the South, so far as our Church goes, that Elon had repaid all we have ever placed in her. In her short history she has furnished at least six of your pastors (First Christian Church, Norfolk). Do a little thinking and see what conclusions you reach. How does Elon rank in our sister Churches' pulpits? We want a greater denomination; then let us have a greater Elon. Elon College has done better with her chance, taking all things into consideration, than has the denomination that maintains her. I hear members of the denomination in some thoughtless way belittle Elon, and I reply, "You are talking about 'your betters.' "

Whether our children go to college or not, we "Render unto Caesar." Our government attends to that, and without persuasion or parley puts our bit along with others and our State schools grow apace. Our Church colleges come to us on the voluntary principle which Christ put to the rich young ruler. It is the God-moving, earth-redeeming, heaven-bringing principle of loving service rendered in a loving manner to make our world a good place for both Church and State. Yea, simply a good and great place in which God's folks may live happily and well. Therefore, for the sake of our children, for the sake of our Church, and our State; for the sake of our very souls, on account of the spiritual leadership which is to be ours, let us never grudgingly and haltingly "render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Berkley, Norfolk, Va.

DR. ROBERT M. MORROW.

Dr. Robert M. Morrow was born August 12, 1860, in Randolph County, N. C. He passed to his reward on March 3, 1927. His marriage to Miss Callie Holt occurred October 12, 1893. Three children were given to the home—two daughters and one son, Robert, Jr., who died when fifteen months old. Surviving are his wife, two daughters, and one sister, Mrs. Jennie Candle, Gibsonville, N. C.

Dr. Morrow came to Burlington about thirty-seven years ago, at which time he began the practice of his profession, dentistry, and was active in the same until stricken by illness about three weeks before his death. As a dentist, he was greatly appreciated locally and in the State, having served for a number of years as treasurer of the State Dental Association, and at one time as president of the same.

During his long and useful life he filled many positions of public trust and responsibility, bringing to each a deep sense of duty and a high degree of ability and efficiency. Among these places of trust was his membership for many years on the board of trustees of Elon College, and in this capacity his judgment, ability and influence made a worthy contribution to the cause of Christian education which lay near his heart.

Dr. Morrow professed faith in Christ and united with the Burlington Church in the spring of 1894, or just about ten years after the Church was organized. During the years that followed, he was faithful to his Church, loved the preaching of the Word, being a close, attentive, appreciative hearer of the gospel's message. He was both a deacon and trustee of the Church, and few meetings of either board were ever held when he was absent. He was faithful to his trust in life, and went out leaning on the Saviour, to Whom he had looked for guidance along the way.

The funeral was held from the Burlington Christian Church on the afternoon of March 4th, with the pastor in charge, being assisted by Drs. P. H. Fleming, W. W. Staley, and W. A. Harper. Interment was in Pine Hill Cemetery.

May he rest in peace, and may the comfort of Christ be with his loved ones until "the day shall dawn and the shadows flee away."

G. O. Lankford.

Rev. R. A. Whitten, of Reidsville, recently read Dr. Frank Mason North's article from the "International Review of Missions," titled "There is no Substitute for the Missionary Passion." Bro. Whitten's comment is to the point and worth repeating. "I agree that Dr. North is correct when he says, or rather asks, 'Is the gospel of a living Christ a new gospel in our generation?' When it becomes so in its truest sense in the lives of individuals, as well as Churches, the missionary motive will be reduced primarily to the following: (1) The soul's experience in Christ. (2) The world's evident need of Christ. (3) The command of Christ. I feel confident that without the first motive suggested, the remaining two would carry no force. May we tarry at the feet of the risen Lord until we hear again His command 'Go ye,' regardless of color, climate or creed, nothing short in our aim than to present a Christ living and able to save our lives, our gifts and our all, and by these testifying to that living power. I assure you that I feel deeply the need of an awakening of our people along these lines."

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PROVIDENCE, PRAYER AND POWER.

During the long evenings by the fireside in February THE SUN's editor has enjoyed a high and holy privilege which he wishes he could share with all CHRISTIAN SUN readers. The hours were sweet indeed, and the privilege was one not often to be repeated. There had fallen into his hands, because he had seen an account of it and placed an order for it, a volume by Dr. Wilbur Fiske Tillett, titled "Providence, Prayer and Power." The title had attracted, and the soul was hungry for some mature studies and meditations which, it was printed, Dr. Tillett had put into his volume. Just take this paragraph from the introduction: "Divine Providence is, whatever else it may or may not be, God's method of governing men. Prayer, whatever else it may or may not be, is man's divinely appointed method of governing God. How God governs man and how man may influence and, within limits, govern God are the two terms which, in this volume, are studied in their relation to each other, and in their joint result when the two meet in harmony in the sphere of human life and personality. No important phase of Providence or of prayer is neglected in the author's treatment of these two subjects. In his discussion of "The Hiding of Power," "The Powerhouse of the Spirit," and "The Enduement of Power," the paths to spiritual power are made plain and luminous."

This made the writer of these lines exceedingly anxious to read Dean Tillett's volume to find out to what extent divine providence is God's method of governing men. It is indeed a most timely and a most helpful volume. Dr. Tillett now advanced in years, has put into this volume the experiences, the reflections, the investigations, and the conclusions of many years of study, and he has put into the thirteen chapters of this great book all the mature force of the spiritual and vital accumulations of a life-time of patient and intelligent Christian studies and investigations. Some of the chapters, which indicate the trend of the book, bear these titles, "The Meaning of Providence, Prayer and Power," "Biblical Presentation of the Doctrine of Providence," "Divine Providence and Human Free Will," "Special Providences," "The Need and Manner of Prayer," "Four Kinds of Prayer," "The Spirituality of Prayer," and finally "The Attainment and Use of Spiritual Power."

It is impossible for the editor to make known to the readers of THE SUN the joy of this volume and what it means to have the privilege of quietly reading and meditating upon the teachings of this great book. None but a faithful man of God, a close student of the Word of God, a great teacher in the principles and precepts of Providence, could have written such a book. It is a volume of about three hundred and fifty large, bold pages, and the type is easy to read and the book is comfortably bound and printed. The selling price is $2.50, and we have an idea that any one reading it will decide before the book is finished that it is well worth the price. It is published by the Cokesbury Company, Nashville, Tenn., and we have no better wish for CHRISTIAN SUN readers, as many as can do so, than that they will secure this book for their family and to have in their home, for every line and every chapter of it is sound and safe, is inspiring, is uplifting, and leads in the better way toward things eternal, spiritual and divine. J. O. A.

THE STUDENT VOLUNTEER CONFERENCE.

Elon College was honored February 18th to 20th in being the host of the Student Volunteer Conference of the colleges of North Carolina. It was an occasion of deep interest, and brought to Elon notable speakers from various parts and delegates from practically all the colleges of the State. Dr. W. A. Harper, on behalf of the college, delivered a most timely and fitting address of welcome on the assembling of the Conference, in which address the importance of properly choosing a life's career was emphasized. And this may be called the theme of the Conference, because while the speakers held up the need of making a choice for the mission field, at home or abroad, as the great decision, they repeatedly insisted that, since an individual had only one life to invest, no mistake could be made without fatal results. It was further insisted that God had a place for every man and woman whom He had created, and it was the chief concern of each to find out for what place God had created him or her. No one should volunteer to go as a missionary who would not feel that it was a God-appointed task and that he or she was going out as an ambassador for God.

Dr. A. L. Warnshuis, formerly a missionary to China, and now executive secretary of the International Missionary Council, New York, showed his familiarity with China and the Chinese people and gave to the Conference first-hand information about China as a mission field, its needs, its opportunities, and the present political as well as religious situation there. There are at present eight thousand missionaries in China and over three hundred thousand professed Christians, which, of course, means a Christian constituency of a million or more. China is on the quest for a religion that will stabilize her people, and some of her leading statesmen are Christians and believe that Christ alone can meet the demands of China. Missionaries are needed to make the Christ known and introduce Him personally to the Chinese.

Mr. Jesse Wilson, associate secretary of the Student Volunteer Movement, New York, is a returned missionary from Japan and showed to the Conference the need of more missionaries in Japan and the leavening influence that missionaries in Japan are having in the "Sun-rise Kingdom."

Miss Eiko Yonemura, student in Duke University, from Japan also, portrayed the needs of Japan for more missionaries and the great work that missionaries are doing in Japan to bring about peace and good will there.

Miss Mabel Cherry, returned missionary from Korea, told what attracted her in Korea and why she was returning to Korea as soon as her furlough period is out. She feels that Korea is not only one of the most inviting missionary fields from the point of view of need and acceptance, but that one living in Korea soon learns to love Koreans and in turn comes to be loved by them.

Mrs. W. A. Turner, of Newman, Ga., led the devotions at the opening of each session in the Conference and revealed to the Conference the necessity of having the Holy Spirit as guide, both in making decisions for the foreign field and in doing the work of a missionary on the field. The devotional period was devotional and, at the same time, inspirational, and made the Conference face the fact that in all missionary tasks the infinite love of God should have supreme place and may be counted upon in all efforts to evangelize the world. Mrs. Turner is the representative of the National Student Volunteer Council from the South, and an active and influential member of the Southern Presbyterian Board of Missions. Her devotionals were an outstanding feature of the Conference.

The high note of the Conference was struck by Dr. E. D. Soper, vice-president of Duke University and dean of the graduate school of religion. Dr. Soper has been actively connected with the Student Volunteer Movement for years, and knows how to interpret, in a statesman-like manner, the missionary message. His message Saturday night in making a plea for missions, and his great sermon on Sunday at the 11 o'clock hour in revealing the life and character of Paul as the complete missionary, are events of the Conference that cannot be forgotten.

President David D. Jones, from Bennett College for Women, Greensboro, N. C., and member of Interracial Commission in Atlanta, set forth in well-chosen thought and language the attitude of his race to the student volunteer work in the State and to missions.

Dr. K. J. Foreman, of the department of the Bible, Davidson College, in the closing hour of the Conference, set forth the outstanding events and incidents of the Conference and gave to his hearers an epitome of all that had been said and done during the days and sessions of the Conference.

It was a great event for the college, and the addresses and the spirit of the services should mean much to faculty and students and community. The delegates of the Conference expressed themselves in terms of deep appreciation and gratitude for the hospitality of the college and of the community. J. O. A.

GOD'S SAVING POWER.

Robert E. Speer, writing editorially in the *Missionary Review of the World,* for March, has a good, old-fashioned, straight-forward word which THE SUN wishes to emphasize and pass on to all of its readers. It is certainly worth reading and pondering over:

"There is nothing that we can do to refashion the nations and the world that will be of as great avail as the winning of individuals one by one to Christ and gathering them together in Christian Churches which will support and propagate themselves. The world may smile at this idea now, as

it did in St. Paul's time, but we know that the power of God for saving men is today just what it was then, and that the gospel, which is the 'good news' of that power, is unchanged. Christian missions rest on this basis. They cannot endure or prevail on any other.

"There ought not to be any standing still or going back in our missionary work now. All that is needed and that can be wisely and efficiently used ought to be provided. The lack of adequate support for this great enterprise causes us to view the situation with deep concern. A whole-hearted response on the part of the entire Church must be made if the needed funds are to be supplied. Will you help?"

In these lines, Dr. Speer not only appeals to his own people, Presbyterians, but to all Christians every where. Will you help?

No man living, we presume, is better qualified to speak than is Robert E. Speer on the subject of personal salvation and the power of God, as it is manifest in saving men and the world. Dr. Speer believes in the God-sent man, as Abraham was sent, and Moses, and David, and John the Baptist, and Paul, and that through the God-called and God-sent men He will deliver His message of salvation to mankind.

If our Christian Church is to take its place and do its work in the world, it must pray for such men and then make their offerings to send such men out to preach the everlasting Word of truth and hope to the world. We have some such men today out yonder on the firing line in the foreign field for us. They believe with all their heart in the atoning blood of Jesus Christ, of the grace of God as sufficient to save men from their sins, and the power of their resurrected Lord to redeem and to save men. They are out there telling unsaved and unredeemed men and women, boys and girls, this story of the cross and of the power of the crucified Christ. It is the only kind of men and women and message needed today on the field, whether that field be far away or nearby. Our Saviour is as able to redeem and to save to the uttermost today as He was when He called the humble fishermen from their nets and by His saving power sent them out to remake a world by becoming fishers of men.

It should be as Dr. Speer points out, no standing still or going back in our missionary work now. In the editorial referred to, Dr. Speer has shown that the gospel was never so much needed, and the time seemed never so opportune in the world, and especially in China, where one-fourth of the world's population live, as at present.

The apostle Paul tells us that God kept the mystery hid in His own mind until after the resurrection of Jesus the Christ; the mystery that the Gentiles as well as the Jews, the Greek as well as the Romans, were all to be saved through the grace of God and through faith in Him. Why God kept this secret in His own mind until after the resurrection and until the day of Paul we do not know, but we do know, according to the teaching of His Word, the mystery was given by revelation to Paul, especially that he might make that great mystery known to all men. We have the secret today, and that Church and that people can only grow strong in the Lord who accept and believe in the secret and its mystery and seek with self-denial to pass the secret on to those who have never heard it. If our Church is to have power with God and prevail, we must, as a people, give a whole-hearted response to the call of our God, and command of our resurrected Lord, to carry and to send His gospel to all peoples every where. Will you help? J. O. A.

THE MORROW BEQUEST.

In the "Elon Letter" last week it was the writer's pleasure to incorporate the remarks made at the funeral of Dr. R. M. Morrow. At the time of the making of those remarks the writer was unaware that Dr. Morrow had left a bequest of $10,000 in his will to the college. Dr. Morrow was never a man to say a word about his own good deeds and high purposes, even to his most intimate friends, and so, while I had every reason to expect that he had made provision for the institution he loved and had served for so many years, I had no evidence upon which to base my thought other than the conviction that had developed out of our intimate association.

The gift of $10,000 to the endowment fund is most timely. Elon College must increase its endowment to a million dollars in order to meet the requirements of the Southern Association of Colleges and Secondary Schools of which it is now a member and to discharge its duty to the Church and kingdom effectively. This bequest of Dr. Morrow's is a long step in the right direction, and many of our people of moderate means as well as those of large means should, and no doubt will, endorse his action in their own minds and make similar provisions in their wills.

Incidently, it is significant that this is the largest gift made by a citizen of North Carolina to any enterprise of the Christian Church in all its history. There have been several gifts of $5,000 to the college by citizens of North Carolina, but none beyond this until this gift.

Dr. Morrow was not the man to tie strings to his generosity. He left this money for the general endowment fund, to be used as the board of trustees, in their judgment, might consider wise.

W. A. H.

GERM OF LIFE IN CHURCH ALTAR.

By Rev. L. E. Smith, D. D.

At the close of the Sunday morning service, the last day of the Dover "Religious Emphasis Campaign," I was sitting behind the chancel railing, listening to Dr. Helfenstein receiving a class of thirty-three into the membership and fellowship of Dover Church; my hand resting on the corner of the pulpit platform. I felt a small, hard substance, and looked to find nestling under the corner of the carpet a grain of wheat. I picked it up, looked at it, and stuck it back. And as I did I said, what latent possibilities are hid away in that grain of wheat! If taken and put in the soil, by harvest time it would multiply itself ten to twentyfold. All the wheat taken and planted again would have the same result, and in but a few years, under proper cultivation, would produce enough seed to cover the earth; but if left there hiding under the edge of the carpet, it will retain its life, save itself, but will be of no service to the world or humanity.

Then I said, instead of one there are thirty-three lives now hiding themselves in this Church altar; they each of them have within them the germ of life, power divine, if they will betake themselves from this altar and bury themselves in the service of humanity for Christ and the Church —ere Easter has come, they will have brought another, and yet another, year after year producing a harvest for the kingdom and those whom they bring, each never failing to try to win. In a few years, the influence of the already great and powerful Church at Dover will have reached throughout this and into other countries. But if these lives, like the little grain of wheat, leave themselves hidden away in the altar of Dover Church, the Church will be none the richer and the kingdom poorer because of their coming.

I am now appealing to you—those of you who have recently given your hearts to Christ and come into the Church to give your lives anew to the real service of the Church—that your lives may tell wonderfully for Him and the kingdom.

Remember: "Except a grain of wheat fall into the earth and die, it abideth by itself alone."

MAN'S PROFIT OR LOSS.

"For what is a man profited if he shall gain the whole world and lose his own soul?"—Matt. 16:29.

My friends, let us think together for a few moments concerning the profit and loss of men, women, boys and girls concerning the kingdom of God. In the above text Christ asks each of us two very important questions, and we are answering by the life that we live. These questions should claim our careful and prayerful consideration. People put too low value on the soul.

Let us note a few of the things which men, women and children are taking in exchange for the soul. Some take money. Others want a gay time and pleasure of all kinds. Even youths are selling out the soul for strong drink, and will be bankrupt through eternity for the sake of that deadly stuff. Many are keeping for themselves that which belongs to the Lord Christ. Others are entering upon the life of criminals. These are alarming facts. The daily papers tell tale after tale of how people are making full surrender of their precious souls for very, very small things. Not very long ago one man became angry with another in a play over 5 cents, and rose up and killed his fellow. Soul traded for a nickel! Thousands of others are doing likewise—giving the soul in exchange for nothing.

But what class of people are selling their souls so cheap? Are they the worldly people, or those enrolled on the Church record? Sad to say, both classes are guilty of this terrible bargain.

Again, are we who are professed Christians and members of the Church giving our Lord Christ a square deal? My friends, if we have enlisted in the King's business, we must get down to business. We most certainly have got to give an account of our stewardship, and it may be soon with some of us, while others will be given a little longer to work. But we had better get busy, for our Saviour is watching over us to see what we are going to do with our talents. We can waste them, or we can improve them.

Jesus said: "If any man will come after me, let him deny himself and take up his cross and follow me." Now, how much have we denied ourselves for the sake of Jesus? I dare say that most of us fail in this particular. Some will not even give that which is the Lord's, much less sacrifice or deny themselves. We try too hard to gain the world, and leave the soul without a chance to grow.

It is a good thing to be a Christian; it is the best thing I know. But, in my judgment, to be a Christian, we must live so others will take knowledge of us that we have been with Jesus There must be a vast difference, then, between Christians and the outside world, if our religion is to have any effect on the world or stand the test at the testing time, which is sure to come to all.

Let us who are Christians arise to the task of making the world Christian, of curbing the powers of sin that are making havoc in our country, and of helping men put the right value on the soul. In this way, this year of 1927 will be the best in our Christian experience. We may not all have the same number of talents, but whether we have one, two or five, let us see to it that we use that which is entrusted to us, and thus save our souls. R. H. Joyner.

Franklin, Va., R. R. 1.

CONTRIBUTIONS

SUFFOLK LETTER.

Most failures result from undertaking big things or unwillingness to do little things. One naturally thinks of what Naaman's servant said to him when he left Elisha in bad humor because the prophet had told him to go and wash seven times in the River Jordan for the cure of his leprosy. "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he saith to thee, wash, and be clean?" Naaman then went down and dipped himself seven times in Jordan, and he was clean." It is the simple things, the little things, that count in life.

One of the faults in modern education and personal advice is holding up before the young ideals and the aspiration to achieve great things. It is to prepare for high positions, great achievements, large service. The exhortation is, not to be satisfied with small things. In substance, it says, you can never be anything great, you can never accomplish anything worth while unless you are educated in the higher schools. Educated people fill greater places, make more money, control larger positions, if prepared to occupy big positions. Ideals, goals, looking to larger places and larger work are held up before the mind as reasons for going to school. If that ideal is sound, and if education were universal and successful, there would be no small positions, no little workers, no menial service.

Real education should seek to develop the individual into his best self, in body, mind, and character. Men are like all other instruments for use; some useful in one thing and some in another. A tooth brush and a vacuum cleaner are both useful, but their place of work differs. A pen and a plow work in different fields, but both are necessary and useful. Keeping house and keeping store differ in many respects, but both are parts of the world's work and both require ability and character. Any system of education that unfits men and women for doing the necessary work of life is not only false, but harmful. The ideal housekeeper is the housekeeper who can keep a cabin or a mansion in order. The ideal farmer is the farmer who can make a little farm as good as a big farm. Many people are spoiled by ambition, hungering for some big position rather than filling well some small position. Business men fail by reaching out beyond their capital and their capacity. A small business well managed is much better than a large business poorly managed. Overexpansion is the rock of danger. The big position is the danger point. To be one's best in a small position; to do one's best in a little place, means promotion. Most successful men in great positions climbed to the place by success in small places. All schools can do is to prepare students to start life in some sphere of useful service. Medical schools do not make doctors; they only prepare them to start in that profession. The same is true of teachers, lawyers and preachers. As the great teachers used to say, men learn to do things by doing them. Apprenticeship is the school for learning to do things by doing them. But education, in the common use of that word, is the development of natural powers, so that they can be used in any sphere for which God has endowed them. There are fields enough for all people, all gifts, and all grades of education. But do not sit back and decline to work because you cannot get what men call a first-class position, but take a second-class position and make that a first-class position.

W. W. Staley.

ELON LETTER.

In this day of the much-discussed conflict between age and youth, and of misunderstanding between father and son, and of so-called resentment of suggestions from parents to children, it is refreshing to find an eminent father spoken of in high terms by a promising son.

Those who attended the General Convention of our Church in Urbana, Ill., last October will recall the wonderful address of Mr. Fred B. Smith. Some of us have been knowing him for years, and have always found him to be a man of beautiful, Christian spirit, and completely abandoned to the support of the Christian program as God has given him the light, but we were not sure of his success as a parent. It is, therefore, most gratifying to have his son, Gordon Smith, of Fayetteville, N. Y., speak so highly of his father.

The occasion of the tribute to his father was a Rotary meeting, held at Onondaga, N. Y., at which Fred B. Smith was to speak. The president of the Rotary Club, Joseph A. Griffin, conceived the idea of having the distinguished father presented by his son.

Here is the tribute which Gordon Smith paid to his father, Fred B. Smith, and in these beautiful words the son pays a tribute to himself as a son as well as to his distinguished father:

"This man I have known intimately for a good many years. In early life he took a great interest in me. As a young boy he had a great deal to do and say in molding my life. In fact, there were times when it became necessary for him, in order to gain results, to so mold that he nearly ruined me.

"For a good many years he has been my financial adviser, and during a good share of this time has been my banker. He has carried some of my paper at times, only later to destroy it when he realized that the chances were slim of getting anything but well wishes for it.

"I have known him always as a companion. Many good times we have had together. Many things we have done together. So I say I have always known him as a companion, even though there is some difference in our ages.

"He is a generous man. He gets most enjoyment out of life doing for others. All who know him are at once struck by this generosity.

"He is a great harbor in time of trouble. There have been times in my life when, through serious illnesses in my family, it looked as though the world was closing in around me and as though sorrow was to be my lot. Some of these times I nearly lost my courage and my fight, only to turn and to always find this giant by my side. His optimism and confidence at these times set me right again and gave me what I needed to 'carry on.' He looked as solid as the Leviathan.

"He is a millionaire. He is not a millionaire in dollars and cents, but a millionaire in friends, and these friends are not only in these United States, but in every nation of the world. He is a Rotarian and has spoken to Rotary clubs in nearly every nation where one exists. He has turned down many opportunities to acquire wealth in order that he might do things that would bring greater peace to us all and give us a better world in which to live.

"He is a great man. He has had an active life, filled with many missions. He has in the last few years given up some of his former duties in order to devote the balance of his life to law enforcement and world peace. And I know of no two greater problems confronting us today than these. I am proud of his life, and believe in it 100 per cent. If I had the power or right to alter his life I would not make a single change or correction. And I hope his life will be spared for years to come, for I think each day he remains, the world is better for it.

"And so, ladies and gentlemen, you can easily see why I have counted this a rare opportunity to be allowed, for the first time in my life, to introduce the speaker of the evening, a man whom I admire, respect, honor and love—my father, Mr. Fred B. Smith."

W. A. Harper.

Rev. J. A. Ledbetter was buried in the Shiloh Methodist Protestant Church Cemetery on Friday, March 11th. A large concourse of people gathered to pay the last tribute of respect to this beloved brother. There were in the pulpit, and taking part in the exercises, nine ministers, six from the Methodist Protestant Church, to whose conference Brother Ledbetter formerly belonged, and three of us from the Christian Church, in whose Conference he had been a member and working for the past four years. His brethren in the ministry who had labored with him paid beautiful tributes of respect. He was in his sixtieth year when he died, and his mother, who is now in her one hundredth year, attended the funeral and is in seeming good health. Brother Ledbetter's death was quite sudden, having a stroke of paralysis just after A. M. on Wednesday, March 9th, after which time he did not speak, and passed away at 1 P. M. the same day. The friends of our mountain work, Mr. W. C. Strickland in particular, with others, were exceedingly kind and considerate, and did all they could for his recovery, and then, after his death, to have his body properly prepared and brought back to his native home and the loved ones of early days. This leaves our mountain work, for the time being, without a pastor, and they feel much stricken and bereaved indeed, as they held Brother Ledbetter in great esteem and were helped by his sermons and services.

HENDERSON.

Tuesday night, March 1st, was another enjoyable occasion for the members and friends of the Henderson Church. The Ladies' Aid Society held their annual meeting in the Church, giving an interesting program, featuring a rhyme-giving.

For some months the society has been endeavoring to raise enough money to purchase a new carpet for the Church. Some time before Christmas, arrangements were made to purchase and have installed the carpet they had long been laboring for. In completing these arrangements, the society had to borrow some over $100.00 to defray all expenses. Since that time they have been continually working to raise the amount of money they had to borrow. They have held bazaars, conducted rummage sales, and many other things have been done by individual members to raise the money.

At their last regular meeting it was decided that each member should make a dollar some way before the next meeting, which was to be their annual meeting; also at that time they should give in verse a rhyme, telling how they earned the dollar. As the writer was privileged to be present at that meeting (it was indeed a privilege), he discovered that there were in the society some

eminent poets and composers of verse. He also reached a conclusion which he thinks many will agree with him in—

"All the dollars that man has made,
He's had to have a woman's aid."

One lady that was present, whose husband's name is Fred, gave as her rhyme in presenting her dollar:

"Here I stand, all dirty and red,
The dollar I give belonged to Fred."

Coming from the lips of another good woman who had presented a dollar:

"While my husband slept,
To his trousers I crept."

One member gave a rhyme that clearly expressed a strong principle of the society and one that is fundamental in the Christian life:

"If you join the Ladies' Aid
Your money must be paid."

These that I make mention of are only a few of the many fine rhymes that were given. The meeting was a most enthusiastic one and typical of many of the fine things the women of our Church are undertaking to do. The faithful band is small in numbers, but on such a type of Christian womanhood and leaders in the Church and community, the kingdom's work depends. We feel then, that one cannot praise too highly the work of the Ladies' Aid Society. May God give us more members, that their strength may be multiplied both in numbers and in the things that they undertake to do for the Master and His kingdom. Let us, then, boost the Ladies' Aid.

The Ladies' Aid.

The women! the women! They will but talk,
But when duty calls, they will not balk.
They dress, they go, and have lots to say;
They paint, they powder, and have their way.

The men! the men! They work, they say;
All busy men, busy men, they have little to say.
They fish and hunt, they play golf too,
But the work of the Church, the women must do.

It is the men who work and never give a dollar
That should keep silent, not to fuss and holler
About the things they do, and the money paid,
By the women who belong to the Ladies' Aid.

Some women, too, when a victory is won,
Boast and say, See what we have done!
But when the battle is fiercest, they sit in the shade,
As they have no time for the Ladies' Aid.

Wherever there's work to be done, or a soul to be saved,
Though the road be rough, or the way smooth-paved,
And the task be small or great, be it said,
You can always count on the Ladies' Aid.

F. D. Ballard.

ELON NOTES.

Dr. William Thornton Whitsett was the specially invited guest of the student body at chapel this morning. A month ago Dr. Whitsett conducted the chapel service and greatly pleased the student body. At that time his address was of the inspirational character.

Immediately following his former visit, the student body extended him an invitation to come for the chapel service today and give an interpretation of his own poetry. Dr. Whitsett came and answered to that invitation for the chapel service today, which met in the Whitley Auditorium.

Prefacing his interpretations with a brief address on the place and nature of poetry, Dr. Whitsett spoke with warm appreciation of the three outstanding North Carolina poets, as he termed them—John Henry Boner, John Charles McNeil, and Henry Jerome Stockard. It was a special pleasure, he said, for him to pay tribute to Henry Jerome Stockard, because he was an alumnus of Elon College and a native of Alamance County.

Dr. Whitsett gave the experential and spiritual setting for each number out of his book, "Saber and Song," which he interpreted. The first interpretation was from his group of sonnets, and the one selected was that dedicated to "The Teacher." Dr. Whitsett said that he was inspired to write this sonnet after an interview with the late J. Pierpont Morgan, in which Mr. Morgan had declared he could not understand how any sane man could teach school in North Carolina, or anywhere else for that matter.

Other selections delightfully interpreted by the poet were "Pericles," "Carpite Floren," "November," "Marguerite and Robin," "Bob White! Wheat's Ripe!" "Love's Content," "An Ode to Expression," "Hats," and "The Gossip."

Dr. Whitsett closed his delightful interpretation with the rendition of his "Why Does He Sing?"

Following Dr. Whitsett's interpretation of his poems, the audience rose to its feet in grateful appreciation to him, and then sang their college anthem in his honor.

C. M. Cannon.

WINCHESTER, VA.

Kingdom enlistment week was observed at the First Christian Church of Winchester, Va., February 27th to March 6th. Dr. McDaniel Howsare, secretary of the department of evangelism and life service, was with us and directed the campaign. It was a real pleasure to have Dr. Howsare with us in our home, our Church and our city. His coming was an encouragement to our people as well as the pastor, in addition to the results of the campaign. Kingdom enlistment week works; it is safe, sane, scientific, and it will pay any Church to put it on and give it a fair chance.

Dr. Howsare is an untiring worker, and hence proves himself an inspiration to the teams of workers he trains to send out in the name of Christ and the Church. There were thirty teams of personal workers who volunteered for service in the campaign. Forty-one decisions for Christ were made, and twenty-seven united with the Church on the 6th of March. Due to sickness, some were not present, and we are expecting more to join later.

Our Church program as a whole is moving nicely, all organizations of the Church are functioning, and here is praying that God may continue His blessings upon us.

B. J. Earp, *Pastor.*

NEWPORT NEWS, VA.

Friends of the Newport News Church will be glad to know that our Sunday School broke all previous records the last Sunday in February, when there were 200 scholars present. Eleven persons have been received into the Church since the beginning of the present Conference year. Four others will be received next Sunday.

The Church seems to be functioning well in all the departments and phases of the work. January was a record month in regard to finances. Money for the current expenses of the Church is in hand from two weeks to a month in advance of dates the bills are due.

This encouraging report has been made possible because of the willingness of the members to place their shoulders to the wheel, each one doing his bit, and when added together, the answer is progress.

We are badly in need of a new building, and are very hopeful of getting one in the near future. A campaign for raising funds is in progress at this time, but no definite plans have been laid as to when the work shall start, or just the kind of building to be erected.

M. F. Allen, *Pastor.*

WESTERN CONFERENCE.

There will be a meeting of the Young People of the Western Conference, at the Pleasant Hill Church (near Liberty, N. C.), Saturday and Sunday, April 2nd and 3rd. A splendid program is being prepared, and the meeting will be conducted by young people themselves. Young people from Christian Endeavor Societies, missionary societies, organized Sunday School classes, and Churches having none of these organizations are invited and urged to come. Watch for the program, which will appeal in The Sun in an early issue.

Dr. G. O. Lankford is president of this Conference, and C. A. Walker is president of the Sunday School and Christian Endeavor Convention. Geo. T. Gunter is the Conference director of Christian education. The Conference also has a special young people's committee, composed of the following persons: Julia Woodson, Lizzie Lawrence, and Pauline Scott. Mrs. I. H. Faust has charge of the young people's work in the Sunday School and Christian Endeavor Convention. All of these people are interested in young folks and eager to do all they can to build up the young people's work. Plan now to attend this meeting planned especially for you.

Pattie L. Coghill,
Field Secretary.

DISTRICT MISSIONARY RALLY.

The following is the program of the district missionary rallies of the Eastren Virginia Christian Conference, to be held April 5th, 6th, 7th and 8th:

Superintendents.	Place.
Mrs. J. A. Williams	Franklin
Mrs. B. E. White	Wakefield
Mrs. H. S. Hardcastle	Holland
Mrs. J. E. Cartwright	South Norfolk

Theme—"Forward with Christ in the Mission Field."
Call to Order—10:30 A. M.
Hymn—"I'll Go Where You Go."
Devotional—Psa. 1:45; Luke 10:1-9.
Minutes.
Greeting from Superintendent.
Enrollment.
Special Music.
Address—"The Mystery of Missions," by Dr. J. O. Atkinson.
Questionnaire.
Appointment of Committees.
Offering.
Adjournment for Lunch.

Afternoon Session.

Devotional.
Review of "Moslem Women"—Rev. F. C. Lester, Franklin and Wakefield; Rev. J. G. Truitt, Holland and South Norfolk.
Special Music.
"The Woman of the New East"—Mrs. S. K. Emurian, (Native of Armenia), Franklin and Wakefield.
"As I Saw the Women of India"—Mrs. E. B. Joyner, Holland and South Norfolk.
Report of Judges on Questionnaire.
Reports of Committees.
Closing Service.
Adjournment.

It is greatly desired that all the pastors who can do so will attend these rallies and will urge others to do so.

Mrs. L. W. Stagg, *Secretary.*
Norfolk, Va.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

SELF-DENIAL FOR MISSIONS.

By Rev. H. S. Hardcastle.

The Master, who spake as never man spake, once said, "Whosoever will come after me, let him deny himself." The fact that Jesus Himself spoke these words gives them abiding significance, for His words were always spirit and life, and He always dealt with principles of abiding significance. There is a note of finality about these as about all the other words of Jesus. But the words have added significance because of the circumstances under which they were spoken. According to Mark, Peter—and Peter was really speaking for the other disciples—had just made the great confession, "Thou art the Christ," Matthew adds, "the Son of the Living God." Even while these words were sounding on Peter's lips, Jesus had begun to tell the disciples that "the Son of Man must suffer many things, and be rejected of the elders and of the chief priests and the scribes, and be killed and after three days rise again." And when Peter took him and began to rebuke him, Jesus not only told Peter that he savored not of the things that be of God, but that if any man would come after him, he must deny himself. At the heart of the Eternal there is the supreme law of sacrifice, of self-sacrifice, and when we think of the kingdom of God we must think in terms of self-sacrifice.

These words have a very practical significance for us when we think of missions. There are certain vital relationships between self-denial and missions which ought to be burned into our minds and hearts. In the first place, self-denial for missions will develop Christ-like character, and Christ-like character and conduct is the ultimate goal of the Christian life. To reproduce Christ-like qualities of mind and heart, and to express the Christ-like spirit in conduct is the center and circumference of the Christian life. Men and women, therefore, ought to avail themselves of every opportunity to develop Christ-like character. There is perhaps no more effective way of doing this than through self-denial. "Though he was rich, yet for your sakes he became poor." "He loved us and gave Himself for us." Self-denial was central in the Master's life, and because He has given us an example, we must make self-denial central in our lives if we would be like Him. Now, self-denial for missions is an especially effective way of developing Christ-like character. Giving in many cases, even where self-denial enters in, promises more or less definite returns. For instance, a man who gives to his local Church can expect definite returns and rewards in the ministry, both direct and indirect, which that Church makes to himself, his home, his business, his community. But giving to missions, giving to those whom we will never see, giving to those who are far away, giving to those who are often unlovely and almost unlovable, does not promise such immediate and tangible returns. But it does enrich the giver in that quality of mind and heart that makes him more Christ-like.

In the second place, self-denial for missions is demanded by the nature and needs of missions. Missions was the supreme passion of Jesus Christ. He wanted all men to know God, whom to know aright is life eternal. Missions was also the supreme command of Jesus Christ. His last words to His disciples and to us were a command to go and make disciples of all the nations, and a promise to those who do go. When one thinks of what is involved in sharing this passion and obeying this command he begins to see the need of self-denial. Even as the missionary enterprise is now conducted it is a tremendous and stupendous enterprise, and it demands tremendous resources of money and prayer and life, and when the Church of Jesus Christ really attempts to make the saving grace of Jesus Christ known to all men and to apply His principles and His spirit to every realm and phase of life, the demands for money and prayer and life are going to become increasingly more insistent and infinitely greater. One thing is certain, this enterprise must not be neglected, nor can it be run on the left-overs. There is only one way out—the way of self-denial. People are, as a rule, always "hard up." If they are to give in anything like an adequate way, they must give, not of their left-overs, but as did the woman who gave her mite, even of their living. The main reason why we do not give more to kingdom enterprises is not because we do not have, but because we will not deny ourselves. The tragedy of the situation is that in all too many lives, if anything is to be denied it is the kingdom first and self last. The nature and needs of missions, and the word of Jesus Himself demand that we seek first the kingdom and deny ourselves in order to make this possible.

And finally, self-denial for missions is doing for Jesus Christ what He has done for us. If in some way we could divest ourselves of every influence which Christianity has brought to bear upon us, and every benefit which it has conferred upon us, we would come to see just how much Jesus Christ has done for us. Forgiveness of sins, redemption from sin, newness of life, impartation of grace, purity of life, freedom, new dignity of life, hope of immortality—these are some of the many things which Jesus Christ has done for us in a personal way. Then there are other blessings typified by the sanctity of womanhood and the home, exaltation of childhood, new ideals in every realm of life, material benefits, a hundred, a thousand benefits that have come directly and indirectly from the Christ Himself. The real riches of life have their source in His grace and His truth and His spirit. A sense of gratitude should prompt us to do something for Him. And to do anything commensurate with what He has done for us, we must deny ourselves for Him. Only as self-denial enters in will our gifts express in any worthy way our gratitude which is due him.

When I survey the wondrous cross on which the
Prince of glory died,
My richest gain I count but loss, and pour contempt on all my pride.
Were the whole realm of nature mine, that were an
offering far too small,
Love so amazing, so divine, demands my soul, my
life, my all.

Suffolk, Va.

MEN OF FAITH.

It somehow takes men of boldness, of daring, and of faith to do great things for God. The Rev. Gypsy Smith, recently returned to England after preaching the gospel of Christ to multitudes on five continents, is quoted as saying: "And if God can make opals and sapphires and diamonds out of London mud, He can make something out of the poor cripple who lives next-door to you, if you will only help God to save him—and that is your business and mine now. There may be a lump of humanity all dwarfed, twisted, crooked; never had a chance yet, remember—cursed in its birth, made drunk in its mother's milk, born with the blood of the harlot, the drunkard and the thief in its veins. In God's name, have pity on such! Christ died for the worst. If you believe it, live as though you do, and help them back to God."

Yes, God can take the most despised, the most debased, the most hopeless outcast and, through the power of redemption, set his feet on a solid rock and turn his face toward glory. God is doing that very thing through missionaries on the foreign field every day, for surely none are in such great need and despair and want as those who have never heard of our Christ and know nothing of the power of our God to save. It takes men of faith and courage to carry the message and deliver it, whether these needy ones be close by or far away. "This is the victory that hath overcome the world, even our faith." J. O. A.

FROM JAPAN.

PART I.

Azabu, Tokyo, Feb. 8, 1927.

Dear Dr. Atkinson:

Thanks very much for the very nice letter you sent, though I do not at all feel worthy of all the nice things you say.

No, I do not feel my years yet. I ride my bike as much as ever, and enjoy it. At the middle school, where I teach, the principal tells me he wants me to be connected with his school as long as I stay in the land. He is employing another foreigner to teach while I am absent, telling me he wants me again when I come back at the end of the year. In the theological school the dean tells me that I have struck my "gait" in teaching the Greek New Testament. I tell him that both he and the boys are very easily pleased. Please don't tell it in Gath, lest the Philistines rejoice, that they tell me I have established a reputation for making more people laugh because of my jokes than anybody else. A joke to tell and everybody laughs and the clouds go away and they all feel better as they go about their work.

It is hard work, but the hard work pays. One of my boys is going to America in April, and says he is going to specialize in Greek. Another young man says he is going to make it the study of his life. I tell them they will not have to study very much to know more than I do. The difference between my teaching and that of other teachers who know a lot more than I do is that I keep them drilling and drilling on the forms. I have been willing to do anything to get them along a little farther or a little faster; have offered to teach any that want to come in my home if they will come. One of our own boys came, and he tells me that he could not have gotten along at all without that help.

In a few days one of the classes is coming to the mission home to spend an evening in order to have a good time and to tell me how much they have enjoyed the Greek teaching. That the boys have appreciated the teaching is something for which I am thankful, and for their appreciation of the teacher I am more thankful because from my own experience I have learned that some little attention which Dr. Frost, of Berea, Ky., gave me more than fifty years ago is still remembered as one of the beautiful things of my college life. But I guess too many teachers are too busy to give time to individual students.

Recently I was treated to a great surprise. One of the most promising men in the Methodist Church came to the school and gave some very helpful gospel messages, and he came to my house for a dinner. He told me that when he was a young man he came nine years to my Bible class, and that the foundation for all his later success

was obtained under my instruction as he came from week to week for the English Bible lesson. He is now doing in Japan a hundred-fold more than I could ever do, and he will be in his prime and still going strong when "the old man" is forgotten.

It will interest you to know that he asked me once if I would not receive him as a student in our theological school as one of our students. Knowing he was a member of the Methodist Church, and not caring to proselyte, I advised him to make application to his own Church, and he did. As we are now affiliating with the Methodist Church in school work, this fact has created a strong feeling that the course which I took was correct. I heard a man say one time that he would rather secure one proselyte from another Church than to get ten raw heathen converts. That was in the rather long ago, and he has gone on to the other world where, I hope, he has learned the foolishness of his remark.

Another of my boys graduated from a two-year course in the Bible at a time when our mission was pretty strong on having only very well educated preachers, and he was not up to the mark. He entered the Holiness Church and is said to be one of the best preachers they have. Mrs. W. and I have called him our "double."

When we came to Japan, as you know, Brother D. F. Jones was the only man missonary of our Church. We had no more than landed when he asked me to begin teaching Mr. Ohta, our first convert and first preacher. I told him I wanted to study the language. I began my study, but both Brother Jones and the young man became so insistent that, like the unjust judge in Luke 18, I gave up. Well, from that day to this I have had students and students, English students, theological students, and over and over again I have taught them all I know and a good deal more.

You speak of the great opportunity here. There is none on earth greater. I often tell the boys that if I could go back to my youth again I would want to make the best preparation for mission work I could get and go to the most needy place in the world. Jesus gave up a good deal to be the great missionary example for us all.

Sincerely yours,

A. D. WOODWORTH.

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

The 1927 "Handbook" is ready, and will be sent to any pastor, Church or Conference official upon request, free. It should be right at hand for ready reference throughout the year.

Have you read President Coffin's Convention address yet? It is ready, free for postage from the Department of Publications. Every person at the Urbana Convention who heard it will want to read it and possess it. All our Church workers who did not hear it should send for it. You cannot afford to miss it.

With the close of March, the remittances for the General Convention fund and those for the Federal council fund will be reported in this column. Have yours been sent in yet?

Many words of appreciation of the value of "The Christian Annual" are being received. We cannot quite understand how any pastor and Church or Conference official can well get along without one. We believe it would be a very paying investment each year on the part of the Conference to order from its own treasury at least one each for every Church in the Conference. The information necessary cannot be gotten from any other source.

It should be borne in mind fully that all Near East Relief funds given by any Christian Church, department, or members should be sent to this office. Only thus can credit be properly given. Such action has been fully agreed upon with the Near East Relief headquarters.

This office greatly appreciates the important and responsible duties that fall upon clerks or secretaries in Churches and Conferences. Their task is a most important one. Great care should be given to the choice of Conference and Church clerks. Promptness, accuracy, persistency are essential elements. There are those who have a knack at getting reports, classifying them, writing legibly, and of being on time. Theirs is no mean service, but one of royal importance.

Already Conference program committees are beginning to build their programs for the coming Conferences. A strong, well-balanced program cannot be builded overnight. It is a worthy and challenging task. It takes time to build a program that will count permanently in the life of the Churches of the Conference. What are our greatest needs as a Conference? What great theme shall have the major emphasis this year? What shall the delegates be able to take home with them for their Church? What definite item shall our Conference undertake to gather this year? Will our program challenge and draw our strong men and women and young people to attend this year and make them feel that they cannot afford to miss the session? People attend to what they want to most. Will you have written and complete reports from your boards and standing committees in readiness, with charts, wall maps and outlines, when Conference opens, so that the business may be attended to with dispatch and accuracy, so that full time may be given to fellowship, devotion and new forward matters? What will your Conference meeting really mean to the kingdom?

Intensive months in a Church program are highly commended by those who give Church administration much study. In an intensive month, every agency co-operates and stresses the same message. This is most important where any Church program is to be really effective. If one department only emphasizes the program, the strength of impact is greatly weakened. If two departments stress different phases, then the thought is divided, and but little results. If your program for a month is built around the home, then let it be emphasized by sermons, prayer meeting, men's brotherhood, ladies' aid, class meetings, bulletin-board, Church bulletin, superintendents of departments, etc. Then it is not a pastor's program, but your Church program. "Real leadership will see that all the cylinders of the Church are hitting." In this way you make an impact on the whole congregation. The thought is one, and an impression is made. It will reach hearts and minds. It will stay and stick whether your program be missions, evangelism, stewardship or other theme. Such programs take thought and plan, and are worked out a long time in advance, but it pays. Thus, all your departments, societies, groups and the resources of your building co-operate effectively.

NORTH CAROLINA MISSIONARY RALLIES.

Vance, Warren District—Mt. Gilead Church, Saturday, April 9th; leader, Miss Margaret Alston.

Wake, Durham District—Piney Plains Church, Tuesday, April 12th; leader, Mrs. L. L. Vaughan; associate leader, Mrs. J. P. Avent.

Alamance District—Providence Memorial Church, Wednesday, April 13th; leader, Mrs. J. P. Montgomery.

Guilford District—Salem Chapel, Thursday, April 14th; leader, Mrs. L. W. Wicker; assistant leader, Mrs. R. A. Harden.

Halifax District—Pleasant Grove Church, April 17th; leaders, Mrs. T. W. Chandler and Miss Pattie Adams.

Lee, Chatham District—Shallow Well Church, Sunday, April 24th; leader, Miss Emma Hart.

Randolph, Montgomery District—Ether Church, Sunday, May 1st; leaders, Mrs. I. H. Foust and Mrs. A. C. Harris.

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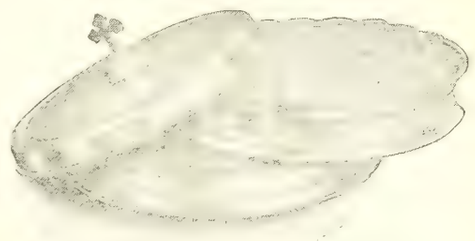

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Tray No. 10—Interlocking, with 30 plain glasses 6.50
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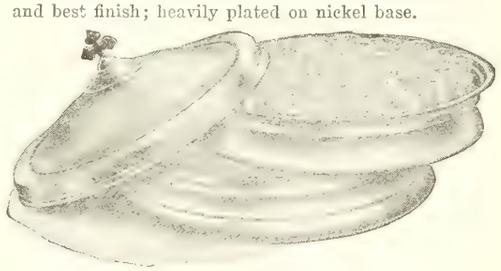

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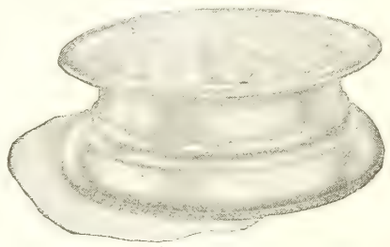

Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).$22.00
Base No. 2—Silver-plate; fits Silver Tray 90... 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00

Breda Plate No. 3—Narrow rim .....$ 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

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1536 E. Broad St., - - Richmond, Va.

RELIGIOUS EDUCATION

REV. J. H. LIGHTBOURNE, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

Treasurer Stephenson submits the following report for February:

Receipts.

Balance in bank, February 1st	$162.43
First Church, Greensboro, expenses for field secretary	10.00
Holland Church	50.00
Total receipts	$222.43

Disbursements.

Expense field secretary, Oct., Nov., Dec.	115.95
Balance as per March 1st	$106.48

Now, this report is fine, as far as it goes, but the trouble is it does not go far enough. It does not include a salary item, and it should. The fact of the case is, Treasurer Stephenson postponed payment of the order for salary for the field secretary, hoping more funds would be received. But they were not forthcoming, and so February's salary will be included in the March report.

If there is a March report! Perhaps there will be nothing to report. We are frank to say we know of no funds to be received. The Eastern Virginia Conference has still a payment of $190 to make, but as the Conference made no provision for this fund, it is a matter of conjecture as to just when it will be received.

But if the Board has no immediate prospects of receipts, it does have debts pending. For instance, there is the "Handbook" bill of $231.35; and the March salary for the field secretary due in a few days; and $107.66 due the Department of Christian Education at Dayton, Ohio; and pretty soon the field secretary will have another expense account; and a good brother has a claim against the Board for fifty dollars—and it distresses the chairman of the Board.

We will publish again the list of Churches which have responded to the appeal of the Board for an offering. We believe it is complete. It is conspicuous for the number of Churches not included in it. It is rather interesting because only four Churches have given twenty-five dollars or over. But all honor to these twenty-four Churches:

First, Richmond	$ 60.00
Holland	50.00
Suffolk (several men)	29.00
Dover (partly for exp.)	25.00
Rosemont	20.00
First, Greensboro	18.95
First, Raleigh	16.00
First, Richmond (S. S.)	16.00
Newport News	16.00
Winchester	12.00
First, Norfolk	7.03
Lynchburg, United	6.09
Holy Neck	6.26
Leaksville	5.41
Liberty, Vance	5.27
Bethlehem	5.00
Dendron	3.48
Lebanon (N. C.)	3.45
Zion (Lee Co., N. C.)	3.00
Damascus (N. C.)	2.69
Union, Virgilina	2.62
Hobson	2.00
Spring Hill (Va.)	1.83
Pleasant Ridge (N. C.)	1.00
Personal gift	5.00
Total	$323.08

The constituency of the Southern Christian Convention is rather odd when you come to think of it. But now for over six months we have been publishing this column and not once in all that time has there been a word of response from within the bounds of the Convention. Prof. Kernodle had something to say about it, but he is the publisher. Dr. W. H. Denison had something to say about it, but he is located in Ohio. It isn't any matter of wonder to me the offering is not larger than it is. Why should people give to a cause which does not interest them? And why should a little Church struggling for its existence out on some cross-roads concern itself about Christian education when the largest and most progressive of our Churches are not interested?

A disconcerting feature of the situation is that we are preparing programs for two summer schools of training which will necessarily entail expense to the Board. It may be an adventure in faith, but what assurance have we that God looks at it from that angle? God may think it is not a matter for faith, but a matter for stewardship; and the writer somehow feels that is how God does look at it.

And another disconcerting feature is the apparent indifference to the needs of the Board of the officials of both the Southern Convention itself and the Conferences of which the Convention is composed. If you are interested in this phase of the situation, it would prove rather enlightening to discover how few Churches pastored by Convention and Conference officials are represented in the above list.

But after all is said that can be said relative to this phase of the financial program of the Board the writer states again the secret of success for the Board rests with the educational conventions and the Conference apportionments. And for that reason we are especially anxious to hear from the officials of the educational conventions with regard to their willingness to promote the Board's financial program in their conventions. The Valley Convention is the first to meet, and we would like to hear from the officials of the Valley Convention.

We call attention of all officers of the Sunday School and Christian Endeavor Conventions to pages 3 and 4 in the 1926 edition of the "Handbook."

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

March 27, 1927.

THE CHRISTIANS AND THE GREAT COMMISSION.

GOLDEN TEXT: "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—2 Cor. 5:20.

LESSON: Matt. 28:16-20; Isa. 52:7-9.

DEVOTIONAL READING: Isa. 52:7-9; Rom. 10:6-15.

The comments on the Sunday School Lesson for March 13th on "Making the World Christian" dealt, in a general way, with the general aspects of the great commission. These comments will deal in a specific way with the aspects of the great commission as it concerns the Christian denomination. They will suggest several things that we can do in obedience to Christ's command or commission to make disciples of all the nations.

1. We can give. The old negro preacher was quite right when he replied to a criticism of one of the members of his Church who tried to evade his duty in giving, by saying that the "water of life was free," for the old negro replied that, although the water of life was free, it took "money to pipe it." It costs, and it costs tremendously to give the gospel to the nations. Missions is a great business enterprise, and, like every other great business enterprise, it takes money, as Dr. Patton, in his interesting and challenging book, "The Business of Missions," shows. This money must come from the Christians of the world, and the members of the denomination must bear their proportionate part. When one thinks of the comparatively small amount per capita which our missionary work represents; when one thinks of the deficits that confront and harass our Mission Boards, and then when one thinks of the manner in which we spend our money for other things, many of these things representing luxuries and extravagances and forms of self-indulgence, he is forced to admit that we of the Christian Church have not given to missions as we should. Missions is too big a thing and too vital a thing to be financed by the left-overs; we must give even sacrificially if need be for this, the primary work of the Church. We do not give because we have not—the facts are against us; we do not give because we are not sharing the passion of the Master for the salvation of the world. Let us all keep steadily in mind the fact that when we give to missions we are carrying out the great commission.

2. We can pray. The missionary enterprise is primarily a spiritual enterprise, and unless it is undergirded by prayer it will not have life or vitality. There is just as great a need for prayer as there is for money. Indeed, there are many missionaries who would say that, as much as they need more money, they need even more prayer. He who gives himself sincerely and earnestly to prayer for missions and for the missionaries is helping mightily in missionary enterprises. Persistent, personal, and consistent prayer is the solution to many of the problems confronting the msisionaries, and the member of the Christian Church who makes regular and earnest intercession for our missionary work and our missionaries is obeying in a practical and vital way Christ's command to go into all the world. The writer remembers regularly, and he hopes, vitally, every week the members of our missionary staff, both at home and abroad, and the work they represent. It goes without saying that praying is no substitute for paying. The fact of the matter is that the more one really prays for missions, the more he will want to pay for missions.

3. Who can go. There are a great many members of the Christian Church who can go in person to the mission field. It cannot be that in a constituency as large as ours that God is not calling some select young people to obey the great commission in person. He is saying today, as of old, "Whom shall I send and who will go for me?" and He is saying it to some of our own young people. It is a challenge both to young people and parents—to young people to give themselves to follow Christ, if need be, to the ends of the earth; to parents to lay their children a living sacrifice, wholly acceptable unto God, on the altar of service. Furthermore, many who cannot go in person can go in a personal representative, for the support of a native worker is often no more than many professing Christians squander on trivial things, and even for pleasure and self-indulgence. There are many, many business and professional men in our denomiation who could support a missionary on the foreign field and never miss the money it costs them to do so.

4. We can study. People who do not know,

seldom glow or go. Lasting inspiration is based on sound information. Many Christians are not interested in missions because they do not know anything about missions; and God pity them, they do not want to know anything about missions. They are like the old fellow who said that he did not eat fried onions because he did not like fried onions, and he was afraid that if he ate fried onions he would like fried onions, and he did not want to like fried onions. Mission study classes, books on missions, the *Christian Missionary,* missionary literature, the Bible—these and many more agencies will help a Christian to know missions. There is no real reason why the majority of the members of the Christian Church should not know every member of our missionary staff by name. Furthermore, our Church ought to know, at least in a general way, about our work, its nature, aims, and scope. Alas! too many of the ministers themselves do not know enough about the worker and work to tell others.

5. We can write. A letter from those who are keeping the home fires burning to those who are in the front-line trenches is a very helpful form of missionary activity. The missionaries are men and women of like passions as we are, and they have their discouragements, their weaknesses, their loneliness, their sorrows, their problems. A letter would help tremendously. No matter if the missionary did not answer (how could the missionary answer all the letters that we wrote if we did our duty!), a letter would do so much good. To know that some one on the home field cared, that some one was interested, that some one was praying—the missionaries would thank God and take courage.

RELIGIOUS EDUCATION.

The latest psychologists have learned in their study of human nature that each individual comes into the world perfectly blank, so far as mind, character, habit, and impressions are concerned. But, with the arrival of every individual, there are inborn tendencies, capacities and urges for learning and development.

Religious education is the art of developing these capacities, tendencies, and urges for a well-rounded personality as near like the Master as possible. Religious education has its beginning at birth and extends throughout life. The purpose of religious education is to teach the sacredness of the whole of life and its relation to God. Every act of parent and teacher should be to help develop the child in the right direction. All materials used for instruction, both at home, Church and school, should be so as to develop a character that would stand when left on its own initiative. Religious education also takes into consideration the play of the child and its influence on character-building. It sees to it that all the tendencies, capacities and urges are developed so as to give the child a bigger and better conception of life. It includes the training in the home, the program in the Church school, and also in the day school. If religious education is properly conducted in young life it will be carried over into adulthood.

The whole duty of the educator is to direct and draw out, but never to mold the character. Religious education is developing the ability of the individual to become what God would have him be.

Thus far, I have been defining religious education. The next question is who are the religious educators. They are not necessarily the preachers and those employed by the Church who bear the name religiuos director. These have their places in the development of a Christian character, but the real foundation is laid before either of these came in contact with the child. The parents are the first and most important factors in the development of a Christian character.

The child comes into the home blank, so far as character is concerned. What it is to be depends upon the development of its tendencies. It is just as susceptible to Christian activities as it is to evil. So here is the most wonderful opportunity for the parents. Every little song and lullaby that is sung to the baby is becoming a part of the child. Every toy that is used, all the games played, and activities entered into have their place in the child's life. Then the attitude of father and mother toward each other and toward the child enter into the program of developing the character of the child. It is not so much what we say to the child and tell it to do, or what we tell it not to do, but how we act before the child under all conditions that counts for most in character-building. The parents who are fortunate enough to have children have the most wonderful opportunity of building a monument to the glory of God. That monument is not to be in a material substance, but in a character that will stand the test of all ages. It is the parents' privilege to help the child to become well grounded in character in the early and most important years. If that is done, the foundation will be laid for the continuation of a life development.

Next comes the work of the Church and religious educator. The parents and leaders of the Church should work together in the program of character development. The program of the Church and work of religious education should be a supplement of the work done in the home. There is a work that must be done in the home that cannot be done at the Church; and there is a work that the Church, through its director, can and must do that cannot be done in the home. If either the Church or home is neglectful of this privilege, some child will not have a chance to become what God would have him be. So the challenge is to parents, religious educators and preachers to help the child to become an honor to the name of Christ.

J. E. McCauley.

Nashville, Tenn.

STOKESDALE.

The work in our field of labor for the Master seems to be moving along nicely, in spite of the rough weather. The congregations have been holding up fine, the financial work of the Church is excellent. On Wednesday night, February 23d, a fine group of young people from the Mt. Bethel Church met at the home of Brother Lee Truitt, and a very fine meeting it was. All of them were in a fine spirit and very enthusiastic over the work of the Church. During the evening there was a Christian Endeavor Society organized, with Miss Essa May Truitt president. The writer is very much encouraged over the outlook for the work here. There is a movement on foot to reseat the auditorium with nice and more comfortable pews. We are looking forward to a most prosperous year for Mt. Bethel. Brethren, pray for us.

At Belew Creek one only needs to watch the interest grow. Here everything and everybody appear to be at work and alive. The young people's C. E. Society is one of our finest and best assets. There is a large group present every meeting night, and at work they are.

The Sunday School is large and has long since outgrown the present Church building, and we are so much in need of a more adequate house of worship. The people are beginning to realize that unless we do build we are holding down the progress of our Church here. Therefore, in our board meeting Tuesday night it was voted to make April "New Church" month, at which time we will advocate, preach and pray for a new Church, the climax to come the latter part of the month in the securing of pledges for the purpose of erecting a new house of worship. The writer is most encouraged over the outlook for the Church at Belew Creek. The writer has never found a more determined congregation to undertake in a bigger and better way. Pray for us here, that God may bless us in the undertaking.

What has been said about these Churches can be said about Berea. Here the writer finds the Church hard at work to pay for the extra Sunday School rooms which the Church has recently built. The Sunday School is large at Berea, and continues to grow, everybody working and nobody shirking. Well, by and by we will reap a bountiful harvest.

The congregations at the regular preaching services are exceedingly large, the auditorium being filled at nearly every service. The writer finds a loyal and consecrated band of workers, interested in building a Church in the community that will serve the various needs of the community and making the Lord's work felt in the lives of all whom we serve. Pray for Berea, that she may enjoy a profitable year for her Lord.

G. C. Crutchfield.

WHY DOES OUR LORD'S WORK SUFFER?

Last week's *Biblical Recorder,* first page, large type, carried a story to the Baptists of North Carolina, and from them to the rest of us, very similar to that which all the denominations are familiar with. We will reprint this from the *Recorder,* the like of which can be printed from almost every denominational paper coming to our desk, but we ask you to read the article, which needs no further comment from us.

"There was a sad and distressing decline in the number of baptisms reported to our last Convention. Several hundred Churches in the Convention reported no baptism for a whole year, while all around us there are multiplied thousands of our own people who are lost, without God and without hope. All of this in the fact of the fact that we have never seen such material prosperity among the Churches. It is an era of Church and Sunday School building operations. As a denomination, we are spending millions for new and needed equipment. Our schools and colleges are full and running over with students. The State is making great strides in every phase of material and industrial development. We boast of our good roads, our good schools, our mills and factories, the wealth of our farms and forests, the growth of our towns and cities. And yet, with it all, it seems that the spiritual life of our Churches is on the decline. We won fewer people to Christ last year than the year before.

"All of our boards and institutions are hampered by debt and lack of funds for enlargment. Our great missionary enterprise languishes at home and abroad. Our missionary and field forces have been reduced year by year until today we are spending just about half as much for all benevolent causes in North Carolina as we were spending in 1920. Surely if this downward trend continues we face disaster certain and appalling!

"What is the matter? Why this seeming spiritual paralysis among our Churches? Many good and plausible reasons could be given. But we believe there is just one great reason—our people have lost in large measure their consuming passion for the lost! Many are distressed and there is a widespread and concerted movement in self-examination and prayer, for a great State-wide, yea, world-wide revival of religion, pure and undefiled. We have been so busy in all these material things, all of them good in their places, that we have left undone the greater and weightier matters, the winning of the lost to Christ."

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

THE REST OF WORK.

"My yoke is easy."—Matt. 11:30.

How sweet it is that Christ comes into the life and wants to make our way easy!

Two painters were called upon to paint a picture portraying "Rest." One painted a quiet lake, remote in the mountains. The other painted a thundering waterfall, with a fragile birch tree bending over the foam. At the fork of a branch, almost wet with the spray, a robin sat on its nest. The first was stagnation; the latter was rest.

Jesus seemed to see His people as toiling, jaded beings, carrying intolerable loads. He seemed to see life as a road of burdens, failures, fallings, pains, and sighs. "Take my yoke. It is easy," He said. And what makes it easy? When you take a yoke, remember that somebody else is in the other side. Jesus is thy yoke-fellow. That makes it easy.

Prayer.—Our dear Father, we desire to be partners with Thee. We want Thy love that carries our load for us. We desire the calm of soul amidst the turmoil and cares of the world. We desire strength to overcome the enemy. Give us these blessings today. *Amen.*

TUESDAY.

A FLOOD-TIDE MESSAGE.

"He ascended, that He might fulfill all things."—Eph. 4:10.

Just today we read of a ship aground off Diamond Shoals. In order to make it possible for her to be pulled off by the tugs, it was necessary to cast overboard her cargo of sugar. What a loss! At full tide the ship was floated, but the purpose of her voyage from Europe was destroyed.

In the tragedies of life, when a soul goes on the rocks, often every good thing about one is cast away, and the soul is empty. A soul may be saved from the rocks, but what about life's purpose, its values, its destiny?

Take Christ's flood-tide message, and as the tide creeps into every inlet and floods every marsh, so let the tide of Christ's love fill your way to the utmost and bear you up safely on His sea.

Prayer.—Dear Heavenly Father, reveal to us Thy plan for us. Take, Thou, control of our lives today. Keep us ever filling with Thy grace and love, and we offer ourselves to Thee to work and will forever. *Amen.*

WEDNESDAY.

THE LORD'S TESTAMENT.

"The God of peace, who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, with the blood of the eternal testament (covenant), furnish you with everything for the doing of His will, making you perfect (acceptable) in every good thing in His own sight, through Jesus Christ."—Rev. 13:20-21.

"Testament" means a covenant between two parties. It is an instrument disposing of one's wealth to another. The cross is the scene of the great tragedy of God's love, wherein He both bequeathed to us His riches of love, grace, salvation, heaven, and all that is necessary to fit us for glory.

Unlike the will of an earthly legacy in which man bequeathes property to a prodigal child, a prodigal cannot possess God's legacy. "Not every one that saith unto the Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." The justice of God's testament is that narrow that if one of His children turns prodigal he forfeits the blessings. There is a song about God's mercy as broad as the sea. There is also a truth about God's justice as narrow as a ship. It takes two to make a covenant, and we are the second with God. Let us not fail in our part.

Prayer.—Dear Heavenly Father, we believe that it is Thy will that none of Thy children should perish or depart from Thee. It is our desire that we shall not fail Thee. If we know our own hearts, it is that Thy will shall reign on earth. O inspire us daily to do our part. We ask for Jesus' sake. *Amen.*

THURSDAY.

THAT WE MIGHT BE ONE IN HIM.

"Father, I pray for all who believe in me that they may all be one, as Thou art in me, and I in Thee, so may Thou be in us. Father, I desire that they whom Thou hast given me may be with me and may behold my glory. I have declared Thy name to them, that the love with which Thou hast loved me may be in them, and I in them."—John 17:20-21.

We usually think of the life of Christ as a rich legacy of a saving power which cannot be assailed; a code of morals unique and full of glory; a stainless character, knowing no reproach. It is helpful that we ask ourselves how much of the legacy of peace among us we posesss. Just before that last of his, He said, "My peace, I leave with you," and then asked the Father to make all one, at peace with God and man.

Wherefore, let us gird up our minds, our hearts, all that establishes God in life, and set our life's efforts and hopes perfectly on the grace that is brought unto us through Jesus our Lord.

Prayer.—Our Father, forgive us of all our sins, make us instant and constant in our belief and trust. In our daily prayers, yea, in our daily life, we surrender to Thee our all, that we may live unto Thee acceptably at all times. *Amen.*

FRIDAY.

CONSTANT COMMUNION.

"And He said, Certainly I will be with thee."—Exod. 3:10-14.

The life of Moses affords a remarkable study. It can never be explained from the standpoint of Egyptian background. The voice that speaks to Moses is not from the throne of Egypt—it is from the throne of God.

The time of decision draws near, and Moses chooses rather to suffer affliction with the people of God than "to enjoy the pleasures of sin for a season." His call is divine; his success is sure. "This shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." The call of Moses brings us into the sanctuary of the ever-present God. There is no leaving, no forsaking, but constant communion.

How are we to be assured of the same experience—the experience of His presence? Do as Moses did—obey the divine call! When Moses was come to years, he refused to be called the son of Pharaoh's daughter. His best royalty was found in the fact that he was now a son of God. Communion is a case of spiritual chemistry. We must make the experiment, and then that which seemed to be once remote will be united in Christ. Then,

"Heaven comes down our souls to greet,
And glory crowns the mercy seat."

Prayer.—Asking that we may be called to be humble, yet faithful, servants of God, carrying out His will and winning many souls.

SATURDAY.

"I HAVE NOT FORGOTTEN."

"And forget not all His benefits."—Psa. 103:1.

A certain man once saved his neighbor's life. The saved man said to his benefactor: "I am a poor man. I cannot pay for what you have done. I promise, however, I will never forget you." Every year, on the anniversary of the day of rescue, a letter comes to the door of this man who once performed heroic service. In that letter there is always the same message: "I have not forgotten what you did for me."

God's blessings upon us are greater by far than even the service of a rescue from danger or death. Day by day His power sustains us. In ways too wonderful for us to understand, He guards our steps and delivers us from threatening peril. And to speak to a man's conscience invitingly through the ministrations of the Holy Spirit, and thus to lead his reluctant feet toward goodness and glory—what greater service can be performed for any soul! And it is this service which God is performing for us times without number, and often without our gratitude.

We cannot repay God for His goodness. We cannot understand His sorrow when, for our sakes, Christ was slain upon the cross. We can, however, do something to please Him. With upright lives we can honor His name. Day by day, by showing mercy to those in need, we can speak to Him and say: "I have not forgotten what you did for me."

Prayer.—Asking that we may be constantly and gratefully mindful of the abundant goodness of our Heavenly Father, which we can never repay.

SUNDAY.

SEEKING THE SUMMIT.

"Seek those things which are above."—Col. 3:1.

Some years ago, two swallows built their nest in the parsonage barn, directly above the crib, where the horse stood. How diligently they toiled through the spring days! Hopefully, joyfully, enthusiastically, they labored at their task. Then the brooding days—and how silent and thoughtful they were! But one day the horse, growing restless in his stall and finding nothing else to do, reaching up his head, seized hold of the tiny straws which were glued to the clay. Only one quick wrench and the little home lay a mass of wreckage in the crib, and mingling with the ruins were the little birdling family. A tragic sadness seemed to emanate from the bereaved parent birds. But they recovered themselves and began again to build. This time they builded higher. The mistake was that they had not done that at first.

"Seek those things which are above," wrote Paul to the Christians at Colosse. He knew the spiritual perils of their time. The "mystery of iniquity" was already at work. Error was creeping in in its usual subtle way. The old pathways of fleshy indulgence in which they had walked were still about them, and siren voices were calling with all the lure and vigor of other days. The great apostle was trying to get them to build higher. They were not safe on a lower plane. They were to get the eyes of the soul upon the summit. He was calling them to the life that is "hid with Christ in God."

Prayer.—Asking that we may be led to seek the highest things, and that we may serve in the advancement of the kingdom.

Christian Orphanage

Dear Friends:

I feel sure that the friends of the Christian Orphanage will be glad to know that our new building is now occupied. We have nineteen in this family. After considering quite a number of persons to take charge of this building, we selected Mrs. J. B. Montgomery, of Graham, N. C., and we feel that we have made a happy selection. We feel that in Mrs. Montgomery the boys and girls in this building will have a real mother, who will love them, correct them when they make mistakes, and advise them when they need advice. It is a beautiful home for the children, and should inspire them to do their best and bring out the best in them. The matron in charge and all the boys and girls seem to be very happy and are delighted with their new home. We are happy because they are happy.

In building this new building, the management and the board of trustees were working out a plan. In the beginning of this institution, we had one building, and all the children from the smallest to the largest lived in the one building. In the year 1920 the board thought it wise to have two buildings and separate the small children from the larger children. So plans were laid to raise the money, and the plans worked well. The friends of the fatherless children in our own denomination and other denominations contributed gladly to make the second building—"The Baby Home"—possible. And the smaller children were given a home in this building. That left the middle-size and the larger ones in the old building. Then the board conceived the idea of having three buildings and to use the third building for the children ages 14 to 18, and to use the old building for children ages 9 to 14; in other words, to grade them according to ages for the three buildings. So the money was solicited to build the new building, and the friends of the fatherless got a great deal of joy out of the giving.

The Orphanage Board have been wise in their planning from another angle. They have paid as they went. The Orphanage needs other improvements that doubtless will be made in the future, and which will add very materially to the efficiency of the plant. Two things the board will likely consider when it has money in hand to finance it. One is to put in a small laundry, which will cost three thousand dollars. The other much-needed necessity is seats for our chapel room, which will cost about $500. This room has been used for a school room until recently when we made arrangements for our children to go to the graded school in town and agreed to furnish seats for them, so this leaves our chapel vacant of seats. And if it was seated we could use it for religious purposes, song services and for giving programs. If some big-hearted man or woman who loves the fatherless would donate these items we would be real happy. And the children would be happy too.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 17, 1927.

Brought forward		$2,403.60
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Pleasant Grove		2.38
Western N. C. Conference:		
Pleasant Hill (J)	$ 3.46	
Randleman	3.03	
High Point	9.75	
Providence Memorial	1.73	
Burlington, N. C.	129.26	
Ether	3.46	
Needham's Grove	.70	
Ramseur S. S.	15.50	
		166.39
Eastern N. C. Conference:		
Pleasant Union	$ 9.00	
Raleigh, First Church	4.00	
Pleasant Hill	5.00	
		18.00
Eastern Virginia Conference:		
Ocean View		3.50
Valley Virginia Conference:		
Bethlehem	$ 4.74	
Antioch	6.00	
Dry Run	3.62	
Winchester	12.00	
		26.36
Georgia and Alabama Conference:		
LaGrange, Ga.	$ 9.25	
Vanceville	1.33	
		10.58
Special Offerings.		
R. B. Wicker, support of Edna	$15.00	
Celeste Penny, Sanford, N. C.	11.00	
S. Y. Spain	18.85	
East LaGrange S. S.	1.00	
C. & O. Railway Co.	37.02	
		82.87
New Building Fund.		
Mrs. J. W. Roberts, Windsor, Va.	$20.00	
Class of Mrs. Malone, Burlington	2.00	
		22.00
Grand total		$2,736.18

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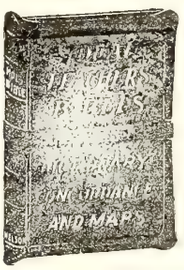

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THE CHRISTIAN SUN
1536 E. Broad St., - - - Richmond, Virginia.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

It seems that your editor must have found the little house she told you about last week in a poem in the "Korner," and I suppose right now she is "lighting the fire" and "putting the kettle on." It is so terribly lonely without her—just as if a beautiful, sunshiny day should suddenly become dark with clouds.

"Rusty," the little dog, seems to comprehend the situation, and stays right with me. Strange how one can take comfort from a dog, and how wonderfully they understand! Surely, we can't be utterly alone, so long as we have "Rusty" for a friend.

I know the children of North Carolina and Virginia enjoyed the "big snow." You will scarcely live long enough to have the pleasure of another just like it. I am getting quite old, and it is my first experience with a real snowstorm.

I am sending some nice letters for the "Korner." We have a large number of children in our Sunday School who are becoming interested in this department.

Yours sincerely,
MRS. T. A. MOFFITT.

Christian Endeavor Decides to Write a Letter.

Dear "Kiddies' Korner" Editor:

Our Christian Endeavor has decided to write THE SUN a letter. I am a little boy, 5 years old. My papa is dead. I have two sisters and one brother. My brother and one sister are in the Orphanage at Elon.

We sure do have a large crowd at our Christian Endeavor. Miss Lettie Scott is our teacher. I go to Sunday School every Sunday.

Mother is writing this for me. We are hoping some of our letters will appear in THE SUN. We learn Bible verses to say every Sunday night.

JAMES LEE DAVIS.

Greensboro, N. C.

Tickles Cat With a Straw.

Dear "Kiddies' Korner" Editor:

I am a little girl, ten years old. I am in the fourth grade at school. I have a pet cat. It is gray and white. I will tickle it with a straw and it runs and plays with me.

I like to play with my pet cat. It is twelve years old. Every time I sit down it will run and get into my lap, and when I let it stay it will go to sleep.

MARY STOTT.

Ramseur, N. C.

"Paul" Would Stand on Rear Feet to Eat.

Dear "Kiddies' Korner" Editor:

I used to have a pet kitten. It was the sweetest thing. The cunning little fellow would play with a spool or anything that would roll on the floor. It would stand up on his two feet for something to eat. It would sit in my lap and go to sleep. His name was Paul.

NETTIE MOODY.

Bantam Hen Lays White Egg.

Dear "Kiddies' Korner" Editor:

I have one of the best little Bantam hens that you ever saw. She lays, every other day, the finest little white egg you ever saw.

JACK BURGESS.

Ramseur, N. C.

Lora Loves Tom.

Dear "Kiddies' Korner" Editor:

I am a little girl nine years old. I am in the third grade. I have a pet cat. It tries to follow me to school. I like my cat. It is black and white. My cat's name is Tom.

LORA LINEBERRY.

ADULTERATION.

This term is often applied to the use of foreign or cheaper ingredients in the manufacture of articles of commerce. The term has acquired a wider significance. According to State and national food laws, an article is adulterated:

1. If any substance has been mixed with it so as to lower its quality.
2. If any substance has been substituted wholly, or in part, for this article.
3. If any valuable constituent has been wholly or partially abstracted.
4. If the article be mixed, colored, powdered, or stained in a manner whereby damage or inferiority is concealed.
5. If it contain any added poisonous or harmful ingredient.

Now, to mention a few of the ways of adulteration.

1. The addition of water to milk.
2. The skimming of milk. Then to put in yellow coal tar colors and gelatin to give the appearance of richness. The list of other articles is too long to mention.

The national food and drugs act was passed in June, 1906. All the States have laws on the subject. Like the prohibition laws and the Ten Commandments, they are being broken every day. But that is no reason why they should be abolished. The fact is, with all the combined forces of evil trying to overthrow them, these laws, in some substantial form will never be abolished.

DANIEL ALBRIGHT LONG.

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of trouble: I will deliver the
thou shalt glorify me.

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silver and the gold to Phăr'-āoh

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OBITUARIES.

HYATTE.

James Thomas Hyatte died at his home, near Suffolk, Va., February 17, 1927, aged 70 years. He had been in ill health for several years, but was only confined to his bed about four months.

He was married, first, to the late Nancy Harrell, and to this union seven children were born, five of whom survive—Thomas T. Hyatte and W. Lee Hyatte, of Newport News; Jesse W. Hyatte and J. Tillman Hyatte, of Suffolk—and one daughter, Mrs. W. L. Bradshaw, of Franklin. Besides these five children, he leaves to mourn their loss his widow, Mrs. Mary J. Hyatte, and one daughter by the second union, Mrs. W. E. Bowden, of Newport News; fourteen grandchildren and two sisters, Mrs. Eva Lippin, of Portsmouth, and Mrs. B. E. Lewis, of Suffolk; and one brother, William Hyatte, of Suffolk.

He was laid to rest in the Church cemetery Sunday, February 20th, after an impressive service in the Cypress Chapel Christian Church, of which he had been a member for many years. The services were conducted by Rev. M. F. Allen, of the Newport News Christian Church, assisted by Rev. J. M. Roberts, pastor of Cypress Chapel, and Dr. Staley, of Suffolk. The music was rendered by the Church choir, and two special selections by Mrs. W. B. Baker and W. H. Baker, of Newport News.

The large number of relatives and friends attending the burial bear witness to the esteem in which he was held in his neighborhood and community. May our Heavenly Father quickly assuage the anguish of the bereaved and leave only the memory of the love they cherish for the soul which has been taken.

MRS. J. J. MAY.

LISKEY.

Little Hubert Earl Liskey, infant son of Mr. and Mrs. Hubert Liskey, of the New Hope neighborhood, died February 1, 1927, at the age of 1 month and 14 days. Much sympathy is felt for the grief-stricken young parents in this their hour of sore bereavement. Funeral services were held at the home February 2d, and the little body laid to rest in the cemetery at New Hope Church.

A. W. ANDES.

LITTLE.

Binns Felix Little was born May 28, 1854, and died February 1, 1927, age 72 years, 8 months and 4 days. He was born in Sussex County, Va., and spent his entire life in said county. He married Miss Emma R. Johnson December 17, 1874. To this union were born five sons and two daughters—James B., Willie W., Jasper J., Giffin M., and Carson F. Little, and Hattie L. and Mrs. Emma Grace Epps. Giffon M. and Hattie L. died in childhood. His wife preceded him in death about four years. He joined Spring Hill Christian Church when a young man, and later when Waverly, Va., Christian Church was organized, he and his wife transferred membership to Waverly, where they remained members till death.

The deceased had been of frail body for many years. His last sickness was of but few days, but he felt he was going. On Saturday before his death on Tuesday, he spoke to a member of the Waverly quartet and asked them again to sing at his burial. He was conscious of approaching death, and told members of his family he would be dead within ten minutes, and in three minutes the end had come.

"Uncle Binns," as many friends called him, was of a quiet, gentle character, humble and unassuming in manner. He never sought the higher or official positions, but was content to be friendly to all. His was the quiet work in the community and the silent listener in the house of God.

He leaves to mourn their loss five children, seven grandchildren, and many relatives and friends. The Waverly quartet sang beautifully hymns most appropriate. The large display of flowers in their silent language but spoke the friendship of those who knew him best. The services were conducted by the writer from the home of his son-in-law, Frank Epps, Waverly, Va., February 2, 1927, at 3 P. M., assisted by Rev. W. C. Hook, present pastor.

JAS. L. FOSTER.
Elon College, N. C.

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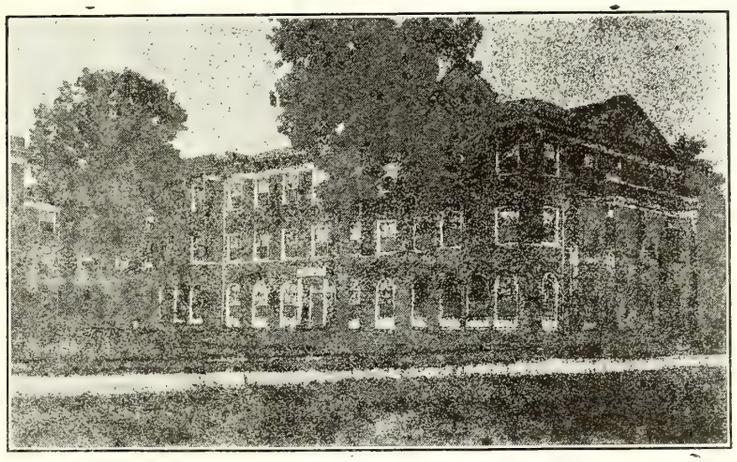

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KISLING.

Elizabeth Kisling was born November 25, 1854, and died February 6, 1927, at her home at Beulah Christian Church. Her age was 72 years, 2 months and 11 days. She was a member of the Beulah Christian Church from its beginning. She is survived by two daughters and one son.

Funeral services were held at Keezletown, February 8th, conducted by the writer, who was her pastor for some years, and assisted by Rev. W. B. Fuller, the new pastor. A. W. ANDES.

SHOWALTER.

Louisa Virginia Showalter, widow of Deacon Thomas H. Showalter, was born February 13, 1852, and departed this life February 25, 1927, at the age of 75 years and 12 days. Sister Showalter was one of Antioch's most faithful and deeply consecrated members. She will be greatly missed in the Church, in her home, and in the community in which she lived. These faithful Christian mothers leave an impression for good that will live on long after the mortal body has crumbled back to mother earth. Surviving are five sons and three daughters. Funeral services were held at St. John's Lutheran Church, near the home, February 27th. The writer was assisted in the service by Rev. W. B. Fuller. A. W. ANDES.

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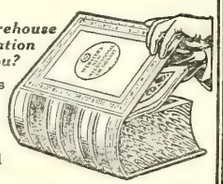

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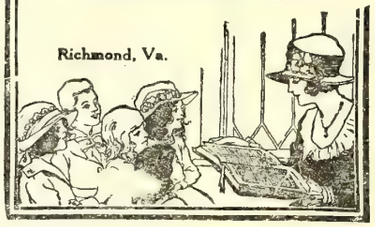

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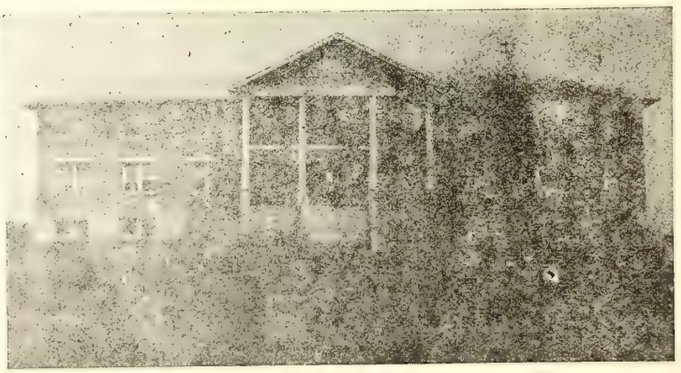

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, MARCH 24, 1927. NUMBER 12.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A Long Flight.—

Portugese fliers have made a nonstop flight from the coast of West Africa to Brazil, a distance of two thousand miles across the South Atlantic. The fliers hopped off from Cadiz on December 2nd for a flight around the world. With this successful flight and the many other things which so recently have been bringing the world closer together, nations are in many ways nearer neighbors than men were fifty miles apart a century ago.

Wearing the Green.—

On St. Patrick's Day, March 17th, all Irishmen wore the green. The land of the shamrock is a happier land now, after centuries of bloodshed and untold misery. Hundreds and thousands of Irish patriots have gladly given their lives for what is Ireland's now. On St. Patrick's Day the former President of Ireland, Eamonn De Valera, called upon Irishmen everywhere to keep that spiritual leadership which has been Ireland's in the fight of suppressed nations to secure self-determination. President Cosgrove, of the Irish Free State, in a message to American Irishmen, called upon them to be loyal to the ideals of their native land. No country has a more tragic story, and none a more glorious one than does Erin, the land of laughter and of tears.

University Keeps Guthrie.—

The effort on the campus of the University of Georgia to dismiss Paul Guthrie, the assistant Y. M. C. A. secretary, has failed. The students who were expected to give damaging evidence in the hearing of the faculty were disappointing to the army officer who seems to have been promoting the scheme because of statements made by Guthrie concerning war. The officer who seems to have been promoting the scheme to dismiss Guthrie felt that his peace talk or that of anybody else was inspired by Russian Reds. The holding of the forum between University students and negro teachers in the community on interracial relations was an effort to bring in race prejudice against him. The university will retain Guthrie and the scheduled visit of Sherwood Eddy, also opposed, still stands. It is a triumph of justice and the right to think progressively in the State of Georgia.

Two Conferences.—

During April, under the auspices of the International Missionary Council, two conferences will be held to consider the momentous problem of the relation of Christianity to Judaism. The first will be held at Budapest, April 7th to 13th; and the second at Warsaw, April 19th to 25th. The delegates will be limited to one hundred, fifteen of these will be from the United States and Canada. Some of the problems which these bodies will face are the widespread anti-Semetic feeling in the eastern countries of Europe, the revolt of large numbers of Jews against traditional Judaism, and the equally pronounced hostilities of many orthodox Jews to efforts of proselyting agencies. Most of the Jews in the United States come from Eastern Europe, where Judaism is most orthodox and the feeling against Jews is most pronounced. These conferences are dealing with momentous issues, and the decisions by them will be significant.

Missionary Books Best Sellers.—

To those who are interested at once in books and in religion, it is interesting to note that among the best sellers, not only fiction titles appear, with an occasional work on popular science and philosophy, but missionary books are taking high rank among books which have sold in great numbers. The secretary of United Council for Missionary Education reports that a hundred thousand copies of "The Clash of Color," by Basil Matthews, have been sold. The life of Mary Slessor, of Calabar, has also sold into six figures. "The Moslem World in Revolution," by W. W. Cash, has sold thirty-two thousand copies, and "The Cost of a New World" has sold nineteen thousand. In the list of books published in 1925, it is a revealing fact that more than twelve million religious books were sold. This places this class of books third in the scale, only fiction and juveniles coming before them. These facts and figures are speaking well for the public mind on religion, and presages something greater, for which so many are looking expectantly as the world struggles upward.

Greek's Appeal to Greeks.—

Mr. Kehaya, a Greek member of the board of trustees of Athens College, the American institution which hopes to do for Greece what Robert College has done for the broad area surrounding Constantinople, has recently sent out an appeal to fifty thousand Greeks in the United States, asking them to contribute to the building and endowment fund. He expresses himself as being much impressed with the work of the institution and gratified that no effort is made to introduce a new religion, but that the trustees feel that the Greek Orthodox Church is sufficiently developed to mold the character of the students. He believes, he says, that Greeks in America will soon be sending their children to Athens to be educated. It is a strange thing that the Western world is called upon to carry back to the city of Socrates and Plato, of Themistocles and Aristides, of dramatists, poets, philosophers, and lawgivers, the things this Western world has learned from those men. As strange as that we are sending the message of Jesus now to the land from which He gave it. And others now are preaching on the mountain-sides of Palestine the Sermon on the Mount.

Colonel Miller Convicted.—

During the late President Harding's administration, a good many scandals developed, the remains of which still remain with us. In the recent trial of Harry M. Daugherty, ex-Attorney-General, and Colonel Thomas W. Miller, former alien property custodian, for defrauding the government, closed on March 4th. The jury was out for seventy hours, and brought in a verdict of guilty against Miller and a divided jury on daugherty. The court released daugherty, and he went home to practice law. Miller was sentenced to serve eighteen months in the Federal penitentiary at Atlanta, and to pay a fine of five thousand dollars. His lawyers appealed the case, and so it will be aired again. At least four men were involved in the alleged conspiracy. Two of them are dead, Harry M. Daugherty is free. The government must have vengeance, and so it would appear that Colonel Miller has been made the goat. The confusion of bribery, fraud and general grabbing from the government which went on when these men were in office is but one of the manifestations of post-war evils, and direct results of the general chaos and havoc wrought by human carnage which is much more than the bodies of men. War wrecks souls, a far deadlier thing.

Pastor Defends Youth.—

There has been recently much discussion of the situation among the younger generation. Critics have been unsparing in their denouncements of college men and women. Now comes Dr. C. W. Fisher, university pastor at Indiana University, defending warmly the student life of colleges. Dr. Fisher's defense is published in the publication of the Fourth Presbyterian Church of Chicago. Among other things, Dr. Fisher says: "Allowing for all scandals, for drinking, for immorality, I have become convinced that the wildness of college youth is a myth. In my own college there were four hundred men, and when I think of what happened then, I am inclined to think that life is rather colorless now. As to the revolt of youth, hardly one in five hundred is in revolt. I have heard expressed in the faculty and out the wish that there were more revolutionary thought. The mother who thinks that by keeping her daughter at home she will be safer than in the university has another guess coming. The young lady in question will run against a list of rules far more formidable than she has met before. More often than not, a sorority or fraternity will discipline its members; and, to this extent, life in an organization is salutary. My fault with the college student of today is his lack of seriousness and his materialistic attitude toward life." Many of those who have to do with youth directly as leaders are saying that they are finding instead of revolution, a most conservative body of young people.

NOTES-PERSONALS

Beginning March 21st, "Christian Education Week" is being observed at Christian College, Franklinton, N. C. Dr. W. A. Harper, Elon College; Dr. J. H. Lightbourne, Holland, Va.; Dr. W. W. Staley, Suffolk, Va., and Mr. Hermon Eldredge, Dayton, Ohio, are among the speakers and teachers.

Rev. John G. Truitt, First Christian Church, Norfolk, Va., writes most hopefully: "We are going to try to make our biggest offering so far for missions." Brother Truitt's Church made a fine showing and a most liberal offering last year, and to try to go further this year is in keeping with the spirit of our holy religion.

We are wondering if our pastors are urging members of their congregations to subscribe for The Christian Sun. This is the period of year in which many will subscribe if approached and the matter is properly presented. Subscriptions and renewals now are what we very much need. Get a new subscriber to The Christian Sun and thus help enrich some soul or maybe a whole family—for time and eternity. Who knows?

Rev. H. C. Caviness, pastor First Christian Church,Portsmouth, Va., is to assist Rev. C. C. Ryan, D. D., in a series of meetings at First Church, Richmond, Va., March 28th to April 9th, and Rev. O. D. Poythress at South Norfolk, Va., April 18th, for two weeks, and Rev. J. F. Morgan, Rosemont, beginning May 1st. Brother Caviness craves an interest in the prayers of Sun readers for the presence and power of the Spirit in these meetings.

Mission Months—March 1 to June 30. Our Sunday School lessons the past two Sundays should be of service in impressing upon all the duty and the privilege of obeying our Lord's "Go ye and preach." And now during our mission period is the most opportune time of all the year to bring home to the hearts of the people the necessity and the holy privilege of carrying out the command in prayer and in purse, if not in person.

The combination offer between The Christian Sun and *Herald of Gospel Liberty,* whereby those taking both papers, provided there is a new subscription to one of the papers, for $3.00 a year, is working nicely and we are very glad that so many of our people are taking advantage of it. We are glad indeed for our people to have the *Herald,* only wishing that all Sun subscribers also read the *Herald.* A half-dozen subscribers renewed in this way recently, we sending the *Herald* half the number, and the *Herald* sending us about an equal number.

We congratulate our friend and brother, Mr. R. M. Rothgeb, State College, Raleigh, N. C., who furnished the March number of *Power* (one of the great trade journals of the times) a very readable and interesting article, illuminated with a drawing of his own, telling of a device he contrived and attached to the heating plant at Elon College while he was superintendent of the power-plant there. Brother Rothgeb is pursuing his studies in engineering, and gives promise of winning a permanent and prominent place in the engineering world. We felicitate him on his achievement.

A recent letter from Dr. A. D. Woodworth, our senior missionary in Japan, advises that he and Mrs. Woodworth were leaving on March 11th on their belated furlough period for rest and to see loved ones in their native land whom they have not visited for years. Their first visit will be in Australia, where they have a married daughter, and they hope to reach this country in August. Dr. Woodworth, after his furlough, hopes to return to Japan to the work he loves and honors with his unselfish service and devotion. An article from his pen in last week's Sun was deeply interesting.

Christian Sun readers who fail to read the articles by Rev. D. F. Jones now appearing in The Sun will miss much of the best we have to offer for the next few weeks. Rev. D. F. Jones was the first man in any of our Churches of the Southern Christian Convention to offer to go out and be sent out as a foreign missionary. Brother Jones went to Japan and later to China. He now resides in California in his old age, but his mind is yet clear and his heart devoted to his first love, that of giving the gospel to those in lands where they have not had the opportunity of it. We predict that Brother Jones' articles will have wide and careful reading.

Christian Sun readers who have been inspired by her work in missionary conferences and her writing for the *Missionary Review of the World,* and other periodicals, received with sadness and sorrow the news that Mrs. E. C. Cronk died in a Philadelphia hospital Saturday, March 12th. The funeral and burial were at Richmond, Va. Mrs. Cronk was not only known in Lutheran circles, but in all Protestant denominations, and was a great factor in the religious world, and especially in the field of missionary activity. Any assembly or gathering counted itself fortunate to have Mrs. Cronk. A great and good woman has gone to her reward and the world of missionary thinking and activity is the poorer for her going.

Rev. H. V. Cox, Ramseur, N. C., writing March 18th: "The two leaflets on missions—"Your Gift Helped" and "One Week of Self-Denial"—received, and think they will help our people very much to see the need of being more missionary and to feel more the responsibility that is on us who have the light, to "go" or send the light to those in darkness." Brother Cox is right. Our own lights grow brighter only as we seek to send the rays and the bleams thereof to the remote places, or as the aphorism is, "The light that shines farthest from home shines brightest at home." One reason why so many of our Christian lights shine so dimly in our homes is because they do not shine far out from home.

We could just wish that many Sunday School teachers would do next Sunday—and they could if they would—just what our Brother P. H. Ricketts, in our Danville Sunday School did last Sunday. He sent three new subscriptions to The Christian Sun, with his own renewal, stating, "They are all members of my Sunday School class at Third Avenue Christian Church, and I feel that what has proved to be a blessing to me can prove the same to them. I want every member of my class to be a member of The Christian Sun family." How easy and yet how gloriously could many of our Sunday School teachers, without any hurt to themselves, but with great help to themselves and to their class, get many members of their class to subscribe and pay for and read The Christian Sun. Thank you, dear Sunday School teachers.

The Mission Secretary had the privilege of being in the pastorate of Rev. J. Lee Johnson, at Wentworth and Piney Plains Sunday, March 13th. The whole day was a joy and the fellowship was delightful. Brother Johnson's people rejoice in his faithful leadership and in the glory of his good ministry. He announced to both congregations that the self-denial offering for missions would be taken on the second Sunday of next month, that being the nearest Sunday to Easter for services in these Churches, and that he was anxious for the offering to be just as liberal as the people of the two congregations would make them. If the members of Brother Johnson's congregations would follow the example of their pastor in practicing the privilege of tithing and use much of this tithing to give the gospel and send the light to those who have it not, they would cheer their pastor's heart, and at the same time be a great factor indeed in helping to carry the light of the gospel to those who most need it.

The Mission Secretary was with Rev. H. E. Crutchfield at Liberty (Vance), morning and afternoon services, Sunday, the 20th inst., and with Rev. Floyd Ballard, Henderson, N. C., 7:30 P. M. the same day. Good congregations were present at both places. Both of these young and able pastors have the missionary spirit, and their people are with them in seeking to advance the kingdom and to do their part in carrying and sending the good news. Both pastors are rendering faithful and efficient services and are appreciated by their large and growing congregations. The Woman's Missionary Society of Liberty (Vance), under the aggressive leadership of Miss Margaret Alston, president, is doing splendid work and has a consecrated and zealous membership. They actually thrive and seem to achieve things under the name of the "J. O. Atkinson Missionary Society." It is wonderful how much people can accomplish, even when so greatly handicapped, when they put their hearts and efforts together in service. Both congregations plan to take the free-will offering for missions on or about Easter, and they are hoping to make it liberal and worth-while.

Mrs. L. L. Vaughan, College Station, Raleigh, N. C., president of the North Carolina Woman's Mission Board, and Mrs. M. L. Bryant, 41 Poplar Avenue, Norfolk, Va., president of the Eastern Virginia Woman's Board, are exceedingly anxious that the widest possible publicity and notice be given of the Woman's Missionary Rallies that are to meet now at an early date. Will not ministers, superintendents of Sunday Schools, and others interested make announcements of these rallies and invite not only the women and young people, but all who will do so to attend one or more of them. They are as follows: Franklin, Va., Tuesday, April 5th; Wakefield, Va., Wednesday, April 6th; Holland, Va., Thursday, April 7th; South Norfolk, Va., Friday, April 8th; Mt. Gilead Church (near Louisburg, N. C.), Saturday, April 9th; Piney Plains Church (near Cary, N. C.), Tuesday, April 12th; New Providence, Graham, N. C., Wednesday, April 13th; Salem Chapel, Forsyth County, Thursday, April 14th; Pleasant Grove, News Ferry, Va., Sunday, April 17th; Shallow Well Church (near Jonesboro, N. C.), Sunday, April 24th; Ether Church, Ether, N. C., Sunday, May 1st. The pastors of these Churches can help wonderfully in announcing to their congregations these meetings and urging their people to attend, and thus encourage the women in their great work. Splendid programs have been made, and the women may be counted upon to make the day helpful to all who attend.

THE CHRISTIAN SUN'S PULPIT

A MISSIONARY COMMUNION SERMON.

By Rev. J. G. Truitt.

"And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:2.

We are entering into the very heart of the sweetest season of the whole year—the springing time of God's love for us. as shown forth in the earthly activities, and death, and resurrection of our Lord Jesus Christ. This is the first Sunday of the spring months, the first Sunday of the Lenten season, and the first Sunday of our Church's two months' period in which we are to think on Jesus as especially the Saviour of the whole world. How fitting that we should begin this trinity of seasons with a Communion service! And it seems quite natural that we should turn to the writings of that "beloved disciple" John for a text out of which might grow our meditations for this great moment.

Our text speaks of Him and His goodness, of us and our sins, and the whole world also and its need. What more beautiful trinity of thought could we have—Christ, and us, and others? Oh! the reassurance of this hour when we can come to Jesus and feel Him pardoning us of our sins, and then go with Him out into the whole world loving, serving, and reconciling the whole world unto Him as ambassadors of His. Let us pray that this hour may be sweet; that all of these boys and girls, and men and women, may see Jesus and love and worship Him; and that the time may come when all the world may have the blessing which is ours today.

Our text is the second one of three verses. Let us read the three. "My little children, these things I write unto you, that you sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we know that we know Him, if we keep His commandments." Our beloved young disciple, who had lain his head on the Saviour's breast at that first supper table, is now an old man and writes to us all as though we were to him "little children."

There is a big word in this text, "propitiation." I looked in Webster's dictionary for its meaning, and I found: "Christ's death appeases divine justice and conciliates divine favor." God made a beautiful world. And He did not people it with dolls and pygmies, but He put in it great, plain, living folks, made in His own image. He did not take from them any power, but gave them more power than they have ever yet dreamed that they had. He gave them dominion over the works of His hands. To have such power and dominion, they must be made only a little lower than Himself, but the folks began to do a great deal of selfish and ugly work with this power and dominion. A great, good world became terribly injured, and black accusations were ignorantly brought against the Heavenly Father. The world needed severe punishment, and a new one needed to be built. It is a rule everywhere that if people disobey the laws of life they will die. If a man jumps in the water, so that he cannot breathe, he will drown. If a man apply the rules of good living, he will live well. These are things we know both from nature and the Bible, but we often find that we are just not doing them, and then when we come to an hour like this, and our hearts are good, we have a bad conscience, and we feel, indeed, that we are sinners.

God loves us, and wants to forgive us and forget the sins. Jesus Christ His Son walks up and takes our punishment; He suffers where we should have suffered; He bears our sins upon Himself—and we go free. We not only go free, but the sins are blotted out of God's book of remembrance forever, and we also have His great favor as though we were good and true sons; and, furthermore, He is pleased with us. That is propitiation. Does it sound strange? It works well! It redeems one's life, and will redeem the whole world. It is the mystery hidden from the wise and prudent; it is the "foolishness of the thing preached"—but by it the world is to be saved.

Or, even if we left out the word "propitiation," and simply read it "He is . . . for our sins," we still get the meaning. It was for our sins that He was born in Bethlehem, wrought in Palestine, died on Calvary, and arose from the dead. To understand all this we have to recognize the boundless love of God and submit ourselves to Him by faith. It is important to know that Jesus spake as never man spake, but it is more important still to know that Jesus loved as never man loved. "We have never seen it on this wise." The Father's will and our sins were His concern—"My Father," and "the lost" set His beautiful face steadfastly toward Jerusalem. Indeed He was, for our sins! I can never think of that long evening in the upper chamber without the refrain, "for our sins"; nor the awful night in Gethsemane without "for our sins"; nor the gall of the world's mocking kiss without, "for our sins"; nor that awful carrying from court to court, and from mob to mob, without feeling the words crying out down across the centuries, "for our sins." And, finally, there He hangs upon the cross "for our sins." "He was bruised for our iniquities." "He is the propitiatino for our sins." Therefore, as we gather with grateful and reverent hearts about this table today, let us do so in remembrance of Him who died for our sins!

The first half of this text is a majestic upward reach toward an Advocate sitting at the right hand of the Father. The last half is the outward reach of a Christian's mind and heart enveloping the whole world in mercy and love. I hate to see a narrow-minded Christian; indeed, it is to me a contradiction of terms. A mind that is made like Christ's should be world-wide in its love, and prayer, and hope. How I wish I had the money to go everywhere my heart has been; I wish I could see the little children of every land; and I wish I could love them somewhat as I love my own little girl. No wonder Jesus said, "It is expedient that I go." No wonder Palestine was not big enough to hold Him. Satan had shown Him all the nations of the earth, and while He never got to go to them while in the flesh, He saw them again from the rugged heights of Calvary! John was standing under that cross, placing his arm about Jesus' poor mother, and trying to console her, though his own heart was broken. But now, in our morning's text, he is having something to say about it as he looks back on that awful day: "And not for ours only, but for the sins of the whole world." How fresh and beautiful those words! How reassuring to us even now—"And not for ours only, but for the sins of the whole world."

One of the most beautiful word-pictures I have ever read is found in a mission book called "Moslem Women." It is so vivid to me. I would like to have written it. Let me paraphrase it: "The Lord's Supper had been served to all that were in the Church that day, and then the minister said, 'Has any one been overlooked?' and I could see rising up by the millions from many benighted lands, in their want, and sin, and misery, with eager and pitiful faces, saying, 'We have been overlooked.'" "And not for ours only, but for the sins of the whole world." It seems to me that that word "also" is quite significant in this text. It seems to hark back to the "ours" in a former clause. It seems to link us up with the unsaved world. It is just as though Jesus took us both up in His great, loving arms and held us close, like two lambs, to His bosom. And in my heart I somehow want to say, "They are ours, and we are theirs, and we are both Christ's and Christ is God's."

Jesus will forgive us if, as we take of the Supper being spread before us and while we think of Him, we think also of His out there, everywhere, who have never eaten as we eat, nor drunk as we drink of a symbol of the very life of our Lord. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Norfolk, Va.

Many Sun readers either know personally or by and through his writings are acquainted with the Rev. Samuel M. Zwimer, the man who is possibly doing more for the gospel of Christ in Moslem lands than any other man living. We are quoting from him in another column a wonderful article (see page 8), "Can You Beat the Dutch." This article tells a story well worth repeating, and we trust that many Sun readers will not only read what Dr. Zwimer presents, but will pass it on from pulpit and pew to others. Think, for instance, as Dr. Zwimer points out, of a Church in a small town with 384 members—bear in mind, members from farming communities in the hard-pressed Middle West—who last year spent on themselves and their own congregation for the gospel $6,487, and who at the same time gave for others that they too might share the benefits of the gospel, $8,539; or of another congregation at Pella, Iowa, whose membership numbered 433 and who spent upon their own congregation, that they might have the gospel, $4,847, but gave to others that they might also have the blessings of the gospel, $5,-953. Dr. Zwimer presents other features in his "hilarious" article that will be read with profit and pleasure, "Can You Beat the Dutch?"

WESTERN CONFERENCE.

Pastors, how much are you interested in the young people of your Church or Churches? Are you interested enough to urge them to attend the Young People's Meeting, at the Pleasant Hill Church (near Liberty, N. C.), Saturday and Sunday, April 2nd and 3rd? Perhaps more will attend with a little encouragement from you.

Sunday School superintendents and teachers, are you interested in building up the work in your Sunday School? There is no better way of doing it than by enlisting and interesting your young people and training them in the work. The program of the Young People's Meeting will include talks and round-table discussions on many phases of local Church work. The committee in charge is interested in strengthening and building up the work in the local Churches.

Young people, the Young People's Meeting at Pleasant Hill should be most interesting to you. The program will include talks on "What Shall I Do With My Life?" "Worship," "Organized Young People's Work," and many other subjects of vital interest to young people. Plan early to come and bring others. Pattie Coghill,

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHY THE CHURCH?

Do we not often divert the Church from the purpose that our Lord had in founding and building it? Many of us look upon the Church as an asset. It should be looked upon as an avenue. Evidently Christ so intended. Instead of an institution, or an enterprise, for convenience, or profit, for priest, preacher or people, Christ intended it as a channel through which divine power was to flow out into the world. Instead of a means for any one to use to profit by, it is an avenue of approach to the hearts and souls of man without the gospel, and to men and women and children who need the gospel, and may be built up by and through the gospel. The Church is not an institution just to be "preached in." It is an organization of convenience, and an institution of a divine character, to be preached from. It is not a fold for sheltering the lambs, nor even comfortable quarters in which to protect the sheep. It is a place where the good Shepherd may be found and from which He sends out, or desires to send out, under-shepherds, keepers, and messengers to seek for the sheep that, knowingly or unknowingly, stray away, and most of all who have never been brought into the fold. The Church is not mearly a house to be preached in, nor a congregation to be preached at; the Church is a building to be preached out of, and a congregation to be preached through, to the uttermost parts and to the perishing of this world, who need the good news. One sometimes thinks our ideas about the Church have gone to smash, or exactly opposite, to what the Lord Jesus intended they should be. We think of the Church as an institution to bring folks to Jesus; whereas, it is a power-house through which to transmit power to this whole earth and to the healing of the nations. We often think of it as a comfortable place to be, and an inviting place of ease, and peace, and satisfaction. Jesus thought of it as a place of power, and of explosive sufficient in vehemence and violence to resist and to overcome all the pent-up and organized and unorganized forces and factors of evil in this world. We may think of it as a place of comfort. Jesus thought of it as a place of disturbance—an institution (His very body, in fact) which had and did exercise the power to drive away the darkness and turn in the light, even to the remotest places and to the far off, who need the light. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me to the uttermost parts of the earth." There are dynamics for you, there is power, there is an explosive, there is that which no house, no congregation, however large and comfortable, could contain. Power as witness for Christ is the great purpose of the Holy Spirit, and the Church is a center from which this power is to be released and through which this power is to flow out into the world. We sometimes get it into our heads that the object of the coming of the Holy Spirit upon men is to make them hilariously expressive, to give them ecstatic experiences. The New Testament does not so teach. It shows clearly that the power is for witnessing. As some writer has truly said, "Pentecostal power means primarily power to witness for Jesus Christ. This is absolutely essential, for Christianity is a religion that advances only by testimony. When man ceases to speak concerning it, to bear witness, to carry the Word of good news in the power of the Holy Spirit, then the Church dies out, becomes a formal and impotent institution, like other institutions of the world.

The Church is in the world, but it is not of the world. The Church is not an institution like other institutions. It is here by divine appointment. It is here to represent and to speak for the Son of God, to bear testimony not merely to a few complacent souls, who may talk under its roof, or within its walls periodically, but through them to bear testimony out into this wide world that Jesus Christ is the Son of the living God. Look at its beginning. When Peter made the declaration, "Thou art the Christ," Jesus realized that here was a word of testimony revealed from God to man, from heaven to earth, and the only testimony that could save the world and could carry light into its dark places.

Knowing that He must soon depart and go back to the Father, He began the building of an institution, which He is still building, that that revelation, that declaration, that divine message, "Jesus is the Christ, the Son of the living God," may not be carried *to* the Church, nor kept *in* the Church, but that it may be carried out from the Church, born out through the Church, sent out by the Church to the uttermost parts of the earth. This He planned and has made easy for us, and allowed us unitedly in the Church to pray for the release of this power, to lay our gifts on the altar of the Church, that the power of God may get behind these gifts we bring, and send them out as witness-bearers to Him. May we again say that it is time, and high time, that we were studying the true nature of the Church, so that none of us may use it as a side line to increase our salary, as a comfortable place to gather folks to preach at them, but as a source and center of infinite power, which power shall not, and cannot, remain in and with any local center as a Church, but shall go out from it to reach men and women in fields afar, whom our Lord wishes to redeem and whose dark lives He wishes to penetrate with the light of His own life and love. J. O. A.

SPIRITUAL VALUES FIRST.

It was Lord Bacon, in one of his immortal essays, who pointed out the fact that "the virtue of prosperity is temperance; the virtue of adversity is fortitude." What Lord Bacon says in that sentence might be enlarged upon to fill a volume. For one to be temperate, composed, just, considerate, and humble in the days of prosperity, is indeed a virtue; and for one to be brave, courageous, hopeful, and determined in the day of adversity is certainly a virtue also. It was the same writer, Lord Bacon, who called attention to the fact that "the blessing of the Old Testament is prosperity; the blessing of the New is adversity," and that the latter carries the greater benediction and the clearer revelation of God's favor. "Virtue is like pleasant odors, most fragrant where they are incensed or crushed; for prosperity doth best discover and reveal vice, but adversity doth best discover and reveal virtue. Back of prosperity and fully capable of dealing with it, back of adversity and altogether competent to endure and conquer it, is spirituality. The one who can look beyond the temporal and the carnal, the invisible and the passive, can realize the hand and the power of God working out in the world, and for each individual who wills, a plan of righteousness and salvation.

While we often pray, and may properly do so, for temporal and physical and material blessings and benefits, while we may importune our God to give us prosperity and power in material things, we are to bear in mind that the main object of our prayers should be spiritual blessings. We should never forget the teaching of our Lord, and need to repeat to ourselves over and over, "Seek ye first the kingdom of God and His righteousness." The poet has well said:

"Make you His service your delight,
Your wants shall be His care."

As we delight in the law of the Lord and put first in our thinking and in our prayers and in our character spiritual blessings and benefits, then He, our loving Lord, will put into His thinking and dealing with us our cares. Day by day we grapple so energetically and vigorously with things material and temporal that we need to remind ourselves that the physical and the material are only handmaids or stepping-stones to spiritual achievements and attainments. For things seen are temporal, but the unseen are eternal, and we are children and creatures of eternity. J. O. A.

GOD IS POWERFUL.

A striking story of the power of the gospel to build strong character is thus told by Dr. W. C. Terril, of Johannesburg, in the *Record of Christian Work*: "A group of Christian native women were sent to work for a Portuguese farmer, who grew sugar cane, and from it made a native beer. He ordered these women to take this beer in large demijohns to the villages, where it had been already sold. When they refused, he preferred charges against them to the local government official of refusing to work. They said that they had refused to carry dmeijohns of beer on their heads, or have anything else to do with the business; they were ready to work at anything else. The government official said to the Portuguese farmer: 'My advice to you is to let these women alone. The grinding of sugar cane to make beer is not permitted, and if you insist on their doing that kind of work they will make trouble for you, and also for me. They are Christians, and the God whom they serve is a powerful God.'"

The above sounds like a story from the Old Testament. It reminds one of many assertions in the books of Moses and Joshua, and also in the writings of David, the psalmist. The Christians'

God is powerful. Many people in our day find various substitutes and get around mentioning the name of God as the source and seat of power. We speak of the power of electricity, the power of steam, the power of light and heat, the power of the natural world, the power of the waterfall. We use these terms and often forget the real source from Whom all this power comes.

We likewise speak of the power of money, the power of knowledge, the power of official position, the power of learning, and of philosophy, and of science, and so often ignore or forget the one power back of all of these, and of Whom all of these are. The government official to whom the Portuguese farmer made complaint spoke the eternal truth when he said, "The God whom the Christians serve is a powerful God." He is more than that —He is the one power capable of controlling and, in His own infinite way and wisdom, does control this whole universe.

Paul understood this when he said, "I can do all things through Christ, who strengthens me." What the Church needs today is to realize all this power and to understand that our God is sufficient and in Him is the power of redemption and salvation. When a great revelation was given to John on Patmos of that which was to be, he saw a river flowing out from beneath the throne of God and on the banks of this river were trees whose leaves were for the healing of the nations. Think of it. Enough power in leaves, provided they were fed by the water from beneath the throne of God, to heal the nations of their wrongs, their injustices, their wars, their hatred and their sin. We do not have to look to the thunderbolt and the flash of the lightning to see that our God is powerful. We have to look rather at what His gospel is doing in the world. That gospel, which, like the leaves from the trees by the river of God, can heal the nations and can restore and redeem and save sin-sick souls. J. O. A.

SECRET OF JESUS' LIFE AND POWER.

Jesus of Nazareth, whom we love to call our Lord and Master, "spake as never man spake" concerning spiritual truths, because His life was wholly given over to the will of God. The fourth gospel is a veritable gold mine of statements revealing the secrets of Jesus' life and power. The writer of this gospel was a Christian philosopher. He gave his appreciation of Christ, and of the Christian's experience, the which makes the fourth gospel of superior value to us as a book of spiritual insight and instruction. In every chapter of this unique gospel there shine forth in glorious splendor rays of light on the character of Jesus.

If we were to choose from all the books in the Bible just one book with which we were to content ourselves in learning of God's nature and God's will for us, we would choose the fourth gospel. A believer in the verbal inspiration theory was one time contending that every word in the Bible was of equal importance and equal inspiration with every other word, and that one book was as much inspired and as essential for our religious growth as any other. He was asked the question, "If he were to be taken away from his friends, and from his home to live a secluded life, and was given his choice between the book of Leviticus and John's gospel as the only portion of the Bible he could take with him, which would he choose." He quickly replied, "Why I would take the fourth gospel, of course. What good would the book of Leviticus do me?" As a matter of argument and religious dogma, he held to the theory that one book in the Bible, because it is in the Bible, is as important as every other book. But as a matter of common sense and religious need, he was willing to acknowledge that there was a great difference in the amount of inspiration the different books of the Bible were able to give. The Bible is more than an inspired book. It is the record of inspired lives. It did not fall down from heaven, but grew out of the experiences of the race.

Some of the writers were more inspired than others, and naturally their writings inspire us the most. As Coleridge declared, "The greatest argument for the inspiration of the Bible is the fact that it inspires us." Every book in the Bible has its place in setting forth the religious growth and appreciation of men in search after God. But the fourth gospel is the climax of this growth and appreciation as expressed in the writer's evaluation of the character of Jesus.

He not only records those words of Jesus which throw the most light upon our Master's life and which give us a clearer insight into His character, but he also gives us a personal touch of his interpretation of Jesus' words and life.

The key which unlocks to us the understanding of Jesus' life of love and service is his declaration "I came not to do mine own will, but the will of Him that sent me." These words reveal the secret of what Jesus did, what He spoke, how He lived, what were His ambitions, what was His motive, what was His purpose in life, what was the source of His power.

The short courses in the agricultural colleges today seek to impart, to those who attend, the necessary information as to how to raise the best grade of produce. The old county fair simply showed what people had done by exhibiting the finest specimens of cattle, poultry, horses, hogs and the finest vegetables and grains that the farmers had raised. No successful farmer is satisfied in merely knowing what other men have been able to raise. He wants to know how he can do it also. In like manner, the successful Christian wants to know more than what kind of a life his Master lived; he wants to know how his Master was able to live such a victorious life, so that he may learn how to live the Christ-like life himself.

It is interesting to hear about what Jesus did, interesting to hear about the life that He lived, interesting to hear the story of His cross. There is something charming about it all, something soothing, something exhilarating. We stand in admiration before that majestic character of Jesus. We are lost in wonderment as we think of His ideal life lived amidst unideal conditions. He lived a pure, kindly, holy, Godly life, and thereby gave to the world the Christian program of life. His life was full of the richest virtues—virtues that are profitable for us to consider. We are not helped by simply admiring the virtues of Jesus, but by seeking to find and to learn the secret of those virtues which cluster about His life in such beautiful adornment that we may incorporate in our life the same virtues.

The secret of Jesus' life and activities is found in His declaration, "I came not to do mine own will, but the will of Him that sent me." This submission of His will to the will of God His Heavenly Father opened up the fountain of salvation to all mankind. It prepared Him for His lifework, and gave Him His message of life. It was this submission of His will to the will of God that made Jesus the bread of life, which if one eat he will never hunger. It was this submission of His will to the will of God that enabled Hmi to say, "I am the way, the truth and the life; no man cometh unto the Father but by me." When men fully submit their wills to the will of God they can say as did Jesus, "My Father worketh hitherto, and I work," and can actually realize that they are doing the will of God.

Jesus realized that God had a purpose for His life. He was anxious to fulfill that purpose. He was willing to submit His will to the will of God. This was the secret of His God-consciousness, the secret of His matchless character. And just in proportion to our submitting our wills to the will of God, our lives will be like that of Christ. That is the faith of the Protestant Church today. Every member of the Church in accepting Christ as his Saviour accepts Christ's purpose and program in life, trying to do just what God would have him do. Jesus tried and succeeded. So may we. Our success will be in proportion to the actual submission of our wills to the will of God.

Each of us should realize that God has a purpose for our lives. He did not breathe into us the breath of life as a mere matter of pastime. He willed that our lives should be patterned after the life of Jesus, and He has provided that we can bring about the realization of His plans if we but submit our wills to Him. He placed us here with the privilege of exercising our wills. Free moral agents we are. It is a matter of deliberate choice on our part whether we accept Christ or reject Him. But having accepted Him and become members of His Church, the obligation rests upon us to do as He did and submit our wills to the will of God, to do what God would have us do, instead of insisting on doing what we prefer doing.

If we are bent on doing our own will instead of the will of God, why call we Jesus Lord? If we would incorporate in our lives the virtues that Jesus' life revealed, if we would experience His peace which passeth all understanding, if we would live lives of unselfishness, if we would be more like Jesus in all these things, we must learn the secret of His life and strive to make it ours. He said, "I came not to do my own will, but the will of Him that sent me."

There is not much danger of a man's going far wrong when it is actually his purpose to do the will of God. Sometimes we profess to be striving to do God's will, when in fact we are simply trying to make ourselves think that our will is God's will. Whether it be a matter of personal conduct or a matter of business, if one is really desirous of doing the will of God instead of his own will, he is bound to succeed. Our failures in life, our disappointments and regrets follow in the wake of our failing to consider God's will. We are not willing to serve God rather than man. We are not willing to follow His leading rather than our own selfish inclinations.

We find our lives full of misdeeds and blunders. We are sometimes afraid to examine ourselves to see whether or not we are in the faith. We are dissatisfied with our progress in Christian growth. We know our lives are not measuring up to what they ought to. We are ashamed of our meannesses, of our uncharitableness, of our unkind words spoken in haste, of our eagerness to pick flaws in other people's lives, and it all comes because we are bent on doing our will instead of God's will. We look with disgust upon these marks of un-Christ-likeness in others, and are almost afraid to turn the searchlight of truth on our own lives to see how it is with us. We despise to see people worry and fret, and shun those who are always thinking about self to the exclusion of everybody else's welfare. And yet we can all find a trace of the same undesirable features in our own lives; maybe not so large as in some, but of a nature that, if not curbed, will grow and choke out our better inclinations. This is the way of life—the old problem of evil that no one has ever been able to solve. Like the weeds in the field, which are so much more persistent in growing than the vegetables and grain that we plant, so in our lives the vices seek to crowd out the virtues. The farmer has constantly to contend with the weeks to keep them from growing, but the

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The cultivation of the soil lies at the bottom of all life and industry. Food is essential to human existence, and it cannot be manufactured by machinery. Agriculture is first in time, first in importance, first in value, and will be the last in history. It is the only pursuit that covers all time. More people have tilled the soil than any other line of work. It covers all productions from large fields to small gardens. It beautifies the garden and the park, waves in grainfields, blossoms in orchards, and looks lucious in vineyards. The mule and the tractor take part in its operations, while truck, train, and steamship transport its products to the cities where the millions would perish were it not for the plow and the hoe in the hands of the sunburned men and boys.

There is more down-right honesty, virtue, and independence in country people who live and work on farms than anywhere else in this big world with its teeming millions. The leaders of men and of business usually get their first lessons by honest work on the farm. The atmosphere is cleaner, the food is fresher, the nights are longer, the templations are rarer, the time for thought is surer, and all the experiences and associations are more real. There is too much light in electric wires for eyes, and too much knowledge for safety. Human beings are like corn—they produce best results when not too many stalks in a hill. This is saying nothing against cities or city life. It takes both city and country to make a balanced world; but city life increases the danger to human character and human relationships. This suggests that community character should be lifted to a high standard as a substitute for home safety. The community is more the home in the city than in the country, because closer touch of all the people with one another.

There is one great difference in city life and country life. In the city, people have to get money before they get food; in the country, people get food before they get money. This double fact suggests a lesson for farming; and that is, not to make farming a money proposition. In this age of money craze, it is a temptation to make farming a money crop. In many sections this is seen; but it is not the business of a farm to make a money crop the main consideration. The first thing to do is to make a living. Produce everything on the farm that the farm will produce and the farm needs; then produce as much of a money crop as can be produced by reasonable expenditure of effort. In that way, production would keep within market demands and prices would be more stable. There is too much money venture on the farm. Get a living and then some money. In the South, slavery left a trail that still influences farm life and farm conditions. It produced the widespread habit of the land-owner being simply a superintendent, and that spirit has not died out. What the farms need is farmers; that is, people on the farm who do their own work, improve their own land, paint their houses and beautify their yards, and live as they deserve to live. They are better off than city people, and do not know it. They have something ahead, while the city man has nothing ahead of his weekly or monthly wage.

W. W. Staley.

ELON LETTER.

One of the most important items in any life is the choice of a vocation. In a democracy where the highest position may be open to every one on the basis of ability and application, vocational guidance is not a luxury, but an absolute necessity.

Vocational guidance should begin in the home; should continue in the Church school; should not be absent from the public school; and has a special place in the college organization and life.

Great care must be taken in two directions if vocational guidance is to be a real blessing and uplift for life and for society. In the first place, the motive for choosing a lifework must be altruistic service, and not self-interest. When a choice of life work is made under the inspiration of this splendid Christian motive, we may safely say that every calling or vocation is Christian, because if it is not, this calling will not be chosen. Years ago we used to be satisfied to say that the highest ideal that we could hold before youth was that we should live as Christian in whatever calling they might choose, but this is not sufficient nor satisfactory today. Today our thought is that the Christian is pledged as such to make any calling which he may choose as a life work itself thoroughly Christian. Far more is required by this second attitude than was formerly required, but certainly not too much is required even by this present attitude.

The second direction to be kept clearly in mind in choosing a life work is that the choice should be made not with the viewpoint of having certain worthy places filled by young people of talent, but that we are under obligation as guides and recruiting agents to discover the innate endowment, disposition, taste and talent of each young life, motivate it in terms of the Christian ideal of service, and then suggest methods of life investment suited to the individual himself.

The work of vocational guidance is rapidly becoming a profession, and it should be a Christian profession, because it is entirely possible for the wrong kind of spirit to be inculcated in youth and so for a noble profession to be chosen as a life work from an ignoble motive. The only way that we can prevent this is to be sure that those who undertake to give vocational guidance should be particularly trained for their work, and themselves thoroughly imbued with the Christian motive, so that they may communicate it as a contagion to the young lives that come under their influence.

In the work of vocational guidance, the minister has a splendid opportunity for Christian service. His prestige in the community and the veneration with which he is regarded in the home give him an approach to this problem which it is difficult for any other person to have. Ministers who understand the principles of vocational guidance and who employ them in their visiting in the homes of their people are real angels of the Most High in spiritual ministry. Every college that trains ministers and every theological seminary should offer courses in the principles and methods of vocational guidance.

W. A. Harper.

FALSE RELIGION.

That religion that is based on man's wisdom—the so-called (falsely) philosophy, or science—in other words, that religion that is based on anything else than Jesus Christ, the Son of God, and His atoning and sacrificial blood, is of the devil. For there is none other name given among men, whereby we must be saved, except the name of Jesus. We believe in this day and time that there are many who try to satisfy themselves with their good morals and works; some upon their charitable deeds; some upon their uprightness and honesty; some on the obligations they have taken. I have heard several men say if they lived up to the obligations they had taken they would get through all right. But Jesus said, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God."—John 3:3.

The young lawyer tried to satisfy himself upon the fact of his being a loyal son, but when he found what it took to satisfy his soul he turned away from the only source for soul satisfaction. We heard Dr. Brown, of Chicago, say that unless we reached the young men before they got into the secret orders it would be a difficult thing to reach them. Now, if we will stop and think, there is not enough in the obligations of all the orders in the whole world to save a man from one sin. Nothing but the blood of Jesus will cleanse and save us from sin; for without the shedding of blood there is no remission of sin. It does seem, really, that some who deny the virgin birth and divinity of Jesus, if it were possible, would put the blood religion out of commission. Some religionists deny that there is a real hell. Now, if there is no real hell, how can there be a real heaven? So far as the reality of these two places is concerned, they are co-eternals. Some go so far as to teach that if a man should die in his sin that he can have another chance, notwithstanding the Word, which says: "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from thence to you cannot; neither can they pass to us, that would come from thence." —Luke 16:26.

None of this satisfies man's soul. There are many religions in the world, but none satisfies man's soul but the religion of Jesus Christ. The Mohamedans have theirs; the Confucianists have theirs; the Hindus have theirs; the Animists have theirs; the Shintoists have theirs; the Buddhists have theirs; the Mormons have theirs, etc.—but none of these give peace and satisfaction. The religion, and the only religion that does satisfy is the religion of our Lord Jesus Christ. The man-made religion may consist of most anything; that is to say, the thing he loves most, the thing he sacrifices most for, the thing he thinks the most about, "for out of the abundance of the heart the mouth speaketh." This shows what man's religion is. We are doing more and saying more about education, sacrificing more for that than for the kingdom of our Lord Jesus. Now, don't misunderstand me, for I favor education, but what I am trying to say is this: There is nothing that should be put before the religion of our Lord Jesus Christ.

We must put first things first. Now, if the multitudes think they are putting first things first, it mus be that society is first; with some it must be styles and fashion, such as bobbed hair, bobbed hobble skirts, which jourists are condemning. A woman last year (1926) from France said in New York that the women of America were dressing like the lower class of women in France dressed. Now, if our women think this is the first thing, we are sure that it doesn't satisfy, for they change every season—spring, summer, fall and winter—and, of course, this extravagance keeps us from being able to support the cause of missions and other Church enterprises, for whatever we think most of, we give it the first and best support.

In all this there is nothing to satisfy the soul. The question naturally arises in our minds, why do we do this way? Well, some say to keep from being criticised; notwithstanding Christ said follow not the multitudes, and He further said, "He that would save his life shall lose it, but he that would lose his life for my sake and the gospel's

shall save it."—Mark 8:35. Now, some do it because they love it, but still it doesn't satisfy the soul. Men have habits in their lives that are unnecessary and expensive, such as the tobacco habit. I spoke to a minister once about his being the victim of a cigar, and he said that it was the best thing he had in his life, and it didn't satisfy his soul; it only fed his lusts. Poor man is now dead. Some idolize their wealth, some are lovers of themselves and pleasures more than they love God, and still this does not satisfy the soul. The religion that does not take a man's love off the things of this world and make a new creature of him is all in vain and does not satisfy the soul. Jesus said to the Syrophenitian woman that if she would drink of the water that He would give, it would satisfy her soul and that she would not thirst any more. I thank God for that water. Jesus Himself—that does satisfy the soul.

P. T. KLAPP.

"Making the World Christian" is the topic we are studying in our Sunday School lesson of March 13th. There is no surer way to do this than to supply Christian leaders for the Churches, and the only way that we can do this effectively is through Christian colleges. One in six is the average in our own colleges to enter the ministry or missionary work, but one in three hundred is the average of other kinds of institutions. The Church that does not support its colleges will soon be without an adequate leadership. Our colleges have had a very difficult time to meet the demands upon them of the standardizing agencies on the one hand and of their constituency on the other. However, we must, as a Church, recognize that we cannot rise higher than our colleges, so we must strengthen them and give them cause to rejoice because of our interest in and support of them, and then we will as a Church have occasion to rejoice for the spiritual results that will come to us in the way of leadership in pulpit and pew.

YOUNG PEOPLE'S PROGRAM.

Following is the tentative program of the Western North Carolina Conference Young People's Congress, to be held at Pleasant Hill Church, near Liberty, N. C., Saturday and Sunday, April 2d and 3, 1927:

SATURDAY AFTERNOON.

2:30. Registration—In charge of Mr. E. T. Thompson, Route 3, Liberty, N. C.

3:30. Get-Acquainted Social—Mrs. Madge Moffitt Whitsell (place to be announced).

4:40. Supper.

SATURDAY EVENING.

5:45. Outdoor Vesper Service—Pattie Coghill in Charge.

6:30. Ten Minutes' Worship Service—Pauline Scott.
Group Discussions:
1. "Young People Organized for the Church," Rev. F. D. Ballard.
2. "Young People's Worship Programs," Pattie Coghill.

7:30. (Reassemble in Church Auditorium.)
Geo. T. Gunter, Presiding.
Julia Woodson, Song Leader.
Welcome—Pleasant Hill Young Person.
Response to Welcome—Lizzie Lawrence.
Fifteen-Minute Speeches:
1. "The Christian Endeavor Society at Work," Galen Elliott.
2. "Young People and College," Geo. D. Colclough.
3. "Young People in the Church and the Community," Rev. H. E. Crutchfield.

SUNDAY MORNING.

Rev. H. E. Crutchfield, Pastor, in Charge.
Worship Service—Conducted by Miss Zeller and the Burlington Young People.
Sunday School Classes:
1. Girls—Miss Zeller.
2. Boys—Mr. Geo. T. Gunter.
Sermon (11:00)—Dr. Wm. Jay, Elon College.

SUNDAY AFTERNOON.

Dwight Lankford, Presiding.
Worship—Miss Ethel Woodlief, Leader.
Business Session.
Five-Minute Talks on "Why I Believe in Young People"—Mr. W. H. Freeman, Ether, N. C.; Mrs. I. H. Faust, Ramseur, N. C.; Mrs. D. A. Cornelison, Seagrove, N. C.; Mrs. W. R. Sellars, Burlington, N. C.; Mr. C. A. Walker, Burlington, N. C.
Easter Message to Young People—Dr. G. O. Lankford.
Closing Srevice—Friendship Circle.

Those who plan to attend the Young People's meeting at Pleasant Hill Church, Saturday and Sunday, April 2nd and 3rd, will please notify Mr. E. H. Thompson, Route 3, Liberty, N. C. The first session will begin at 2:30 o'clock Saturday afternoon, and the meeting will close with the Sunday afternoon session. Come early and stay throughout the meeting.

NORTH CAROLINA AND VIRGINIA CHRISTIAN SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR PROGRAM.

June 23rd—Morning Session.

10:00. Devotional Period—Rev. Mr. Robinson, Pastor Lynchburg, Va., Church.
10:15. Roll Call.
10:30. Appointment of Committees.
10:45. Reports from Standing Committees.
11:00. Welcome Service—Conducted by Three Citizens of Elon College, N. C.
11:45. Response—Mr. R. J. Kernodle, Durham, N. C.
Hymn.
Adjournment.

Afternoon Session.

2:00. Devotional Period—Conducted by Miss Rosa McDowell.
2:15. President's Address—"Christian Unity."
2:45. Solo—Mr. W. H. Baker.
3:00. "Christian Unity and Education," Dr. W. A. Harper.
4:00. Recess.
4:15. "Christian Unity aod Missions," Rev. J. O. Atkinson.
5:00. "What a United Effort has Made Possible at Elon College," Conversations Led by Dr. W. A. Harper and Mr. C. D. Johnston, as the Delegates are Shown Through the College and Orphanage.
8:00. Inspirational Song Service.
8:15. "How May I Promote Christian Unity?" Ettie K. Harvey.
9:00. Adjournment.

June 24th—Morning Session.

9:00. Devotional Period—Conducted by W. T. Dunn.
9:15. "A Model Sunday School," L. L. Wyrick.
10:15. "A Model Christian Endeavor," Miss M. N. Lawrence.
11:15. Business Session.
11:30. "Christian Unity and the Community," Prof. S. A. Bennett.
12:00. Adjournment for Dinner.

Afternoon Session.

1:30. Hymn and Prayer.
Reports of Commtitees.
1:45. Sermon—Dr. C. H. Rowland.
2:30. Adjournment.

The above program is subject to changes which may be occasioned by the inability of any of those who are listed to attend, or by suggestions from members of the program committee.

Respectfully submitted,

M. F. ALLEN,
President.

Newport News, Va.

NORTH CAROLINA MISSIONARY RALLIES.

Vance, Warren District—Mt. Gilead Church, Saturday, April 9th; leader, Miss Margaret Alston.
Wake, Durham District—Piney Plains Church, Tuesday, April 12th; leader, Mrs. L. L. Vaughan; associate leader, Mrs. J. P. Avent.
Alamance District—Providence Memorial Church, Wednesday, April 13th; leader, Mrs. J. P. Montgomery.
Guilford District—Salem Chapel, Thursday, April 14th; leader, Mrs. L. W. Wicker; assistant leader, Mrs. R. A. Harden.
Halifax District—Pleasant Grove Church, April 17th; leaders, Mrs. T. W. Chandler and Miss Pattie Adams.
Lee, Chatham District—Shallow Well Church, Sunday, April 24th; leader, Miss Emma Hart.
Randolph, Montgomery District—Ether Church, Sunday, May 1st; leaders, Mrs. I. H. Foust and Mrs. A. C. Harris.

DISTRICT MISSIONARY RALLY.

The following is the program of the district missionary rallies of the Eastren Virginia Christian Conference, to be held April 5th, 6th, 7th and 8th:

Superintendents.	Place.
Mrs. J. A. Williams	Franklin
Mrs. B. E. White	Wakefield
Mrs. H. S. Hardcastle	Holland
Mrs. J. E. Cartwright	South Norfolk

Theme—"Forward with Christ in the Mission Field."
Call to Order—10:30 A. M.
Hymn—"I'll Go Where You Go."
Devotional—Psa. 1:45; Luke 10:1-9.
Minutes.
Greeting from Superintendent.
Enrollment.
Special Music.
Address—"The Mystery of Missions," by Dr. J. O. Atkinson.
Questionnaire.
Appointment of Committees.
Offering.
Adjournment for Lunch.

Afternoon Session.

Devotional.
Review of "Moslem Women"—Rev. F. C. Lester, Franklin and Wakefield; Rev. J. G. Truitt, Holland and South Norfolk.
Special Music.
"The Woman of the New East"—Mrs. S. K. Emurian, (Native of Armenia), Franklin and Wakefield.
"As I Saw the Women of India"—Mrs. E. B. Joyner, Holland and South Norfolk.
Report of Judges on Questionnaire.
Reports of Committees.
Closing Service.
Adjournment.

It is greatly desired that all the pastors who can do so will attend these rallies and will urge others to do so.

MRS. L. W. STAGG, *Secretary.*

Norfolk, Va.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

CAN YOU BEAT THE DUTCH?

By Rev. Samuel M. Zwemer, D. D.

Comparisons may be odious, but we have the highest authority in regard to their utility. When the apostle Paul wrote to the Corinthian Church on so delicate a subject as their financial affairs and the needed grace of benevolence, he did not scruple to tell the story of other Churches and let the tardy and self-centered Corinthians draw their own conclusions. "With regard to the collection for the saints," said he, "you must carry out the same arrangements as I made for the Churches in Galatia." Then he tells of regular, proportionate, weekly contributions by some early method of the "duplex" envelope—or was it a duplex bag? Titus started a financial campaign at Corinth (2 Cor. 8:6), but had great difficulty. Paul, therefore, returned to "the unmentionable sin" of selfishness, and wrote of the Churches in Macedonia, "Amid a severe ordeal of trouble their overflowing joy and their deep poverty together have poured out a flood of rich generosity; I can testify that up to their means, aye and beyond their means, they have given—begging me of their own accord, most urgently, for the favor of contributing to the support of the saints." (Moffatt's version.)

"Now, then, you who are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us—do come to the front in this gracious enterprise as well. I am not issuing any orders, only using the zeal of others to prove how sterling your own love is . . . I want a generous gift, not as money wrung out of you . . . for God loves a hilarious giver." (2 Cor. 9:7, Greek text.)

In my journeyings through many parts of our country I have never come across such large per capitas and such hilarious giving as in certain Dutch-American communities of the Reformed Church. The facts are sufficiently eloquent to need no comment save the caption of this brief article, "Can You Beat the Dutch?"

Four of these Churches, typical of others which could be put into the same category, represent farming communities in the Middle West, or truck farmers and small business men in the vicinity of Chicago. Here is the list:

Church.	Members.	Gifts for Others.	Congreg'l Expenses.
South Holland, Ill.	506	$12,932	$7,756
Third, Pella, Iowa	433	5,953	4,847
First, Hull, Iowa	384	8,539	6,487
First, Sioux Center, Iowa	471	10,080	8,647

In 1921 the Church at Sioux Center gave away $19,053 and spent $6,941 on itself. For the last six years, the Church at South Holland, Ill., has given more to others than it has spent on itself.

In a letter, the Rev. T. W. Mullenberg, pastor of the South Holland Church, writes:

"We use principally English, although we still preach the morning sermon in Dutch. There are three other Churches here, two Christian Reformed and one old Reformed, the last one very small. Most of the people here are farmers, since this is strictly a rural community.

"My method is very simple. A couple of Sundays before, I state as plainly, forcefully and clearly as possible the claims of the cause or causes, and usually the response comes.

"My people have a warm heart for missions, and they do not need so much for themselves; they are a plain people and live simply."

Another Church that belongs to the Macedonia class is located at Passaic, N. J. It has no wealthy members. It is still struggling with the bilingual problem of meeting the spiritual needs and desires of a minority of elderly naturalized Dutch-Americans and of their progressive children and grandchildren—but their offerings remind one of the Greek word which Paul used. They are positively "hilarious" in their devotion to the collection-plate. After a visit, the pastor wrote me as follows:

"Just as a matter of information and encouragement, let me give you our collections last Sunday:

Special missionary collection	$425.31
The regular offering for the Church	190.77
The regular offering for benevolence	141.93
For ministerial pension fund	67.55
The total we collected	$825.56

"So you see that the special collection did not interfere with the regular. You did not make a mistake by not preaching."

It is even more hilarious (for the missionary) when we add that by special vote of the session the offering for missions was not taken at the time of our visit, but was postponed because the snow and sleet had kept some people away that day from the privilege of the offering.

Of course, there are many other Churches in all sections of our country that are examples of liberality and self-denial. But there are congregations where one is reminded at the time of one's visit, and when reading the annual report, of the verses by an Episcopalian rector in Milwaukee:

"The treasurer shuffles his bills,
And his eye with anxiety fills;
People think it is flip
To pay God with a tip,
And spend fortunes on feathers and frills."

Glance over the per capita of your own congregation, your diocese or classis or presbytery, or synod, perchance your own per capita for the kingdom of God, and see whether you "can beat the Dutch."

FROM JAPAN.

PART II.

Tokyo, February 8, 1927.

Dear Dr. Atkinson:

I finished the other letter because I had gotten to the end of the paper. But I wanted to tell you that we are booked for Australia by the S. S. Tango Maru, which leaves Yokohama on the 11th of March and reaches Melbourne about the 16th of April.

Our mission life has made us a scattered family. On a voyage to America fifteen years ago, Ruth met the young Australian architect, and they got to walking the decks together and concluded they wanted to keep on walking together for life. He is very successful as an architect and is in great demand. They have five children, who are, of course, considered the finest pickaninnies ever.

For more than a year, when it was known that we would possibly have a furlough, we have read a conclusion to all the letters something like this: "Please come as soon as you can." "Please come and see the grandchildren while they are little." When we see them this time, as it will be also with so many other of our old friends, we may never see them again. They have themselves said, "Come now and see us. Then go back to Japan, if you must, and stay as long as you desire." But if we are strong it may be longer than any other period of missionary service that we have spent. But, on the other hand, it may be short, for no one of us knows what is ahead.

It is our present plan to leave Australia in July and reach America some time in August. But if the Mission Board does not object, we intend to return to Japan in December of this year. Naturally, with so many people whom we love to be with, we would like to live in at least three countries all at the same time. Nevertheless, Japan seems more like home than any other place. At Merom, our folks tell us they do not buy a cow, or raise a pig, or plant a tree, but they wonder how we will like it when Johnny comes marching home. But all the people are very dear to us, and on their part some of them are foolish enough to think we are it.

Yesterday and today are school holidays because of the burial of the emperor. Last night we went, not to see the funeral procession, but to see the decorations. When we got within four hundred yards of the road which the three-mile funeral procession was to go, we found the road literally jammed with people. In many places the jam was so great the cordon of police was unable to restrain the crowd, so that many people were trampled underfoot and some were trampled to death. If you have never been in such a surging crowd, you can hardly realize how helpless one feels when a thousand or more people are massed against you. If one falls down, it is impossible to get up.

In the clipping I send you, you will see what the Japanese say about the funeral. All the big adjectives are exhausted to show how grand, magnificent, solemn, impressive, sacred, etc. But to some of us it is studied bombast. The Japanese tell me that they wonder how many will go because of curiosity, or out of true respect of the emperor. The fact is that he was not much of a man personally. Those who know have allowed it to be leaked out that he was entirely too fond of wine and women, was a drunkard, and no one needs to be told what things go with such a life. Of course, all these things are kept secret from the general public and he is always spoken of as a sort of deity. So you will see references to worship of, and praying for, his soul.

His sons are fine fellows. Prince Chichibu, who returned through America on his way from England to Japan, is much loved all over Japan for his democratic ways. One time he got into a ball game under disguise, but was found out. No stain, so far as I have heard, rests upon the new emperor. As you know, the emperor of Japan is only a figurehead, the whole power resting in the ministry, which he theoretically appoints.

Miss Crew is coming from Sendai to see us before we go. She has had a hard time to keep warm in the Sendai weather. She says her fuel bill for a month was $25, and she supposes Miss Stacy's, at Ishinomaki, is about as big. But Miss Stacy is a much warmer-blooded animal, and can stand more cold than other women. They are both of them fine missionaries and very much beloved by the Japanese. At Ishinomaki, when there was a fear among the people of the town that Miss Stacy would be taken away, the town's people said that, rather than have her go, they would raise the money to keep her there from their own purses. That was a fine tribute to her.

Wishing you all the blessings of Him who notes the sparrows when they fall and has counted the hairs of our heads. I am,

Sincerely, your brother,

A. D. Woodworth.

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

The Burnett Beneficiary Fund.

When Dr. Burnett retired from the secretaryship of the General Convention of the Christian Church, after thirty-three years of splendid service, the Urbana Convention directed the General Board, in recognition of his fidelity, to arrange a retiring allowance in such terms and for such period as seemed wise to it.

The General Board established the above-named fund and directed the board of finance to direct it. This fund is to provide at least one thousand dollars a year. This one thousand dollars a year, or any part of the same, is to be available for the use of Dr. Burnett during his lifetime. Then, beyond the use which he may make of this fund, it is to be carried on for similar purposes in our General Convention.

Dr. Burnett Heads the List.

The fund is now opened for personal contributions, and Dr. Burnett heads the list with a $25 check from his meager income. It was high time that such a fund be established by the Christian Church, not only for Dr. Burnett, but for other faithful officials like him who have given long-time service to the Church and those who may have serious misfortune overtake them. Dr. Burnett's letter to this office, with his remittance, is so beautiful that we take the liberty of quoting from it. "I see by the 'Handbook' that you are now ready to receive contributions to the beneficiary fund, and I am handing you $25 to be credited to that fund. We do not now know who will be benefited by this fund, for men are constantly growing old, and if they grow old in the service of the Church, they should not be neglected in the time of old age and the infirmities which are inevitable. Many Churches are now, and many have been for years, providing for those whose lives have been given in service to the Church, and the Christian Church should do none the less. Fraternal organizations care for their aged members, the government does not overlook the faithful service of those who in time of conflict offered their lives and rendered their service, and certainly a religious organization should do as well.

"I am not saying this because I am in line for benefits, but because others soon will be, and it is that those who come after me may come down to the long shadows of life's pathway with the golden beams of the setting sun revealing a brotherly sympathy that will make suffering and anxiety strangers to their homes and hearts."

The books are open for this fund. We believe many will want to have a worthy part in this great work, all too long delayed in our Church. The Burnett Beneficiary Fund will be sacredly kept intact for his use and for those like him in the future years who have given long years in our official service and may need to draw upon it.

We believe that those who have been blessed with material substance and generous hearts will gladly contribute large sums at their earliest opportunity, while our Dr. Burnett lives to be a benediction to our brotherhood.

"The Early Bird.

It pays to be on time. Better push your work than to let your work push you. Probably more of our Churches close their Church year June 30th than on any other one date. This is well. Some day all our Churches will close their year at the same time. What a grand and glorious feeling that will be!

If your Church does close its year June 30th, June ought to be a great spiritual month, culminating in your annual every-member canvass, either on the first, second, or third Sunday afternoon.

The pastor needs two months for the preparation of the congregation for the canvass. It is a fine time to give them information, inspiration, stewardship principles, and prayer should undergird it all. Few Churches realize what work they are really doing locally, and even less the work of the Church in the world. In those weeks the pastor will lead his people to higher heights in the values of the Church and of their work in it.

The finance department will prepare the budget, plans, organization, supplies and details, appointing the canvassers and train them. It must always be borne in mind that the pastor has the same relation to the finance department as he has to any other department of the Church—that is, he is a part of it. This department will be making the budget, making it plain to all the congregation and having them adopt it; selecting the canvassers, pairing them into teams and training them very thoroughly; make the plans for the day of the canvass. We hope you will take pride in doing it right in your Church this year. There is so much more than merely getting money enough subscribed. We have for your help free for the asking "Manual of the Annual Every-Member Canvass," "The Personal Element in Giving," "The Every-Member Canvass—Its Educational Value," "Financing the Kingdom," "The Local Church Budget."

SECRET OF JESUS' LIFE AND POWER.

(Continued from Page 5.)

corn he has constantly to help by fertilization and cultivation to make it grow. So we must deal with the vices and sins in life. We strive not only to keep them from growing, but also from even living. The virtues are tender, and we have to work to keep them alive. We have to work harder to make them grow.

Our Master had also to battle against temptation. "He was tempted in all points like as we are tempted." But sin did not enter His life, because His sole purpose was to do the will of His Father God. If He had done otherwise, we cannot tell how the story of His life might have read. But this we do know, that so far as we fail to do God's will, our life is a failure.

It was Jesus' conviction that God had sent Him into the world for a purpose, and that conviction Made Him feel the need of doing God's will in preference to His own. His consciousness that God sent Him into the world, and His determination to do God's will gave Him courage in His work, gave Him confidence in His task, and enabled Him to live as never man lived and to speak as never man spake.

We need the consciousness today that God sent us into the world for a purpose, that we are not here simply to live and let live, but that in all things we are to do the will of God. And we need that determination to do God's will at all times, no matter what it costs.

It cost Jesus His life—"Father, if it is possible, let this cup pass from me; yet not my will, but Thine, be done." We cannot tell what it may cost us to do God's will. It will cost us our pet sins. It will cost us the loss of associations that do us harm, and not good. It will cost us some of our money in helping to carry on God's work. It will cost us some of our selfish luxuries that might go for the necessities of those not so favorably situated. It will cost us much effort and prayer. It will cost all this, and more. But the reward is greater than the cost. The joy and satisfaction that comes from doing God's will far more than compensates for the effort and sacrifice involved.

The secret of Jesus' life and power was the fact that He was determined to do the will of God. Our power in the service of God and of humanity is conditioned upon our determination always to seek to do God's will in preference to our own. The greatest thing that we who call ourselves Christians can pray for is the knowledge of the will of God and the courage to do God's will.

R. C. H.

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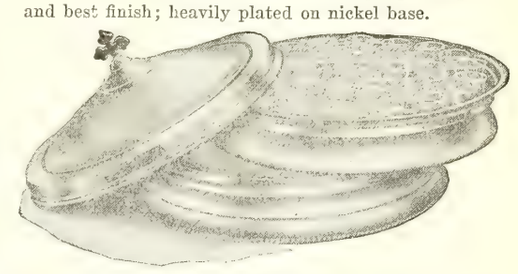

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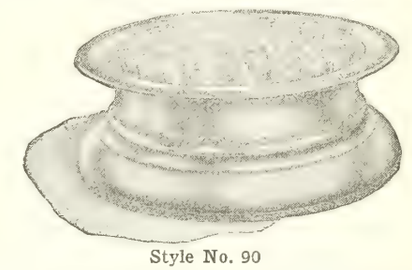

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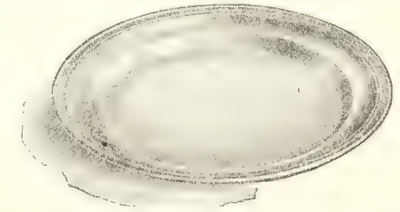

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

The Executive Committee of the Board of Religious Education met at the call of the chairman in the study of the Suffolk Christian Church, Monday afternoon, March 14th. After a careful study of the financial situation of the board as presented by the chairman, and a prolonged discussion of the same, the committee unanimously voted to offer the following recommendations to the board for immediate action:

First. That, with the 1st of April, the board discontinue the employment of a field worker.

Second. That the president of the Bethlehem Summer School of Christian Education be notified the board could not be responsible for either expenses of the session of 1927, or for any deficit the school might experience.

Third. That the chairman of the board ascertain whether he can promote the Elon Chautauqua and School of Methods with regard to the advertising of its 1927 session and the providing of such arrangements as are necessary for its entertainment at Elon College without permanent secretarial assistance.

Fourth. That Mr. E. T. Holland and Rev. J. H. Lightbourne can secure a loan which will provide for the obligation of the board to the field secretary for salary and expenses to March 31st.

It will at once be realized that this action, if authorized by the board, will paralyze the whole educational program of the board and endanger the 1927 sessions of the Summer Schools.

It will also mean the loss to the board of a field secretary who is daily increasing in usefulness and efficiency.

It will necessarily mean the cancellation of field work planned by the field secretary for the months of April and May.

In fact, it will mean a great many things which we do not now realize.

It is a backward step, and a step of which the writer is heartily ashamed. It really means the loss of a background in educational work that has been fought for inch by inch.

But the writer believes the board should vote to make effective these recommendations. He feels neither the ministers nor the laymen of the Convention are interested in the work of the board. When the suggestion of the President of the Convention was read to the effect the board might request of the budget commission the privilege of receiving another offering on "Children's Day," the three members of the executive committee simply smiled. It was felt it would be effort thrown away.

And these three men had every reason for entertaining such a feeling, for the statement was before them of the response to the appeal made in September. Then only twenty-four Churches responded.

By next week's issue the board will have taken action, and we hope to be in a position to state the board's plans for the future, and especially with regard to the Elon and Bethlehem Summer Schools.

EASTERN VIRGINIA CONVENTION.

On Monday afternoon, March 14th, the executive committee of the Eastern Virginia Convention of Sunday Schools and Christian Endeavor Societies met in Suffolk, Va. The committee voted unanimously to accept the invitation of the First Christian Church, Norfolk, Va., to hold its 1927 session there. It was also voted to have the executive secretary approach two schools of the Nansemond-Isle of Wight district with regard to an invitation for the 1928 session of the Convention. The committee also went on record to the effect the present president and executive secretary should go out of office with the adjournment of the approaching session of the Convention, they having served in the respective offices five years. A program for the 1927 session was discussed and certain features agreed upon and the executive secretary authorized to complete the program for publication and presentation to the Convention. The recording secretary was authorized to immediately promote the statistical and financial affairs of the session; and the executive secretary to promote the attendance of delegates and superintendents and pastors.

CHRISTIAN ENDEAVOR.

Sunday, April 3, 1927.

Topic: "What is Real Christianity?"—Jas. 1: 19-27; John 13:34, 35. (Consecration meeting.)

Some Bible Hints.

Christianity means self-control. If Christ rules the heart we shall show His gentle spirit (v. 19).

Christianity means a clean life. We must not be fountains of evil. Sin must be overcome and cast out (v. 21).

Christianity means living according to Christ's principles. Whatever is not of Christ is not Christianity (v. 22).

Christianity, in one word, is love. That means a changed heart, a kind heart, gentle words, generous deeds to all (vs. 34, 35).

Suggestive Thoughts.

Real Christianity can be nothing but following Christ, manifesting His spirit, working with Him. It is not doctrine, but action.

In the Middle Ages, while official Christendom was fighting and killing, there were still saints like St. Francis of Assisi who caught the spirit of Jesus and lived it.

"You can know a Christian by his spirit of love." That is the test Jesus Himself set up. Measure your soul by it.

"Love is beautiful, but it is force that counts," says the man of the world. But he is wrong. We are now seeing the futility of force and the greatness of love. The world must come to this.

A Few Illustrations.

One man said, "To me the supreme evidences of Christianity were my father and mother." Christianity is a life of truth, kindness, purity.

Real Christianity makes the rich spend their money as God's stewards. It creates in the heart Jesus' own interest in the needy, the sick, the sad.

Real Christianity is missionary, as Christ was. It breaks up our cosy nest and sends our children into savage places to tell the story of the cross. Real Christianity is sacrificial.

Real Christianity in the hearts of the leaders of the nations would have prevented the World War. Christianity, which means a changed heart, is the only cure for war and suspicion that causes war.

To Think About.

Has the Church always been Christian? Why?

How can we get more people to become real Christians?

What difference should there be between a real Christian and a man of the world?

ELON ORGAN RECITAL.

The splendid new Whitley Auditorium at Elon College is fortunate in having a large four-manual Skinner pipe-organ, one of the finest organs to be found in the entire South. On each Sunday afternoon, on the second Sunday in each month, from 4 to 5 o'clock, Prof. C. James Velie, the director of the department of music, is giving a vesper organ recital. Having attended these delightful and inspiring recitals, I wish to call especial attention to the rare treat that is being afforded to all lovers of genuine music.

While the attendance from month to month is very gratifying, still I feel sure that hundreds who have never been present would attend if they only knew the rare treat that they are denying themselves by not being present. There is an appeal in the great tonal qualities of this great pipe-organ that, once heard, can never be forgotten. The director of music has much skill in so arranging his program for each occasion that the range of sentiment makes a very wide appeal to his hearers.

On last Sunday afternoon eight selections were given on the organ, and while all were fine, still to many the effect produced by "The River of Life," by Coerne, and "Eventide," by Fairclough, will long linger. The selection from Saint-Saens, "Nightingale and Rose," and Warner's "Sea Sketch" were also received with great favor. Mrs. Zenith Hurst Velie, in the two vocal selections that she rendered, impressed all with the rich, effective contralto voice that she possesses. These recitals are given free to the public, and the auditorium should be crowded for each occasion. Lovers of music are greatly indebted to Elon College for this rare treat each month.

W. T. Whitsett.

Whitsett, N. C.

RECEIPTS FOR MEMORIALS.

"Week by week we climb a new peak," and so get farther on our way. The climbing is delightful, and the process is hopeful and helpful. Nature is beginning to blossom and the birds are singing, so we are cheered all along the way. The Burlington Sunday School, through its treasurer, gave us a good send-off the past week, and while the impact did not shoot us into Mars, it sent us up many steps towards the top.

Many yet mean to help build the memorial on the Old Lebanon site where for the first time a denomination voted to wear simply the name "Christian," and help also to build a memorial to the Rev. James O'Kelly, who felt like a congregation should have something to say in choosing its own preacher, and in exercising the right and the privilege of private judgment, and of adopting the Scriptures of the Old and New Testament as the only creed and sufficient rule of practice. These will come along with their contributions and put into print their good intention before long. We are waiting and wishing, and at the same time are deeply grateful for those fho have sent in. Who next?

The fund, to date, is as follows:

Previously acknowledged	$1,364.61
First Church, Burlington, N. C.....	21.58
Rev. J. L. Foster, Elon College, N. C.....	2.00
Total to March 19th	$1,388.19

Gratefully yours,

Memorial Committee.

J. F. West, Chairman. J. O. Atkinson, Treas.

NO HOPE FOR AMERICA, EXCEPT—

By Rev. John McDowell, D. D.

There are three possible interpretations of the present conditions in America. The hopeless pessimist thinks that everything is bad and growing worse. The blind optimist says that everything is perfect and growing better. The dissatisfied idealist admits that everything is not perfect, that there are radical defects in American life and many things that are not right. But he believes that there is in the gospel of Jesus Christ the power that will make things right.

This belief and confidence of the dissatisfied idealist is rooted in three great convictions:

First, there is no hope for America apart from the kingdom of God. By the kingdom of God, we mean what Jesus Christ Himself meant when He taught the world to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." This means one thing, namely: the reign of God in the life of men and in the life of nations. History and experience prove conclusively that no political scheme, no educational system, no industrial arrangement, no social ideal, apart from the kingdom of God can ever save America. We are learning in these days again that there is no substitute for good will, in either national or international relationships, and that there is no good will worthy of the name that is not rooted and grounded in the kingdom of God which, according to the Apostle Paul, is "a kingdom of righteousness, and peace and joy in the Holy Ghost."

Second, there is no hope for the kingdom of God apart from the Christian Church. By the Christian Church, we mean something more than a body of doctrine or a form of ritualism or a system of government. We mean what the Apostle Paul meant by it, namely: "the body of Christ." As the body of Christ, the Church is charged with the responsibility of expressing the spirit of Christ to the world, proclaiming the message of Christ to mankind and doing the work of Christ. That work is saving and serving men in all the earth. Other agencies will help the Church to bring in the kingdom, but no one of them or all combined will take the primary responsibility for this task. The Church is the authorized, designated instrument through which Jesus Christ is building His kingdom. It is not a perfect body. It has its defects and has failed in many respects, but after all it is the one great agency in America that is giving its time and its thought, its life and its resources to the establishment of the kingdom of God in America.

Third, there is no hope for the Christian Church apart from a consecrated and effective leadership.

Five characteristics must mark the leadership that is demanded today. It must be:

1. Intelligent. The leaders we need must know the will of God, the Word of God, and the work of God. The leaders of the Church must be able to inspire, but also must give information regarding the moral and spiritual conditions of the nation.

2. Efficient. It must be a leadership that can apply its knowledge to the needs of the times. Fairly and fearlessly these leaders must apply the principles of Jesus Christ, not only to the life of the individual, but to the entire life of the nation.

3. It must be optimistic. While recognizing the evils of the times, and deeply conscious of tendencies which are threatening to deny our ideals and impair our institutions, we need a leadership that believes "God still reigns" in America and that His will can be done and will be done in the life of this great nation.

4. It must be co-operative. By this we mean that it must incarnate the spirit of the Apostolic Church which is expressed in the words, "with one accord." This is essential to all effective co-operation. No amount of mere agreement in opinion or common methods, or even a united budget will ever produce the co-operative spirit which is needed today in the leadership of the Church. Co-operation must root itself in the spirit that will make the Church of "one accord," even though it may not make it possible for the Church to face its task with one method, or one opinion or one form of organization. We need the spirit of the gathering of the Chinese Christians in China a few years ago, when they said, "We are agreed to differ but we are resolved to love." A leadership dominated by this spirit cannot be defeated. A Church guided by this spirit will be a converting and conquering Church.

5. The leadership for today must be sacrificial. Only as the leadership of the Church is dedicated to the principle of the cross can we draw men to Jesus Christ. The Christian leaders of the future must rededicate their lives to the same principle that actuated Jesus Christ, the principle of sacrifice. It is still true that we must lose our life for Christ's sake if we would keep it. The best things in the life of the nation can be kept only as it gives them away. A spring is a spring only as long as it gives its waters to the flowing stream. When it ceases to give, it becomes a stagnant pool. A window is a window only as long as it transmits light. When it absorbs light, it ceases to be a window. When a nation ceases to give its best to the world, it ceases to be Christian. God save America from the calamity of self-absorption—from the calamity of losing her life by trying to keep it. Given a leadership that is intelligent, efficient, optimistic, co-operative and sacrificial, the Church can and will accomplish its task of establishing the kingdom in America, and thus saving the nation.—*Missionary Review.*

New York.

FROM OUR FIRST MISSIONARY.

II.

I, David F. Jones, before proper age was made an exception to enter City Road Congregational Church Sunday School, owing to my brother, two years older than myself, having just entered. I appreciated the kindness of a lady teacher who let me be a scholar, sitting next to her and one of her girls on the farther side. It was in this school for fully twelve years I was a scholar. Every Sunday went one or two cents from my dear brother or myself. I gave to help the heathen to hear the blessed gospel and become real Christians. Strange that some of those who heard and believed the gospel were not willing to feed and clothe those who continued learning from the missionaries the doctrine of God and Christ. So the missionaries took six of these boys and our Sunday School pledged one English pound, or five dollars, a year for each for the year. So these boys were ours, and you may be sure the missionaries saw to it that they had as good training as we had, so as to be useful in the hands of our Lord and Saviour to teach others.

This Sunday School prospered, and came to have six hundred pupils. The missionary society grew too, and every year we had a big tea party, each person paying only six pence, or 12½ cents, and then turned into the chapel for our fine annual meeting, and if a real missionary could be got he was welcome, and we delighted for him to tell about what he knew. In those fine meetings, as well as in the Sunday School, was usually the boy, D. F. Jones, your first missionary. Sometimes those missionaries would say, "I wonder if there are one or more who will be one of our future missionaries?" Well do I remember one of my fellwo-scholars touched me, saying, "You are one." This Sunday School gave the London Missionary Society money each year, and one year helped to purchase a ship for their work. I, in person, went and saw one in the dock. Let people say what they will, it humbles you and yet inspires a boy to be a worker or helper in his blessed Saviour's kingdom and a co-worker with such men as the apostles Paul, Peter, John and others. Let every reader give their heart and self and all to Christ.

D. F. Jones.

Alameda, Calif.

[Many Sun readers will recall that Rev. D. F. Jones went out as our first foreign missionary from the Southern Christian Convention and began the work in Japan. At the request of The Sun's editor, Bro. Jones, now far advanced in years, is giving Sun readers a sketch of his life as a boy, a man and a missionary. His sketches, which are to run in The Sun for many weeks, now are exceedingly interesting and can be read to profit in missionary societies and on "Mission Day" in the Sunday School.—J. O. A.]

WHICH WAY?

In His teaching, Jesus was always fair. While He promised everlasting rest, peace and joy to those who faithfully follow Him, He just as faithfully warned of the everlasting punishment which awaits those who reject Him. That word "everlasting" as used by Him has just the same meaning whether it is used to describe the future state of the righteous or of the wicked. Men can twist His words around all they like, but they cannot change our Lord. He is the same yesterday, today and forever. The word declares it. God's word cannot be broken. "Thy word, O Lord, is settled forever in heaven."

Our Lord told of the two ways and where they lead. The broad way which leadeth to destruction, and the narrow way which leadeth unto life. We are free to choose either, but we are fixing our future destiny by the choice we make now. God is not willing that any should perish. The blood of His beloved Son is the purchase price of our redemption. Have you entered the narrow way by taking this crucified, risen and ascended Lord as your Saviour? "I am the way," says Jesus, and He is the only way.

Are you uncertain which way you are traveling? Then stop and consider what kind of company you like best. Is it the company of those who are trus'ing and obeying God, or is it the company of the worldly, giddy, pleasure-loving crowd? Those who the Bible says are "lovers of pleasure more than lovers of God." If so, you are walking in the way which Jesus said leads to destruction. Recently, in a radio sermon, we heard a preacher say, "many are teaching God is so loving and good He will not send any one to hell. He does not. He never intended it for mankind. The Bible says He prepared that place for the devil and his angels. But if men and women choose Satan's company in this world they are choosng it for eternity."

Praise the Lord, He has made a way of escape. That is by entering the narrow way; the way which is marked out by the bloodstains of Calvary. This way has room enough upon it for all who will believe upon Him who died upon Calvary's cross. A choice must be made one way or the other. Will you not choose the life-giving way, and have the courage to follow the cross instead of the crowd? May this same Jesus who gave His life to redeem you from sin help you just now to choose aright.

Minnie Lohr.

Mt. Vernon, Ohio.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

PRINCES AND PRINCESSES OF GOD.

"The kingdom is like unto a merchantman seeking goodly pearls."—Matt. 13:45.

We are sons of the King. We belong to His kingdom. The text today gives us a sweeping view of the kingly life in Jesus Christ—"Joint heirs with Him to the Father." A merchantman looks for best pearls; a prince looks for the best things; a child of God covets the best gifts.

We are tempted to fritter life away in small, meaningless things and miss the pearls. Judas had as big a chance as any, but he used his opportunity in quest for gold, and all he got out of life was thirty pieces of silver. All his life amounted to was a flash and gone. Day by day, let us make our quest for the best gifts and store up riches in eternity.

Prayer.—Our Father, make us keen to discern the rich, kingly gifts of life, and make us faithful in that which is best. In Christ's name we ask it. *Amen.*

TUESDAY.

DUTY OR PLEASURE.

"Children, have you here any meat?"—Luke 24:41.

What have we that counts in human values? Paul said of Demas: "He hath forsaken me having loved this present world." Demas had wide opportunities. He had the opportunity of fellowship with Paul, but he chose the garish day. He had the opportunity of service for and fellowship with Christ, but he chose sensation. He had the opportunity of being a leader in Christian worship, but he chose pleasure, and all he got out of life was an epitaph, "Demas hath forsaken me." The world offered him a joyous career, and he took it, and all he got out of it was moral defeat.

This world has a thousand trifles in which life is fried away, and the good things vanish as a vapor. In the end we will be asked, "What have you? Have you any meat?" Many may have to reply, like the disciples, "No, Master, we have toiled all the night and caught nothing."

Prayer.—Dear Heavenly Father, teach us the use of life, how to seek for its true values; how to earn the gold of character and blessing for mankind. *Amen.*

WEDNESDAY.

BIGNESS IS WITHIN.

"Be thou an example for the believers, in word, conversation, in charity, in spirit, in faith, in purity."—Tim. 4:12.

These characteristics all spring from the inner life of the soul. These are the goodly pearls. Life's big things are found in contentment, not luxury; in brotherliness, not treasures; studiousness, not libraries; in friendships and vision of the human family, not acquaintances; in unselfish kindness, and not in estates; in things unseen, and not the seen; in loving our enemies, and not in only loving those who love us. This is the mark of the child of God.

Prayer.—Our Father in heaven, give us both knowledge and wisdom to know the inner life, to know the bigness of it, and the big things it can do, and forbid that we shall do anything less than all that Thou dost expect of us in an example for all with whom we come in contact, that they may be believers of the good and the great. So mark us as a child of the King, that we may be known of men to walk with the Lord. *Amen.*

THURSDAY.

A MAN OF THE FINE QUEST.

"Faithful in that which is least."—Luke 16:10.

Isn't that comment complete in itself? We do not stumble upon success in a haphazzard sort of way. Merchants achieve success after a long-studied business life process in which every little detail is cared for and caused to turn into his account. What is thy life? How about thy prayers? any gem, or is all aimless, saintless and unprepared? Christ gave us an example. No one could move Him before time to act, and no one could stop Him when the hour came. Such a quality would serve us well to be vigilant in little things, broad in outlook, and decisive in action. A babe hallowed, a boy obedient, a man faithful.

Prayer.—Dear Father of mercy and love, help us today to work the way of Him who sent us into the world. Perfect us through Jesus our Saviour, in good works, and, like Him, conquering death and the grave, and ascending to eternal glory. *Amen.*

FRIDAY.

A MOTHER'S INFLUENCE.

"The unfeigned faith . . . which dwelt first in thy grandmother Lois, and thy mother Eunice."—2 Tim. 1:3-5.

Timothy had a splendid heritage of righteousness. It came down to him in an unbroken line of succession from his mother and grandmother. Something of moral and spiritual fiber had entered into him from them.

It is a singular and significant fact that mothers have more to do with molding the spiritual lives of their children than fathers. Dr. George A. Gordon, in his autobiography, says: "A patient, brooding, sympathetic, prophetic mother—what an immense influence! I have never known a man or woman of exceptional consequence to be given to the world by a frivolous, flashy, good-for-nothing mother. I have known many a son and daughter of consequence, with a poor stick for a father; but I have never in my life known an exceptional son or daughter as the issue of an unserious, superficial, worldly mother."

Prayer.—Closing prayer, by one of the parents, asking that the godly fathers and mothers of our land may realize the importance of their influence upon the young, and strive to make it such as God will approve.

SATURDAY.

THE VICTORY OF FAITH.

"And this is the victory that overcometh the world, even our faith."—1 John 5:1-5.

Victory is a word of pleasant sound. No one courts defeat, but, on the other hand, almost every effort of our lives is with an eye to winning out. Life, then, is a conflict, and for the Christian it is particularly true. We have the trinity of evil opposed to us, and it requires every bit of grit and grace we can command to make good in this work of our Master. But we can win out, for the promise is to that end, and as it is a spiritual struggle, we must fight with spiritual weapons. How pointed the expression of the text: "This is the victory that overcometh the world, even our faith."

No matter what may come or go, whether the fight seems to be great or small, we must not lose sight of this—faith in God is the first requisite. We must stand where Abraham stood and believe that the impossible can come to pass if God says so. And we must have faith in His word. The tendency today is not so much to minimize the promises of the Book, as to quietly ignore them.

And we need faith in ourselves. Not a feeling of self-sufficiency, or an unwarrantable assurance, but a quiet, firm faith that makes us feel confident of the outcome. What God has done by and through others, He can and will do through us. "And this is the victory that overcometh the world, even our faith."

Prayer.—Closing prayer, asking that our faith in God and in His Word, and our loyal love for His Son, our Saviour, may transform our own lives and win others to the kingdom.

SUNDAY.

THE FUTURE LIFE.

"What shall I do to inherit eternal life?"—Luke 18:18.

Nothing we love more than life. From the eager delight of the smallest child to the oldest of saints, life is the supreme quest. This thing we love so has in it also our greatest perils. Too often we become intoxicated with its tempting cups and rush madly into excesses or dangers. So brief is it that we quaff its cups of pleasure for a season, intending to change some time and spend it for good and God; but before we are aware of it, before we have scarcely begun to rejoice in its inspiring morn, noon has come and numerous signs warn us of impending night.

But we believe that the soul is imperishable and that the pleasures and treasures of this life are but passing and should not take first place in our lives. The future is far happier and crowned with immortality. Should it not be valued as our supreme aim, and should we leave any effort unspent to secure the blessed prize?

Prayer.—Our Father, we desire to make every exertion for the acquisition of virtue during this life, that we may obtain the most glorious prize and the greatest hope. Forbid indifference. Send us forth to Him the crown of eternal life. *Amen.*

WITH OR WITHOUT POWER.

Sometimes we see a placard in the window of a store that reads, "For rent, with or without power." It costs less to rent "without power." There are some Churches into whose membership men are permitted to enter either "with or without power," and because it costs less of self-denial and prayer and service to come in "without power," they choose to enter that way. As a rule, these members make but poor and temporary tenants. Christ posts no such placard at the door of His Church. "I am the door," said Christ. By Him if any man enter, and with Him if he abide, and Christ's words abide in him, then, and then only, is he a true and worthy member of the Church of Jesus Christ. Christ wants only those to come into His fellowship and service who are willing to pay the price for coming, "with power" and come in, not as uncertain and temporary tenants, but as abiding co-partners for life, for life eternal.—*Ex.*

Christian Orphanage

REPORT FOR MARCH 24, 1927.

Sunday School Monthly Offerings.

Brought forward		$2,736.18
N. C. & Va. Conference:		
Mt. Bethel	$ 1.31	
Lawrence Mem'l Class, Elon, N. C.	1.71	
Palm St. Church, Greensboro	11.10	
Ingram	3.00	
New Lebanon Sunday School	2.00	
New Lebanon S. S. Philathea Class.	2.00	
Union (Va.)	6.00	
Durham Christian Church	14.56	
Elon Christian Church	10.00	
Berea	7.28	
Howard's Chapel	2.00	
		60.96
Eastern N. C. Conference:		
Shallow Well	$ 2.70	
Mt. Auburn	16.10	
Christian Chapel	1.42	
Wentworth	16.36	
Mt. Gilead	.39	
Youngsville	1.00	
Bethel (Wake)	2.50	
Sanford	4.85	
		45.32
Western N. C. Conference:		
Seagrove	$ 2.00	
Shiloh	1.75	
Graham	5.00	
Big Oak	1.00	
Graces Chapel	2.00	
		11.75
Eastern Virginia Conference:		
Waverly	$10.00	
First Christian S. S., Franklin	10.00	
Suffolk	25.00	
Oakland	6.00	
Berea, Nansemond	10.00	
Rosemont	58.92	
Wakefield	3.85	
First Christian Church, Norfolk	7.45	
		131.22
Valley Virginia Conference:		
Palmyra	$ 2.37	
Mt. Olivet (G)	2.00	
Mayland	1.76	
Leaksville	3.30	
Mt. Olivet	1.05	
Linville	3.55	
		14.03
Alabama Conference:		
Mt. Zion		1.55
Georgia and Alabama Conference:		
North Highlands		2.00
Northern Sunday School:		
Pleasant Hill, Ohio		7.56

Special Offerings.

Boone Bible Class	$15.00	
Annill Malm Smith, Lineville, Ala.	3.76	
A Friend, Siler City, N. C.	10.00	
Philathea Class, New Lebanon S. S.	5.50	
E. M. Davenport, for clothing	25.58	
E. M. Davenport, support children	37.50	
A. M. Allred	25.00	
Waverly Sunday School	101.25	
		223.59
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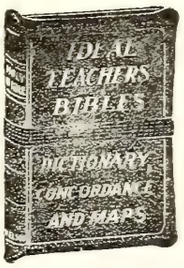

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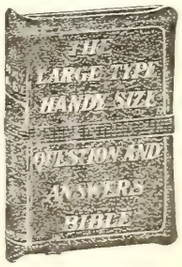

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THE CHRISTIAN SUN
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REV. J. A. LEDBETTER.

James Alexander Ledbetter, son of the late Wesley Ledbetter, and Margaret Ledbetter, his wife, still living, Julian, N. C., was born February 16, 1868, near Julian, and died at Fancy Gap, Carroll County, Va., March 9, 1927, age 59 years and 21 days. Brother Ledbetter made a profession of faith in Christ in early life and united with Shiloh Methodist Protestant Church and became a minister and joined the North Carolina Methodist Protestant Conference in 1903. His first pastorate was in Davidson County, N. C. He served some of the largest and most important circuits of that Conference. Some four years ago Brother Ledbetter united with the Christian Church, becoming a member of the North Carolina and Virginia Christian Conference, since which time he had served Reidsville two years, Danville and Greensboro (Palm Street) one year, and at the time of his death was employed by the Mission Board and was teaching and preaching in our Elk Spur schoolhouse and Church, Carroll County, Va. Brother Ledbetter suffered a stroke of paralysis just after he had gone to take in his school at 9 A. M., and was unable to speak from the time he was stricken. He died four hours later in the Christian parsonage at Elk Spur. He was very much beloved in the school and in the two Churches that he was serving. The people feel that they have lost a real friend, a most excellent teacher, and a good preacher, as well as a good brother and a good man.

The burial was at Shiloh Church, Julian, N. C., the funeral being conducted by the secretary of the Mission Board, assisted by Dr. C. H. Rowland, of Greensboro, N. C., and Rev. R. A. Whitten, of Reidsville, N. C., of the Christian Church, and seven ministers, formerly his associates, of the Methodist Protestant Church. There was a large attendance at the funeral, and the floral offering was expressive of love for a good man.

Brother Ledbetter is survived by his mother, now in her hundredth year; also by a widow and six children—Roy, Pittsburgh, Pa.; James, Winston-Salem, N. C.; Margaret, now Mrs. C. M. Gant, Hickory, N. C.; Ina, now Mrs. Homer Atkinson, Raleigh, N. C.; Wade, and Joe Ledbetter, the latter two of whom live with their mother at Gibsonville, N. C.; also a sister, Mrs. A. M. Hemphill, and one brother, C. A. Ledbetter, of Julian, N. C.

Rev. J. A. Ledbetter had won many friends in the ministry and among the laity, who grieve his going. We feel his loss very keenly, as he was doing a most important and worthy work in the mountains of Virginia, and among a people who appreciated his services and feel an irreparable loss now that he has gone. His widow and the family have our sympathy in the passing of their loved one, who was faithful unto death and fell at his post in the faithful performance of a great, good and noble task. J. O. A.

COLUMBUS.

I have just heard Gipsey Smith, Sr., preach a wonderful sermon to women. He is holding a meeting here in Columbus. He is one of the greatest preachers I ever listened to. His son was here last fall in a four weeks' campaign, and now the father is here for three weeks. Gipsy, Jr., is at Dublin, Ga., now in a meeting and will be here tomorrow for one service. I can't hear all his sermons, but regret that I can't. It is an opportunity of a life time.

The Church work here is doing fairly well. The weather has interfered for the last month or more. Many of our Churches have raised their quota for colleges, and others have raised a part. Dr. Harper was with us at Lanette on the fifth Sunday in January and he delivered a wonderful message. It did us much good. A few words about the college will be admitted, I guess. The brick are all bought and paid for. The last carload came in last week. We hope to have them up in a few days. We are getting some of the building ready for the roof, and want to get it on just as soon as we can. The price of cotton going down last fall has made it extremely hard for us to raise money to keep the work going. If some one could see the opportunity and the need and would come to our rescue now it would be a favor never to be forgotten. Our people here have done nobly, and thank God for the way they have stood by the work. Some have sacrificed not only once, but many times. God bless them and enrich them in a spiritual way for all they have done. I know there are many who intend to help, but are waiting to be better able. I hope you wont put it off any longer, but do it now.

God bless all the interests of the kingdom.

H. W. ELDER.

THE WORLD NOT CHRISTIAN.

The world is not Christian. Among a billion and a half people over the earth, only five hundred and fifty millions are nominally Christian, and much of the "Christianity" of the world is defective. Among the four hundred millions of Chinese, only three millions are nominally of the total Christian community.

Several strong faiths are in competition with Christianity for the allegiance of men. Here and there these rival faiths are gaining in the contest. The Christian population of Japan is estimated as less today in proportion to the total population than it was in the early days of the Church in Japan.

Not only are certain non-Christian gains being registered in various areas of the earth, but the missionary enterprise, as such, has lost its momentum of late in some of its phases and in some of its fields of operation.—*J. C. Archer.*

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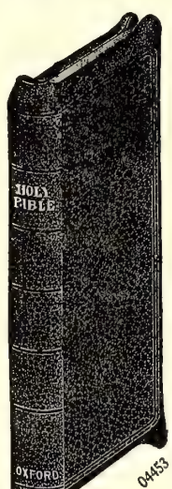

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OBITUARIES.

HATCH.

On February 18, 1927, at her home, in Pittsboro, N. C., Sister Nancy Hatch answered the call of her Lord and went home to be eternally with Him. Her illness was of short duration and the news of her death was a shock to her friends and neighbors.

Sister Hatch was the daughter of Hastings Hearne and Eliza Williams Hearne, and was born July 23, 1860, near Pittsboro, N. C. While just a small girl she accepted Christ and became a member of Hanks Chapel Christian Church. On February 14, 1889, she was married to William Bland Hatch, to which union were born three children—Mrs. A. W. Hackney, Raleigh, N. C.; Miss Jewel Hatch, Burlington, N. C., and Henry Hatch, of Pittsboro, N. C., all of whom survive her. Her husband died several years ago, at the time when the burden of parenthood was heaviest, the children being small and dependent, but depending upon the power and guidance of Him who is all powerful and who promised to be with those who accept and follow Him always, even unto the end of the world. She accepted the burden and bore it in such a way that these children have become noble examples of Christian manhood and womanhood, who are an honor to her and a blessing to the Church and community in which they live. These children will miss her, the community will miss her, the Church will miss her, but may we all remember that our loss is heaven's gain. In addition to her children, she is survived by the following brothers and sister: John and Stephen Hearne, of Carrboro, N. C., and Mrs. Cornelia Griffin, of near Pittsboro.

Sister Hatch was loyal to her Church, and expressed her love and loyalty through the avenue of unselfish service and devotion. She liked the message from God's word and applied its teachings in her contact with her fellow-man. The Church will miss her loyalty and devotion, and the community in which she lived will miss her uplifting influence and her unselfish service. Her body was laid to rest in the cemetery at Hanks Chapel beside the body of her husband and beneath a bank of beautiful flowers which expressed the love and esteem of her many friends.

The pallbearers were her nephews, and the funeral services were conducted by her pastor, the writer, assisted by Rev. G. R. Underwood, a former pastor; Rev. C. M. Lance, pastor of the Methodist Church, Pittsboro, and Rev. Mr. Barclay, pastor of the Presbyterian Church, Pittsboro. May God bless, comfort and keep the bereaved family and friends, and may we all remember that our loss is heaven's gain, and remembering accept and trust our Lord and Saviour Jesus Christ, who promises to all believers an abundant entrance into that home not made with hands, eternal and in the heavens.

J. FULLER JOHNSON.

HODGES

Brother M. Westley Hodges died at the home of his brother, Willie F. Hodges, near Great Bridge, Norfolk County, Va., on January 18, 1927. He leaves to mourn their loss his wife, Mrs. Alice Hodges; two sisters, Mrs. E. C. Marshall and Mrs. Cameron White; and four brothers, W. F., L. B., M. W. and Rudolph Hodges.

Brother Hodges was a member of the Berea Christian Church, and the funeral services were conducted in that Church by his pastor, this writer, on Thursday afternoon, January 20, 1927, and interment was in Berea Cemetery. Bro. Hodges had a host of friends, as was evidenced by the large attendance at his funeral and the many beautiful flowers. May the Lord bless and comfort the bereaved ones.

J. F. MORGAN.

MORRIS.

Rosa Scarborough, wife of J. Lawrence Morris, was born August 7, 1861, and fell asleep February 25, 1927, at the home of her daughter, Mrs. Harry Pond, Surry, Va. On February 8, 1877, she was married to J. Lawrence Morris, and that union was blessed with five children, all of whom survive—Mrs. Emmet Cornwell, Richmond, Va.; Mrs. James Raiford, Sedley, Va.; Mrs. Harry Pond, Surry, Va.; Ottis Morris, Richmond, Va.; Mrs. Eddie Hargrave, Petersburg, Va.; also her husband.

Early in life she united with Burton's Grove Christian Church and remained a member until the end. To know her meant to love and appreciate her for the noble life she lived, which was attested by the large gathering of friends at her burial.

The body was brought to her former home and laid to rest in the family cemetery. God bless the bereaved. Burial service by the pastor.

C. E. GERRINGER.

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BRIGGS.

Bessie Blanche Briggs, the daughter of Mr. and Mrs. Johnnie Briggs, born June 26, 1921, died February 24, 1927. She had been in declining health for nearly two years, being an invalid the greater part of the time. For the past few months she had been a great sufferer, but as a child she bore it patiently until the end. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

She leaves to mourn their loss, parents and two sisters, Margaret and Emma Agnes; also several aunts and uncles and her grandparents. The funeral was conducted at Fullers Chapel by the pastor, who is the writer. The interment was in the Church cemetery. May God, through the affliction that has come upon the family, richly bless them and draw them closer to Him, that they may know and be able to say, "Thy will be done, and not ours." My heart goes out in deepest sympathy and love for the devoted parents in the loss sustained.

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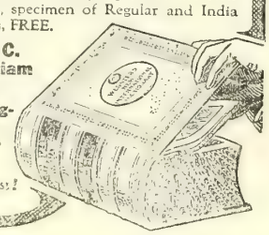

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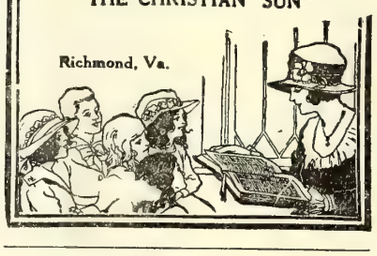

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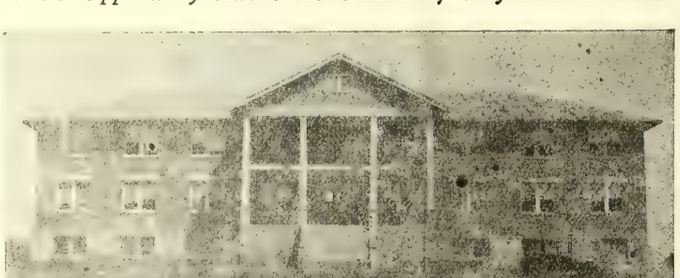

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Rev. and Mrs. J. H. Dollar will be in charge of the modern Girl's Dormitory this school year. Cost of board will be $15.00 per month and room rent $25 to $30 per school year. Men and boys can obtain board at the same rates in the town.

School opens August 30, 1926. Wanted a sufficient number of girls to fill the dormitory. Send in $2.00 at once to reserve room.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, MARCH 31, 1927. NUMBER 13.

THE SUN'S OBSERVATORY

POWER—FOR WHAT?

"Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me."—Acts 1:8.

Our New Testament makes it very clear that power as witnesses of Christ is the great purpose of the Holy Spirit's coming upon men. It is not merely to make men hilariously happy, to thrill them with ecstatic experiences.

Pentecostal power means primarily power to witness for Jesus Christ. This is absolutely essential, for Christianity is a religion that advances only by testimony. When men cease to speak concerning it, in the Holy Spirit power, the Church dies out.

When our greatest passion is to win lost men to Christ, then we may talk about having experienced some touch of Pentecostal power. The Spirit control will never hold believers week after week, month after month, in tarrying meetings where they may gratify their own selfish desires through peculiar sensations in the flesh. "Ye shall receive power"; and "ye shall witness" to the unsaved. That is the finest evidence in the world of being Spirit-filled.

Captain King, of Willets Point, N. Y., found an old sixteen-foot cannon and, being an experimenter with magnetism and electricity, he tried to see how powerful a magnet he could make out of the old gun. He wrapped ten miles of wire around it and magnetized it with a large battery. Balls of iron leaped to the gun and scattered iron attached itself to it in great heaps. When the electric power was withdrawn the iron fell away.

The person filled with the Holy Spirit will have a power to draw men to Christ and spiritual things. He certainly will not repel and disgust men. If his life is yielded to the Holy Spirit, what he found impossible in himself to do for Christ will become not only possible, but easy and natural under the Spirit's control.

What kind of an experience are you looking for? This is the experience our Lord longs to impart to all His followers, and it was for this that He bade His disciples tarry. As they tarried they became insulated from the world, and then when they came in touch on the Day of Pentecost with the great dynamo, they began to testify and exhort, and three thousand in one day accepted Christ. "Ye shall receive power"—for what?—*Keith L. Brooks,* in *Evangelical Christian.*

THE GREAT MISSIONARY TRIO.

Having a few hours between trains in Calcutta, we decided to run out thirteen miles to Serampore, forever famous as the headquarters of those great English missionaries, Carey, Ward, and Marshman.

That Serampore covenant signed by these three men, in which they declared that they would never call anything they might possess their own, but everything they had should be at the disposal of the Lord at the call of His work, will remain the outstanding missionary document of modern times.

Next to the unusual character of the docum[illegible] thus signed is the wonder that these three, through a long life, and amidst most subtle temptations, adhered so faithfully to the vow thus taken, that no one has ever been able to find a flaw in their entire adherence to that law of absolute surrender of every earthly possession to God.

College Library

While these three men earned the large sum of four hundred thousand dollars, equal to more than a million today, so faithfully was their covenant obeyed that they each, of choice, died poor.

As we stood by their graves we could not but feel that these men, by their lives, have challenged the whole Church, and that in laying the foundations of the India Church they call on India's Christians to build after the same manner and mold. And it is in following the example of these men in this sphere of stewardship that the Church at home and in India has most signally failed.

But not only in the stewardship of money, but in the stewardship of time, these men set such an example that we marvel. As we looked over the Bible department in the great library of Serampore College, and saw the large number of Bibles, not simply gospels, that were the result of Carey's translation work, which touched thirty languages and dialects, with most difficult and varied script, and all bearing the imprint of the Serampore Press, which implied that they were the result of Ward's printing and binding genius, and all paid for by the combined earnings of these three men, we confess we were amazed anew.

As one looked at the five immense volumes still in manuscript, by Carey, just one translation of the Bible by him, one could almost think of it as a life work. It was only one of many by this man, who disclaimed all linguistic brilliancy, but said he simply knew how to plod. But it must have been brilliant plodding, even if the brilliancy were begotten of patient perseverance, that obtained such vast results.

We turned away from Serampore enheartened with the hope, as we face the polyglot-linguistic problem of the Sudan, that the ambition of the younger generation may be fired by the example of an earlier, and that ere long the curse of Babel will be removed, when in every language the leaves of the Word of Life shall become the leaves of healing of the nations.

We plucked from the graves of these three men a little spray of maidenhair fern, and in return pay this little tribute to the blessing received from their memory and their ministry.—*The Evangelical Christian.*

"DANGEROUS CHRISTIANS."

Apparently some folks in Washington and elsewhere are alarmed at the spread of the spirit of Christian unity [illegible] the increasing influence of the gos[illegible]

[illegible]ntative Free, of California, has introduced a resolution in the House calling for an investigation of the propaganda activities of the Federal Council of the Churches. Accusations are hurled that the organization is radical and subversive. It is charged with being pacifistic. It is portrayed as controlling a system whereby, on pressing a button, it can deluge Congress with resolutions from every State in the Union. It is credited with obtaining the unanimous support of the Senate for the resolution calling for arbitration of our dispute with Mexico.

The Federal Council of the Churches should feel complimented by this display of interest in its work. It means that the influence of a united Christianity is beginning to be felt upon the life of the country. For many years the devout have hoped for the day when the divided ranks of Christian faith would close up the gaps and present a solid front on the great issues which have to do with the welfare of mankind and the coming of the kingdom of God. If that day has been brought nearer through the efforts of the Federal Council, then there is occasion for men of faith to rejoice.

The same forces which in the days of imperial Rome cried out against the Christians because they preached a gospel subversive of selfishness and greed and violence will again cry out whenever that preaching begins seriously to threaten the mammon of unrighteousness and the moloch of war. It is but a renewal of the protest of paganism against the message of Bethlehem.

The Federal Council of the Churches is an organization to which twenty-nine denominations send delegates. It is an organization designed to represent the community of interest which exists among differing creeds and differing politics; to voice the faith of the Churches on agreed essentials and fundamental principles.

Of course, the accusation that it is an instrument of propaganda is wholly true. Propaganda is the business of the Christian religion. "Go ye into all the world and preach the gospel," was the marching order of its Founder. To charge the Federal Council with efficiency in propaganda is to pay it high tribute. The trouble is that some people are necessarily disturbed whenever the gospel is preached with practical application to human problems. If these Christians would confine their exercises to praying, singing and sermonizing in the abstract, nobody would object. It is when they begin to put in practice what they preach that they become dangerous.—*Chicago Evening Post.*

NOTES-PERSONALS

This from a young school teacher: "Enclosed find $11 for foreign missions. I want much of my tithe money to go in this direction." That makes $22 this dear young woman has sent us for foreign missions recently.

President W. A. Harper. of Elon College, vice-president of the Board of Church Colleges, attended a meeting of the executive committee at Atlantic City, N. J., last week, which meeting was for the purpose of planning the program for Church colleges next January.

One month (March) of our mission period is behind us. No doubt our pastors and Sunday School superintendents and teachers are making the most of the period and are carrying home to the hearts of our people the great purpose, plan and program of missions. April, May and June afford yet ample opportunity in which to do much for missions and take the free-will offering.

A meeting has been called at New Lbeanon Church, Surry County, Va., Wednesday, 3 P. M., April 6th, to consider plans and program for the dedication of the memorial on the Old Lebanon Church site, where the name "Christian" was adopted by us as a denomination. The memorial is to be ready for unveiling and dedication by May 20th, though the date for the ceremony and exercises has not been determined.

"Our people are giving but one-fourth of their tithe. How can God bless us? Is it not time to raise the standard, to release our spiritual and financial energies and become real stewards? We can do better; we ought to do better. We would have greater blessings." So writes Dr. W. H. Denison, Dayton, Ohio, who has made a study of giving in the Christian Church, and speaks as one with authority, because he knows.

Our sympathy is extended to Brother and Sister E. T. Holland, Holland, Va., in the loss, by death after a long illness, of their son, Clarence, on Monday evening, March 21st. The funeral services were conducted by Dr. N. G. Newman, pastor of Holy Neck Christian Church, Wednesday P. M. following. Clarence was a graduate of Elon College and made many friends both during and since his college career. He was a splendid young man, courteous, genteel, affable, and big-hearted.

Mr. and Mrs. Joe Bynum Gay, Jr., were brief callers at Elon College Tuesday, March 22nd. Mrs. Gay before marriage was Miss Lois Hartman, of Salisbury, N. C. The marriage was solemnized at Danville, Va., Monday P. M., March 21st, Dr. C. H. Rowland, pastor First Christian Church, Greensboro, N. C., officiating. Both Joe Bynum and Miss Lois were former Elon College students and have many friends among SUN readers, who will join the editor in wishing them happiness all along life's way.

Rev. J. B. Chadwick, writing from Hartly, Del., March 21st, says: "We are getting along fairly well at St. Paul's Christian Church, Wyoming, Del. We have done some repair work on our building and have the paint and are to paint the Church just as soon as the weather is favorable. You may look for our missionary offering after the first Sunday of each month." Bro. Chadwick and his co-workers at Wyoming are faithful and loyal to the interests of their Church, and this means much for the future of the Church.

Just count on the atheists, any number of them, separately or collectively, to engage in sheer folly. The Bible truly says, "The fool hath said in his heart, there is no God." And the Bible is right, for atheists are always making fools of themselves. Now comes the report that the "American Association for the Advance of Atheism" is trying to bar Uldine Utley, the young woman evangelist, from conducting meetings in Brooklyn on account of her youth. What greater advertisement could the young Uldine desire than this? Just count on the atheists to defeat themselves always. Fools usually do.

Rev. E. B. White of the pastorate embracing the following Churches: Dendron, Union (Surry), and New Lebanon, called at THE SUN office the first of this week. He reports that these Churches are taking on new life. At New Lebanon the Missionary Society has just been reorganized, and at this Church the first Sunday he will repeat, by request, his sermon, "Why Halt, Ye?" which he preached at Dendron the second Sunday night. He spoke also of his attending the Ministerial Association the 21st at Norfolk, and he was voted a member. He promised to write the news from his charge. Will others do likewise?

The National Broadcasting Company has created an advisory council, representing the human interests and activities, which the company will include in its broadcasting programs. This advisory council is made up of a dozen outstanding American citizens, of whom Dr. E. A. Alderman, president of the University of Virginia, is one. Representing the religious interests, Dr. Charles S. McFarland, secretary of Federal Council, was made a member. The National Broadcasting Company regard religion and music as of the highest importance in the whole program of radio broadcasting. The great radio stations are now using to advantage ministers and outstanding religious characters in broadcasting messages of weight and worth to the invisible audience over the radio. The United States government has recently created also a Board of National Supervisors, who are to take the whole situation in hand and seek to regulate the rules of radio broadcasting. The radio is no longer an individual, but a national, institution and asset.

THE SUN's editor had the joy of visiting Rev. J. W. Wellons, at the Masonic Home, Greensboro, N. C., Monday morning, March 28th. Brother Wellons is well cared for and has every attention necessary for rest, keep and comfort. King nurses look after his physical wants, and Bro. L. M. Clymer, superintendent of the Masonic Home, sees to it that all necessary cares, social and otherwise, are looked after. Brother Wellons is now too feeble to sit up much of the time, though in the afternoon he does sit in a chair for a brief period in his room. He does not know, he says, "why the Lord continues him on this side," but he is sure that it is for some good purpose, and on that account he is fully reconciled. He inquired about many friends and wishes to be remembered in love to all who know him and are interested in him. Now in his 102nd year, his mind is clear, and while talking is a little difficult and requires effort, he recalls with great joy the active experiences of other days. Verily, his life is a blessing and a benediction.

The Mission Secretary was with Rev. R. A. Whitten, at Reidsville, 11 A. M. Sunday, March 27th, and found an active and enthusiastic congregation. They have a very fine Sunday School, a veritable bee-hive of activity, under the leadership of Supt. Mitchell. At 3 P. M. we went to Monticello, another Church served by Bro. Whitten, and found a good and attentive congregation there. Bro. Whitten's congregations will make the missionary offering on, or as near as possible to, Easter, and desire to make it as liberal and as large as possible. At night, the Mission Secretary preached for Dr. C. H. Rowland, First Church, Greensboro. Congregations have very markedly increased since Dr. Rowland has been pastor, and the Sunday School has grown to large proportions. Bro. Rowland, in addition to his preaching, teaches the Men's Bible Class and had present in his class 109 pupils Sunday, the 27th. The Church work in Greensboro goes well, and the pastor is happy in the fellowship and the co-operative activities of the Church. The special offering for missions will be taken at or soon after Easter. Greensboro, First, Church is very active in many lines of kingdom service and is enjoying good growth and steady development.

NOTICE.

WANTED—At once, twenty persons who will give $500.00 each within the next thirty days.

This is to be applied on present indebtedness, current expenses and the administration building. This building is now nearly ready for the roof, and must be completed just as soon as possible, as we will have no place to hold our college work next year if it is not done, as the high school will occupy the entire room in the other building next year.

The following persons have already subscribed to this fund: J. J. Carter, J. T. Clack, Purity Drug Co., O. O. Mitchell, Wadley Bank, Walker Pearson, T. J. Holland, S. L. Beougher, J. D. Blam, P. J. Carlton, H. W. Elder.

The cause is worthy, and the demand is urgene. Who will be next?

S. L. BEOUGHER,
President.

RECEIPTS FOR MEMORIALS.

We climbed some, but not very far the past week. We anticipated at least reaching the fourteen-hundred-dollar mark, but missed it by a few dollars. However, we plod along the way and tug away at the task of wishing and waiting.

There is somewhere writted by a distinguished man, an immortal poem beginning, "Jack and Jill went up the hill to fetch a pail of water, Jack fell down and broke his crown and Jill came tumbling after." The philosophy of this poem is fine. It gives a great truth. When you are going up the hill it is just a tug and a pull and a steady go, and little noise is created and no incidents thrill. However, when one starts down, it is going in a hurry, with a tumbling and a falling, a breaking of crowns and a spilling of pails of water and all the rest of the ugly business. The real philosophy of life is that life itself is a climb, and we ascend toward the peak step by step, day by day, week by week, tugging and pulling away hopefully and cheerfully at the task before us. We will secure these funds for building the memorials after a while, but if right now some of the faithful will come along and help pull while we are going up the hill, their coming will be welcomed, and their contributions will certainly be gratefully received. We are just waiting and a-wishing. Who next?

The fund, to date, is as follows:

Previously acknowledged	$1,388.19
A Friend	2.00
Mrs. R. G. Ayscue, Henderson, N. C.	2.00
Total to March 26th	$1,392.19

Gratefully yours,
MEMORIAL COMMITTEE.
J. O. Atkinson, Treas.,
Elon College, N. C.

THE CHRISTIAN SUN'S PULPIT

THE TEN VIRGINS.

By Rev. J. G. Truitt.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."—Matt. 25:1.

Note: The brief sketches of sermons which are appearing in this column are not intended as sermon models, nor are they written out really for this page, but they are a sort of glimpse of the things that stir in a pastor's soul as he prepares to come on Sunday morning before his own flock. You have observed that much is assumed for the reader, context is greatly abbreviated, references are left, for the most part, undesignated, and no attempt at display is sought to be made. Any pastor who glances over these sermons will realize that they were written in a busy week, out of a heart full of love and devotion for the congregation to which they are delivered, and are meant simply to teach a saving knowledge of Jesus Christ, the living experience of a Christ-like life, and the establishing among men the kingdom of God. May their fragmentary quality be offset by the willingness of Christ to gather up the feeble efforts of His children and cause them to redound to His glory.—J. G. T.

The kingdom of heaven is likened unto life, and persons and things among whom and which we live; like folks getting together, lighting their lamps, and going forward; like being prepared for its minor ones. It is like a man giving out talents, or a good shepherd seeking sheep, or a woman searching a room for something lost, or a father welcoming a prodigal's return. It is not something apart and which we can be kept in ignorance.

It is like unto ten virgins—a number of just ordinary folks assuming a privilege and duty of their day; like ten girls in our congregation, or ten boys in our Sunday School, or ten men in our city, or ten women in our homes. A man is not always getting ready to live—he is living; nor is he what he may become—he is what he is. Sometimes one catches one's self thinking a day is coming in which they are not going to be ugly toward one's friends, when they are going to practice being kind-hearted and generous even to a foe. But the kingdom of heaven is like a man doing it now. Now is the accepted time, and today is the day of salvation. We have too frequently striven to place the kingdom of heaven just ahead of us, forgetting that Jesus is calling us into present citizenship in His kingdom. We are going to live happily; are we doing it now? We are going to work hard and achieve God's purpose in our lives; are we doing it now? We are going to live beautifully; are we beginning today? These ten virgins got together, in a common place, in one accord, and but for the fact that some were foolish, they would have all shared a common joy. There were twelve disciples, and among them the foolish. There were those who fled from the city of Sodom, but among them the foolish; and there were ten cleansed lepers, and the wise one among them received not only a cleansed body, but also a cleansed soul, an ennobled life.

"Which took their lamps." Indeed, the kingdom of heaven is likened to life, for do not we see all in some way or another taking their lamp? What boy, or girl, man or woman but what has dreamed his dream and lighted a torch in his soul? Here is a boy whose father makes a meager wage, and squanders that. All his life he has been acustomed to seeing a mother's kitchen empty of food, and a mother's eyes filled with tears. But somehow God has given him a burning candle in his soul, and some day, thinks he, he will earn. And the big question which looms so large in the light of this lesson today is, when he earns will he be wise or will he be foolish?

The wise and the foolish had many things in common. They were all virgins. Is it not so in life, or in a Church, or in a community? In much of their lives the wise and the foolish are alike. As I have already observed, they all came with lighted lamps. They all came for the very same purpose. Notice this, and be not always so ready to question people's motives when a thing turns out not so well. Every one of the ten virgins came for the purpose of meeting the bridegroom. I have read a half-dozen commentaries on this chapter, and done a bit of exegesis for myself, and I can see no reason for taking the stand that the motives of these were anything other than of doing just what the five wise succeeded in doing. Let us try to cultivate sweet thinking about folks; let us train our minds and hearts to hold our neighbor in the highest possible respect. And we notice further that during the lapse of time they all did the right and wise thing for those virgins to do, namely: patiently awaited the bridegroom's call. They slept; yes, but so did each of you last night. There is nothing wrong with sleeping. It is a God-given privilege and duty. Why criticise these people all down across the centuries in order that we may try to say to a Church: "Do not sleep?" One commentator goes so far as to show that at first they slumbered—Church beginning to retrograd—and then they slept, meaning that the Church finally was overcome!

We have clothed God's Word with so many fine allegories that we have lost the truth in the clothes. There was nothing strange and hard to understand about this for the writer of the gospel. He didn't have to resort to explanations. He simply wants us to see that they were not wise and fools, but wise and "foolish," which in itself means that so far as their brains were concerned they were both wise enough, only that five of them, although they were wise, as the others were, acted foolishly. So, then, if they were all of the same strata of folks, all with lighted lamps, all with the same motive, and at the same place and time, and conducted themselves during the given time exactly alike, wherein was the difference that caused five of them to be designated "foolish?"

"One thing thou lackest," said Jesus to the rich young ruler. And here one thing was lacking. One word tells the whole story. I wish I could sound that one word now into every soul here. I wish I could impress it upon your minds. One awful word—"neglect!" It will ruin a house, it will blight a home, it will destroy an orchard, it will make hopeless the careers of little children, it will damn a soul! Neglect will keep one from forming good habits, will debar one from good company, and will bring one in great remorse of conscience down to one's grave. A few days of neglect of a beautiful garden at seeding time is disastrous. A few months' neglect in the seed-sowing time in a child's life is ten times more so.

"Seek ye first the kingdom of God and its righteousness"; seek ye the essential oil of union with Christ Jesus through repentance and pardon, for missing this one essential in beginning throws everything out of balance all along the way. These five foolish virgins lacked oil, they had neglected to get it to start with, and so they were deceived into disaster through the neglect of it. There is a way which seemeth right, but the end thereof is death. Oh! to get all the way through life neglecting some one essential is a tragedy!

The other day I dropped a letter into the letter box, but when the postman found it it was a nuisance to him; it was a burden on the local post-office; it was a thing despised and in the way. But the postman was a personal friend, so he slipped it back into my study next day. Then I placed a tiny little piece of paper on it, and it became a power. The postman became its servant, and scores of others did likewise. It had a powerful government behind it. Scores of men handled it carefully over thousands of miles, and delivered it finally safely to a friend in far-away Africa! A thing which was worthless, when stamped with what had hitherto been neglected, became valuable, and able to do something in the world.

Up to a certain point in his life, Paul lacked conversion. He had a knowledge of the Scriptures, a faith in God, and a zeal for His folks, as he in his unconverted state could do so. He was worthless! Yes, much worse than worthless, but given the essential he became God's mightiest man in his day. Moody lacked self-denial. Already he was converted, already he was winning men to God, but he had known the pinch of bitter poverty! How could he turn his good opportunity as a shoe salesman loose and go out to witness as a layman for God? But eventually the Lord Jesus placed that stamp of self-denial upon his brow and the whole world stood up and saw what great things a man used of God could do. Benedict Arnold lacked loyalty, and for the lack of it he has paid, and is still paying in infamous memory, an awful price. Eventually the foolish virgins cried, "Lord, Lord," which when done at the proper time and place is an all-powerful appeal, but now it brought no results.

And neither was the Lord cruel not to have opened the door. It is the way of things. If a man lives out his life until his dying day, and then behold some good deed he wishes to do, which it would take years to accomplish, there is none in heaven or on earth to open unto him. Standing at the threshold of that door that night and looking in upon those young people, one might not have seen any difference in them, but there was a difference, and it was the difference of that awful word "neglect."

MT. BETHEL CHURCH.

Sunday evening, March 9, 1927, the Christian Endeavor Society of Belews Creek Christian Church came to Mt. Bethel Church and held its regular meeting for the purpose of helping us to carry out our plans for C. E. They gave an interesting and helpful program.

The C. E. of Pleasant Ridge Christian Church came on the evening of March 16, 1927. These young people put on a program that cannot be surpassed. They had with them Mr. C. S. Coble, of Guilford College, president of the Friends C. E. Society. Mr. Coble gave a very interesting address on Christian Endeavor, what it means to the young people, its influence on the Church, etc. His lecture was thoroughly enjoyed by all, and both societies were greatly benefited by his presence. We hope to be able to have Mr. Coble with us again.

Clara Moricle.

Summerfield, N. C.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WAR! MORE WAR!

Of course, many are complacently comforting themselves with the hope that there will be no more terrible and unspeakable wars. This complacency comes from the thought of the horrible war from which the world emerged some eight years ago. It is a comfort, however, born of shallow thought and easy thinking. If the nations, and the peoples of the nations, think there will be no further great wars, then they are the most unpardonable prodigals and spendthrifts ever heard of. Many are saying, for instance, that they themselves will never go to war again. Preachers everywhere are declaring that they will never lend their assistance, voices, and pulpits to another war. Fathers and mothers, present and prospective, are declaring that they will never give their sons to another war. The talk is cheap, and how easily indeed the allurements and the glamor and the glory of war dispel all such talk when militarists who themselves do not fight, nor go to war, preach preparedness and preparation and patriotism and loyalty to country and native land, and urge the slogan, "My country! Right or wrong, my country!"

Right now all the nations of this earth are busy every hour of the day and of the night arming, equipping, studying, storing up, spending millions, planning for war on a gigantic scale.

We have right now a nation-wide preparedness program whereby our own country is putting our army in permanent quarters, and for distributing men in seventeen new military posts, the initial outlay for these proposed barracks to be seven million dollars. It will mean later the outlay of millions more for maintenance and upkeep. The injunction of the late President Roosevelt is still being carried out vigorously in our land and country—"Speak softly, but wield the big stick." We may, as a nation, be speaking very softly and complacently, but we are spending millions and millions preparing to wield the big stick and to have the big stick ready to wield on a moment's notice.

Great Britain already overloaded with war debt, and staggering under the burden of her war obligations and liabilities, has actually projected, or completed, eighteen cruisers of first rank, ten submarines and two destroyers, and the number of British airplanes of the "first line" type now total 1,053,650 since 1923; her work of preparedness and preparation goes on in regal British fashion, and her naval estimates mount up into the hundreds of millions each year.

The French naval experts now claim that by 1930 the French navy will be composed of four cruisers of 10,000 tons, three light cruisers of 8,000 tons, six destroyers of 2,700 tons, six destroyers of 2,400 tons, twenty-six torpedo boats and thirty-nine submarines.

Poor, distressed Soviet Russia staggers on with the same sort of program. Her war experts are demanding that her air fleets must be equal in strength to that of Great Britain, and twelve new aviation schools have been opened recently in Russia in which twelve thousand students are already enrolled. These students are trying to learn how to get up into the air, so they can kill folks in multitudes.

Since the Washington Disarmament Conference, Japan has spent three hundred and fifty-five million dollars on naval construction, to say nothing of other army expenditures and support. On top of this, a program is now being launched in Japan that will require an outlay of three hundred and twenty million dollars more.

Italy, Spain, China and other countries are armed. China, in fact, is even now plunged in a deadly and desperate civil war. If the nations would give one-tenth the money and men to missions, to redeem the world and to carry the saving message of the Prince of Peace, that they pay in one decade for the murder and destruction of each other, and each other's property, the King of kings and Prince of Peace would not be long in coming to claim His own. We take war seriously, and so spend millions and millions in preparation for it and without protest.

There are thousands and millions of citizens in the United States—thousands and tens of thousands of them in Churches—who profess to know and to love the name and saving power of Jesus Christ, who, through taxes and otherwise, will give hundreds of dollars this year for war preparation, and war expenses, and war support, who will not so much as give a dollar of their money to carry the gospel, although they themselves know that the only power on this earth that can successfully combat war, and that will finally conquer war, is the power of the gospel of the Son of God.

It is indeed a strange freak of human nature when reduced to its last analysis and is considered in the light of the cold, bare facts. If the thirty thousand of us who make up the Southern Christian Convention would this year give as much to missions as we will pay through taxes and otherwise for war, this whole Church of ours would arise and shine, and would begin a new day in its experience, and in its triumphant march toward conquest and victory in the name of our Lord. What if we were to decide to give as much to missions to help save the world as we are giving to war to help kill, destroy, murder our fellowman! A new day, indeed, would dawn in God's kingdom on earth. J. O. A.

PASTORS, CO-OPERATE.

So far as we know, every pastor in the Southern Christian Convention—certainly all from whom we have heard, and that is a goodly number—will take, in their Churches, the missionary offering during mission period (March 1st to June 30th). The pastors who have advised expect to take the offering at Easter, or the nearest Sunday service thereto. There are some of the pastors from whom we have not heard, but we feel that they will make it unanimous, as they did last year. If all—both pastors and congregations, but knew the needs and the opportunities, we know they would both take the offering and urge their people to make it just as liberal as possible. On the home mission account, the board is far behind with obligations outstanding, and is handicapped in beginning new work, or undertaking other points, until these obligations are to a degree met. We have, right now, five fine young ministers completing their college and theological seminary courses whom we could place if we only had the money to start the work at points, and especially in cities, where we have large memberships and no Church. The board asks that the offering be as liberal as possible, that our obligations may be discharged and that we may push forward and build up the kingdom and the cause here at home.

In the foreign work, the situation is appalling. Last year our entire gifts for the whole denomination for foreign missions amounted to $60,216.06. This amount will hardly keep the work going which we have on the foreign field at present. Our two mission fields, estimating conservatively, begged us this year to appropriate $99,163.04. After going over these estimates and askings from those on the foreign field, the board has voted a total appropriation for the year of $75,356.00. Therein is a tragedy, for certainly 125,000 people ought to give in one year to the foreign work more than $99,163.04. The board, however, did not have the faith to ask our folks for this much, inasmuch as we only gave $60,216.06 last year; but the board did have the faith to make the appropriation of $75,356.00, because this seemed absolutely necessary (although it is an increase of over $15,000 more than we contributed last year). Now, bear in mind that the board has voted to send out this next fall three missionaries—two to Japan and one to Porto Rico: Rev. and Mrs. Llewellyn Fletcher to Japan, and Miss Victoria Adams to Porto Rico. These have prepared, have offered, have been accepted and put under appointment. It is up to us to say whether they shall go out for us or not. We trust our pastors and people will take these things to heart and will make the offering this year just as liberal as possible. One further fact: The board is not asking for two offerings—one for home and one for foreign missions—but only for one offering, which, unless the individual or the Church designates otherwise, will be divided, one-half to home and one-half to foreign missions. Of course, if any Church or any individual designates a different division, the fund will be so sent.

The Mission Secretary will, in a few days, send out envelopes for the offering. We presume it will be an Easter offering, as stated above, and we do trust that pastors and Church secretaries will do their utmost to get an envelope in the hands of every member of the Church. We ought to average a dollar per member this year. The total voted by the Convention to be raised during the year is $39,000. If the regular apportionments and organizations send in $14,000 of this, which we think they will, this would leave $25,000 to be raised by our special self-denial offering for missions. May God help us to be willing to deny ourselves of some comfort, luxury or necessity, that we may give to others the gospel, which we prize above all else and has made us what we are. J. O. A.

ISAIAH'S VISION.

I.

One of the most interesting bits of personal experience recorded anywhere in the Bible, or out of the Bible, is found in the first eight verses of the sixth chapter of Isaiah. You have read it many times. What a wonderful experience those few verses record—"In the year that King Uzziah died I saw the Lord," etc. If you want a new spiritual thrill, read that story again. From Isaiah's vision, we learn of his God consciousness, and of his desire to impart that consciousness to others. He braved the attempt to describe the indescribable, and in the record of his vision he seeks to express a spiritual experience in physical terms. He tells his religious convictions in symbolic language.

The many grave problems occasioned by the death of King Uzziah filled the young Hebrew prophet with a sense of the need of his people, and of the personal obligations of citizenship devolving upon him. While in the temple worshiping and meditating upon what service he might render to his country, "the young Isaiah saw, instead of the symbols in the temple, the reality for which they stood. Instead of the ark, Jehovah's ancient throne, he seemed to see the Lord Himself, high and lifted up, filling the whole temple with His majestic presence. Instead of the cherubims of wood and gold, he beheld with clear mental vision spirits of fire—symbols of the most effective purifying power." So strongly was he impressed by the spiritual significance of the symbols that to him they fairly spoke forth the transformation that had taken place in his life. And with his heart properly keyed to religious appreciation, he was able to catch the message from the Most High, and his response was immediate.

This was the supreme experience of Isaiah's life. It fitted him for the work of a prophet. It opened up a way of service to his people, and furnished him a program of action.

Finding God is the supreme experience of any man's life. Such an experience gives one a desire to serve mankind, and opens the way of service to humanity, and furnishes a program of action. Every reformer must first experience God before he can understand how to meet the need of his day. The highest type of citizenship is dependent upon God-consciousness. If a man does not have the sense of the presence of God in the world, his efforts will lack that heroic and sacrificing spirit of true patriotism.

Isaiah's vision made him a different man. It changed the whole course of his life, and affected the life of his nation. In the history of the human race, no truth stands out more clearly than that shining forth from Isaiah's experience—that when individuals find God, both they and society are benefitted thereby.

The record of Isaiah's vision shows us the logical steps in his conversion as well as those in every genuine conversion. It is for this reason that his vision is of such interest to us. We believe that God is still revealing Himself to man. We should dislike to think that only in the remote past did God manifest Himself. Such is not the case, for we can trace the wonderful process of growth in man's appreciation of what God really is. And we believe that we have a better opportunity of knowing God today than men have ever had in any age of the past.

Men used to think of God as being a God of wrath and of war; now we think of Him as a God of love and of peace. Men used to think of God as being transcendant, sitting upon some distant throne from which He directed the affairs of the earth; we think of Him today as both immanent and transcendent—present with us in the world of nature and in the lives of men, and yet over and above the world and human life.

People of old were not able to know God as we know Him. Their conception of God was determined by their capacity to know Him. Then, as today, God revealed Himself according to the capacity and the willingness of men to receive Him. Men do not find God by accident, nor does He force a religious experience upon any one. There must be a willingness, a searching after God before He can make Himself known to man. Isaiah did not simply happen to be in the temple at the time of a unique manifestation of God. We have no reason to believe that God was any more present in the temple at that particular moment than at all times. The difference was not in the presence of God, but rather in Isaiah's ability to appreciate that presence. Isaiah was not in the temple out of idle curiosity. He was there for the purpose of worship, for he wanted to get in touch with the Divine power. He wanted to gain what was lacking in his life. He wanted to find God, and he did find Him, as does every man who earnestly and sincerely seeks Him.

The importance and significance of Isaiah's vision was not in the nature of its description, but in its effect upon his life. The value of every vision of God, of every religious experience, is determined by the effect it produces in the life of the individual as expressed in his relation to his fellow-men and to God.

The effect of the vision on Isaiah proved its value. It made him realize as never before the littleness of self. He was made to appreciate his own limitations, and his unworthiness. "Woe is me, for I am undone," was the language of his heart when he viewed his own life in the presence of God. Self-righteousness must vanish before the righteousness of God. Isaiah was, no doubt, fairly well contented with his condition in life until he saw God. Possibly he boasted of his own goodness, as so many men do who think they do not need God's help. But he learned that his own goodness was lamentably limited, that his unworthiness was appalling, and that indeed there was "none truly good but God."

When Isaiah saw God he was better able to see himself. He at once pronounced himself undone. But he went further than that. He was willing to confess the reason for his undone condition—"I am a man of unclean lips." It was not enough for him to recognize the goodness of God. He had to confess his own sinful condition. God wants men to confess their sins today. He demands it. Failing to confess always proves disastrous to the guilty party. When Isaiah found God he was willing to acknowledge his guilt. An honest self-examination is the thing that every person absolutely must give in order to win God's approval and pardon. God discloses the sin, men must confess it, must acknowledge it as sin.

The disorder of a darkened room is never realized until light is brought in. So long as the shutters are closed, and the light kept out, one cannot tell how much rubbish may lie scattered about the room. So long as a man keeps the shutters of his soul closed and keeps the light of God out, he is not able to know how much sin there really is in his life. And as the light comes into the darkened room just in proportion to the distance that we open the shutters, so God will let His light enter our lives just in proportion to our willingness to let Him in. If we open the shutters of a dark room an inch, the sunlight will come in that much. If we swing the shutters clear back, the sunlight will stream in through the window. God wants us to throw the shutters of our souls clear back. He wants to flood our lives with the light of His love. If we do this we shall be able then to see our sinfulness which He brings to view. He will disclose the darkest corners in our lives. He will show us just what kind of people we are, as compared to what we have pretended to be. If we want really to know ourselves, we must first get acquainted with God.

Isaiah, moreover, realized that God alone could cleanse him, and had cleansed him, for he felt the claensing power in his life. The coal from off the altar was the sign or confirmation of cleansing and pardon. If men realize their need of God, and truly and sincerely search after Him, His spirit will bear witness with their spirits that they have found Him. We should not be in doubt as to our having found Him, for the sincerity of our purpose is the live coal of confirmation.

Isaiah's intellectual difficulties were settled by the flaming ember as symbolizing the cleansing, and then his emotional nature began to express itself. Such is necessary for one fully to appreciate God. The intellect is not the only factor in religion; the emotional element is equally as essential.

The third element in the religious life is entirely dependent upon these two, the intellectual and the emotional, for without them the volition is never called into play. Man must first know, and then feel, before he will be willing to do. When Isaiah's volition came into play he was ready for service—"Here am I; send me." He was willing then to do something. Living among people of unclean lips, he wanted to help them. He was not satisfied with knowing and feeling what God had done for him; he wanted to put his religion into practical use. He was a man of unbounded energy, unflinching courage, and firm conviction. He dared to face the world of facts. He dared to face public opinion. He dared to say what he believed and felt. He was anxious to disclose the ungodliness of the petty, mean, corrupt and inhuman practices of his countrymen. He carried out in his life the threefold program of the child of God—to know Him, to feel Him, and to serve Him.

R. C. H.

"GO—TELL."

"Then, said I, Woe is me! for I am undone; cause I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then, said I, Here am I, send me, and He said, Go, and tell."—Isa. 6:5-9.

Shall we "Go, and tell" with our prayers, our preaching, and our giving during mission months?

NUMBER OF RELIGIONS.

The world has one billion, six hundred and ninety-one million people. The religions of these people, as nearly as we are able to gather, are as follows:

Christians	565,000,000
Confucianists (one-fifth of population)	301,000,000
Mohammedans (one-sixth of population)	222,000,000
Hindus (one-eighth of population)	211,000,000
Animists	158,000,000
Buddhists	138,000,000
Shintoists	25,000,000
Jews	12,000,000
Unclassified	15,000,000

It would be charitable to estimate that one-half of those numbered as Christians are professed followers of our Lord Jesus.

CONTRIBUTIONS

SUFFOLK LETTER.

An interesting program was planned and carried out by the Woman's Missionary Society of the First Christian Church, Norfolk, Va., on Monday night, March 21st, with Mrs. M. L. Bryant as president. The program was called "Virginia and Carolina Evening." Virginians occupied one section of the Church, Carolinians another section, and those of other States in a separate section. The Church was full. The contest was between Virginia and Carolina, and those from other States were the judges.

Program.

"America"—By the Congregation.
Presentation of Motto and Seal of North Carolina; also Roll Call of Famous Carolinians—Dr. W. W. Staley, Suffolk, Va.
Solo for Carolina—Mrs. L. W. Vaughan.
Presentation of Motto and Seal of Virginia; also Roll Call of Famous Virginians—V. Lee Hanbury.
Solo for Virginia—Mrs. A. B. Jarvis.
Duet for Carolina—Misses Ina and Nina Grubb.
Duet for Virginia—Misses Pauline and Myrtle Gunter.
Address—"Some Things of which Virginia can Boast" Dr. I. W. Johnson, Suffolk, Va.
Duet for Virginia—Mrs. Jarvis and Mrs. Vaughan.
Address—"Some Things of which Carolina can Boast," Rev. F. C. Lester, Franklin, Va.
Duet for Carolina—Rev. J. F. Morgan and Rev. O. D. Poythress.
Recitation for Virginia—Mrs. Wilmoth Knisely.
Quartet for Virginia—Messrs. Lewis and Johnson, Mrs. Petry and Mrs. Mercer.
Recitation for Carolina—Miss Esther Hall.
Quartet for Carolina—Revs. Johnson, Poythress, Morgan and Lester.
Recitation for Virginia—Mrs. I. W. Johnson.
Community Song—"Ho for Carolina."
Community Song—"Carry Me Back to Old Virginia."
Community Song—"The Good Old North State."
"Star-Spangled Banner."
Benediction—Rev. J. C. Robertson.

Note: The Community Songs were led by Rev. O. D. Poythress and Rev. I. W. Johnson.

The program was carried out with success, and the audience entered into the spirit of all that was rendered. Rev. J. G. Truitt, the pastor of the Church, presided, and Mrs. W. J. Spence presided at the organ.

At the close of the exercises an offering was taken separately by three sections of the audience. The sections were counted and the money counted and reported. There were present 126 Virginians, 70 Carolinians, and 20 from other States, making a total of 216. The offerings were: Virginians, $39.19; Carolinians, $22.86; other States, 9.07, making a total of $71.12. But for the rain about the time of meeting, the audience would have been larger, and the offering too.

By a vote of the other State auditors of 20, Virginians won over Carolinians. But all were working for the same purpose, the cultivation of friendly relations and interest in missions, and the increase of financial support of the missionary cause.

Mrs. Bryant and her co-workers deserve credit for their concept of this program, its execution, and the Christian co-operation of those who took part in the exercises.

Such meetings and programs serve a threefold purpose. They develop Christian activity in a way that calls out the best in those who take part; they cultivate the social instincts of people in a religious way; and they keep alive and impress upon the Church the missionary obligation.

March, April, May and June are set apart as the missionary period in our Church, and everything that calls attention to the missionary call and the missionary command helps the cause of missions, which is the cause of the Church. The Church that loses its missionary spirit is on the road to death.

Nothing sustains a pastor in his work and encourages him so much in his ministry as for groups of his members to take the initiative in some form of Christian service; and it can be said that, in these days, the good women are taking up the missionary work in faith, with courage and consecration. They seem to be all the time thinking, praying, and planning for larger missionary service. If men took the same interest in missionary study, plans, and organized effort as women, the cause would have larger support. If business men would stop to think that the mission spirit which has brought to our country Christian civilization and the wealth we have, it would arouse in them financial gratitude that would make them liberal toward the missionary cause.

W. W. STALEY.

ELON LETTER.

Sad, sad is the thought that Defiance has lost its membership in the North Central Association of Colleges and Secondary Schools. It is a stunning blow to the work of education of our whole denomination, and it is hoped that the Herculean efforts which Dr. Caris is putting forth will produce results so that the institution can be readmitted.

Membership in a standardizing agency for colleges, such as the North Central in Defiance's territory and the Southern Association in Elon's territory, is absolutely necessary for successful college work.

To begin with, membership in such an association means that the graduates of the college are admitted without question to the graduate departments of any of the universities in this country or in the world. We know something of the disadvantages of this here at Elon, because heretofore when we have sent our students to graduate schools they have been held up as candidates for degrees until they had proved their individual ability.

The second advantage is that the certification departments of the various States and foreign countries will accept as teachers, provided certain courses have been pursued in such a college, without examination, any graduate of a college belonging to such an association.

The educational foundations, too, look with more favor upon institutions that are members of these associations, and, while they do not always make gifts to members of the associations when they apply for them, it is a rare thing indeed for them to make gifts to institutions not members.

But it is in the securing of students that the largest benefit comes to institutions that are members of these accrediting associations. Only the strictest loyalty to the institution of a Church on the part of its members induces them to patronize their college when it is not a member of such an association, if they are informed as to the consequences involved, and the students themselves are informed because their teachers see to that. It has been very difficult for Elon to secure students because we were not heretofore members of the Southern Association, but already the registrar had it announced in chapel some ten days ago that if freshmen continue to apply in as large numbers as they have already been applying, by June 1st no more freshmen could be accepted. This is unusual and is attributable to the fact that we belong to the Southern Association. It also means that the students who are in upper classes will wish to remain and graduate.

The general public, too, looks with special consideration upon graduates of institutions members of the accrediting associations, and particularly do the graduates of member colleges have a sort of "superiority complex" in their attitude toward students and graduates of non-member colleges.

In view of all these facts, it is lamentable that the only college which we have north of the Mason and Dixie line holding membership in an accrediting association has lost its rating, and here is hoping that every friend who reads this letter will feel a tug at his heart to help put Defiance back on the accredited list.

W. A. HARPER.

IF I WERE A PREACHER.

Some weeks ago there appeared in the *Herald of Gospel Liberty* an article from a minister, "What I Would Do if I Were a Deacon." In his write-up, he spoke of many worthy, commendable things a deacon should do; but having been a deacon for thirty-five years and having been trying to do the very things he spoke of, I did not feel very much hurt. So, in this letter I would like to say what I would do if I were a preacher.

In the first place, I would be sure that I had been called of God to stand at the sacred desk and proclaim the good news, the unsearchable riches of the gospel of the Son of God. There would not have to be the least shadow of doubt in my mind, but a true, abiding, convincing consciousness of that call.

Then I would seek to perform the duties of a consecrated, zealous, devoted, loyal ambassador of the Lord Jesus Christ. I would try to learn what would be best for the Church I was serving. I surely would not fail to present the needs of the different enterprises and calls of the leaders of the official boards of my Church or denomination. I have been a member of the Church forty-seven years; twelve pastors have served us during that time, and as many as three-fourths of that number have never called upon the Church to respond in any way to the appeals that have been made. Such indifference on the part of the ministry has often caused my heart to be saddened. I would try to be such "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity," that when I had preached the gospel I myself might not be a castaway.

I would wish above all other things to be a real fisher of men. As Jesus called his disciples for that purpose, I too would desire to be just that kind of a fisher that Jesus meant His disciples to be. I would like to be possessive of those qualities that would enable me to catch men. As it is necessary for a fisherman to be concealed from the fish he hopes to catch, so I would get behind the cross that means so much to us and try to express myself in language so earnest, so awakening, so convincing, edifying and inspiring that my hearers might not see me, but see Jesus and Him crucified.

Jesus, after His resurrection, said to His disciples, "As my Father hath sent me, even so send I you." So the preacher has been sent to do the Master's will and obey His command. Therefore, nothing less would satisfy me. I would study the life of my Lord, that I might know His way, His will, His manner of life, and strive to follow Him. I would endeavor to make a call once in three months—four calls a year (if no more)—upon

each family within the bounds of the Church which I was serving. I would study the circumstances and conditions of my parishoners, and in my calls adapt myself accordingly. Whatever seemed to favor or ease their manner of life, I would try to harmonize my ways and manner so as to make my visits always a pleasure to them.

If I were a preacher, nothing would satisfy save a soul with thoughts divine and a heart burdened with a knowledge of souls eternally doomed and waiting for my striving to rescue them. I would ever strive to be led by the loving, wooing spirit of my Lord and Master in every endeavor of life.

A Deacon.

Elsewhere in The Sun this week we print a clipping from the *Presbyterian Standard* revealing something of the missionary conditions among our Presbyterian brethren and sisters. The following from the *Western Recorder,* a great Baptist paper, reveals something of the situation among our Baptist friends. These are interesting excerpts, as they show how other denominations than our own are up against problems, undertaking tasks and carrying burdens such as we ourselves are seeking to do. Read what the *Recorder* says: "God has been blessing and prospering our work on the mission fields in a marvelous way. He is still doing so. But so far as our re-enforcement and support of the great campaign is concerned, we are in a deplorable and disgraceful collapse. Look at our foreign and home and State missions headquarters. They are all staggering under debt. Retrenchment is proceeding everywhere. Veterans are breaking down and leaving the fields; others are being recalled from our already woefully undermanned fields, others are being crushed by burdens too heavy to bear, a large number of splendidly equipped young men and women are pleading to be sent out, but are being held at home, while opportunities more challenging and inviting than have ever before confronted the people of God beckon us on. We are more numerous than ever before. We are richer in per capita wealth than ever before. American people have in use motor cars in sufficient numbers to take our whole population on an auto ride at the same time. We have the money and are using it. But for what? It is clear that we are not using it for the primary tasks of Baptists as accepted and proclaimed by Baptists. This purpose, we claim, is the preaching the glorious gospel of the blessed God to all the world and thereby winning sinners to eternal life in Jesus Christ."

DOLLS ARRIVE.

With appropriate and charming ceremonies, selected dolls from American children as gifts were recently handed over to representatives of the Japanese children. The idea of sending the gifts, about 11,000 in all, to such a cheerful family anniversary as the annual girls' festival touched the imagination of the Japanese people, and probably every home in Japan today heard friendly talk about America.

Although nothing of a political event, the ceremony had certain importance as showing that influential Japanese are keen to reciprocate American efforts to promote good feeling, also as marking a tangible degree of success already attained.

The gathering assembled in a building attached to the beautiful Meiji shrine. M. Matsuura, vice-minister of education, presided. American Ambassador MacVeagh, Foreign Minister Shidehara, M. Okada, minister of education; Viscount Shibusawa, and other prominent persons were present, but the leading parts were left to the children.

Little Miss Tokugawa, granddaughter of Prince Tokugawa, accepted "Miss America" from Betty Ballentine, seven-year-old daughter of the American consul general. Then forty-eight children from the American school handed forty-eight dolls, each representing a State, to a similar number of Japanese girls chosen chiefly from the Peeresses' school. The American children sang American songs and the Japanese children responded with a doll song in Japanese.

Speeches touching on the friendship between America and Japan were made by Ambassador MacVeagh, Baron Shidehara, Viscount Shibusawa and others. Girl students served as stewards, and the audience included children from the girls' kindergarten, primary and high schools of Tokyo. The American Association presented candles to every child present. About 150 local American women attended.

The dolls are being distributed to girls of primary and kindergarten schools throughout Japan.

YOUNG PEOPLE'S PROGRAM.

Following is the tentative program of the Western North Carolina Conference Young People's Congress, to be held at Pleasant Hill Church, near Liberty, N. C., Saturday and Sunday, April 2d and 3, 1927:

SATURDAY AFTERNOON.

2:30. Registration—In charge of Mr. E. T. Thompson, Route 3, Liberty, N. C.

3:30. Get-Acquainted Social—Mrs. Madge Moffitt Whitsell (place to be announced).

4:40. Supper.

SATURDAY EVENING.

5:45. Outdoor Vesper Service—Pattie Coghill in Charge.

6:30. Ten Minutes' Worship Service—Pauline Scott.
Group Discussions:
1. "Young People Organized for the Church," Rev. F. D. Ballard.
2. "Young People's Worship Programs," Pattie Coghill.

7:30. (Reassemble in Church Auditorium.)
Geo. T. Gunter, Presiding.
Julia Woodson, Song Leader.
Welcome—Pleasant Hill Young Person.
Response to Welcome—Lizzie Lawrence.
Fifteen-Minute Speeches:
1. "The Christian Endeavor Society at Work," Galen Elliott.
2. "Young People and College," Geo. D. Colclough.
3. "Young People in the Church and the Community," Rev. H. E. Crutchfield.

SUNDAY MORNING.

Rev. H. E. Crutchfield, Pastor, in Charge.
Worship Service—Conducted by Miss Zeller and the Burlington Young People.
Sunday School Classes:
1. Girls—Miss Zeller.
2. Boys—Mr. Geo. T. Gunter.
Sermon (11:00)—Dr. Wm. Jay, Elon College.

SUNDAY AFTERNOON.

Dwight Lankford, Presiding.
Worship—Miss Ethel Woodlief, Leader.
Business Session.
Five-Minute Talks on "Why I Believe in Young People"—Mr. W. H. Freeman, Ether, N. C.; Mrs. I. H. Faust, Ramseur, N. C.; Mrs. D. A. Cornelison, Seagrove, N. C.; Mrs. W. R. Sellars, Burlington, N. C.; Mr. C. A. Walker, Burlington, N. C.
Easter Message to Young People—Dr. G. O. Lankford.
Closing Srevice—Friendship Circle.

Those who plan to attend the Young People's meeting at Pleasant Hill Church, Saturday and Sunday, April 2nd and 3rd, will please notify Mr. E. H. Thompson, Route 3, Liberty, N. C. The first session will begin at 2:30 o'clock Saturday afternoon, and the meeting will close with the Sunday afternoon session. Come early and stay throughout the meeting.

NORTH CAROLINA MISSIONARY RALLIES.

Vance, Warren District—Mt. Gilead Church, Saturday, April 9th; leader, Miss Margaret Alston.

Wake, Durham District—Piney Plains Church, Tuesday, April 12th; leader, Mrs. L. L. Vaughan; associate leader, Mrs. J. P. Avent.

Alamance District—Providence Memorial Church, Wednesday, April 13th; leader, Mrs. J. P. Montgomery.

Guilford District—Salem Chapel, Thursday, April 14th; leader, Mrs. L. W. Wicker; assistant leader, Mrs. R. A. Harden.

Halifax District—Pleasant Grove Church, April 17th; leaders, Mrs. T. W. Chandler and Miss Pattie Adams.

Lee, Chatham District—Shallow Well Church, Sunday, April 24th; leader, Miss Emma Hart.

Randolph, Montgomery District—Ether Church, Sunday, May 1st; leaders, Mrs. I. H. Foust and Mrs. A. C. Harris.

DISTRICT MISSIONARY RALLY.

The following is the program of the district missionary rallies of the Eastren Virginia Christian Conference, to be held April 5th, 6th, 7th and 8th:

Superintendents.	Place.
Mrs. J. A. Williams	Franklin
Mrs. B. E. White	Wakefield
Mrs. H. S. Hardcastle	Holland
Mrs. J. E. Cartwright	South Norfolk

Theme—"Forward with Christ in the Mission Field."
Call to Order—10:30 A. M.
Hymn—"I'll Go Where You Go."
Devotional—Psa. 1:45; Luke 10:1-9.
Minutes.
Greeting from Superintendent.
Enrollment.
Special Music.
Address—"The Mystery of Missions," by Dr. J. O. Atkinson.
Questionnaire.
Appointment of Committees.
Offering.
Adjournment for Lunch.

Afternoon Session.

Devotional.
Review of "Moslem Women"—Rev. F. C. Lester, Franklin and Wakefield; Rev. J. G. Truitt, Holland and South Norfolk.
Special Music.
"The Woman of the New East"—Mrs. S. K. Emurian, (Native of Armenia), Franklin and Wakefield.
"As I Saw the Women of India"—Mrs. E. B. Joyner, Holland and South Norfolk.
Report of Judges on Questionnaire.
Reports of Committees.
Closing Service.
Adjournment.

It is greatly desired that all the pastors who can do so will attend these rallies and will urge others to do so.

Mrs. L. W. Stagg, *Secretary.*
Norfolk, Va.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

A REAL CRISIS IN OUR WORK.

Under the above heading, the *Presbyterian Standard* of last week had the following (to see this makes us wonder if they were not writing about us Christians):

"We have cried out 'wolf' so often that it becomes difficult to arouse the Church to our real danger. All of us can recall the periodic crises in our foreign work, when we were told that ruin was just ahead, unless we rallied with our money. Then the crisis passed, and the work went on. The result has been unfortunate, because it has planted in the minds of our people a conviction that such reports must be taken with 'a few grains of salt.' They reason that such reports are for their moral effect, and that in some way the committee will weather the storm.

"Then men who can see through a millstone wisely explain that the immense debt is really no debt, but that it represents unpaid subscriptions to foreign missions, and that it is used for the purpose of arousing the liberality of the Church. Dr. Smith and Treasurer Willis, in another column plainly show how false such reports are, and they call upon us to face the stern facts that ruin lies ahead of our work unless our people are aroused.

"Let the Church face this truth, unpleasant though it be, we are hopelessly in debt in our foreign work, and unless we do rally behind the committee, not with carping criticism, but with money, our work in the foreign field must be abandoned, and the great force of devoted men and women must return. We cannot believe that our people will consent to such an alternative.

"We are justly proud of our foreign work, comparing so favorably as it does with that of other Churches. Shall we now, in the midst of such success, pull down our flag and come back, confessing that we put our hand to plow, and then turned back? Surely there must be consecrated wealth enough in the Southern Presbyterian Church to avert such a calamity.

"Let our people come to the help of the Nashville committee with offerings enough to justify a cablegram to our workers that the work is to go on, and that while they labor, we at home will see that they are cared for."

Because the editor of The Christian Sun is acquainted with the missionary situation today in the Christian Church as he is with no other single department of the Church he knows something of the crisis and the situation which obtains among us. Dr. W. P. Minton, of our Foreign Board, Dayton, Ohio, has just written us a letter (purely personal) with never a though that any of it would reach the public (and it is not going to do so now), in which letter it is revealed that our Mission Treasury is practically exhausted and that our credit at the bank is also practically exhausted. Unless we can do something heroic and worth while for the next two or three months, our work on the foreign field must certainly suffer irreparable loss. We are doing all too little, heaven knows; and yet we are in debt on what we are doing. It has been so many months since we have sent out a new missionary that we feel that we must this year send out three additional ones. We have accepted them, they have prepared themselves, and have offered and are in waiting. For us not to send them out will certainly be a crisis and a calamity. But this will not be done unless funds come in more liberally for the next two or three months than have come in thus far.

It is indeed a strange, strange thing! Our banks are bulging with money; our homes and our lives are adorned with luxuries; indulgence of all kind was never at such a break-neck and wreckless speed. And yet, so far as this writer knows, not only the Presbyterian Board, quoted from above, but the Christian Board, the Methodist Board, the Baptist Board, and the other boards are having to struggle desperately to carry on the one chief business of the Church and to help enlarge the kingdom of our Lord on earth.

Think of all the members of the Christian Church in America—I mean of the denomination called Christians—being called upon to give this year as much for foreign missions as one ball player ("Babe" Ruth) will receive this year as his salary! That is a spectacle and a figure to make the angels weep. If America this year would give as much in thought, in energy, and in money to Christianize the non-Christian world as it will give for sports and purely pleasurable indulgences, we would have a changed and a new world in a decade. But it is the way that Babylon went; it is the way that Greece went; it is the way that Rome went. They grew rich materially, but their souls perished spiritually and their civilization crumbled. There is no other way for our civilization unless something can bring about a pronounced and radical change. We may call this crying "wolf" at the door if we wish, but the facts of history can be interpreted in no other way.

J. O. A.

SHALL WE FACE THE FACTS?

How many missionaries have gone from all our Southern Convention to live, to labor, and remain on the foreign field within the last fifty years? Just two—that's all! We have helped support others, but just two of our own have gone out for us. Yes, two others went for a season, but circumstances compelled them to return home. Just two! Why? Well, look. There are in Porto Rico four missionaries from all our Christian Church (I am not speaking now of the Southern Convention, but the whole General Convention). There are ten in Japan. That's fourteen in all. We have five native preachers and workers in Porto Rico. We have eighteen in Japan. That's thirty-seven in all.

Last year we Christians of all America, where we have the gospel every Sunday, if we wish it, gave to send the gospel to others $60,216.06—that's all! We were asked for $75,356., and fell nearly $15,000 short of what seemed an actual necessity for the work. May God in heaven pity us, for we spend on ourselves for the gospel and benevolences among us $1,006,765.31. This is more than sixteen times as much as we spend in giving the gospel to those in heathen lands who haven't it and who are perishing without it and who are depending on us to get it to them. Bear in mind that they will never get the gospel unless we Christians give it to them, for the other denominations have all they can do, and to us have been apportioned 1,070,000 souls to reach in Japan and Porto Rico.

Now, for the year 1927, onr Board, under the constraint of necessity, has appropriated $75,356. This is $15,000 more than we gave last year, and unless we reach the amount the Board has appropriated, we will be either deeper in debt a year hence than we are now, or the workers on the field will be disappointed, for we have promised them this amount for their work. Moreover, we have three missionaries under appointment, all of them graduates of colleges, well equipped, ready, willing and waiting to go for us. It depends upon our gifts as to whether they are to go out next August or be disappointed.

When we recall that to have the gospel ourselves we spend sixteen times as much on it for our benefit and blessing as we do to give that benefit and blessing to others, is it any wonder that we are hindered and God will not prosper us in the work we undertake to do?

We have crowded off into a corner the one big business of the Church—just fed it on the crumbs from the Church's beneficences. And you wonder at our slow growth as a people? Well, God never has in all the ages prospered and blessed, with growth and power to mention, a non-missionary people. Why should He? He said, "Go ye," and we do not obey. Has He ever yet prospered a disobedient people? Not for long at a time that there is any record of. And so we of the Southern Convention want God to remember and esteem us worthy of laying on our sons and daughters His blessed hand and saying to them, "Go ye out yonder where the need is greatest and the gospel is not heard."

Shall we obey or disobey our Lord? That's all. By self-denial we can obey and receive the blessing. By continued self-indulgence we can disobey and go empty handed into the presence of our Lord. God has opened a great door and an effectual one unto us. May He give us the courage and the faith that will enable us to enter.

J. O. A.

ENVELOPES FOR THE OFFERING.

Envelopes for the Easter offering for missions have been sent to the secretaries or pastors of all the Churches. We are hoping that every Church will use the envelopes. There is an individuality, a personality, in the use of the envelope. We think all too little any way of our giving, our contributions to the Lord's work, and especially to the missionary work. And we follow with our devotions and our prayers too few of the offerings we make. It is hoped that every Church member will somehow get hold of an envelope for a self-denial offering for missions during our mission period on Easter, or the nearest possible Sunday thereto, and that every member will place some offering in the envelope, with the prayer that the offering may be used to carry the gospel to some souls who have not the privileges of it; to carry light to some life that is in darkness. So far as we know, all the Churches will use the envelopes—we hope so. We want every individual in the Church to be given a chance. If our people did but know the need for mission money and for missionary workers, and could but realize the opportunity and the privilege that challenges us, we know they would respond.

The board has appropriated for the work in the foreign field this year $75,356. This is $15,000 more than was given last year, but we have the faith to believe, and to pray, that the Lord will move upon us to give more liberally this year than we did last year. For, in addition to keeping up the work of last year and making improvements and repairs on the field that must be made, we are to send out three missionaries—two to Japan and one to Porto Rico. Our foreign work asked us to appropriate $99,163.04. With heavy hearts and deep regret we had to cut their asking to $75,356, and this amount we must raise or the board will be deeper in debt a year hence than it is now.

Our home work has an equal appeal. We are in debt for obligations already entered into, and the demands for enlargement have to be turned down, or unheeded, because there are no funds.

The offering, unless designated otherwise, is to

go one-half to foreign, and one-half to home missions. If any Church or individual designates his or her offering otherwise, it will go as designated. Otherwise, it will be divided one-half to foreign and one-half to home missions. We do trust that all our pastors will take a keen interest in the distribution and use of the envelopes, and will appeal to their people, for every individual to make an offering of some kind. Let's prove our loyalty to our Church and our love to our Lord in making an individual offering during this resurrection period to the building up in the world of the kingdom of our Lord and in hearts and places where that kingdom is not now being built up.

J. O. A.

ALABAMA MISSIONARY RALLIES.

Mt. Zion District—Mt. Zion Church, Sunday, April 3rd; leader to be supplied.
Wadley District—Wadley Church, Sunday, April 10th; Mrs. W. M. Melton.
Shady Grove District—Shady Grove Church, Sunday, April 17th; Miss Ruby Orr.
New Hope District—New Hope Church, Sunday, April 24th; Mrs. V. E. Kitchens.

PROGRAM FOR MT. ZION DISTRICT.

Morning Session.

Called to Order by President (10 o'clock).
Devotional—Mrs. Annie Jones.
Welcome Address—Miss Addie Bell Sledge.
Business Session.
President's Message.
Presenting the Missionaries and Their Fields—Miss Allie Bell Dollar.
Prayer for the Missionaries.
Special Collection.
Song.
Missionary Sermon—Rev. J. D. Dollar.
Adjourn for Lunch.

Afternoon Session.

Call to Order.
Devotional—Mrs. Morris.
Message from Dr. Atkinson, Mission Secretary—Mrs. J. B. Swann.
Address—Rev. G. D. Hunt.
Discussion of Problems in Our Societies—(Leader Supplied).
Presentation of Our Goals—Mrs. E. M. Carter.
Reports of Committees.
Adjournment.

The missionary rallies of the Alabama Conference will be held on the above dates. We earnestly urge that every Church in its district be represented at the meeting. We have tried to arrange the time of the meetings for your convenience.

We had good rallies last year, but hope to have better ones this year and larger attendance. We are so anxious to see the missionary work go forward in this Conference! By co-operation and a little work on the part of each of us, the time won't be long until the problems that now confront us will be solved. Let us pray while we work.

MRS. E. M. CARTER.

Wadley, Ala.

The following is the program of Group 2 (Wadley District) Rally, including the following Churches: Wadley, Beulah, Corinth, McGuire's Chapel, Christiana, and Pleasant Grove, which is to be held at Wadley Christian Church April 10th:

PROGRAM FOR WADLEY DISTRICT.

Morning Session.

Called to Order (10:45 o'clock).
Hymn—"I'll Live for Him."
Devotional—Psa. 1, by Mrs. John Gibson.
Minutes.
Greeting from Superintendent.
Enrollment.
Special Music.
Address—By Dr. S. L. Beougher.
Appointment of Committees.
Offering for Missions.
Adjournment for Lunch.

Afternoon Session.

Devotional—By Mrs. M. M. Welch (Mark 11:24-25; Luke 10:1-2).
Intercessory Prayer for Our Year's Work.
Special Song—By Miss Regina Carter.
Presenting Missionaries and their Work—Mrs. G. L. Stephens.
Address—"Our Greatest Task," by Rev. G. D. Hunt.
Reading—"Making Missions Attractive to Our Young People" (Paper of Mrs. M. L. Bryant), by Mrs. S. L. Carter.
Reading—"The Hardest Job that Faces the Missionary," by Mrs. Iola Walker.
Presentation of Our Goals—By President Mrs. E. M. Carter.
Business.
Adjournment.

We are very anxious that all the pastors attend our rally and make special effort to get the ladies of your Churches to attend.

MRS. W. M. MELTON, *Supt.*

Alexander City, Ala.

LOVE ONE ANOTHER.

While meditating over a desire of dear Bro. J. O. Atkinson, expressed in his kind letter, viz: for me to write something for THE CHRISTIAN SUN, I felt, in acquiescing, I might bind our hearts together and glorify God. Please read 1 John 4:21, "That He who loveth God love his brother also." The writer was John, who leaned on Jesus' breast at the Last Supper; and we know he occupied a closer love to and for Jesus than any other. He being the writer of the Gospel of John and the three Epistles of John proves to us his love for Jesus was not surpassed by any. He had drunk into his soul the eight verses of the fourth chapter of the first epistle of John, "God is love"; also the tenth verse, "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Also the eleventh verse, "Beloved, if God so loved us, we ought also to love one another."

In and from the above we are emphatically told "God is love." Now, if as the seventh verse reads in its last clause, "and every one that loveth is born of God and knoweth God." Sometimes for the life of me I cannot feel I do not love any real child of God; they are members of our family, just as much as I am. I sometimes go to my early life. I, being the second child, and my brother was near two years older, so naturally we loved one another. And as far back as my memory helps, this brother was the one I watched, followed and felt. He was my pattern; anything he did I might do, and never remember being scolded for the same. By and by another child came along, about two and one-quarter years afterwards, and was a dear little sister. Memory does not serve me while she was very young, but memory says when she was able to sit on a child's chair at my grandfather's, while turning my eyes to the corner near the fire I fell in love and was delighted as she looked to me like a queen and so good "I felt proud she was my sister."

Now, as I must draw soon to a close, while the Lord Jesus, who loved us so much as "to bear our sins in His own body on the tree," I must love Him most; still I must love my brethren, whoever they may be, and who can be nearer, among earthly beings, than my brethren in the Lord; going to live with and for them the little while on earth and then for that long, vast eternity, where we shall dwell forever with our God and Father and our blessed Lord and Saviour, and the redeemed by His precious blood. Therefore, he who loves God loves His brother also."

Yours in Christ,

D. F. JONES.

Alemeda, Calif.

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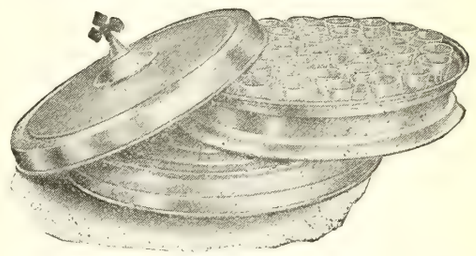

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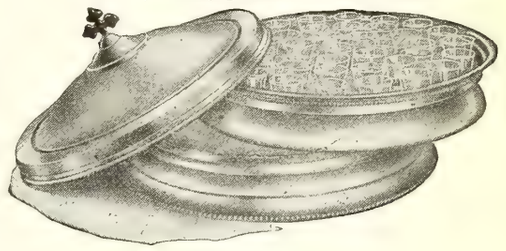

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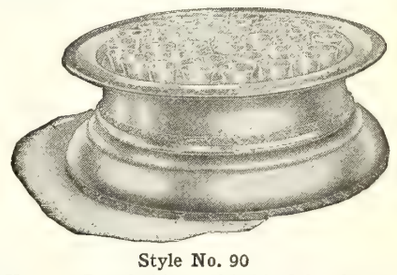

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Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

The Board of Religious Education has, by majority vote—a vote up to this writing unanimous—adopted the recommendations of the Executive Committee published in this column last week. This action makes these recommendations operative immediately, and to that end Miss Pattie Coghill has been notified of her release, Dr. S. L. Beougher to the effect the Board cannot financially support the 1927 session of the Bethlehem Summer School of Christian Education, and the President of the Elon Chautauqua and School of Methods to the same effect.

At this writing, the vote of Dr. W. T. Walters has not been received, and since the chairman felt it was not fair to place upon Miss Ruth Johnson the responsibility of casting what could be the deciding vote in the watter, she was not written to. Miss Johnson has been out of the territory of the Southern Christian Convention for many months and somewhat out of touch with the affairs of the Board. The following members of the Board have voted to adopt the recommendations of the Executive Committee: Mrs. J. W. Patton, C. M. Stephenson, E. T. Holland, Rev. J. Frank Morgan, and Rev. J. H. Lightbourne.

Word has not been received from President S. L. Beougher with regard to the plans for the Bethlehem School. The action of the Board means the loss to the faculty of Miss Pattie Coghill and Rev. J. H. Lightbourne, and probably Dr. W. H. Denison.

Certain changes will naturally have to be made in the program of the Elon School, but we are hardly in a position at this writing to state just what they will be. The courses of Miss Pattie Coghill, Dr. W. H. Denison and Rev. E. B. Flory will, in all probability, have to be eliminated.

Whatever comment the writer has heard relative to the action of the Board has been in the nature of regret. Some have been very outspoken and deplore the necessity. Many hope we will soon be in a position to resume the field work. Some have been sufficiently interested and concerned to ask the causes of our financial situation. We are happy to endeavor to explain. So far as the writer can understand, the chief cause was the poor response on the part of our Sunday Schools and Churches to the September offering. If the Board had received something from seventy-five or eighty per cent of our Churches of the Southern Convention it would have been able to carry on. But when it is realized only twenty-four Sunday Schools and Churches responded, and the majority of them meagerly, it is rather easy to understand our troubles.

It can be stated here as well as anywhere that unless our pastors are going to co-operate with the financial program of the Southern Convention the work of the Southern Convention cannot go on. No pastor can excuse himself on the grounds of local conditions. Local conditions can and necessarily will affect the response, but the response will have to be sought and reported. If the period for the offering goes by without the offering being received, then it simply means a piling up of offerings. Where Churches have the budget system, the amount to be given to any offering should be reported, and if possible the time when the payment will be made. One of the objections to the suggestion of President L. E. Smith that the Board request the privilege of receiving another offering in June was, it would conflict with the mission offering during that period and with the 1927 offering the Board itself is to receive in September or October.

We announce with sorrow the loss by Board Member E. T. Holland, of Holland, Va., of his son, Clarence, by death, Monday, March 21st, at Blue Ridge Sanatorium, Va. The deceased was a graduate of Elon College and a member of the Holy Neck Christian Church. Services were conducted at the Holland Christian Church by Dr. N. G. Newman, Wednesday, March 23rd.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson II—April 10, 1927.

Peter's Lesson in Trust.

Golden Text: "Be of good cheer; it is I; be not afraid."—Matt. 14:27.

Lesson: Matt. 14:22-33.

Devotional Reading: Psa. 91:1-10.

The Master did not always go about doing good. He had His carefully guarded periods of solitude in which He prepared Himself for some emergency or renewed Himself after some exacting form of service. In this case He had just fed the multitude, and when they sought to take Him by force and make Him a king He sent them away—He sent even His disciples away—so that He could be alone, so that He could have time and atmosphere for meditation and communion. "He went up into the mountain apart to pray; and when even was come, He was there alone."

There is, of course, a danger that we might spend too much time in communion and prayer. The overpious mystic who sits for hour after hour, day after day, in contemplation and meditation, might well be up and doing something about his religion. There are times when we ought to work as well as pray. But we Americans are not so prone to this form of excess. It is not characteristic of us or of our modern life. Our patron saint is St. Vitus. We are up and doing all the time. We want to get things done in religion as elsewhere. Let us not forget, however, that the reason the Master did so much and the reason what He did had such an abiding result was because it was born out of periods of devotion and meditation that gave it spiritual impulse and life. The Sunday School teacher, the leader of young people's organization, the leaders of missionary groups, the pastor—all who are engaged in any kind of religious service need to take time, and plenty of time, for doing the thing that Jesus did—to get alone and pray. The more we would do, the more we should pray.

The fact that a man is following the Master does not constitute an insurance against difficulty or hardship or danger. In fact, it often involves it. Jesus had sent His disciples away, and the boat was "now in the midst of the sea, distressed by the waves; for the wind was contrary." It is always thus. There are storms for the Christian as well as for the ungodly. There are contrary winds of heredity, environment, temperament, of prejudice, and misunderstanding, of ridicule, of ill health, of blasted hopes, of financial disasters—there are many contrary forces in life that would thwart us from reaching "the other side," which would keep us from realizing our ideals if we gave way to them, or if we fought them unaided. The difference between the Christian and the ungodly is not the fact that the former will not have these contrary winds and the latter will not have them, but the difference is the spirit in which one faces them and the fact that He who holds the winds in His hands is on the side of those who are trying to "go to the other side."

"One ship sails east, and one sails west,
By the self-same wind that blows:
It's the set of the sail, and not the gale,
Which determines which way it goes."

It is the set of the sail, and the fact that the Master helps, which determines which way one goes.

The men were in trouble, but they were not alone. He that keepeth Israel shall neither slumber nor sleep. The Master came to them, walking on the sea. He is always near unto His followers when they are in trouble. "God is our refuge and strength, a very present help in time of trouble." The Master's message was significant—"It is I; be of good cheer; be not afraid." The ultimate disaster is not physical; it is spiritual. Fear not him who hath power to destroy only the physical body. No ultimate disaster can come to the man whose spirit has been committed unto Jesus Christ.

We hardly know how to judge Peter on this occasion. He is so eager, so impulsive, so impetuous. It can hardly be that he simply wanted to show off. It does seem, however, that he had confidence in himself; that he thought he could do the thing that His Master was doing. Or again he may have been trying to prove to his own satisfaction that it really was Jesus and not a ghost. In any event, the Master answered Peter's quest for adventure. He always does. There is romance and adventure for all those who would really follow the Master.

"But when he saw the wind he was afraid." How human it all is! The real danger came from the water, but Peter became afraid when he saw the wind; that is, when he saw the effects of the wind. As Chrysostom says, "Such is human nature, often acknowledging great things and at fault in little things." Peter shows good sense in at least one respect. When he began to sink, he called upon Jesus to save Him. When he felt himself slipping, he invoked divine aid. Alas! that so few of us follow his example. Facing some great temptation, feeling ourselves slipping, we fight in our own strength and then have to go to the Master for forgiveness after we have lost the battle. If we do more praying when we begin to slip, we will do less slipping.

"And immediately Jesus stretched forth His hand and took hold of him." The personal touch, the strong arm of the Master saved Peter from what might have been a watery grave. The personal touch, the kindly interest will save many a soul in the hour of danger. Men cannot be saved at the end of a forty-foot pole; they can be saved only at the touch of the right hand of sympathetic and warm fellowship and personal interest.

"O thou of little faith, wherefore didst thou doubt?" O we of little faith, why do we doubt? The Bible is full of exceeding great and precious promises, and yet we fret and worry, we are distracted about many things. We do not have the peace of God which passeth all understanding, and which Jesus left as a legacy. We have not because we trust not. What time we are afraid, let us trust in Him.

CHRISTIAN ENDEAVOR.

Sunday, April 10, 1927.

Topic: "Why is the Bible the Greatest Book in the World?"—Rom. 15:4; 2 Tim. 3:14-17.

Some Bible Hints.

The Bible is a book of religious experience,

showing how men got to know God (v. 4).

It is a book of comfort in all sorrow, warning in danger, advice in perplexity, hope in despair (v. 4).

It reveals sin and how to be saved from it as no other book does (v. 15).

It is inspired for a practical purpose, to teach, correct, rebuke, educate, and fit us for a good life (vs. 16, 17).

Suggestive Thoughts.

The Bible is the world's greatest book because of its revelation of God. He who knows Jesus thoroughly knows God.

It is the greatest book in its moral teachings and high standard of living. It is satisfied with nothing less than perfection. "Be ye, therefore, perfect."

It is the greatest book because of its emancipating power. It is the book of liberty. When it is followed, slaves of all sorts are freed.

It is the greatest book in its inspiration to service. It is a tremendous challenge to give ourselves for the world's good, as Jesus did.

A Few Illustrations.

The Bible has been translated into 835 languages. No book has ever been read so widely. And its popularity is growing.

The motto of Glasgow, Scotland, is, "Let Glasgow flourish by the preaching of the word." Where this word is obeyed, a city must flourish, and none flourishes in the true sense where the word is denied.

Russia, sick of centuries of tyranny, has tried to get rid of it by abolishing religion and the Bible. What a blunder! The Bible is the only book that Russia needs today.

The Bible is like a garden where herbs grow for healing and flowers for beauty. All may enter and take according to their need.

To Think About.

What fine things have you found in the Bible?

What test would you apply to show a book's greatness?

What is the reason for the Bible's popularity?

A PRODIGAL FATHER.

By Rev. R. A. Whitten.

A certain man had two sons. Both were bright young fellows, and the father loved them learly. The years passed rapidly from infancy to childhood, when the boys, anxious for companionship, said, "Father, give us that portion of your time you can easily spare and which will mean so much to us." In vain the boys pleaded with the father day after day for his much-coveted interest in their many boyish problems. They sought to confide in "Dad" the secrets of their young and tender hearts, but dad was too busy. Not that he did not love his boys, but so many other things demanded his attention.

Instead of rightly dividing his time with the boys, it was not many days after that the father gathered all his stocks and bonds and, with the many duties of his busy life, took his journey into a far country. It was here that he spent many long, weary hours, completely absorbed with his business, with never a thought of the riotous manner of his living.

While the father was away thus engaged, the boys were finding other means of acquiring knowledge. Their questions were always answered, but not every time in the right way. The information they received often proved harmful, rather than helpful. Unwilling and unable to go without companions, the boys did what almost any boy would do unless properly guided at this point—they selected companions for themselves. Influenced by the base nature of associates, habits were formed. Some of these habits impaired the health, caused the devoted mother to shed many tears of grief, and words cannot express the injury to the character of these excellent boys.

At length there arose a mighty famine in the heart of this father, and he began to be in want of companionship with his dear boys whom he so much loved. And he fain would have filled his mind and heart with the pleasure of the boys; and no one seemed to care nor give unto him.

And when he came to himself he said, "What a fool I have been all these years! How many happy hours I could have spent with my boys, and they needed me; but I perish with hunger because I have wasted so many precious moments trying to attain wealth.

"I know what I'll do; I will arise and go to my boys, and I will say unto them: 'Boys, I have sinned against heaven and in thy sight; I repent with bitter tears of the error of my way, which is so grievous to me now. I realize that, in a sense, I am unworthy of your deepest love as a father, but forgive, I pray, the sin of my neglect and let me be your "Pal" like you use to want me to be, and we will roam the forest and fields, we will gather the most beautiful flowers, we will engage in games of pastime and amusement. Your burden will be as my own, and your happiness shall be the sole desire of my life.'"

But while the father was a great way off, before he confessed his sin the boys understood what he expected of them, and instead of falling upon his neck and kissing the poor broken-hearted father, they both, with one accord, began to say, "The time was when we craved your love and companionship. To have given us your wise counsel and a small portion of your time then would have made us happy and we might have developed into stalwart and noble young men. Now we have no desire for your presence with us. Our hearts have gone after other things, and although we admit that many of the things we seek after are not for our good, yet we do not feel the need of nor care to have your companionship with us." And from that day forth they turned their backs upon the dad who forgot to share with them their joys and cares in early childhood.

The father's heart was pierced with sorrow, and it was not long ere he came to an untimely grave in despair, all because he forgot the business of being a dad to his boys in due season.

IS THE HEROIC MINISTRY PASSING?

One of the spiritual assets of the ministry in the past has been its willingness to suffer in the pursuit of its calling that the gospel might be preached. Its history has been a story of "fellowship with his suffering." Without that it could never have done its work.

Underpaid, misunderstood, unappreciated, toiling early and late, bearing the burdens of diseased minds, and, so far as possible, of diseased bodies, enduring the mild derision of society, encountering the fierce and bitter opposition of the evil forces it would overthrow, living with men and women in their dark haunts if by any means it could save some, suffering banishment and death —such has been the witness of the past, for the most part ,to the greatness of the ministry of Christ. Where that willingness to suffer has been absent, the Church has degenerated and the kingdom has been retarded.

Is it so today? Are our young men, when they come out of college, willing to seek the difficult places? Is the appeal to the fine parsonage and the cultured community and the good salary too strong? Are our young women who marry the ministerial candidates willing to bear the burden of service that costs?

Unfortunately, there are too many pulpits in our populous city centers, furnishing good berths, to be lightly overlooked. One cannot help but feel that one of the reasons why this is so is that the heroic is not appealing to the youth of our time who are entering the ministry. When the appeal is to the hero, there will not be vacant pulpits. For the best of young men naturally respond to the call for courage and daring.

Ours is a luxurious age, more so than for centuries. At the present time we are enjoying an orgy of wasteful spending in America. If money in itself means less, for what it will secure it means vastly more. The youth of our time wants money. There are so many appeals. Simple outer clothing will not do? It must be fur. The body must be covered with silk. Meals are no longer simple, but elaborate, procured at extortionate prices in gilded surroundings. Ordinary coaches will not suffice; nothing less than parlor cars will answer. Our public exhibitions of athletics are getting near, if they have not surpassed, the million-dollar mark for one game. Automobiles, simply as pleasure accessories, are in almost every home. Science has and is packing life full of enjoyments unknown half a century ago.

Multitudes of our youth today, and that not out of the Church, are spending more for the theater each year than they give for the Church and all its enterprises. Marvelous as are the possibilities which God is pleading with Christians to realize in this forward march of mind, the immediate effect of it all in too many cases is to weaken the resistance to the selfish appeal and to soften life. When the heroic passes out of life, we are done for. And the heroic belongs to youth.

One Church in North America formerly compelled every man, before the hands of ordaining were laid no him, to face the rigors of deprivation on a mission field. And that Church was building more substantially than any other of its time. Our young men will be the better if they will learn by actual experience the sacrificial element in life they propose to call upon their people to exercise, when they come to the "greater opportunities" they seek so earnestly. Nothing will compensate for the spiritual culture of those early years of self-denial which the hard places will make possible for them.

That the ministry should not be called upon to show the heroic when there is no need for it is true. But there are still places, a multitude of them, where there is need. And one cannot get rid of the idea that that is where Christ would be found.

Nowhere in life is the hero of more value than in the ministry. When that heroic element goes, all goes.—*Rev. W. G. Sargent, D. D.,* in *Herald of Gospel Liberty.*

FIRST THINGS FIRST.

The mission of the Church is to save the souls of men. That is its true mission. It is the only mission of the Church. That should be its only thought. The minute that any Church admits a singer that does not sing to save souls, the moment a Church calls a pastor who does not preach to save souls, the moment a Church elects a deacon who does not work to save souls, the moment the Church gives a supper or an entertainment of any kind not for the purpose of saving souls, it ceases insomuch to be a Church and to fulfill the magnificent mission God gave it. Every concert, every choir service, every preaching service, every Lord's Supper, and every agency that is used in the Church must have the great mission plainly before its eye. We are here to save souls of dying sinners. We are here for no other purpose, and the mission of the Church being so clear, that is the only test of a real Church.—*Russell H. Conwell, D. D.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

OUR SUPREME TASK.

"David said, One thing have I desired of the the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple."—Psa. 27:4.

David, no doubt is thinking about the temple of his own life and soul, of which the earthly temple is a symbol. There is nothing so gracious and satisfying as earnest and prayerful worship at divine services at the sanctuary, and all the more so is there nothing like the calm of drawing near to God in every-day life, resting under a sense of His presence. David tried this, and his testimony was, "I have set the Lord always before me."

The poet said:

To love some one more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought and pray,
And smile when evening falls—
This is my task.

To follow truth as blind men follow light,
To do my best from dawn of day till night,
To keeping my heart fit for His holy sight,
And answer when He calls—
This is my task.

And when my Saviour by and by to meet,
When faith hath made her task on earth complete,
And lay my homage at the Master's feet,
Within the Jesper walls—
This crowns my task.

Prayer—The head of the family leading.

TUESDAY.

THE SUPREME EXPERIENCE.

"One thing I know."—John 9:25.

No one could defraud or cajole the blind man out of the blessing he had. There is a friend in the hospital. Four weeks ago he was almost "stone deaf." The physicians removed his tonsils and now he hears as well as any one. No one can defraud him out of the blessing that has come to him.

We are told that Benjamin Franklin sowed plaster in a farmer's wheat field in a way so as to spell "This has been plastered." When the wheat matured, that portion showed for itself.

Our lives should be so true that what we do and say should stand against all cajoling opponents, unshaken by difficulties, and a fortress for the soul, so that they who see us may read unmistakingly, "He is a Christian."

Prayer—Our Father in Heaven, make Thy work of grace so definite in our souls that we can know that Thou art with us and the blesser of our souls. Baptize us with Thy Spirit. In Christ's name we ask it. *Amen.*

WEDNESDAY.

THE SUPREME SERVICE.

"One thing I do."—Phil. 3:14.

The blessing of getting things done is the doing of it. We have to bring anything to pass by doing it. Even progress will not be answered unless we set out to answer them as far as we can ourselves.

Dr. Adam Clark was noted for early rising. A young preacher asked him: "Doctor, do you pray about it?" "No," was the reply; "I just get up." Dr. Elliot said, "No one has a right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can remedy, or within himself one wrong he can hope to overcome."

Prayer—Our Father in Heaven, may we so live this day that we can commend ourselves to others; that we may be such an one as we would wish to choose as a friend. May we cut no standards to please others. May we never make a move we can't approve. May our names never be touched with shame. We like good and true men. May we strive to be like that. In Christ's name. *Amen.*

THURSDAY.

A SECRET OF HAPPINESS.

"Give and it shall be given unto you, good measure, pressed down, shaken together, running over shall they give unto your bosom."—Luke 6:38.

Do you wish to be happy? Give and not get. A child thinks of its parents first in terms of "give me"—what he gets from them. It is always "give me." Later on in life he thinks of them in terms of what they are, and then he says, "Make me." One cannot throw perfume on others without getting it on himself. The prodigal son, when he left home, said, "Give me." When he returned he said, "Father, make me." Many of us are children when we think of God, and plead with Him to give us. Can't we advance to the stage of, "Lord, make me today what Thou wouldst have me. Make me as one of Thy hired servants." Let us stick to the Father and go into His vineyard and work.

He who startles men with something new is sure to have a following. He who follows another from love of truth will be enriched in mind and heart. Those who follow the Lord Jesus from pure motive have a growing desire for the truth, and become enriched in mind and heart, for the disciple of Jesus learns the art of praying, and he who truly prays unlocks the treasure-house of goodness and becomes like Him to whom he prays. It is natural and easy for the one to pray who is in right relation with God. All in such relation should study carefully what Jesus taught about prayer. The prayer-life is the satisfactory life. By prayer we have constant and conscious communion with God.

FRIDAY.

THE POWER OF PERSONALITY.

"I will make you to become fishers of men."—Mark 1:14-20.

Henry Van Dyke said he was going to Australia to fish for trout, and doubtless he wished to go for other purposes also. In America many are enthusiastic about fishing for trout, and other finny game. It is well; but there is a higher art, and bigger game—"fishers of men!"

Galilee is still well stocked with fish, and even in Jerusalem there is a "Fish Gate." At one time seven of the disciples went a-fishing, and they met with Jesus in the morning, with good results. Then they were taught how to be "fishers of men."

Some persons have a stronger, more winsome personality than others, but all can win with an ever-increasing influence. The secret is vital touch with Christ, through His Spirit. Thus only can we have the magnetism of the Spirit of the Almighty. Avoid anything that would mar your influence or alienate the Holy Spirit. Consecrate your whole personality to God in Christ, willing for Him to have His own way with you. Yearn for the power. "Ye shall receive power after that the Holy Spirit is come upon you." Persist in your earnest cry, "O God, give me the power."

Our supreme office on earth is to use this power to draw others to Christ, "whom to know is life eternal." Practice the habit of living with God, now. "Wait for the promise of the Father," and then go forth to lighten the world, lift up the fallen, and glorify God.

Prayer—By one of the parents, asking that we may be filled with the inspiration to win souls to Christ, that God may use us in His own way to that end.

SATURDAY.

THE VALE OF SOUL-MAKING.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil."—Psa. 23:3.

It has sometimes seemed to me that many who are familiar with this comforting passage have not always savored its richest worth. To them, it is a word of comfort against the final day of death, and it is good that we should have the aid of a strong assurance at that time. Yet it has a wider meaning than that, and I would have men think of it in the richer sense of the value of soul-making.

Somewhere recently I noticed that Angelo Patri had said that in the land of shadows the saints come to their greatest glory. It is a hard lesson to learn. We crave sunshine, but God gives us the shadow. And I have found that only as a man himself can say: "I too have felt," that his sympathy has in it the true ring. Blessed is that man who, "out of his stony griefs, Bethel can raise." Sin is the devil's soul-destroying agency, but sorrow is God's developing agency. Whom He loveth he disciplines. When once we have entered into the truth of this Scripture, though the valley of the shadow be a darksome place, it will not be a fearful one. By the power of His alchemy, He turns our losses to a final good. The vale of sorrow becomes the vale of soul-making. Declare your faith, as did the psalmist, with a "russet yea."

Prayer—By one of the parents, thanking our Heavenly Father for His loving care of all who serve Him, and for the triumphant faith that sustains.

SUNDAY.

WHEN THE SOUL REJOICES.

"Speaking to yourselves in psalms and hymns and spiritual songs."—Eph. 5:19, 20.

A colored man, strumming at the banjo and singing away to himself, was asked by another colored man what he was doing. "O I'se jus' sernadin' ma soul," was the unexpected answer.

There's humor in the reply; but also vastly more! Christian philosophy is found in that rather strange statement. Man needs to serenade his own soul, especially in the gloomy and testing hours of life. Seranading the soul—was not that precisely what Paul meant by suggesting that Christians should speak to themselves "in psalms and hymns and spiritual songs?" Emphasis is added by saying that they should also be found "singing and making melody" in their hearts.

The saints of old serenaded their souls. Hence one exclaimed: "I will bless the Lord at all times; His praise shall continually be in my mouth." Our fathers sang with holy fervor the lines of Lyte:

"Praise, my soul, the King of heaven;
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like thee His praise should sing?
Hallelujah!
Praise the everlasting King!"

Christian Orphanage

Dear Friends:

When an army goes out to battle it is by a united effort it wins. In building great buildings it is by the united effort of each workman doing his part that the building program moves on to completion. When we take the little boys out in the field to plant Irish potatoes, it is by the united effort of all that the work is accomplished. It is so in every undertaking. It is so in our Church work. The Church that has the united support of all its members is the Church that goes forward and does things. Twenty years ago the Christian denomination in the South established an Orphanage at Elon College. Its mission was to take in its care fatherless and motherless and homeless children and train them for useful citizenship in this life and for the life to come. It was expected at that time that it would take money to support it, and it has and always will. The Orphanage has and is doing a splendid work, and is now taking care of more than one hundred children. One of the sources of income is from Sunday School monthly offerings. That is the thing I want to call your attention to in this letter. In looking over my record book in which all these offerings are recorded, I find the following since January 1, 1927:

The Valley Virginia Conference has twenty-two Sunday Schools, ten schools make a monthly offering; the Alabama Conference has twenty-five schools, and three make a monthly offering; the Georgia and Alabama Conference has fourteen schools, and one school has made a monthly offering; Eastern Virginia Conference has forty-three schools, and twenty-two schools are making a monthly offering; North Carolina and Virginia Conference has thirty-seven schools, and twenty-five are making a monthly offering; Western North Carolina Conference has twenty-nine schools, and fifteen are making a monthly offering; Eastern North Carolina Conference has forty-eight schools, and twenty-six are making a monthly offering.

This is what our record shows for the first three months of this year. I will give you a similar report at the end of the next quarter, and hope many schools in all the Conferences will fall in line by that time. We have more than fifty little children on our waiting list and they need a home so badly, and they are appealing to you for a home. They are asking you for bread—are you going to continue to give them a stone?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 31, 1927.

Brought forward		$3,234.16
Sunday School Offerings.		
N. C. & Va. Conference:		
Reidsville	$ 8.52	
Danville, Third Avenue	6.72	
Salem Chapel	1.10	
Shallow Ford	2.92	
Happy Home	2.99	
		22.25
Eastern N. C. Conference:		
Hayes Chapel	$ 1.70	
Lee's Chapel	5.39	
Auburn	4.50	
Lebanon	3.55	
Mebane	1.25	
Wake Chapel	13.93	
Christian Light	3.00	
Liberty Vance	6.76	
		40.08
Western N. C. Conference:		
Liberty	$ 2.37	
Hank's Chapel	1.78	
Pleasant Ridge	1.95	
		6.10
Eastern Virginia Conference:		
Damascus	$ 3.00	
Holland	9.00	
Mt. Zion	4.63	
South Norfolk	14.58	
		31.21
Valley Virginia Conference:		
Antioch		6.78
Alabama Conference:		
Wadley		2.82
Special Offerings.		
Lawrence Holt Endowment Fund	$150.00	
Belew Creek Sunday School	3.41	
		153.41
New Building Fund.		
M. W. Hollowell, Portsmouth, Va.		20.00
Grand total		$3,516.81

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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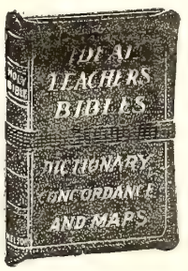

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Spring Flowers:

Your tiny heads are peeping up out of the warm earth-home, and we children are hunting, hunting every day for your faces to smile at us. The rain came tapping on your house door, didn't it? And he whispered, Violet, snowdrop Rose, your pretty eyes you must now enclose from your long, long winter's nap, from your long, long winter's nap, said the rain with a tap, tap, tap. From the earth they peeped with a timid grace, just to answer the tap, tap, tap. Miss Violet bade a sweet "Good day," and nodding their heads they laughed so gay. And they said "We've had our nap. Thank you, rain, for your tap, tap, tap."

Run quickly, get a pretty dress, and while we eat the good food our Heavenly Father gives us, we will watch these pretty sleepy Miss Violets.

Prayer: We thank Thee, dear Heavenly Father, for the lovely Violets and the good food. Amen.

Oh, oh, where has Jack Frost gone? He ran away in the night when no one knew about it at all.

Kiddies, what beautiful letters you wrote last week! And listen, James Lee Davis has a wonderful new C. E. Society, and as many letters as his dear mother writes for him, or any other Kiddie, we will put them into our page "Kiddies' Korner." It belongs to you. Let's fill it full of yourselves.

YOUR EDITOR.

EMMA V. IS GLAD OF SPRINGTIME.

Dear Kiddies' Korner:

I am a little girl nine years old.

I am in the third grade. I have a nice teacher. Her name is Miss Lois Edwards. She has fixed up our room very nicely.

Now spring has come, and we can go out to play and pick the pretty flowers. I hope you will like spring.

EMMA V. JOHNSON.

Zuni, Va., R. F. D. 1.

A WEE POEM.

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

Little words of kindness
Unto others given,
Make a fellow happy
And his life worth livin'.

A HILLSIDE SIGHT.

By Nancy Byrd Turner.

Oh, hist!
Look—whist!
There are three fat rabbits beside a bush:
Three frolicking, rollicking, rompy rabbits
With beautiful habits—
Oh, sh-h-h!
Such hoppity, floppity, happy friskers!
The wind in their whiskers
Has tickled their ears and flipped their fur
Until each one
Is foolish with fun.
Don't breathe! Don't stir!
Three of them, wild by the windy bush!
Oh, hush!

FROM OUR FIRST MISSIONARY.

BY REV. D. F. JONES.

III.

My father was of Welsh descent, from Conorthem, but he was apprenticed to a blacksmith when twenty-one years old; opened a business of his own, his father supplying the means, but he failed. He heard of no more help, so he worked at the trade for wages to supply his little family with necessaries. I was their second child, so when I was born they lived in London, in a thirty-second story, and from the windows one could see across the city road to the other side, where was put up a chapel (Congregational). As soon as they opened a Sunday School, when my brother was six years old and I was four years, they took him, but not me, so I gave my dear mother more noise than she wanted; and she, dear soul, did not see why they could not take me, for I was generally good when he was about. Therefore, she persisted till the superintendent and a lady teacher compromised the matter by letting me go in her class, sit on the bench near her and a girl pupil on the other side; of course, I was good enough, as I was used to similar arrangement at home. My mother was a woman, and I had a little sister whom I loved, and here also was another girl by my side. Why, I was happy enough, and oh! when they sang as loud as they could, why, that was grand.

So, no more to say, I continued in that school for twelve or fourteen years. Mother gave me half a penny to put in the box. They called it some big-name "Missionary," and it was to help send some one to preach and teach the heathen people and even the children. In after years I learned our school had ten boys on the Island of Marie whom they fed and clothed, as their parents would not feed or clothe them if the missionary wanted to take them, keep them, etc. So what a training for me. My mother and I had an interest in these six boys. So you see, I was interested in the heathen. No wonder when I got into the Christian Church at Mt. Vernon I wondered why they were so behind in home missions and had no foreign missionary work at all, and was rebuked as I took my seat by the Chinaman; but, thanks be to God, you have dear Brother Woodworth and others there now.

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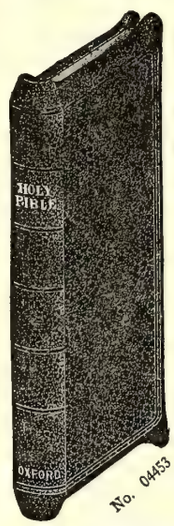

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OBITUARIES.

RAWLS.

Deacon George T. Rawls was born in Nansemond County, Va., on April 15, 1854, and died at Lakeview Hospital, Suffolk, Va., on January 30, 1927, at the age of 72 years, 9 months and 15 days. He was a son of the late John Rawls and Stella, his wife. He married Miss Mollie Jones about fifty years ago. Many of the older students of Elon College will remember his daughter, Miss Lillian Rawls. His wife and daughter died several years ago.

When a young man, Mr. Rawls moved to the Bennett's Creek section, where he lived until eleven years ago. He united with Berea Christian Church soon after moving to that community and was a faithful member of that Church at the time of his death. He was a member of the Harmony Lodge, No. 149, A. F. & A. M., at Driver. He had been active in the affairs of the county for a number of years and was well known and respected by a large circle of friends.

He had a fine, friendly spirit. He was faithful to his friends. He did his own thinking. When he thought he was right, he was unyielding until convinced otherwise. He was a man of deep convictions and strong will. This developed in him a strength of character, and people had confidence in his integrity.

In keeping the faith, he kept the Church at the center of his earthly interests. He enjoyed the social side of life, but nothing, in his thought, could replace the Church. He was strong, but gentle; he was firm, but kind; he was a child of the King.

He left one sister, Miss Kate Rawls, of Rocky Mount, N. C., and a large circle of other relatives. The funeral service was conducted by the writer, who was assisted by Dr. W. W. Staley, Dr. N. G. Newman, and Rev. H. S. Hardcastle. He was buried in Cedar Hill Cemetery, Suffolk, Va.

I. W. JOHNSON.

BURGESS.

Mrs. Mollie Burgess departed this life at the home of her youngest son on January 23, 1927, at the age of 60 years. She leaves to mourn their loss four sons, three daughters, several grandchildren and many friends. She had been in declining health for some time. In her sickness she was patient and trustful. She was a loyal member of Bethany Church.

Funeral service was conducted at her home by her pastor, Rev. G. D. Hunt. A good woman has passed from labor to reward.

MRS. W. J. HARRY.

THOMAS.

Mrs. W. J. Thomas was born in Alamance County, N. C., April 17, 1861, and went to her reward March 10, 1927. Her marriage occurred February 27, 1879. Nine children were given to the home, six of whom, with the husband, survive.

The deceased accepted Christ and united with Long's Chapel Christian Church about thirty-seven years ago. Upon coming to Burlington she and her husband transferred their membership here. She was a sincere Christian, a faithful member of the Church, a good wife, a loving mother, and an unselfish neighbor and friend.

For the past several years she had been a great sufferer, but bore her sufferings patiently and uncomplainingly. It was remarkable how cheerfully she met and endured the afflictions through which she passed. In patience she possessed her soul. She faced her last hours without fear and went out in the triumph of a great Christian faith.

The funeral was held from the home Saturday afternoon, March 12th, being conducted by the writer, her pastor, and assisted by Dr. P. H. Fleming. Interment in the local cemetery.

"Blessed are the dead that die in the Lord. They rest from their labors and their works follow them."

G. O. LANKFORD.

FOSTER.

Died at his home, Union Ridge, N. C., Route 1, after a brief illness, Mack Foster, aged 68 years. He leaves a wife, four children, two brothers and many friends and relatives who mourn his death.

In early life he confessed Christ and united with Union Christian Church and was a regular attendant upon the Church services.

He was quiet, gentle, kindly disposed, and very fond of his home and devoted to his family. He will be greatly missed in home, community and Church. A good citizen, friend and neighbor has fallen on sleep. Sweet be his sleep till Jesus bids him awake.

P. H. FLEMING.

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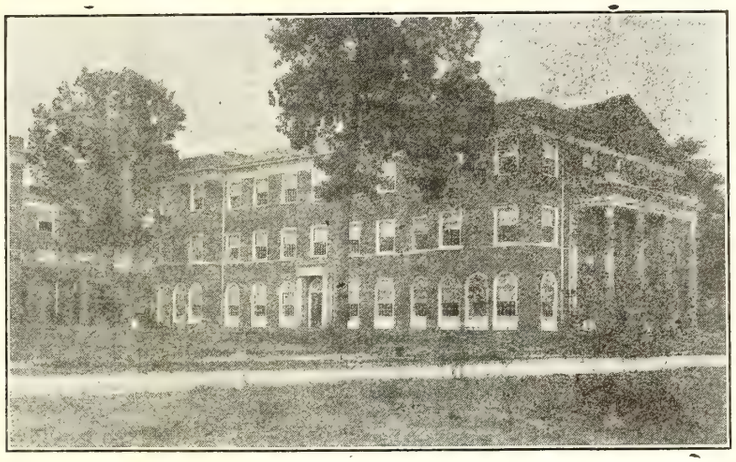

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CARPENTER.

Mrs. Amelia Carpenter, aged 64, departed this life March 11, 1927, after a short period of illness. Sister Carpenter had been in failing health for several years and had borne her afflictions with the greatest patience, as only a Christian can do.

Sister Carpenter had been a member of Noonday Christian Church for about twenty-two years, and was a true follower of Christ. Her husband preceded her to that better world several years ago, leaving her in the hands of her three children—S. W. and H. W. Carpenter, and her only daughter, Mrs. C. E. Tenant—who were faithful to their mother as long as she lived, and when she departed this life in January, 1927, they sustained a great loss, for theirs was a good mother. The Church and the community sustained a substantial loss, but we bow in humble submission to Him who said "All things work together for good to them who love God," and they are called according to His purpose. May the Holy Spirit comfort all the bereaved and help them to emulate her example of purity and strive to meet her in that land where there will be no sickness, sorrow, pain nor death.

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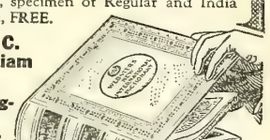

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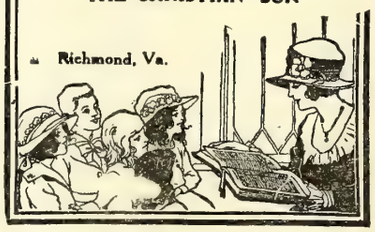

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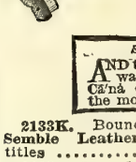

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HISTORICAL SOCIETY, 1956
Southern Convention of Congregational Christian Churches

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Sterry Convicted.—

A trial which has commanded international interest has been recently held in Toronto, Canada. One Ernest Victor Sterry was charged with blasphemy and hailed into court by the police. The case was tried, and Sterry convicted. The judge sentenced him to sixty days in prison and then to deportation. Sterry spoke of God in most disrespectful terms in a paper called the *Christian Inquirer,* which he published. He is professedly an atheist and is a member of the Rationalist Society of Canada. The thing which has stirred thinking people throughout the English-speaking world is the unique charge of blasphemy which harks back to laws several centuries old, and the infringement of free speech which many earnest Christians feel has been made possible by the case. Sterry has been offered contracts for lectures, and churchmen feel that this phase of the case is possibly the worst of all.

An Appalling Situation.—

The League of Women Voters of New York State made some startling statements recently. They declared that three hundred and forty-five thousand girls had become wives and mothers at the age of fifteen years and younger. They declared that poor parents get around the compulsory education laws by giving their consent to the marriage of their daughters at the age of fourteen, and so the daughters aid in earning their board and keep. These girls have married men from sixteen to fifty-two years of age. The league is beginning a crusade to raise the age at which a girl may marry with parental blessings from fourteen to sixteen.

In some States they will have to struggle against even more lenient measures. In five Southern States—Kentucky, Mississippi, Louisiana, Maryland, and Virginia—girls may marry at the age of twelve, if their parents are willing. In New Hampshire, thirteen years of this world's experiences are considered enough to get a girl ready for marriage. The people who are interested in breaking up the business of the divorce court might find the raising of this age limit helpful in achieving that end. Much misery and unwholesome home life is caused by these too early marriages. It is indeed an appalling situation.

A Great Sacrifice.—

Nearly twenty-seven years ago John Kissinger lay in a tent near Quemados, Cuba. The night was hot and sticky, the mosquitoes sang their songs and sucked his blood. He did not slap them away. He had promised Dr. Walter Reed to subject himself to them in order that the cause of yellow fever might be determined. He knew that if yellow fever came, he had less than one chance in twenty to live. It came, he lived, the cause was determined, and the plague of the tropics stamped out. Last year in all North and South America there were but two cases of it. In the year that John Kissinger lay in the tent near Quemados, yellow fever cost Louisiana alone four thousand and fifty-six lives and fifteen million dollars.

The government has done little for those men who stamped it out, especially for John Kissinger. When he left the army in 1901 he proudly refused a reward for his sacrifice. In 1907 the government gave him a pension of twelve dollars a month. That year he had, as a result of his sacrifice, spinal meningitis. For twenty years his wife struggled, supported and nursed him. The government raised the pension to one hundred a month in 1922. Now his devoted wife is ill. The pension is not enough to keep them alive. Scientists and doctors are raising funds for them. John Kissinger has done more for his country than all the heroes of its wars, but this is the reward of a sacrifice of peace. If we could only learn how to reckon values in terms of saving, instead of destroying life!

A Great Dinner.—

Two thousand guests sat down to dinner in the ballroom of the Waldorf-Astoria. Each of those two thousand guests had paid two hundred and five dollars for the privilege of sitting down to that dinner. Five dollars of it went for food; the other two hundred for another purpose. Anne Morgan, daughter of the famed banker, J. Pierpont Morgan, had had an idea, and because of that idea these covers were laid. The speaker's table was a most notable one. Ambassadors were there from many lands, delegates from the four corners of the world who had come at the bidding of this woman. Sir Esme Howard spoke. The gentleman from Italy told of Mussolini, and the banquet was not to deal with international politics. Anne Tracy Morgan rose. She outlined the project that had brought them there. The two hundred dollars had bought each of the guests four shares in the twenty-six-story club-house for business women. She told about the house. In it there is to be 1,225 bedrooms, a miniature park enclosed, a garden terrace for tea, large fireplaces flanked by soft divans, ballrooms, assembly-rooms for musicales and lectures, laundries, cafeterias, libraries, everything that would make for comfort and growth. The business woman is a fact, she is self-supporting, and now she is to have a magnificent home. When the daughter of the banker sat down, the building was as good as complete. The work of organization was finished. She had outlined the financial policies and they sounded as fine as her father's.

Years ago as this same daughter left his library after interrupting a conference of great business men, this father remarked, "That is the woman that runs me. She has a great deal of sense." Anne Morgan has proved that repeatedly, and now at the age of fifty-four she is still carrying on.

Trouble Among Ontario Baptists.—

College Library

The Ontario and Quebec Baptist Convention is passing through a most troubled period of its history. The dissenting branch of the Church is under the leadership of the Rev. Dr. T. T. Shields, while the board of governors and faculty of McMaster University are strongly advocating the convention policy. Baptist Churches throughout the provinces are individually undergoing great strains. Many of them in Toronto particularly are coming to open rupture. The party under Dr. Shields, standing for the extreme fundamentalist position, are withdrawing in some instances, and in others the convention party. Under the guidance of the convention leaders, a bill giving to the convention disciplinary powers passed the House of Commons at Ottawa. This bill provides that any minister or Church failing to co-operate with the convention may be dismissed from it, and, further, that the convention may decide whether or not a Church is so co-operating. Dr. Shields fought the bill, but failed in his efforts either to stop its passage or to amend it. It would appear that the whole trouble centers about the modernist teachings of McMaster University, which Dr. Shields has violently condemned. He was, until recently, a member of the board of governors of the university, but was compelled to resign because of his adverse criticism. The McMaster leaders claim that the teaching of the university is thoroughly in harmony with the policy of the Baptist Church. There is no modernist teachings at McMaster, they assert, but only a progressive thinking through of religious issues.

Now that the bill has passed the House of Commons, it remains to see what action will be taken by the convention party in whose hands it would seem great power has been placed. Dr. Shields recognizes that it is a state of open war, and is mustering all the strength possible for the momentous struggle which may result in the formation of a new denomination in the land of the United Church of Canada. Baptist lines are definitely drawn, and the fight appears to be on. Some months ago, Dr. Shields organized a university to care for the young men of his persuasion who professed to be revolted by the McMaster instruction. This college is not co-operating with the convention, and is training leaders for active opposition.

NOTES-PERSONALS

Mrs. G. S. Barrett, Dendron, Va., renewing her own subscription to THE SUN, loyally adds, "I enjoy THE CHRISTIAN SUN so much I wish every member of the Christian Church could and would read it."

Brother W. T. Dunn, Lynchburg, Va., writes, this week, an appreciation full of wit, weight and worth which will be read with wide interest. It is a most deserving, as well as a timely and telling, utterance.

Will the pastors—will all the pastors—co-operate in taking a real self-denial offering for missions on or near Easter Sunday? It is devoutly hoped that all will. The Church is never poorer, but richer, for every missionary offering it makes.

All our pastors, as far as the Mission Secretary has learned, will take the offering for missions either on Easter or the nearest Sunday convenient thereto. Envelopes have been sent to Church secretaries, and it is greatly desired that every member in every congregation shall at least be given the opportunity to make an offering.

Rev. M. A. Pollard, Liberty, N. C., becomes pastor of Ether and Shady Grove Churches, beginning first Sunday in April, his services being at Ether at 11 A. M.; Shady Grove 2 P. M. on the first Sunday of each month. We trust the work will go forward and the kingdom be built up under the consecrated leadership of Brother Pollard.

If we wish to enjoy Easter and observe the occasion in a way that will be most helpful, let us make a contribution, a real self-denial contribution, for our mission cause. Remember, this is mission period, and missions have the right of way in all Churches and all our auxiliary organizations and among all our people at this period.

Rev. G. C. Crutchfield was a welcome visitor to THE CHRISTIAN SUN office March 31st. Bro. Crutchfield is enthusiastic over his present field of labor. Belew Creek is especially active, having a large number of young people, who are devoted to their Church and its work. They have a wide awake Christian Endeavor. The Church is contemplating a new building, the present house being wholly inadequate both for the congregation and the Sunday School work. Mt. Bethel, another one of Bro. Crutchfield's Churches, anticipates adding Sunday School facilities.

On Sunday, April 3rd, Main Street Christian Church, Durham, was rededicated. The pastor, Rev. Stanley C. Harrell, sent the following letter to each of his members: "Dear Friends,—On Sunday, April 3rd, at the 11 o'clock service, we are to rededicate the building of the Main Street Christian Church. Dr. W. W. Staley, of Suffolk, Va., is to be with us to preach the sermon and to conduct the service of rededication. We wish to invite you and to urge that you come and join with us in this happy occasion. Dr. Staley is always heard with great pleasure and profit. The rebuilding and furnishing of the Church plant has cost about $15,000. All this has been paid. And as we rededicate the building, we should rededicate our lives to a larger program of Christian service."

Church secretaries certainly have an opportunity of rendering a most unselfish and helpful service to their Church and to the cause of the kingdom right now. This week envelopes for a free-will offering for our mission cause have been sent to the secretaries of the Churches in all the Conferences of the Convention. Without the co-operation of these secretaries the great and good work of giving all the people a chance will certainly be hindered. It is a fine opportunity for the Church secretaries to render now a real service to their Church and to the cause nearest and dearest to the heart of their Lord.

While four months—March, April, May and June—are designated as mission period, during which time all the Churches are asked to take a free-will offering for missions, yet it would seem that Easter is the most fitting and appropriate time for the offering or the nearest Sunday thereto. Envelopes have been sent to the secretaries of all the Churches, and if any member of any Church does not have an envelope he or she should ask the Church secretary who, we are sure, will gladly supply the want. If the people, all the people, are given a chance, the good work will be done to the glory of our Lord and the building up of His kingdom.

If by any chance or mishap, even one of our pastors failed to read in last week's SUN what a "Deacon" wrote that he would do "if he were a preacher," we advise such an one to find his paper and read. That "Deacon" certainly did go to the heart of the matter in a few sentences and get that which no preacher, if he means business for the Church and the Lord, can ignore. But isn't this a corker? "I have been a member of the Church forty-seven years; twelve pastors have served us during this time, and as many as three-fourths of that number have never called upon the Church to respond in any way to the appeals that have been made." It would be interesting, indeed, to know how many of our pastors have never called upon the Church to respond in any way to the appeals that have been made for their Conference and Convention and the enterprises of the Church. Many pastors feel that our people do not want these appeals laid before them, but we have an idea that this "Deacon" represents the great majority, not only of the deacons, but of lay members in the Church. They esteem and honor a pastor who is trying to do things in the name of their Lord and to build up their Church. That "Deacon" was evidently speaking out of his own experience and relating an experience that has its counterpart in the lives of other Church members.

The Woman's Missionary Rallies in the Eastern Virginia Conference are being held this week. Mrs. L. L. Vaughan, president of the North Carolina Conference, is exceedingly anxious that the pastors give full publicity to the rallies to be held in this State, and that they urge delegations from their Churches whether they have societies in their Church or not. The women need, and richly deserve, the presence and the patronage, as well as the co-operation and support, of the pastors because they are, in this work, assisting in the most vital manner the very pastors whose help and presence they now solicit. The dates and places of the rallies in the North Carolina Conference are: Mt. Gilead Church, Vance-Warren District, Wednesday, April 9th, with Miss Margaret Alston superintendent; Piney Plains Church, Wake-Durham District, Tuesday April 12th, Mrs. L. L. Vaughan, superintendent; Providence Memorial, Graham, Wednesday, April 13th, Mrs. J. P. Montgomery, superintendent; Salem Chapel Church, Guilford-Forsyth District, Mrs. L. W. Wicker, superintendent, Thursday, April 14th; Pleasant Grove Church, Halifax, Va., District, Sunday, April 17th, with Mrs. T. W. Chandler, superintendent, Miss Pattie Adams, assistant; Shallow Well Church, near Jonesboro, N. C., Sunday, April 24th, Lee-Chatham District, Miss Emma Hart, superintendent; Ether Church, Sunday, May 1st, Randolph-Montgomery District, Mrs. I. H. Foust, Ramseur, N. C., superintendent, Mrs. A. G. Harris, Seagrove, assistant. These rallies mean much to the missionary work, and Churches not having societies need the information and inspiration they furnish, as well as the Churches that have societies. The women have wrought earnestly to get a good program, and now they wish a good attendance, and they deserve it.

RELIGIOUS CENSUS.

THE CHRISTIAN SUN carried last week an estimate of the various religious followers and beliefs in the world. This did not vary much, but somewhat in the main religions from the following given by Rev. S. Parks Cadman through his "Religious Question Box":

What is the estimated number of Christians in the world, and what is the estimated number of non-Christians? And how does Christianity stand relatively to other religions?

According to the latest compilations made by the Lutheran "World Almanac" (1924-26), the total population of the globe today is approximately 1,817,302,000 souls. These are substantially divided as follows:

Mahometans	227,549,000
Hindus	215,512,000
Confucianists and Taoists	310,715,000
Buddhists	140,047,000
Shintoists	20,150,000
Animists	161,272,000
Jews	15,557,000
Miscellaneous	100,000,000

There are 639,000,000 Christians, including all branches of the faith throughout Christendom, of which the main divisions are:

Roman Catholics	301,645,808
Eastern Orthodox Churches	125,575,688
Protestants	181,259,655

These figures are at best mere approximations. No census has been taken since the World War, and there is always a wide margin of speculation in such huge statistical reports. But even their approximate value shows that Christianity has far more followers than any other single religion. It also prevails in those nations which have hitherto led the civilization of the race. A popular yet scholarly account of the extension of the kingdom of Christ throughout the last twenty centuries and of its influence over every phase of thought and life can be obtained from "An Outline of Christianity," now in course of publication.

What Protestant denomination has the largest number of adherents in the United States, and what Protestant denomination has the largest number of adherents throughout the world?

The Methodist Churches, North and South, together with the thirteen affiliated Churches of that persuasion constitute the largest Protestant communion of he republic, with an approximate strength of 8,920,190 members.

The next six largest American denominations are the Baptists of all branches, 8,397,914; the Presbyterians, 2,561,986; the Lutherans, 2,546,-127; the Disciples, 1,759,399; Protestant Episcopalians, 1,164,911, and the Congregationalists, 907,583.

The Lutheran Churches have the largest number of adherents of any Protestant body throughout the world, their total membership being, in round numbers, about 80,000,000."

THE CHRISTIAN SUN'S PULPIT

LIFE WITH A BIG MOTIVE.

By Rev. John G. Truitt.

"For me to live is Christ."—Phil. 1:21.

Let us draw near and meditate upon Christ. In building a life there are many things needful, but most needful of all is Jesus Christ. It sounds like a trite saying, because we have heard it so often, but it assumes a real value when we come into His presence and measure our lives by His. A man of God wrote two hundred years ago these words: "The glory of Christ ought to be the end of our life, the grace of Christ the principle of our life, and the word of Christ the rule of our life," but he was only repeating the spirit of what had been said seventeen centuries before by Paul: "For me to live is Christ." I wonder just how I should have felt if some one had met me on the street a week ago and said, "What is the big motive of your life?" This is a practical, week-a-day world, and none, or few of us, wish to pose as saints in it, and I dare say that many of us would wonder at first just what was meant by the question, or just how we should answer it. We should like our past life to indicate the truth of our answer, and so I think there would be hesitation in the answer, and I do not feel that in every case the hesitation would be a bad sign.

Your Church, and your Christ is asking you, through your minister, "What is the big motive of your life? Neither your Church nor your Christ asks this question out of inquisitiveness, but out of love. This hour of solemn and sweet meditation should confront every boy and girl, and every man and woman in this house with this fine question: "What is the big motive in your life?" Some day some great man may, in a moment of reflection, say: "My preacher once asked a question from his pulpit which I have never forgotten; a question which has served me in many trying times, in many sad hours, and sometimes when I was about to be intoxicated with triumph." It is a great privilege we have just now.

With our text clearly in the background of our minds, and our question ringing in our souls, I am going to tie this message to three words—motive, Christ, life.

Is there any motive in our life which can be said to be big? We have come thus far along life's journey, but are we nearing anything? What is it which we are approaching? The Christ walking until He was weary sat upon a well curb, and in a conversation with a woman there, found her without a motive. There is no indication that she had gone out with a big motive to do bad. She was drifting. Isn't it a fine thing that her little time-battered and sin-soiled bark touched that well curb that day! It was like running upon the Rock of Ages to be broken to pieces to be put back together again. She had a kind of understanding of what the Messiah was to be, and do; indeed, she knew the good and bad, but like so many people she was without a ruling passion concerning life—just a bit of driftwood.

Some driftwood is new wood—young people; and some driftwood is old, and covered with the moss, and muck, and memories of the passing years. Is there any motive that is big in your life? That young fellow standing with the coats of his comrades in his hands, and looking into the dying face of one much like himself, must have felt that his motive as compared to the one who was dying for his, was nil. He must have tried to feign a great fervor for his persecution of the Church of Christ. No wonder that he cried out, "O wretched man that I am!" But his bark, too, ran upon the Rock of Ages, and in a thousand ways he learned to say, "For me to live is Christ." When I was in college I saw a large number of people every year who had no great motive. "We don't know where we are going, but we are on our way." I remember that the old college "Annual" used to picture seniors setting out upon a sea of life, and I could not see anything to which the boat was sailing. Later, in seminary, I found a far different attitude. Some big and well-defined motive guided most of the men that were there. This is not a criticism of the college, nor is it thought that a seminary is much different in that respect from any other school of specialization, but let this be said, the fellows who had a big motive in college finally found their place in one of the universities, or in the actual persuance of that motive. There is much driftwood in college, and the tragedy of it is it often always remains just driftwood. Is there a big motive in your life? Is there a great, ruling passion? Is there a goal? Or are you sailing without thinking on an uncharted sea?

"All roads lead to Rome" is an old saying, but I am thinking that all roads rightfully followed lead to Christ. Suppose it is the road of sorrow—it leads to just outside the city of Bethany, to the feet of Jesus. Suppose it is the road of repentance for sin—it leads to the Christ, who says: "Thy sins be forgiven thee," and "Knowest thou not that the Son of man hath power on earth to forgive sins?" it leads to one writing a vanishing record in the shifting sands! Suppose it is the road of death—it leads to one who says, "I am the resurrection," and demonstrates His words by restoring Lazarus to life, and eventually Himself coming forth from the tomb! Suppose it is the road place-seeking, career-hunting—it leads to Jesus, who says, "I am the way," "Come, follow me." Suppose it is the road of knowledge we need—He is saying, "I am the truth." Therefore, my friends, there is standing in every road of life the Lord—the Lord that met Thomas and showed him His wounded hands and riven side, and wrung from the soul of a great disciple the immortal words, "My Lord and my God!"

In every road that leads to heaven, and in every road that leads to hell, there stands the world's bleeding Saviour, doing His best to start, or stay the travelers, as the case may be. We and the whole world may march on, but we shall never cease to march by the cross of Calvary! (Lam. 1:12) "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow!" "Is there any love like my love? any help like my help? any peace like my peace?" In the very middle of the roads of life stands there the Lord. Shall we not take up our place by His side? Shall we not say with Him as they go down as driftwood, "They shall not pass?"

It was a preacher who said, "For me to live is Christ." It was a preacher's life in this text that was to advance Christ, or further Christ, or to be a part of the Spirit of Christ in operation in the earth. But never one day after the big motive possessed Paul's soul did that tent-maker forget the big motive. Preacher, or tent-maker, the goal of his life was Jesus. Shoe salesman (Moody), or shoe cobbler (Judson), the big motive was Christ. How new and beautiful the words sound as we place them on the lips of Moody: "For me to live is Christ!" Or on the lips of Judson, or Jowell, or Livingston! Using my imagination, I ride on a trolley and I look at the conductor; I think of his little, precious home, his babies, his wife, his pay envelope, his Church, and his God, and I seem to hear him say, "For me to live is Christ." I see a street sweeper working diligently to help keep the city clean; I think of him trying to sweep it just a bit better in front of the Churches. He is making an honest living, and God will have an honest share of all he earns by the sweat of his brow, and the meaning of the tune he whistles is: "For me to live is Christ." That nurse ministering to a sick mother; that bricklayer doing his work in the fear of God, and for the favor of His Son; that doctor, that merchant, that city official. What a great place it would be if we were all truly saying, "For me to live is Christ!" Yes, actual life, real, every-day living may well be tide up with a great motive, and whatever else it may be it should be first of all Christ!

Maybe some girl is saying, "I shall enter the business world." Will you not add, "and Christ shall have me as a partner; the Church will know where I am; and it will miss me when I'm gone." It matters not where we are on the journey today, let us say, "For me to live is Christ," and the Saviour Himself will ring back the answer into our souls, "And to die is gain!"

Rev. P. T. Klapp is to be with the pastor and preach at Pleasant Grove Church, Halifax County, Va., 11 A. M. Sunday, April 3rd; at Ingram, Va., 2:30 P. M. same day, and at 7:30 P. M. he is to be with and preach for the pastor of North Danville Church. Brother Klapp is helping to carry a missionary message to many of our Churches during mission period. He was the first preacher amongst us to take a public offering for foreign missions, and from the early years of his ministry has never lost interest in this theme, which is nearest and dearest to his heart.

SUNDAY SCHOOL CONVENTION.

Replies are coming in with regard to the invitations for service on the 1927 program. Rev. H. C. Caviness has consented to lead the devotional services throughout the session; Mr. W. H. Baker has agreed to be the song leader; Rev. M. F. Allen has accepted the Christian Endeavor address, and Dr. J. O. Atkinson the mission subject assigned him.

Rev. F. C. Lester will early begin his campaign for reports. Secretaries are advised to recall the motion past at the Waverly Convention to the effect Sunday School and Endeavor reports must be in the hands of the recording secretary by the 10th of July. That means they should be mailed by the 7th of July. If they are not received by the 10th of July, then the school or the society does not get on the honor roll of the Convention. Attention will be called to this again, but we call attention to its publication now.

We are very anxious to have a hearty response from the schools and societies this year in the matter of the Convention fund. Raise your assessment and have it in the hands of the recording secretary by the 10th of July. The executive secretary has been holding up the record of our Convention in this respect to the other Conventions of the Southern Convention. Let us keep up to our standard of the last several years this year.

Let every school and every society plan to be represented at the 1927 session. It is all very well to have a Church full of folks, but what we want is a Church full of delegates. Only five Churches not represented by delegates last year—fine! But why not have every Church represented this year?

We suggest the Sunday School superintendents begin now to plan to attend. It is none too early for some of these superintendents are busy men.

Remember the entertaining Church: the First Church, Norfolk, located over the bridge in Berkley. Remember the pastor: Smiling John G. Truitt.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

STIMULATING CHRISTIAN LIBERALITY.

Every Church enterprise greatly pleads for and needs the liberality of Christian people. We have come to the time when the Church, to do its work, has enterprises and institutions which it must support. Its colleges and seminaries, its aged ministers and its orphanages, its publications and its missions all appeal to, and must live by, the liberality of the Church. God, through the Church, makes it so. Our Saviour willingly and wisely decided to carry on His work of promotion in the world through self-denial. "Whosoever would come after me, let him deny himself." He could have chosen the way of riches and indulgence, but He did choose the way of self-denial. Now the question which these benevolences and enterprises face is, To what extent, and how best, can they stimulate Christian liberality? The trouble with many is that they set one benevolence over against another, and feel that if one Church enterprise is enlarged, others will be impoverished. Nothing could be further from the mark. The history of the past has shown, and the Word of God proves, that Dr. E. C. Routh spoke a living truth when he said, "Foreign missions is the only enterprise which will float all the other enterprises and lift them above the water line of dnager." Dr. J. F. Love has declared to the same effect that "a large foreign mission program will not hurt anything that needs to be done at home."

What we of the Christian Church have often said and felt is that we had all we could do to support our home enterprises of a benevolent and educational character. And therein is the very secret of our failure to support these home enterprises as we should and as we must. We have not made the right appeal or put our appeal on the right basis, for stimulating Christian liberality. We are simply defeating ourselves and we will keep on defeating ourselves until we put first things first. Let me quote Dr. J. F. Love from a volume of his now before me:

"Setting foreign missions in the supreme place to which Providence has lifted it in this hour does not belittle, and will not impoverish any home enterprise. It is, rather, applying the highest wisdom to the relief of home enterprises and institutions, while it is discharging a bounden duty to a world in sore distress. To be sure, no institution or division of the home task ought in such an hour as this to be kept on parity with foreign missions. To do so is to deny foreign missions that pre-eminence which Scripture, time and circumstance give it. But there is not in this a suggestion that anything which we are doing at home for Christ should be abandoned or allowed to suffer."

These are very strong words from Dr. Love, but history, experience and the Bible hear him out. Giving to missions does not impoverish nor leave less for other enterprises of the Church. The people in the Church have sufficient, and their income is sufficient, to carry on all the enterprises of the Church. It is a question of having or of income on the part of the Church; it is a question of being liberal with what we as Church members have and with our income. It is not largeness of possession that moves forward the work of God. It is liberality of heart and soul that God builds upon. What we of the Christian Church need is to tap the fountain of liberality and let the streams of our giving gush forth; and there is nothing that taps this fountain and lets this stream flow freely and liberally like giving to missions.

Possibly this is to be explained in the fact that giving, especially to foreign missions, is the most Christ-like and unselfish giving that a Christian ever does in this world. For all of his other gifts he may expect or anticipate or witness some earthly thanks or privilege or compensation. But when one gives to missions, foreign missions in particular, one never expects anything or any reward or any praise of man this side the grave. One just does that for Jesus' sake. Jesus said do it, because He loved the whole world, and He wants us to share that love with Him, and this we do when we share our liberality with folks whom we regard as remote from us, too far away from us to ever give us any thanks, or praise, or gratitude.

Mission period rightly observed, and every missionary offering properly taken, prepare the way for every other enterprise and offering to be cared for through the year.

Giving to missions deepens the resources of liberality and releases a power that gives impact and impetus to every other enterprise of the Church. J. O. A.

CHRISTIANITY A FIRE.

In the forty-ninth verse of the twelfth chapter of Luke are found these flaming words, "I am come to send fire on the earth! and what will I, if it be already kindled?" Another version has it, "I am come to kindle a fire on the earth." And still another version (Weymouth) has it, "I came to throw fire upon the earth and what is my desire O that it were even now kindled." In brief, all these versions relate the fact that the religion of the Lord Jesus is not an iceberg or a refrigerator, but a torch that burns and a fire that flames.

One of our active pastors said to the writer recently that members of a certain Church stayed away from the Church on the day of preaching, and at the time of public worship," because things were so cold there." Those people were not justified in staying away, because they should have tried to get things warmer there by their devotion. But they would make a fatal accusation against their Church. People do not wish a refrigerator to worship God in. They want their preacher, their pulpit and their pew to be a flame of fire for God and truth. They want to realize that here is an altar and there are some live coals on the altar. James Moffatt, the famous translater of the New Testament that bears his name, spoke a while ago to a congregation in Belfast, Ireland, to this effect: "Men and women, the Christianity of the Lord Jesus Christ is a fire, which He came to kindle. 'I came,' He said, 'to kindle a fire.' You and I are not like a group of men upon a lonely moore, kneeling down to prevent a little spot of fire being blown out by the great winds of the world, although to listen to some people you would think we were. The Christian Church is not engaged to prevent the extinction of Christianity from the universe; Christianity is in far wiser hands than ours, and it always has been. What you and I have to do is to keep in touch with the fire."

Some one recently wrote that the Acts of the Apostles was the greatest book, not only in the Bible, but the greatest that had ever been written. It had more fire in it, more power displayed in it, more excitement revealed through it, more conquest achieved by it. The Church today needs to realize that it is not a cold-storage plant, and while it is not a hot-house to keep tender plants alive in, it is a dynamo or a central power station to send out light, heat and power to the whole community in which it exists. Too many congregations can have truly said of them what was quoted above, "We do not go to our Church any more because things are too cold there."

The Christian Church should be a great burning, brilliant, powerful flame. It should be crying on in the name of the Lord Jesus. We have chosen His name, and we have declared He is the Head and the only Head of the Church. If we have a passion for our Leader we should declare that passion to the whole world and seek to let the world see and be warmed by the fire that our Leader came to the earth to kindle. It was in the supreme hour of His flaming passion for the souls of all men everywhere (that they might be redeemed) when He said, "Go ye into all the world and preach the gospel to every creature." J. O. A.

A BLESSING.

We should regard mission period not a burden heavy to be borne, but a blessing gladly to be embraced. We are at the very heart of the work of the Church when emphasizing missions. Our Lord Jesus came into the world to seek and to save that which was lost. And the true missionary is trying to do that same thing today. The missionary spirit manifests itself only in seeking to save that which is lost. If we really emphasize the lost ones far away or think of those who have never had a chance, we call that foreign missions. If we really emphasize those close by and who may have had a hundred chances, that we call home missions. The missionary spirit is simply the spirit of giving the message, the good news of our Christ to those who either have never heard that message or to those who have heard it, but have not accepted it as their own.

How can we be complacent of spirit or at ease in Zion when we ourselves are in the enjoyment of the Church and the gospel and all the blessings that come from these, and yet know that there are millions and millions who have never heard the gospel and who never will hear it unless we ourselves do something to carry it, or send it, to them.

Our mission period gives us an opportunity of shifting our thinking and our attitude from ourselves to others. During mission period we have the opportunity of visiting the widow in her affliction and the orphan in his need; for the widow who is really afflicted, and the orphans who are really in need are the widows and the orphans in pagan lands where they have no Christian environment, no Christian benevolence, no Christian love

and protection and favor. Mission period is and should be considered a most coveted privilege in and through which we obey our Lord's command and undertake to do something, not for our sakes, but for His sake.

If we do not feel like giving to missions for our sakes, or because we believe, or do not believe in missions, we should at least have enough respect and esteem and reverence for our Lord to give something for missions for His sake, because He commanded it and because He loves the people of pagan lands with just as much passion and fondness as He loves us of Christian lands. During our mission period we have the opportunity of sharing in this Christian service that undertakes to give the good news to those who are perishing without it. Those Churches and people will receive the greater blessing and the greater benefit and the greater joy who enter most wholeheartedly and liberally into the spirit of mission period and give their thought, time, and their offering to missions. J. O. A.

CHINA AND WAR.

There is an attempt in the public press to cast a slur at missions in China. Papers printing such slurs must know very little about the real situation. China is in upheaval today, not because of what the missionaries have done there, but largely because of what the so-called Christian nations have done in China and are doing, contrary to the spirit of Jesus and to the teaching of the missionary. Take the one item of extraterritoriality. Under this name, nations outside of China establish and conduct on Chinese soil courts of their own. If, for instance, an American commits a crime in China, he is tried not by a Chinese court and judge, but by an American court and judge. We wonder if America would submit long to such treatment by Chinese amongst us. That is, if a Chinaman living in America commits a crime or violates a law, he would be tried here in America not by our laws, or judges, but by Chinese laws and judges. Would we submit to that? This is only one of many tokens by which nations outside of China have expressed their distrust of China and their feeling of superiority. Meanwhile, there has been growing in China a sense and a feeling that China is a nation, and a people capable of making and administering their own laws. The present disturbance in China is, if we understand it, an indication of a growing consciousness of nationality. China as a nation is awakening to her own rights and privileges as a people among other peoples.

The missionary, as a foreigner, may be suffering in China along with other foreigners, but there is no indication that the missionary has precipilated the present crisis in China or that the Chinese even feel unkindly to the missionary as such. The sense of national consciousness has created a distrust of foreigners, because foreigners have been responsible in many instances for the great injustices and injuries from which China, as a nation, has suffered. If foreigners and the nations had dealt with China as the missionaries have done, and are doing, there is reason to believe there will be no war in China today. Not the missionary, but the anti-Christian spirit of nations that go under the head of Christian is responsible in a very large measure for the conflict in China. J. O. A.

HANDBOOK OF ALL DENOMINATIONS.

The editor of THE SUN has possessed himself of a most valuable volume, and one which he has long needed and now greatly appreciates. Do you know how many Baptists there are in the United States, and what they believe and teach? Do you know how many Methodists there are, and what they believe and teach? Do you know how many Adventists there are, and what they believe and teach? How many Irvingites, and Mennonites, and Babites, and other 'ites there are in the United States, and what they believe and teach? If you don't know, and want to know, you can know. You can also know how many members of the Salvation Army there are and what they believe and teach, and also how many Schwenckfelders and Spiritualists, and all the rest. It is an invaluable reference book and should be in the library of every preacher. It costs only $1.25, and is prepared by Dr. Phelan, Sacremento, Calif.

The "Handbook" is now in its fourth edition. It can be had of the publishers, Cokesbury Press, Nashville, Tenn. It certainly gives a fair and accurate account of our Christian denomination, and, as far as we know, that of other denominations also. It contains some exceedingly interesting history, and is worth forty times the price. It is a book of 215 well-printed pages, and makes a volume worth while. We do not know until we read this book that there are so many denominations and "ites" and "isms" in the United States, all with a following great or small, and all doing business down to the Vedanta Society, which numbers 350 and claims to be a Church and a denomination, as does also Angelus Temple, founded as a Church by Mrs. Amy C. McPherson, who now claims a following of 25,000 people. J. O. A.

ISAIAH'S VISION.
II.

Some people claim to know God, but fail to enjoy Him. Some claim to enjoy Him, but from all appearance know little about Him. Some claim both to know and to feel, but fail to serve Him. Some may unconsciously serve Him without knowing or feeling Him.

Isaiah was ready to go; he was anxious to go—"Send me." Every person is ready and anxious to serve if he really knows and feels God's presence in his life. One cannot help it, for somehow the knowing and feeling of God's power is one's life fairly impels one to enter into His service.

Isaiah produced the best test of a cleansed life; he wanted to save his friends. He was filled with a passion for service. The best sign of a thorough conversion today is the desire of the individual to go and bring some one else into a knowledge of God. The importance and value of a profession of faith, of subscribing to the Church creed, and of submission to all the ceremonies of the Church fade away into insignificance before the willingness and desire to influence some other life to enlist for Christ and the kingdom.

Isaiah wanted to be sent, because he had a message. His message was his own personal experience. That is message enough. It is the only message to which the world will listen—the actual experience of man with his God. That is the message we all need to give—what God has done for us.

Isaiah's experience further teaches us that a cleansed life is absolutely essential for service in God's kingdom among men. We, as Christians, cannot expect to win others to a closer relation to Christ than we ourselves maintain. We will be of little worth in trying to help others get right with God, unless we are right ourselves. "If the blind lead the blind, both will fall." If we want to be soul-winners or social workers, we need first an experience of God's power to save, and that experience must first have gripped us. The need of a vital experience with God is the same in every age for men and women who wish to lead others into a like experience. God's love must first fill our lives before we can impart it to others.

"Thou must be true thyself if thou the world wouldst teach;
Thy soul must overflow if thou another's soul wouldst reach;
It takes the overflow of heart to give the lips full speech."

The crying need of our day is that men shall have a vital experience of God in their lives. Our domestic, our social, our national and our international problems will never be solved until those in authority gain a proper appreciation of God and His demands for justice and fair play.

Isaiah's religious experience gave him a passion of interest in the spiritual welfare of his fellowmen. When the Church of today duplicates in the lives of its members Isaiah's experience of God, she will have an army of personal workers—"heralds of a passion." We will realize that we no more dare to refuse to fulfill our obligations on the grounds of personal antipathy than the surgeon or doctor dare refuse to attend a certain man because his manners of appearance are repulsive. The man in the greatest pain and danger demands the physician's immediate attention. The physician has no choice in selecting his patients. Society holds him responsible for every person within his power to help. Has not society a right to hold the Christian likewise responsible for helping men in need of the medicine of religion? Whether society does or not, God does.

We wonder at those who refuse to embrace Christianity, but where have they had an opportunity to see God in much of present-day Christianity? Is it in the poorly supported Church? Is it in the cold ritual or the lifeless worship? Is it in the divided condition of the Church? Is it in the indifference and lukewarmness of sixty per cent of the members of the Churches? Is it in the antiquated Church programs or the meaningless theological controversies that they can see God today?

When we, as members of the Church, prove to the world that the Church is alive in its present responsibilities and that we are in love with its program, when we reveal God in our lives by proving to the world that Christianity makes men better citizens, better husbands, and better fathers; and makes women better wives and better mothers; when we show the unbeliever that Christianity is a religion of action; that it is positive, and not negative; that it helps a man in everyday life; that it brings peace to the possessor and makes him love his fellow-men, giving him a passion, aye a compassion for humanity, a longing, a yearning as had Isaiah to tell others how great things the Lord has done for him; when we show the world that Christianity pleads the cause of both the individual and society that it is more concerned in raising the fallen, and in ameliorating the maladjustments of society than in fighting over man-made creeds and worn-out dogmas; when we show these things to the unbelievers—then, and not until then, can we bring to him a true vision of God.

The symbols in the temple served as a medium of revelation to Isaiah, but we today have the life of Jesus, the Man of Galilee, as the medium of our revelation. He is the Christian's vision of God. What has this vision done for us? What has been its significance? Has it produced in our lives what Isaiah's vision did in his? Knowing that we have been reconciled to God through Him, are we seeking to bring others into such a reconciliation? Are we ready to say in answer to God's call for some one to speak to a soul that knows not God, or His call to change some social maladjustment, are we ready to say, "Here am I; send me?" Are we ready to help proclaim Jesus Christ to the world? That is what God expects of us, if we call Christ Lord.

The test of a religious experience is the same in every age—"What does it make us want to do for God and for humanity?" R. C. H.

CONTRIBUTIONS

SUFFOLK LETTER.

A Christian Church was organized a few weeks ago at Hopewell, Va., with sixty-one members. Hopewell was an active town during the World War, the Du Pont powder works were opened there and other industries. At the close of the war, war-time industries were closed, many people left, and business was dull. Since that time, better industries on a large scale have opened up and the town is a real Hope-well with a bright future. A sufficient number of members of the Christian Church who had settled in Hopewell, and others deeply interested, led to the organization of the Hopewell Christian Church. They have rented a large room, made seats for it, borrowed a piano, heated, lighted, and made quite a comfortable meeting-place for Sunday School, prayer meeting and Church services when they can get a preacher.

By request, I went up on Sunday, March 27th, attended Sunday School and taught a class in the afternoon, and preached at the night service. The Sunday School attendance was 48, and the offering $5.02. At night, of the 61 charter members, 41 were present. D. D. Nash is superintendent of the Sunday School and is recognized as a real superintendent.

At night I ordained the five deacons-elect, baptized two boys as members of the Church, preached and administered the Communion. They have good singing, and an earnest congregation. I was the guest while there of Deacon G. A. Robertson, whose wife was the daughter of Rev. T. N. Lowe, pastor of Elm Avenue Christian Church, Portsmouth. Quite a number of the members are North Carolinians. Deacon Robertson carried me over the town, which is at old City Point, on the James River, and the historic Appomattox enters the James just above the town. The old Epps estate is there too. Concrete road and electric car line lead into Petersburg, about fifteen minutes away. I visited Brother William Newman's family, but he was in Nansemond County that day. He is a brother of the three Newman preachers, and his wife was at Church.

By a rising vote, the members of the Church stood up and confirmed the organization. I think the movement of sufficient importance to give the names of the officers, deacons, and charter members, as follow:

Officers—C. A. Robertson, president Church board; L. E. Hurlburt, chairman evangelistic committee; W. T. Black, treasurer; Mrs. W. A. Warner, secretary.

Deacons—D. D. Nash, G. A. Robertson, L. E. Hurlburt, W. T. Black, W. A. Warner.

Charter members—D. D. Nash, Mrs. D. D. Nash, Mary L. Nash, D. D. Nash, Jr., Samuel Nash, L. E. Hurlburt, Mrs. L. E. Hurlburt, Mrs. Myrtle Brown, Evelyn Brown, J. N. Vaughan, Mrs. J. N. Vaughan, Oakley Vaughan, Garnet Vaughan, W. T. Black, Mrs. W. T. Black, Nina Black, Ada Black, Mildred Black, W. L. Merryman, Mrs. W. L. Merryman, Mrs. E. W. Toney, Grace Toney, Louise Toney, Forest Toney, Laura Swicegood, Sadie Swicegood, G. A. Robertson, Mrs. G. A. Robertson, J. R. Everette, Mrs. J. R. Everette, Mrs. J. R. Barber, Mrs. M. Weston, Mrs. E. S. Ryan, J. T. Boyett, Mrs. Molly Boyett, W. L. Boyett, Mrs. J. H. Harrison, P. A. Hobbs, Mrs. P. A. Hobbs, A B. Connelly, Mrs. A. B. Connelly, W. V. White, Mrs. Alice White, Mrs. Vivian Bowden, Mrs. Maud L. Jones, Rosalyn Jones, Jacky Jones, Arthur Walker, L. M. Davis, J. D. Witcher, Mrs. J. D. Witcher, C. B. Connelly, Mrs. C. B. Connelly, W. A. Warner, Mrs. W. A. Warner, Roy Warner, Lee Warner, Pearl Phelps, Mrs. Ida L. Wingfield, G. W. Boyett, Mrs. Valeria Boyett.

W. W. Staley.

ELON LETTER.

Much has been said and written about the present-day college student. In general, it may be said that he knows a great deal more about life, but a great deal less about books, than the college students of a generation ago. His interests are wider, but not deeper. If there is only so much intellectual paint, so to speak, it is a question of arithmetic as to how far it will go. Used as priming, it will cover more surface than if used on a three-coat job. Unless there shall be a marked improvement in the mental capacity of the present generation of students, and this is not granted, then the wider interests of present-day college students must necessarily mean superficiality. But superficiality does not mean meanness. Beauty is only a superficiality, and oftentimes not even that.

But students do not go to college to become dictionaries or encyclopedias. They do not go to develop mental muscle, as it were. They do not go to relieve the racial experiences. They go to get methods of working and ways of taking up problems and attitudes towards life. This aim may be served far more effectively on the athletic field than in a chemical or other laboratory, but there is not need to contrast these sources of gain for life. The college student does not. He says both athletic field and laboratory, and by that very decision makes against complete mastery in any field. But if through his combined interests, he gains a new insight into life, he is being thoroughly educated. Time will tell. Wisdom and an understanding heart are life's great needs. Who shall say the modern college student is failing to get these?

Perhaps, too many go to college these days. It was a high privilege thirty years ago, but today he is common-place who does not finish high school and go to college. That some are not adapted to college is evidenced by their elimination for failure to pass their work. Out of every thirty-eight who enter as freshmen, only fourteen graduate. But those who fell out gained something; gained very much if they acquired correct attitudes toward life and developed proper approaches toward the problems that faced them. I am persuaded that many of the twenty-four who fell by the wayside out of every thirty-eight did gain very much from their college experience.

Taken as a whole, the present college generation is a wholesome group, and for the most part solid to the core. We do not face disaster when they become the leaders of the world and its enterprises, but real and genuine progress. I know it is not fashionable for a college president to talk this way, but it is so just the same. And truth will out, and it is out.

W. A. Harper.

FROM ALABAMA.

Dear Bro. Editor:

In order to make my promise good, I am sending a few notes from my field. I am serving five Churches this year, or I am trying to be the pastor of that number. I preach at Forest Home on the first Sunday. This little Church is located in a splendid section of Randolph County and surrounded by a good citizenship. They have a fine Sunday School, with much interest manifested in the work. It is our purpose to get this Church on the map this year and show our faith by our works. I shall give them the best service that I am capable of rendering, and pray that God may bless the work at this point.

On the second Sunday and night I preached at Antioch. The Church here is planning to remodel their house of worship this year, and I am sure it will be done, for the Woman's Missionary Society has the work in their hands and the good women don't fail. They already have quite a nice sum on hand for this purpose. This Church is located in a beautiful section of Chambers County and surrounded by one of the best communities of the county. The possibilities of Antioch Church would be hard to calculate.

I trust that the spiritual powers of this good people may be so richly developed that they may know how good the Lord is. This Church has adopted the budget plan for local and Conference funds.

The second Saturday, at 11 A. M., and Sunday P. M., I preach at Bethany Church, which Church is located in another good section of Randolph County. A small membership, but consecrated and true to the Church and its every interest. Here we have a faithful few that always respond to the call of duty. This Church has also the budget plan for raising local and Conference expenses.

On the third Sunday we hold service at Roanoke, and also at night, and then again the fourth Sunday night, giving them two appointments each month. In fact, this little Church needs full-time preaching. Here we have a beautiful little Church house, well located, completed through except the basement, painted inside and out, lighted by electricity, and seated with chairs. We are compelled to have more seats and more room for the Sunday School. The basement must be finished at once for this purpose, seated and lighted.

The past third Sunday we had a great day here. Received three members at the morning service and three others at night. I wish you could see what this heroic little band of members have done. It would startle you to see the result. I wonder if there is not some one in our beloved Church somewhere who would come to our relief just now and help us over with a generous gift. May we not expect you to respond, dear brother or sister, and help now? We will soon need to build larger quarters. We are doing our best, and, thank God, we have enjoyed every effort we have put forth. Oh! if we had built forty years ago in Roanoke.

The fourth Saturday and Sunday I preach at old New Hope Church, in Chambers County. This is our oldest Church, and yet if you were to see the interest manifested by our young people you would not think the Church was so very old. The Women's Missionary Society, and also the young people, are preparing to raise more funds by having a cotton patch this year. Dr. Clark is furnishing the land. This Church raises its local and Conference funds by the budget plan. All of my Churches except Forest Home have adopted that plan, and all except Roanoke have agreed to raise a patch of cotton for Bethlehem College; though Roanoke people are not farming, they will do their share in some other way.

I guess, Bro. Editor, you see that I am not without work—preaching twelve times, and besides this quite a number of funerals to conduct. My wife has been crippled since last October, and can walk only with crutches, so I am trying to take care of her in connection with my other work, and I am really happy and am trying to be submissive to the Master in all things—am praying

more, reading the Bible more, and doing more than ever. Never had a vacation nor an easy job, and I am praying for strength to enable me to do more. Will you, dear ones, pray for me? and let us trust that God may give us the best year yet.

G. D. HUNT.

Wadley, Ala.

IN APPRECIATION OF OUR C. E. BOARD.

To all who are interested in Christian Education in the Southern Christian Convention:

I know no better way to begin my remarks than in the words of an anonymous poem—

"If with pleasure you are viewing any work a man is doing;
If you like him, or you love him—tell him now.
Don't withhold your approbation 'til the parson makes oration,
And lies with snowy lilies o'er his brow.
For no matter how you shout it, he won't really care about it—
He won't know how many tear-drops you have shed.
If you think some praise is due him, now's the time to slip it to him,
For he cannot read his tombstone when he's dead.

"More than fame and more than money is the comment kind and sunny,
And the hearty, warm approval of a friend;
For it gives to live a savor, and it makes you stronger, braver,
And it gives you spirit to the end.
If he earns your praise, bestow it; if you like him, let him know it—
Let the words of true encouragement be said:
Do not wait till life is over and he's underneath the clover,
For he cannot read his tombstone when he's dead."

I know you are all interested in the work of the Board of Christian Education, and that you appreciate the "Christian Education Notes" in THE SUN from week to week, and you, like myself, have put off from time to time writing to Dr. Lightbourne and telling him how much we appreciate it.

Let's rally our forces, moral and financial, and help him in this great work. We must not let the board consider seriously the recommendations that were offered them at Suffolk on March 14th. We cannot lose the services of the field secretary, Miss Pattie Coghill, who has served us so faithfully and well, and who, I understand, has had offers of positions which would have meant more to her financially than the position she now holds, but she was faithful to us and would not leave us. From the "Notes" in THE SUN I understand the Summer Schools of Christian Education to be in danger. We cannot allow these agencies to decline; they must be kept going—not only kept going, but kept growing. These schools are very vital to the Sunday Schools, Christian Endeavor Societies and the Church at large.

We all know that a man cannot do his best work when he is hungry, neither can the Board of Christian Education do their best work when they are compelled to spend so much of their time and energy trying to get the necessary funds to carry on their work. It is enough to ask of these people (all of them busy people) to do the work of the Christian Education Department without giving them the worry of raising the funds to work with.

A suggestion as to how the situation may be remedied: The Churches that have not made an offering, try your dead level best to secure a liberal offering for this work. Imagine, if you can, the position the board is in! And to the ones that have sent in an offering, endeavor to secure an additional offering and send it to the treasurer. And whether or not you can send an offering, send up to the throne of our dear Saviour your prayers for the workers and the work; and, last but not least, let the board and the field secretary know that you appreciate what they are doing.

In closing, let me say to the officers and members of the board and to the field secretary, in the words of Annie Johnson Flint:

"Have you come to the Red Sea place in your life,
Where, in spite of all you can do,
There is no way out, there is no way back,
There is no way but through?
Then wait on the Lord with a trust serene
Till the night of your fear is gone:
He will send the winds, He will heap the floods
When He says to your soul, 'Go on.'"

W. T. DUNN.

Lynchburg, Va.

ABOLISH ILLITERACY.

For a number of years those interested in the welfare of this country, and those who realize the necessity for the elimination of illiteracy have sought to establish a Department of Education with a secretary in the President's Cabinet. They have met with opposition, as have others who promote progressive measures and legislation. Those of the opposition are able to theorize as to what may possibly happen should such a department be established, while its supporters can point to the departments that we now have, as concrete examples of the work it will accomplish. So, undaunted, the latter have continued the fight, and today the establishment of this department is looked on with favor by a majority of the people, and many newspapers comment upon it favorably.

The Hearst newspapers have adopted as one of their national policies: "Federal action to the limit of Federal government powers to abolish illiteracy among the people of the United States, and the creation of a Secretary of Education."

Recent editions of the Hearst papers strongly advocating the necessity of abolishing illiteracy and showing that it is not a new idea, quoted the words of Washington: "The time has now come when a plan of universal education ought to be adopted in the United States."

And those of Jefferson: "I do most anxiously wish to see education given to all so that they may read and understand what is going on in the world and keep their part of it going on right."

This editorial also points out that one man in every four, when examined during the draft, did not know enough English to read a newspaper or write a letter home; that 4,300,000 illiterate citizens were qualified to vote in the last presidential election. It concluded by saying:

"Let Congress pass the Curtis-Reed Bill establishing a Federal Department of Education, with a Secretary of Education in the Cabinet. That department's job will be to tell us how we can stamp out the curse of illiteracy. Then put the resources of the United States back of the job."

ROBBING GOD.

This topic may surprise some weak Christians, but the balancing of the books of many Church members—if we may judge by the meager sums they give for the promotion of the blessed cause of Christ—would reveal the sad fact that for years God has been robbed of more than half of what is justly due to His cause. Instructors in our colleges and mission workers have thereby been robbed of a fair wage for a living, and needy mission fields have been without sufficient missionaries to preach the gospel of Christ and salvation. A loud cry is heard in India, Japan, and Korea for more missionaries.

Some may ask: How much should we give? The Bible is sufficiently plain as to the minimum. From Abraham down, God's people were to give "the tithe of all" (Gen. 1:20).

Christians should give more, rather than less. One has written—

"The tithe and more to help I give
God's kingdom to restore;
And oh! the blessings I receive:
I count them o'er and o'er."

Jesus has said, "Give, and it shall be given unto you, good measure." Believe Him. If I understand Lev. 27:31, if God's people failed to give the tenth part and afterwards were impressed to restore, they must add one-fifth thereto. Now, if all our Church members who have been withholding the tithe for years should quietly send it in as "conscience money," the one-fifth added, Franklinton College would not need to beg for needed funds; other colleges would be well endowed, and money would be in our missionary treasuries to send out missionaries as fast as they could be prepared.

Oh! beloved, wake up! plead for the Comforter to "convict of sin." Read Mal. 3:8-10 and believe God's wonderful promises.

Yours in Christ,

ALBERT GODLEY.

PISGAH, ALA.

Some of my friends have indicated through letters to me that they would like to hear more from the Pisgah work through the columns of THE SUN.

The work seems to be moving nicely here. We have a good Sunday School, Christian Endeavor Society, and Woman's Missionary Society. We have a loyal, enthusiastic and consecrated body of people—a people who seem to be in sympathy with every enterprise of the Church.

Some weeks ago I had a letter from Dr. Beougher, telling me that in a recent meeting of the laymen and ministers a decision was reached to ask each of our Churches here to plant at least an acre to cotton and give the proceeds to Bethlehem College.

On our first meeting after receiving this letter I mentioned the matter to the Church. It met a very hearty response. One man agreed to give the land; another half the fertilizer; another the other half; and still another man the seed, and so on.

But listen: our vocational teacher, Prof. White—and, by the way, he is one of the best teachers in this part of the State—has agreed to superintend the cultivation of this one Bethlehem acre.

We have placed as our goal that we will lead these two Conferences in the amount of cotton produced on one acre for Bethlehem College.

Now, come along, one and all, and get in the race; but if you don't be careful Pisgah will lead.

J. H. HUGHES.

DENDRON, VA.

Rev. E. B. White had a glorious day Sunday at New Lebanon and Union (Surry). He preached two strong sermons, after which he gave an altar call. Some twenty-five or more came forward and knelt in prayer, and the power of the Holy Spirit was manifested. The Young People's Missionary Society of New Lebanon met at 7:30 P. M. Good attendance.

We are looking forward to a great spiritual feast at Dendron on the second Sunday night. The splendid choir is arranging special music, and the subject for the sermon will be "The Great Salvation." (E. B. W.)

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

LAW, GRACE, AND THE TITHE.

There seems to be confusion in the minds of some in regard to law, grace, and the tithe. We find some passages in the Scriptures that seem hard to reconcile with the law of the tithe, such as these: "Christ hath redeemed us from the curse of the law" (Gal. 3:13). "To redeem them that are under the law" (Gal. 4:5). "If ye be led of the Spirit ye are not under the law" (Gal. 5:18). "Stand fast in the liberty wherewith Christ hath made you free" (Gal. 5:1). "For ye are not under law, but under grace" (Rom. 6:14). "Now ye are delivered from the law" (Rom. 7:5).

Over and over again, Paul uses the word "righteousness" in connection with law. A careful study of Romans and Galatians must lead us to the conclusion that he is not writing about all laws, or general laws that govern the universe, but that he has in mind law that has to do with the future life and our relation to it. How we who are sinners can be counted righteous in God's sight is the question. He is writing about the law of righteousness; can we who are sinners be counted righteous in God's sight? Certainly not by obedience to the law of righteousness, for none of us can render perfect obedience. If we, then, are to be counted righteous in God's sight, a righteousness must be worked out for us by another and given to us in such a way that we will not now or in any future time be subject to this law of righteousness. We have not kept the law of righteousness, we cannot keep it today, and we will not keep it in the future. This is exactly what Jesus did for us and what Paul contends in Romans and Galatians that Jesus did; He fulfilled completely the law of righteousness as far as we who accept Christ by faith alone are concerned. Jesus was judged and put to death in our place, and completely expiated our past, present, and future sins against the law of righteousness, so that we are free from laws which require a righteousness of us.

There are other laws, however, that have to do with this present life which we are not free from —the law of gravity, the law of heredity, the law of environment, civil laws, moral laws, ecclesiastical laws, sanitary laws, physical laws—the law of righteousness has to do with the future life and our future habitation in glory, these other laws have to do with our present life, and effect our present welfare here on earth. If we are to enjoy liberty, we must obey civil laws; if we expect to enjoy health, we must obey health laws; if we expect to be prosperous, we must obey economic laws. The tithe is an economic law and has to do with earning and accumulating property; as all laws are for the benefit of man, so is the law of the tithe. When I speak of the tithe, I mean setting aside one-tenth of the income and using it for the glory of God. Obedience to the law of the tithe teaches us fundamental principles of handling property in relationship to God and our fellow-man. We know the tithe is an economic law by its economic effect upon man—the effect that obedience or disobedience to this law has upon man. Let us examine the tithe law from this point of view:

Disobedience to the tithe makes a man liberal, ungenerous, mercenary, penurious, parsimonious, stingy, miserly, niggardly, close, greedy, selfish, tight-fisted, covetous, avaricious. In other words, a man's character becomes warped by the love of money and the desire to accumulate and retain that which he has. There is another angle to this side of the question: Disobedience to the tithe results in carelessness, forgetfulness of the rights of others, laziness, dishonesty. The high percentage of business failures can be largely attributed to disobedience to this law. Ninety-six per cent of all men who enter the retail business fail; 70 out of 100 who inherit wealth die poor; 16 out of 17 rich men's sons die poor; 82 per cent of all children do not finish the eighth grade because their parents are not able to keep them in school; 35 per cent of all widows are in want, and 90 per cent do not have the comforts of life. The *Wall Street Journal* says that the average life of a legacy is seven and one-half years. An insurance company made a survey of 100 men taken at 25 years of age. At 35 years of age, 10 of these men were rich, 10 well to do, 40 making a good living for their family, 35 showed no improvement, five had died. At 65 years of age, nine of the ten men who were rich at 35 had lost all they had; only four of the ten men were still well to do; five other men were making a living for themselves; 54 of the 100 were being supported by some one else, as they could not make a living for themselves and had not accumulated enough to support them, and 36 were dead. Such facts as these should cause us to think.

Let us examine the effect of obedience to the law of the tithe upon man's character and condition of life. We can go back over four thousand years to trace the results of obedience to the law of the tithe. Wherever we look we find the same characteristics exemplified in the lives of those that tithe; we find them charitable, liberal, generous, unselfish, and we also find tithers honest, paying their debts to God and man, thrifty, prosperous, helpful to the poor and needy, supporting the work of the Church, supporting and endowing hospitals, schools, colleges, educating their children, men that are held in high esteem by their fellow-men, holding high positions of honor in the Church and community, trusted by all those who come in contact with them. We can go through history and their names are known and honored. Melchizedek, the first priest of the Most High God mentioned in the Bible; Abraham, Isaac, Jacob, the Children of Israel, as a nation, tithed in the time of their great prosperity. Jesus approved the tithe and, without doubt, practiced it, as He observed all the laws of God and man. Unquestionably Paul was a tither. Queen Victoria, John Wesley, Wm. E. Gladstone tithed. In later years we have such men as John H. Huyler, John Wannamaker, Colgate, John H. Converse, John S. Kennedy, Wm. E. Dodge, John D. Rockefeller, and scores of other prominent men that could be named. In our own Church, we have the honored names of Dr. James Sprunt and Geo. W. Watts, and we could give scores of names of leading bankers, merchants, doctors, lawyers, farmers, men who are held in the highest esteem for their integrity and business acumen, besides these business and professional men there is hardly a minister in the Synod of North Carolina who does not practice the tithe.

Those who practice the tithe testify that it brings both spiritual and material blessings, and there is a uniformity in the testimony of men in regard to the tithe that you rarely find upon any other subject. Is it not time that, as a Church, we bear witness to the faithfulness of God in the matter of His written promises about tithing and that we examine the Scripture for ourselves, so that we may know whether or not these things are true, and finding them true, practice tithing.—*J. B. Spillman,* in *Presbyterian Standard.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

Is it not time now to lift the indebtedness off of our institutions and boards, off of our Churches and parsonages? It would seem as if it would be wise for all to plan to clear off any such indebtedness during 1927. Wise planning on the part of our Churches would lift many a debt that has been holding the Church back from doing its full part toward our denominational boards, colleges and other agencies. Consequently, they are suffering seriously for funds that are necessary to carry forward the work.

Some Churches are fine enough in spirit, broad enough in vision, interested enough in the work of the Christian Church and the kingdom of God not to let local enterprises of building and remodeling and the like decrease or interfere with their obligations to the larger work. But all are not so yet, and we would suggest that heroic effort be made now to clear those obligations off, free those Churches, loose those tied-up and held-back funds. You will thus put new courage into our executives, lengthen the cords and strengthen the stakes of our work. If once our whole people could realize the opportunities before the Christian Church now in our every field, they would let no ordinary matter lessen their benevolent funds, but rather would strengthen and increase them. We are in a time of materialism, and many a man has the fight of his life to honestly give to the Lord the share that he knows belongs to Him. Many are not realizing that they are spending many, many times as much for and on their automobile as they are for the kingdom of God. Then again, when you rally your forces and clear off those debts from your Church, or parsonage, or board, you put new courage into the lives of your people. They get a new spiritual grip, they gain a sense of victory, and God puts a new enthusiasm in their souls. Churches that are weak and discouraged will get a new lease of power. Jesus told the people standing by when he called Lazarus forth to loose him who was bound hand and foot with grave clothes and to let him go free. You can tackle those debts and clear them up if you will plan to do so, and let your Church go free to do her larger work.

"THANKS FOR THE BUGGY RIDE."

By Major Wallace Woodford.

[The following is a meditation by the superintendent of Young People's Division, People's Christian Church, Dover, Del., at a recent Sunday evening service of worship conducted by the young people.]

It's a pretty safe rule that you can usually determine from a person's conversation what he has been thinking about. You can also fathom one's prevailing mood by sensing his general attitude from time to time. Of late we have come to realize we can get a good psychological slant on the mood of a nation by the songs its people sing. Some noted statesman said, "Let me write the songs of a nation, and any one may write its laws."

Some time ago there evolved from the mind of a poor, struggling composer out on the Pacific coast a song that was a fusion of parts of the "Hallelujah Chorus" and other celebrated musical compositions. This song caught the care-free fancy of the American people. Its refrain soon spread across the Sierras until all the States were singing in joyous abandon, "Yes, We Have No Bananas."

Two other songs of a different character came into vogue about that time. We sang and liked the "Love Nest" and "The Little Gray Home in the West" because of their heart appeal. Then "All Alone" and "Always" captured us with their

haunting melody. All of these songs became popular because they appealed to some mood of our natures.

Of late, another song has been upon our lips. It would not win a prize in a school of music, or call forth words of commendation from an English critic, yet its lilting melody was heard everywhere. Those of you who have radios know that the air was full of it—"Thanks for the Buggy Ride, I've had a Wonderful Time." This song, like the others, is expressive of a mood that is prevalent among our people today.

Those of you who take automobile tours are familiar with the modern type of tramp. Everywhere on the trail we encounter the hitch-hiker looking for a ride. Dr. Clausen, of Syracuse, tells of an experience he had last summer while motoring through Wyoming. He said that every day they picked up some of these foot tourists. Some of them were pleasant and their presence added to the pleasure of the day; others were surly, and he let them out of the car with a feeling of relief. One experience especially, he said, stood out in his memory. A young chap for whom they provided transportation was well educated and a student of life. He was a teacher in the Middle West. Having spent the summer hitch-hiking to the coast, he was now returning to his school. Dr. Clausen asked him how, as a teacher, he could be content to travel day after day depending upon the generosity of people and giving nothing in return for the courtesies shown. He replied that his salary was small; he looked upon his work as service to society; traveling through the country during his vacation, even at the expense of other people, broadened his vision, increased his stock of knowledge, and sent him back to his work capable of rendering better service. This is the attitude of one hitch-hiker. Unfortunately, it is the exception, and not the rule. With most of them it is just: "Thanks for the buggy ride; I've had a wonderful time!"

It's fine to be grateful for the blessings and possessions of life, but this feeling of gratitude is not sufficient. To be the recipient of something worthwhile should not only cause us to be thankful, but should inspire us to contribute something worthwhile in return.

"Have you had a kindness shown?
Pass it on.
It was not given for thee alone—
Pass it on.
Let it travel through the years,
Let it wipe another's tears,
Till in heaven the deed appears—
Pass it on!"

Did you ever think that everything in life is the result of humanity's contribution to society? We boast of our educational system and institutions. The little red schoolhouse in the valley, and the colleges all over the land create within us justifiable pride. We must remember, however, that we have our public school system and our splendid colleges and universities because of the vision, the wisdom and the sacrifices of those who have gone this way before. Men of courage and determination had to blaze a trail through a wilderness of ignorance and prejudice that the cause of education might advance and the mind of the youth illumined with the light of knowledge.

We need an appreciation of this fact. We are inclined to take too much for granted in the present generation. The years spent by the student in college or university are non-productive, so far as society is concerned. They are simply loaned to him so that he may prepare himself to take his place in the world. Society, therefore, has the right to demand a return from this investment of time and money, and expects such students to be prepared and willing to make their contribution to the world when the days of preparation are over. Too many students walk out of the school door or off the college campus with diplomas in their hands, looking back over their shoulders and with a smile on their lips, fling out in parting, "Thanks for the buggy ride; I've had a wonderful time!" They were not concerned about the work and sacrifice that had made the college and their education possible. No idea even slumbered in their minds that it was now up to them to make a definite contribution to society.

Then, when we consider our life as a nation and as a people, we realize more and more how much we are indebted to those intrepid forefathers of ours for the things we now enjoy. Our form of government, the institutions we prize so highly, were bequeathed to us by men and women of heroic mold—patriots all, whose hearts were aflame with a passion for liberty! Men and women who felt within their breasts the mighty urge to serve their country and their generation loyally and unselfishly. The foundation they laid has stood like granite these many years amidst all the vicissitudes of fortune. Open this foundation, men and women of succeeding generations; catching the same spirit and actuated by like purposes, have erected a superstructure that has become the model for all nations. It stands out as a beacon upon the shore of civilization, sending out its rays of encouragement and enlightenment through the mists of bewilderment and uncertainty upon the people of earth.

The structure, and even the foundation, are now in our hands. What disposition will we make of them? What is to be our contribution to the glory of America? If we take to our hearts the responsibilities of citizenship, and seek zealously to discharge the obligations which citizenship imposes, then our government and American civilization will continue to endure and go onward to greater service to mankind. But if, unmindful of our priceless heritage, we ignore the responsibilities and obligations of citizenship, and simply shout, "Thanks for the buggy ride," then the walls will cease to rise and the foundation will crack and crumble.

We are confronted today with just that situation. Assaults, insidious yet formidable, are being made upon our Constitution. Law is looked upon in some quarters as a "thing to flout and violated without a quiver of conscience. "Liberty is founded on law; respect for law, obedience to law. When law is ignored, despised, forgotten, liberty trembles on her lofty throne, and anarchy and chaos prepare to issue forth to tear down, mangle and destroy." Men and women even turn a deaf ear to the call of duty on election day. As some one has said, "The ballot is the crown of citizenship. Any one who does not vote, refuses to wear it."

Such a course cannot be continued without ruin, stark and tragic, following in its wake. The time has come when the courageous citizen must rub from his eyes the film of indifference and illusion, let the light of truth shine through, and realize whither we are going. If we fail now to make our contribution, whether it be great or small; if we do not exert our influence for good, then we will be helping to dim the luster of the star of freedom that for years has illumined the western sky. The blame will be upon our shoulders if the structure built by the loving hands and loyal hearts of generations of men and women is undermined. Remember, America is in your hands. Her future in the years to come depends upon your thoughts and actions in the here and now. In this crucial period of our country's history, with the eyes of the world upon us, we cannot do better than take to our hearts the admonition of St. Paul: "Watch ye, stand fast in the faith, quit you like men, be strong."

In the realm of religion we often find that the Church is not immune to this germ of selfishness; this mood of getting and not giving. "Thanks for the buggy ride" is popular here, too, with many of us.

(Continued on Page 11.)

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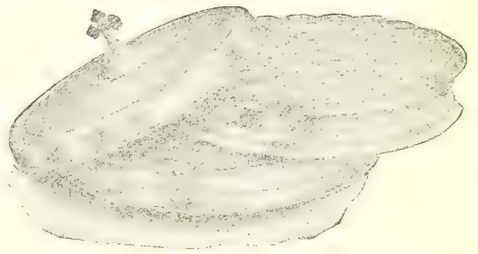

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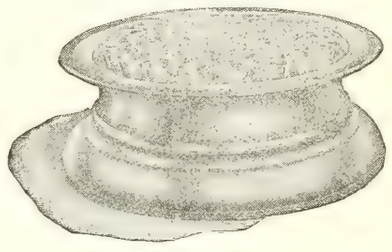

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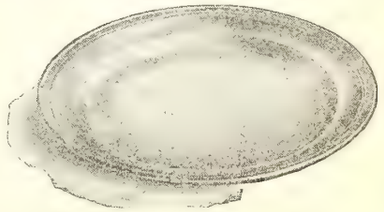

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

We are happy to report a position was immediately available for Miss Pattie Coghill. We are also of the opinion other positions in her chosen field of religious education will be available in the very near future.

Regardless of official relationship, Miss Coghill was determined to be present at the Young People's Meeting of the Western North Carolina Conference held with the Pleasant Hill Church, Saturday and Sunday, April 2nd and 3rd.

The board has borrowed sufficient funds to meet the salary and expense of the field secretary to April 1st. The loan is in the form of a three months' note, and we trust the board will be in a position to meet it when due.

In thinking of the future prospects of the work of the board we naturally are forced to think in terms of financial support. The budget program provides the board with 8 per cent of the balance of the $25,000 Conference apportionment after $15,000 has been divided among the boards of publication and superannuation and the Convention fund. This is a somewhat indefinite provision, and perhaps not understood by the Conferences. The real significance of it is that the colleges, the mission board, the Orphanage and the board of religious education will not participate in the Conference apportionment funds until 60 per cent of the total fund has been received by the Southern Convention treasurer. Or if it is to be considered from the point of view of the local Conference, not until the Conferences have raised the following proportion of the total assessment:

Eastern Virginia	$5,280.00 of the	$8,800.00
Valley of Virginia	900.00 of the	1,500.00
Eastern North Carolina	2,100.00 of the	3,500.00
Western North Carolina	2,100.00 of the	3,500.00
North Carolina and Va	3,600.00 of the	6,000.00
Alabama	600.00 of the	1,000.00
Georgia and Alabama	420.00 of the	700.00

If we are wrong in this interpretation of the report of the finance committee at the Durham Convention, we beg to be corrected. Consult page 36 of the 1925 "Annual" and pages 44 and 45 of the 1926 "Annual."

We feel this provision is too indefinite for us to depend very much on the Conferences for support. If the full $25,000 was received by the Southern Convention from the Conferences, the board would receive from this source $960.00.

It is our conviction the Conventions of Sunday Schools and Christian Endeavor Societies will have to rally to our support if the board is to carry on. The Conventions will have to undertake two things: first, the adoption of a conventional financial program with the need of the board as its first and chief objective; and second, the pledging of the constituent Sunday Schools and Christian Endeavor Societies to promote, either in the schools and societies or the Churches the September offering. We have suggested a financial assessment by the Conventions of 15 cents per Sunday School scholar and society member, 75 per cent of the Convention fund under this plan to go to the board (see introduction to the 1926 "Handbook"). We are urging the Conventions to consider this program during their 1927 sessions, trusting favorable action will be taken thereon.

Now, as to our immediate program, for we are receiving inquiries with regard to it, it is our hope the Conventions of Sunday Schools and Christian Endeavor Societies will provide us with sufficient funds before September 1st to meet all our outstanding obligations and the small expense we will necessarily entail between now and then in promoting our work. It is our further hope the Churches will rally to our support in the September offering and provide us with a fund sufficient to resume our field work on a more comprehensive scale than ever before.

We wish it to be thoroughly understood we are not out—just down. And we are coming up in the name of the Lord and the Southern Convention. We are going to get back of, under, around, over and in this board's affairs with prayer, faith and effort, and the campaign is going on all summer. We are going to enlist the services of big fellows in prayer, of large fellows of faith, of energetic fellows of service, and we are going to put the Lord and the Southern Convention to the test. It is simply impossible to think of our trying to carry on the work of the Lord and not engaged in Christias Education.

We read with considerable satisfaction the statement relative to the silence of ministers in the matter of Convention and Conference calls, as it was put by "Deacon" in his recent article in The Sun. I like "Deacon" for writing it. I have been entertaining a similar suspicion of some of the preachers for some time. Personally, I wouldn't serve a Church that would not consent to my presenting the calls of my Convention and Conference. And I am of the opinion one of the great reasons for our board only securing a few over twenty offerings last September was because a host of my brother-preachers never presented the matter to the Churches. We are going to ask one big fellow of prayer to pray specifically to the Lord to shake some of these preachers into line of duty. And some big preachers are going to be shaken, and some middle-sized preachers are going to be shaken, and some small preachers are going to be shaken, and some little preachers are going to be shaken—and so much shaking is bound to bring something to the ground.

And then we are going to sing a glorious doxology.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson III—April 17, 1927.

Peter's Great Confession.

Golden Text: "Thou art the Christ, the Son of the living God."—Matt. 16:16.

Lesson: Matt. 16:13-24.

Devotional Reading: Psa. 34:1-8.

"Who do men say that the Son of Man is?" asked Jesus. He wanted to know what people thought of Him. There are those today who seem to think that it does not make much, if any, difference what one thinks of Jesus. Jesus' question would indicate that it makes a great deal of difference what men think of Him. He was not one who was given to flippant questions. There is significance in the fact that He wanted to know what men really thought of Him.

The answer to the Master's question is significant. "Some say, John the Baptist; some Elijah; and others Jeremiah, or one of the prophets." There was no living man to whom the Master could be compared. There was something so great about Him that when people thought of Him they thought of Him in terms of great men who embodied the qualities of greatness to a marked degree. He had at least made the impression that He was a great man. The answer is still more significant in the insight into the Master's many-sidedness which it gives. "John the Baptist, Elijah, and Jeremiah or the other prophets." Where in history will one find more varied temperaments or a wider range of character studies than in the prophets! And yet there was something about this Man of Galilee which reminded people, now of one, now of another. Somehow or other this man seems to gather up in His remarkable personality all the qualities of manhood at its best. Like a diamond, the Master reflected beauty from every angle. And today, after nineteen centuries, He shines with undimmed, yea rather with surpassing lustre.

It might be added that men are giving various answers to the question which Jesus asked Peter, "Who do men say that the Son of Man is?" Some say He is a bastard. That seems strange and crude, but it is true; there are those who would call Him either directly or indirectly a bastard. There are those who call Him a great prophet or a great teacher, or a great preacher or a good man, or a great example, and perhaps they would begin all these with a capital letter. The world is not yet done passing judgment on Jesus Christ.

Peter's answer was illuminating and significant, but it was not satisfactory or adequate. Jesus was interested not only in what men in general thought about Him; he was interested in what the disciples and every man in particular thought of Him. "But who say ye that I am?" Opinions about Christ must be brought down out of the realm of general opinion into the realm of personal opinion and personal experience. The important question, after all, is not "what do men think of Christ?" but "what do I think of Christ?" One may begin with another's opinion of Christ, but he cannot end there. The things that really counts is his opinion of and his attitude toward Christ.

"Thou art the Christ, the Son of the living God." Here is the answer so far as the disciples were concerned. There was something about this man with whom they had had fellowship that convinced them that He was the Christ, the Anointed One, of God. In Him were all the law and the prophets fulfilled. Here is a significant fact: those who knew Jesus most intimately, those who came most fully under His personality, were the ones who believed most heartily in the fact that He was the Christ, the Son of the living God. It is so today. Those who come into most intimate contact with Jesus Christ, those who have experienced in a personal way His grace and truth are those who are most deeply convinced that Jesus Christ is the Son of the living God. It might be added that the communions that have made Jesus Christ anything less than the Son of God have not grown either in numbers or in moral or spiritual power. Furthermore, the Churches which do hold that Jesus is the Son of God have been most vital and most aggressive when this central truth has had insistent emphasis. If there is one truth that needs insistent emphasis now above all others it is the truth that Jesus Christ is the Son of God.

"Flesh and blood hath not revealed it unto thee, but my Father who is in heaven." In the ultimate analysis, this central truth that Jesus is the Son of God is not arrived at simply by intellectual processes; it is fully revealed by the Spirit of God. As Paul said, "No man can say that Jesus is the Lord but by the Holy Spirit." If a man will to know, he shall know. Let a man set out to follow Christ, let him come into intimate fellowship with Him, and he will say with Simon Peter, "Thou art the Christ."

"Upon this rock I will build my Church." This

statement has been indeed a "rock" on which theology has fought one of its outstanding and, it might be added, indecisive battles. The Roman Catholic Church says that Jesus meant Simon Peter. The Protestant Church says He meant Simon Peter's confession. In that spiritual insight which sees Christ as the Son of God, in that loyalty that follows Him at whatever cost the Protestants see that "rock" which is the foundation of the Church's integrity, and against which all the forces of the invisible world as represented by Hades shall not prevail. It goes without saying that those who read these notes will not see in Christ's words the meaning that the pious Catholic sees in them. Nor will he interpret Christ's words, "I will give unto thee the keys of the kingdom of heaven," and the following words, "and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven," to mean that the Catholic Church or any representative of it has the ultimate and binding and loosing power in all matters spiritual.

What a strange fellow this man Jesus was! No sooner had He won from His disciples the great confession, the acknowledgment that He was the Son of God, then He began to tell them that "He must go unto Jerusalem and suffer many things of the elders and scribes, and be killed, and the third day be raised up." Think of such a thing happening to One whom they knew was the Son of God! No wonder Peter took Him and began to rebuke Him. Alas! how little did Peter know of the strange ways of God! He had not yet learned, as so many of us have not learned, that the way to the crown is by the way of the cross. No man, even the Son of God, cannot save others unless he is willing to lose himself.

CHRISTIAN ENDEAVOR.

Sunday, April 17, 1927.

TOPIC: "Christ in Us, Power for a New Life." —Eph. 2:1-10. (Easter.)

Some Bible Hints.

Sin kills the soul. Many are dead who do not know it. Christ makes alive, vital, strong (v. 1).

Human nature is sinful. There is no doubt of that. Sin crops out everywhere. Left to itself it goes downward (v. 3).

It is Christ that turns us to a new life and gives us power to live it. We are alive with Him and through Him (v. 5).

We are alive to live His life, the kind of life He wants us to live. We are created for a good life, and we can live it if we will (v. 10).

Suggestive Thoughts.

Christ is our resurrection, as He was the resurrection of Lazarus (John 11:25). We are alive in Him and live by His power (Gal. 2:20).

To get Christ in us we must receive Him, submit to Him, bid Him welcome, be ready to obey Him. This is not a matter of feeling, but of faith.

If Christ is in us, His power—all power—is in us too for us to use in His service. No temptation need prove too strong for us if we call on the Lord within, and believe that we have power to do His will.

The old life of sin is no good. It does not bring happiness or peace or power or esteem or eternal life; nothing comes of it but misery and death. The new life is love, joy, hope, heaven.

A Few Illustrations.

Jesus taught His disciples not to look outside of themselves for power and joy, but within, where was a well of water forever upspringing. Look to Him within.

Life is seen in activity. That is why the Christian is aggressive. He acts because he is alive, vital, interested in the good.

Imagine one without genius trying to imitate a great artist's painting. Impossible! But let the spirit of the artist enter into that person, and the work would be easy. Christ is in us.

Fire is power. The secret of spiritual power is fire kindled from above. A heart aflame.

To Think About.

What do we mean by spiritual power?

Can we succeed in imitating Jesus?

What is the meaning of "Behold, I stand at the door and knock?"

SOMEBODY.

Somebody made a monthly pledge,
Testing his purse to utmost edge;
Somebody paid it through the year,
Brightening the world with Christian cheer.
Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win;
Somebody kept his promise to pay,
Writing his check on schedule day.
Was that somebody you?

Somebody let the year slip by,
Heedless of payments piling high;
Somebody said: "No more delay,
Quickly I'll settle that debt today."
Was that somebody you?

Somebody's pledge was only a scrap,
Paper that had no value mayhap;
Somebody's soul grew shriveled and small—
Failing, he grieved the Lord of all.
Was that somebody you?

—*Church Management.*

"THANKS FOR THE BUGGY RIDE."

(Continued from Page 9.)

Have you ever stopped to think just why the Church exists? Just what purpose does it serve? Some will say its mission is to point out the way to heaven. But long ago we abandoned the idea that one had to belong to Church in order to get to heaven. Membership in a Church is important, but it does not insure citizenship in the kingdom of heaven. No, the Church must have some other reason to justify its existnece. The Church stands as a symbol of helpfulness. It is more than a symbol. If it is alive and functioning, God uses the Church as a channel through which the stream of His lovingkindness runs. It is the instrument through which He helps the children of men. The Church also serves to alleviate "man's inhumanity to man." In it men find opportunity to help each other, and to co-operate in carrying out God's purpose in the world. There's good, wholesome philosophy in the old negro spiritual:

"It peers to me das lots to do
Befo' we pass de heavenly blue:
I believes in preachin', prayin' about,
But I believes a lot mo' in helpin' out."

This institution, with all that it means and stands for in the life of the individual, also comes to us as an inheritance. History is replete with stories of heroism and martyrdom that, like milestones, marked the establishment and development of the Christian Church. Down through the years sainted men and women to whom the Church meant everything worth-while, wistfully and tenderly turned this legacy over to their children. Its welfare is now our responsibility. The Church cannot progress; God's infinite plan cannot be carried out unless we do our part. To help our fellow-men find God, happiness, contentment and other blessings of life is to taste of the joys of heaven.

"Keep a-smilin', an' a-lovin', an' a-doin' all yo' can,
Fo' yo' loses all yo' trouble when yo' helps yo' fellow-man;
An' yo' gits on best yo'self, an' of dis dey ain't no doubt,
When yo' practice de art of always helpin' out."

Out in Utah is Great Salt Lake. I have traveled over this lake several times, and always marveled at its vastness and wondered about its origin. Recently I have learned that the lake is fed by numerous streams flowing down from the mountains, and the water is salt because it has no way of getting out. It has plenty of inlets, but no outlet. There is that great lake, a jewel in a perfect setting, with the towering Rockies around it, in a pure atmosphere, and yet the water is so salt it is unfit for any use.

This lake is a perfect illustration of a certain type of human being with whom we come in contact; people who gladly accept everything that comes their way—the privileges of education and citizenship, the solace and inspiration which religion affords—and yet give nothing in return.

Human personality discloses by its manifestations whether it has outlets—contacts in life, radiating the spirit of helpfulness—or whether it is so wrapped up within itself, so selfish and self-satisfied, that it is salt and brackish. Personality is largely made up of life's experiences. Every experience into which we enter colors our personality to some extent. Paul evidently had something like this in mind when he acknowledged his indebtedness both to the Greeks and the barbarians, to the wise and the unwise. And he discharged this obligation by preaching and ministering to them alike.

Some one has said that "A deep and reverent understanding of and gratitude for the best heritage of the race is one of the rarest and fairest fruits of a mature soul." So it is fitting that we who are pilgrims on life's journey should acknowledge our indebtedness to those who have preceded us on life's stage of action for what we are and the things we enjoy, and determine within ourselves to make a definite contribution to society. What a challenge to the youth of today is the oath that each Athenian youth was required to take: "Thus in all that is wise will we transmit this city, not less, but greater and more beautiful than it was transmitted to us."

A story is told of a scientist down in South Africa studying animal life. Probably being interested in certain phases of evolution, he decided to stage an intelligence test with the monkeys as subjects. So deep in the heart of the jungle, he gathered together a huge pile of wood and started a bonfire. Then he slipped back into the shadows to see what would happen. As the light penetrated through the trees, the chattering of the monkeys began. Soon they came trooping into the circle of the fire, and began to dance around it with glee. But here is the significant part of the story. The monkeys enjoyed the fire while it blazed brightly, but didn't have intelligence enough or sufficient initiative to add one stick to keep it burning. As soon as the flames died down, they disappeared back into the forest. That's just the way with many of our citizens. They enjoy, but they do not contribute; they take, but they do not give. The fire of civilization must be kept burning so that the world may continue to be warmed by the products of civilization, and propelled forward by the power it generates. Our thoughts, our ideals and our lives make up the materials that feed the fire. It is the duty and privilege of the present generation and those coming after to add fuel to the fire; to carry the torch of civilization onward and upward.

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

FAMILY ALTAR

Conducted by Rev. H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

EASTER WEEK.

MONDAY.

Jesus' Last Week.

Second day of the week. He goes into Jerusalem, expels the traders from the temple, and in the evening returns to Bethany to spend the night. (See story. Matt. 21:12-22.)

He was the sensation of the day, and He left Jerusalem that day in upheaval. What He did in the temple was on the wondering lips of every one. He had cleansed the temple alone. He had made the mob furious, but they all did what He said, as if He were a man of authority.

One of the most beautiful and majestic things in the world is the calm, intelligent and resolute readiness with which thousands of our promising young people believe in the right, esponse its cause, work for it, and face death, if necessary, to maintain it. Were it not for this hope, the future would be dark. But in this hope everything has life, and the hope of all being right and happy some time. Those that fight evil are working less than exponents of the power of the resurrected Christ.

Prayer.—Our Father, penitently we come to Thee today. Humbly we beseech Thy forgiveness. Earnestly we seek Thy power. Faithfully we desire to be a part of Thy constructive force in the spiritual life of mankind and a part of Thy fort against evil. Make us all this, we pray Thee. *Amen.*

TUESDAY.

His third day. He goes again into the city, condemns the fruitless fig tree, teaches in the temple, discusses the resurrection with the Sadducees, tells them that to love the Lord and to love your neighbor as yourself are the two greatest commandments, teaches them how to give to the support of the kingdom, and finally leaves the temple telling them that it would be in ruins in three days and that if they did not prepare themselves for it, like the foolish virgins, they were doomed with it. (See story. Matt. 2:22-24, 51.)

It is common intelligence that upheavals, ruins, and calamities are due to the silent energies and unrighteous life, and they are irrepressible. It takes divine vitalities in every-day living, or selfish and unholy powers will foster their grip on us and bring us to ruin. It is the risen Christ life that grapples with the forces of sin and gives us a victorious career. The struggles may be constant and woes may come, temptations may beset us, but none of it is on equal competition with the power of a risen Christ. The forces that destroy are no match for the forces which make life new. The Christian triumphantly exclaims, "O death, where is thy sting!"

Prayer.—Our Father, we join with the apostles who said, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." We pray for that victory. *Amen.*

WEDNESDAY

His fourth day was spent in the homes of Bethany, visiting His friends and breaking bread with them. It was in the house of Simon, where He was dining with them, that Mary the sinner came and anointed His head with perfume, and the Judas criticised the extravagance, and He taught them the heavenliness of being kind and doing good. (See story. Matt. 26:6-13.)

One who cannot feel the heart-throb of the resurrection life in the nobler elements of living is not in touch with the energies of God or the eternal vitalities of the risen Christ. Kindness and brotherly love are more precious than all the perfume or gold of the world. Make the world void of kindness and you consign it to hell.

Prayer.—Our Father in heaven, if riches lie in living right, and being kind, O give us this wealth. Help us to cast everything else in the background, and to struggle on for treasures in the kingdom, where moth nor rust doth corrupt. *Amen.*

THURSDAY.

His fifth day. This is the day for preparation for the Passover. Jesus remains in retirement and prayer during the day. Having to go to the feast of the Passover the next day, He sends His disciples to the city to prepare and make all arrangements for the supper. (See story. Matt. 26:17-19.)

We are sure that life, eternal life, only comes through the spiritual apprehensions of all that Christ is and stands for, and, that we may have soul-stay, the essential preparation for any emergency is quiet and prayer, that the innermost soul may espouse the moral principles of Christ that sacrifices for victory.

Prayer.—Our Father, we come to Thee pleading for the grace that joins us to life's forces with Him who gave His life to conquer sin, death, and the grave. Make us and give deep espousal of truth, righteousness, love, and human brotherhood, and may we include the Author of everlasting life. *Amen.*

FRIDAY.

His sixth day was the awful day. It was the day of the supper. The disciples, not fully appreciating what was to take place, Jesus finds it necessary to teach them how to serve one another. He did so by washing their feet for them. At the table He foretells His betrayal and points out the traitor. He even goes so far as to tell Peter how he is to fall and forsake Him. He establishes the Lord's Supper, and goes to Gethsemane and spends the night in prayer. Before day, He is betrayed, arrested, taken in court, tried, and condemned, is led away and hanged on the cross. (See Story. Matt. 26:29, 27:61.)

"He that is not against me is for me." How remarkably true that spiritual processes are more far-reaching and inclusive than our limited sight can know!

Prayer.—Our Father, Giver of every blessing, give us faith to welcome this larger hope and to give ourselves to Christ, that we may find in Him the miracle of divine power unto an endless life. If we cannot see what is to come, help us to have trust in Thee. Make us defenders of righteousness and haters of evil. May we espouse the cause of brotherly love and help to enrich living by its very impoverishment because of the living Christ with us, and may all Thy people enter into the abundant life where beauty and glory shall never end. *Amen.*

SATURDAY.

His seventh day was the day of execution and burial, and a guard was set at the tomb, that no one might steal away His body and say that He arose again. The thunder of this deed shook the known world. The sun hid its face in shame to shine. The disciples were heart-broken, and the believing world was draped in sorrow. (See story. Matt. 27:61-66.)

This was a dark hour. Limited as they were in foresight of the kingdom, the disciples had a right to feel that it was all over and that they should return to their old trades. But the great event which we are about to commemorate was to open a door before them and point them to the glory of eternity. This event reaches us today mellowed and obscured by dark hues of all intervening ages, but all evidences impel conviction that "no one can withstand the credibility of so many and so great a testimony." Death and doubt drop the curtain of despair around us often, but the angel of the Lord hangs out the lamp of heaven and hope and sits by the threshold to wonder at the beauty of the night and the glory of the morning. In the dark days, take courage; "at eveningtide it shall be light."

Prayer.—Our Father in heaven, in the constructive power of the life that is in death, in the spiritual lives of our souls, give us the vision to see and the intelligence to understand that eternity is guaranteed in omnipotent security and glory. Reveal to us, whether in doubt or hope, the certain immortality of the soul. Put the arms of Thy love about us, and out of the depths of our consecration may we live to help the world closer to Thee. *Amen.*

SUNDAY.

The Resurrection Day.

This is the day our Lord came from the tomb and convinced the world that life is immortal by His appearance to the disciples, to Mary, to the disciples on the way to Emmaus, and to them in the upper room, where He took particular pains to convince Thomas that He was alive. (See story. Matt. 28.)

In the light of the day, death throws off its disguise as the king of terrors and appears in his true character as the harbinger of rest; as a messenger of woe he comes to meet us at the end of life's desert march, and gently conduct us to the gate of heaven.

Christianity knocks at the gate of the grave and demands her dead. When the trumpet of eternity sounds, life shall come forth new to be with God forever.

"The law of the spirit of life in Jesus Christ
Hath set me free from the love of sin and death."

Prayer.—O God, cause us to feel the heart-throb of the resurrected life. Put us in touch with the divine energies and the eternal vitalities of the risen Lord. Be Thou our daily resurrection and our daily life, lifting us from what we are to what we ought to be, from death unto life. *Amen.*

OUR FIRST MISSIONARY'S BIBLE.

By the kindness of Mrs. A. F. Isley, the Elon College library has been presented with the Bible of our first missionary, Rev. D. F. Jones.

Years ago, when Brother Jones was much younger than now (he is now living in retirement at Alameda, Calif.), and our Church decided to embark upon the foreign mission enterprise, he volunteered and went to Japan.

He left his Bible with Rev. A. F. Isley, whose widow has now presented it to our college. It is autographed in Brother Jones' own handwriting, and will be safely preserved in the fireproof stackroom of the Carlton Library Building. W. A. H.

Christian Orphanage

Dear Friends:

We often wish that all the membership of our denomination could be superintendent of the Orphanage for just one month and get a glimpse of the problems the one in charge has to meet. We are besieged on one hand with appeals from mothers, who have been left homeless and helpless, to take their little children and give them a home and training; appeals from interested friends in behalf of little fatherless and motherless children left helpless. We took two little children some time ago, and we have been informed that these little fellows had been sleeping on the floor for a number of weeks. Two sweet little fellows! And on the other hand, to get money to meet bills is the other problem. More than one hundred children to care for and our income less than $200 per week. More than thirty times in the Bible and by fifteen writers our attention is called to our duty to the widows in distress and the fatherless children, and yet, we have one hundred Churches in our Southern Convention that have not sent a monthly offering this year to help us keep the wolf from our door. And to keep these little children from starving. "I was hungry and ye gave me no meat." These children are crying to you for bread. Will you give them a stone?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 7, 1927.

Brought forward		$3,516.18
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Hines Chapel	$ 9.00	
Liberty	1.70	
United Church, Lynchburg, Va.	3.07	
Bethlehem	3.85	
Happy Home	1.00	
First Christian S. S., Greensboro	20.11	
		38.73
Western N. C. Conference:		
Ether	$ 4.43	
Liberty	1.44	
Needham's Grove	.60	
Graces Chapel	2.00	
		8.47
Eastern N. C. Conference:		
Pleasant Hill (J)	$ 3.05	
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Piney Plains	10.00	
		22.60
Eastern Virginia Conference:		
Bethlehem	$ 2.51	
Newport News	17.00	
Spring Hill	6.43	
Mt. Carmel	4.93	
Mt. Carmel Class 6	1.03	
		31.90
Valley Virginia Conference:		
Bethlehem		1.94
Alabama Conference:		
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Special Offerings.		
Lueco Lloyd	$10.00	
W. W. Brown	15.00	
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		35.00
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Franklinton, N. C.		30.00
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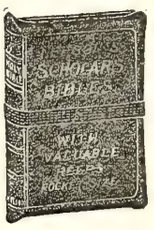

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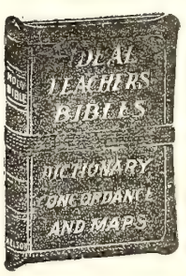

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THE CHRISTIAN SUN
1536 E. Broad St., - - - Richmond, Virginia.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Virginia and Jack, and Kiddies:

Such nice letters you sent me, and I was so glad to read, and read them.

Jack, do you and Virginia belong to Willing Workers? That's the best society at all for boys and girls who love our Church and want to help a lot. Ask mother to remind you next time the society meets—and then go and join.

We all like sunshiny days, and the wee little chicks are as happy as can be when the warm sun shines down on their fluffy warm backs. "Peep, peep"—that's the only words they know; and they say these all the time. That's the way ours talk. What words can your biddie-chicks say, Kiddies?

What do you think! Over at Ramseur we have five new Sunday School rooms, and they are all fixed up for the little folks, save one beautiful, beautiful room—that's Mrs. Moffitt's, and they have put heaps of pretty things in there. But her class is real grown-ups! See, little folks don't make s'much money as grown-ups do; but pretty soon we are going to have 'nuff money to put pink ducks, an' yellow biddie-chicks, and blue umbrellas all around the pretty wall—and this will be in the rooms where the wee tots talk to their teacher every Sunday about Jesus, and these beautiful things He gives us, and—well, we are so, so thankful each Sunday for all these beautiful rooms that we meet together, all us little children, and sing thank-you songs and say thank-you prayers right to Jesus for all these good things He sends to us. Oh! how happy it does make us every one.

One of our orphan Kiddies has been sick, but her nice, good 'dopted father, Mr. Johnston, says she is getting better quick. Wouldn't you like to write her a letter, dears? Let's do—address: The Little Sick Girl, care Mr. Chas. D. Johnston, Elon College, N. C. Oh! won't that be a grand surprise for her now?

The sunshine is getting all red and gold, and yellow too, like the chick-a-biddie's pretty dress. It's most time for old Mr. Sandman, so run quickly, wash your hands and faces clean and brush the pretty teeth and eat our milk and bread from the cool, cool mug.

Wait a minute, dears. Didn't you forget your red umbrella and the new bright bucket and spade? Why, yes, sir-ee! It's out in the sand-pile, where our play-like ocean is. Come on, let's get it quickly—and here comes the sandman—oh! as sure as can be. Good-night, Kiddies, sweet dreams.

MADGE FLEMING MOFFITT WHITESELL.

THE CHRISTIAN SUN FOR JACK.

Cragford, Ala., March 21, 1927.

Dear Kiddies' Korner Editor:

I am interested in reading THE CHRISTIAN SUN. I am going to write you a few lines. My name is Jack Carter. My age is 10 years. I am in the fifth grade. I am going to school at Cragford, Ala. I like my teacher fine. I like to study my books. I am agent of the *Pictorial Review.*

Write soon. I will try to write more next time.

JACK CARTER.

VIRGINIA DARE LOVES 'EM ALL.

Burlington, N. C.

Dear Mrs. Whitesell:

I hope you remember me as I do you and love me as I love you. Mrs. Whitesell, I am eleven years old, but I read the Kiddies' Korner and go to the First Christian Sunday School, Burlington, N. C.—the Church you had so many friends at, and the one you hated to leave. I will never forget the day when we gave you that shower, and Margaret Henderson presented you the towels we worked in Bible School. She has gone now—my best friend. She has moved to Hickory, far away from me, as much as I loved her.

I have no one to play with every day, but I always do have a good time on Sunday at Sunday School. Mrs. Rhoades is my teacher, and I love her. I am the secretary and treasurer in my class.

Your true friend,

VIRGINIA DARE FAUCETTE.

503 Lexington Ave.

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OBITUARIES.

HOLLAND.

Clarence L. Holland died at Blue Ridge Sanatorium, Sanatorium, Va., March 20, 1927, at the age of 28 years. The funeral services were conducted at Holland Christian Church by the writer, assisted by Drs. J. H. Lightbourne and H. S. Hardcastle, and Rev. L. F. Paulette. The body was laid to rest in the family plot in the Holland Cemetery. He leaves a father and mother, Mr. and Mrs. E. T. Holland, Holland, Va.; two brothers, Shirley Holland, Windsor, Va., and Howard Holland, University, Va., and Miss Mary Nell Holland, Great Bridge, Va.

Clarence graduated from Elon College in the class of '19. His health began to fail the first of last year, but he continued work till the fall, when he entered the sanatorium and made a courageous fight against disease.

Clarence was very popular as a student in college and made friends wherever he went. He was generous and unselfish, and seemed to find his chief pleasure in ministering to the happiness of others. He was devoted to his home, and lovingly sought to spare the feelings of his fond parents amid all his sufferings. He was a member of Holy Neck Church and Sunday School, and though living away for several years, he was present both at Sunday School and Church services more regularly than the average member living in the community.

The esteem in which Clarence was held, and the sympathy of the communtiy for his family were evidenced by the largest attendance and the most profuse and beautiful floral designs we have ever seen in this community.

May our Heavenly Father bless his memory and comfort his loved ones.

N. G. NEWMAN.

WHITAKER.

Mrs. Henrietta Winston Whitaker was born February 15, 1860, and died March 29, 1927, at the home of her daughter, Mrs. Sallie Moize, Durham, N. C., where she had gone to recuperate from the effects of an operation, on December 10th, for appendicitis. The body was brought to her home, where the funeral services were conducted by the writer, assisted by Dr. D. A. Long and Dr. W. W. Staley, and the body was laid to rest in the family plot in the Franklinton Cemetery. The pallbearers were her nephews and grandsons. She leaves to mourn their loss five sons and four daughters and a host of relatives and friends, her husband having preceded her some years ago.

Her membership was at Liberty Christian Church, but there was none more loyal to the local Church than she. The floral offerings were bountiful, which gave evidence of the esteem in which she was held in the family and among her friends.

May the Lord comfort the bereaved family, and that they may, under His blessings, strive to emulate the life of usefulness which their mother gave to her home, Church and community.

E. W. CARTER.

BROWNE.

Whereas, God, in His infinite wisdom, has removed from our midst Mrs. Margaret Badger Browne, our oldest member of the Philathea Class of the Suffolk Christian Church Sunday School; therefore, be it resolved:

First: We bow in humble submission to the will of Him who doeth all things well.

Second: That we extend our heartfelt sympathy to the bereaved family.

Third: That a copy of these resolutions be sent to the family of the deceased, a copy be spread upon the class records, and a copy be sent to The Christian Sun for publication.

MRS. W. E. MacCLENNY,
MISS EFFIE BEALE,
MRS. T. A. Barbee,
Committee.

Suffolk, Va.

SPENCE.

Bro. W. R. Spence, well-beloved member and deacon of Pleasant Union Christian Church, died in Lillington, N. C., on the 15th day of February, 1927. Brother Spence was faithful and loyal to his Church as long as he was able to attend the services. He was a man who made but little noise, but one who in his quiet life could be depended upon. It was said of him by one of the ministers who knew him best: "We need more men like him." He was the last of an old line of deacons in this Church, a new set almost entirely having been elected.

The body was laid beside that of his wife in Pleasant Plains Methodist Cemetery to await the resurrection morn. Five ministers—a Methodist, Baptist, Presbyterian, Holiness and Christian—took part in the services. May God's richest blessing rest and abide with the children.

J. LEE JOHNSON.

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HART

Whereas, it has pleased God, in His infinite wisdom, to call from His temporal work to realms eternal our esteemed friend, R. A. Hart, one of the oldest members of Ivor Christian Church; therefore, be it resolved:

First. That we regret the loss of one of our members who was always faithful and loyal to all causes and always responded as best he could to the call of his Church.

Second. That we yield submissively to the will of the All-Wise Father, and that we desire to convey our heartfelt sympathy to the bereaved family, and that we commend them to the comforting and sustaining grace of our Heavenly Father.

Third. That a copy of these resolutions be sent to the family, one to The Christian Sun, and one be spread on our Church record.

By order of the Church.

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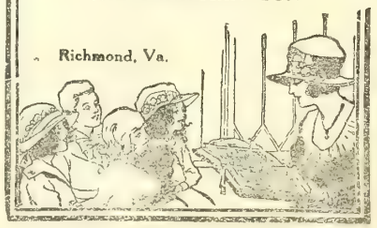

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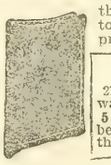

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Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, APRIL 14, 1927. NUMBER 15.

THE SUN'S OBSERVATORY

The Way to Reconciliation.—

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5:23-'4.

Of all the sayings of Jesus, this is one of the most notable. It states precisely when and under what circumstances our worship is acceptable to God. Life, it is sometimes said, consists of two major duties—our duty toward God and our duty toward man. But to Jesus, life was not thus divided into two compartments. According to His teaching, worship and conduct, faith and action were inseparably related, and the striking thing in His declaration is this—that He makes the performance of our duty toward God begin with the performance of our duty toward man. Here He puts conduct first and worship as proceeding from it. The first requirement of religion is, He says, to be reconciled with man; for then, and then only, can we be reconciled with God. To overcome the differences, the misunderstandings, the animosities, which estrange men from each other, and to establish fellowship and good will—this is indispensable. Unless this is done, worship is of no avail. If this is neglected, we cannot approach God.

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

And to achieve this supreme good, to be reconciled with God through reconciliation with men, Christ demanded that we be willing to do everything in our power. We must hold nothing back. We are not to be deterred by false pride or a wrong sense of honor, for when what is called pride or honor is made an obstacle to brotherhood, it is both false and wrong. We must be ready to forgive, not once or seven times seven, but until seventy times seven; for it is God's nature to forgive, and we are to be like Him. If another has injured us, we are not to retaliate, to "get even," by giving back as good—or as bad—as we received; for such action does not lead to reconciliation. It simply makes the breach wider. And evil is not to be overcome with evil, but evil with good.

Herein is the meaning of those difficult sayings which we have from Christ; to go the second mile, to turn the other cheek, to give to the man who takes your coat, your cloak also. They are all for the object of changing foe into friend, of healing the divisions which separate men, and of effecting reconciliation. Christ did not teach a negative, obstructive pecifism, neither did He ignore facts. Rather, He put in the foreground the positive purpose of adjusting all differences, of creating good will and active fellowship, and He demanded that everything be done to attain this end.—*Bulletin Federal Council.*

The Easter Garden.—

In all its history there were many gardens around Jerusalem owned by kings and men of wealth, creeping close to its walls on every side. It is written of the supreme sacrifice of all time: "In the place He was crucified, there was a garden." One can but wonder if through His eyes, dimmed with blood and tears, the suffering victim had no glimpse of the garden and its grave; if mingled with the memory of the perfume of the alabaster box broken upon His head by Mary of Bethany, there came no wafted fragrance from the flowers nearby. Blossoms bloom their bravest about Calvary, and in the nearby garden He who is the Rose of Sharon and the Lily of the Valley, shall burst forth in perpetual beauty.

Long, long ago, man left the Garden of Innocence, with its fruits and roses, to labor among the thorns and thistles. Adam's temptation took place in a garden, and his sin sent him to the desert; the second Adam was tempted in a wilderness, and now will lead us all back to the Garden of God. The final fruitage of Easter is a "new heaven and a new earth," in which "the wilderness and the dry land shall be glad, and the desert shall rejoice and blossom like the rose." The Risen Christ is indeed a Divine Gardener, whose power shall remake both manhood and the world.

The Lord into His garden comes,
The spices breathe a rich perfume,
The lilies grow and thrive;
Refreshing showers of grace divine
From Jesus flow to every vine
And make the dead alive.

—*Dr. George Elliott,* in *Methodist Review.*

Christ Defeated the Enemy.—

One of the traditions of the cathedral of Winchester, in England, is the story of how the news of the battle of Waterloo was first received. It came by sailing ship to the south coast of England, and by signal flags was wig-wagged to London. When the message reached Winchester, the signals on the top of the cathedral began to spell the message, "Wellington defeated!" and then fog descended and hid the signals from view. The sad news of the incomplete message went on to London. When the message was read, "Wellington defeated," the whole country was in despair. But after a while the fog lifted, and the signals on the Winchester cathedral were still at work spelling out the complete sentence, "Wellington defeated the enemy." The thrilling news raced across the land, and lifted all hearts out of gloom into joy.

So the heavy gloom of Calvary fled before the victory of Easter. Out of all dark shadows of the tomb our hearts leap up at the news of victory. The resurrection puts the seal of reality on the great central truth of Jesus—that we are children of God, with a personal eternal value for Him which shall never be lost.—*N. Y. Christian Adv.*

Stanley Jones at Work.—

Dr. E. Stanley Jones is now holding meetings for educated Indians in South India. His companion, the Rev. Boyd W. Tucker, writes:

Mrs. H. F. Frankhauser 12-1-27

"Educated Mohammedans and Hindus are thronging the halls and theaters where his meetings are being held night after night, and are giving very sympathetic hearing to the most frank, definit peresentation of the Christian message. The reception which his message received before was considered most remarkable, but he says that twice as many are attending the meetings as did when he traveled over the same territory before.

"In Berhampore the meetings immediately followed a series of addresses given by prominent Hindus on Hinduism, but whereas the Hindu meetings were very poorly attended, men were turned away from our meetings every night for lack of accommodation. The meetings continue for about three hours, an hour and a half being devoted to the lecture, and a like time to the answering of questions. At Waltair, on the last night of the meetings, at the close of an address on 'The Cross,' all were invited to stay who wanted to surrender their lives and find Jesus as Saviour, and at least thirty Hindus remained. Some very definite decisions were made. The good time which we had there was due in large measure to the excellent Christian high school which the mission has maintained for more than a hundred years.

"One of the most interesting features of these meetings is the round-table conference to which are invited about fifteen of the most religious Hindus and Mohammedans and about five of the best Christians. Each man is asked to relate what religion means to him in experience. No comments are made so that the testimonies may speak their own message. It has been arranged that there shall be more non-Christians than Christians, so that everything shall be absolutely fair. It is most remarkable how Christianity is able to command the situation and stand out by the sheer superiority of its ability to reveal God and transform lives through the personality of Jesus. One elderly Hindu approached Dr. Jones after he had given his own personal testimony in one of these meetings and said, 'You have been telling us about something this afternoon that none of us know anything about. Jesus stands out in a fresh and challenging way as the way of the Father.' "—*Christian Advocate.*

NOTES-PERSONALS

The work at Elm Avenue Church, Portsmouth, under the pastoral leadership of Rev. T. N. Lowe, goes well. Congregations have greatly increased and a revival the past week or two has brought many additions to the Church.

Rev. E. M. Carter, Franklin, Va., has been awarded a scholarship by Vanderbilt University School of Religion to attend the Rural Church School at that university April 18th-29th. The scholarship provides all expenses for the school, and we congratulate Bro. Carter on this splendid opportunity.

The two weeks' evangelist services at the First Christian Church, Richmond, Va., resulted in much good. During the meeting and at the close twenty-two members were added to the Church. The preaching was by Rev. H. C. Caviness, of Portsmouth. In the meantime, Dr. C. C. Ryan preached the first Sunday for the evangelist in Portsmouth.

Rev. E. B. White, now in the seminary at Richmond, Va., and residing at 6-D North Dooley Avenue, Richmond, is the pastor of our Dendron, Va., pastorate, including New Lebanon and Union. The people of these Churches are happy under the preaching and leadership of Bro. White, and the Churches are already increasing, both in activity and in membership.

The Woman's Missionary Rallies in Eastern Virginia last week were well attended, and the programs were excellent. Mrs. J. A. Williams presided over the Franklin meeting; Mrs. B. E. White presided over the Wakefield meeting; Mrs. H. S. Hardcastle over the Holland meeting, and Mrs. O. S. Mills over the South Norfolk meeting. These rallies are real one-day schools of missions, and much missionary information is exchanged. The local societies are greatly helped by them.

Dr. I. W. Johnson, Suffolk, Va., is finding new uses and helpful service for the mimeograph. Besides printing his own Sunday programs for the Church services, he prints also suggestive and helpful drawings, diagrams and pictures, as well as music (notes and words) for his delighted congregations. A recent Sunday service devoted to missions carried this on the outside page of the program: "Missions means the mind, motive, method of the Master, multiplied by messengers who will go for us," and the letter "M" only appeared once in the diagram.

Christian Temple, Norfolk, Va., Dr. L. E. Smith, pastor, is enjoying a wonderful and city-wide revival under the leadership and preaching of the woman evangelist, Mrs. Victoria Demorest, of Chicago. Mrs. Demorest is the granddaughter of Catharine Booth, "Mother of the Salvation Army," and was born and educated in Paris. She speaks four languages, has preached the gospel in eleven countries, and in the halls and Churches of the leading denominations. Her work in Norfolk seems to have stirred that city greatly and hundreds are accepting Christ under the inspiration and conviction of her preaching.

RECEIPTS FOR MEMORIALS.

Look, good friends! This will never do. The first time this has occurred since we began the report. Nothing has been received this week on the Memorial Fund, and the amount on hand to date is $1,392. Remember, we are to have $2,095 to complete the two memorials. Please let the loyal friends send in their offerings.

Sincerely,
MEMORIAL COMMITTEE.

J. O. Atkinson, Treas.,
Elon College, N. C.

OUR FINANCIAL CREED.

"For all things come of Thee, and of Thine own have we given Thee."—1 Chr. 29:14.

I believe:

(1) My money is mine only in trust. It belongs to God, just as I do.

(2) This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in China or in India or North Carolina or Texas, or Georgia.

(3) God is counting upon this money for His work. It is to build His Churches and preach His gospel, train His workers and send them out, teach and help and save His children, by the preaching of the gospel of Christ.

(4) To spend my income rightly is one of my first tasks as a Christian. Until I settle this my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

(5) I should set aside a definite proportion of my income for the Church and the extension of the kingdom of Christ. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse and without system does not accord with the importance of this work.

(6) The proportion to be set aside for these purposes should not be less than one-tenth of my income. The Old Testament enjoined the tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I am able.

(7) I should invest this money for God as carefully as in my temporal business and keep strict account of this fund. I should study the Church and its work that I may give wisely. I should give systematically. I should pray with my giving.

"Lord, how can I withhold life's brightest hour
From Thee, or gathered gold or any power?
How can I keep one precious thing from Thee
When Thou hast given Thine own dear self for me?"—*North Ave. Church News,* Atlanta.

MORTGAGING SELF FOR LUXURIES.

BY J. GEORGE FREDERICK,

Former Managing Editor "Printer's Ink."

I visited a workman's family some time ago, for the first time in three or four years.

"You seem to be doing splendidly!" I praised, as my eye took in radio, phonograph, piano, automobile, vacuum cleaner, and other evidences of prosperity. "I'm so glad you're fixed so nicely!"

I noticed a wry smile about the face of the 17-year-old daughter of the family, a particularly intelligent and promising girl. Later, when I chatted with her alone, I asked about her school plans.

"I'm not going to be able to go to school after this term," she replied tartly. "I've got to go to work—pitch in and help father clear up his installment mess."

I raised my eyebrows inquiringly.

"You think we're doing splendidly, but if you knew! Every week and every first of the month there's a humiliating scene when we have to face the collectors. I've lost count of how many things we're paying on. Every now and then we added a new one. If I need new clothes, it's a struggle to see who'll get the money—mother for house expenses, I for clothes, or the installment collectors. Whoever pushes hardest wins! I'm terribly sick of it all, and I'm going to work and be independent."

Here is a rapid pen-picture of one example out of many of the bonded slaves of the time-payment plan—in up to their necks in debt, robbing Peter to pay Paul, and entirely without perspective on their economic outlook. As long as sickness does not visit them, and general prosperity keeps them in work, they "get by" in some fashion. In what poor fashion, the above incident amply discloses. The installment situation in the United States today is giving grave concern to every one who has the sound interest of the public at heart, and can see farther than today or the confines of his own selfish stake in the game.

"The Old Man of the Sea" on America's Neck.

The matter is as much, if not more, a spiritual problem, a character crisis, as it is an economic question. The economic facts are simple enough. The most conservative estimate of the annual purchases on installment is six and one-half billion dollars; whereas, those of us who have probed more searchingly are convinced that it is eight or nine billion dollars. Taking the measure of family purchases, it appears that even the most conservative estimate of installment volume reaches nearly 20 per cent of family purchases; while the volume figure which is, in my opinion, more accurate, makes the percentage about 25 per cent. At any rate, there can be little sound dispute that the installment volume does not constitute between a fifth and a fourth of our total family purchases. When one then realizes that this is an average for us all—and that great numbers of us do not buy anything on installment, thus indicating that others, to balance, purchase much more than this average—we come upon the serious proportions of this "Old Man of the Sea," who has fastened himself on America's neck.

I wish now to turn attention to the moral and spiritual values involved. The detriment to character in shifting from buying only after the earning or "sacrifice" is completed, to a basis where the reward comes before the sacrifice is made, is very real and very pointed. "Happiness must be earned" is the old Eastern saying; but no more in installment America. Heaven arrives before the spirit has traveled—before, in fact, the values of heaven are actually fully appreciated. People do not value what they get with no effort, and the installment plan abolishes the effort. The payments made after possession are a mere irritable anti-climax, to be evaded, if possible, and have lost all connection with the goods itself. Installment buying is destructive of spiritual values in its distinct invitation to gorge upon material possessions beyond an honest and sane ability to pay.

Many a family which has put up a "front" of success in some American suburb, sporting good clothes, automobiles, furniture, etc., and aiming to be in the social swim, has suddenly announced an attractive offer in some other part of the country as a cover-up for what is nothing less than an installment catastrophe. The car, the house, the furniture, the radio—perhaps even the clothes sported by such people—were bought on time payments, and perhaps are about to be taken from them. Many young couples have lost their savings in taking on installment obligations which they could not maintain, and serious domestic discord has been fomented through such economic muddles. The "wrecking" of homes and personal happiness through the indirect evil effects of installment buying are matters not to be lightly passed by, for they surely exist.

THE CHRISTIAN SUN'S PULPIT

PROPER APPRAISAL OF KINDNESS.

By Rev. J. G. Truitt.

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chains."—2 Tim. 1:16.

Nine of the ten cleansed lepers did not return to thank Jesus for their cleansing. At least, they did not return with the tenth one, and I have often wondered if they ever did so. I hate to think that neither of the nine ever did, for Jesus had certainly cast His bread upon the waters in that case. On the other hand, it is most refreshing to think how thankful Christ was for kindness shown Him, and how that true Christians have picked up that thankful spirit even unto this day. Christians should get to be expert at being thankful, seeing how often they are constrained to thank the Saviour for what He has done for them.

"Have you had a kindness shown?
Pass it on!
'Twas not given for thee alone—
Pass it on!
Let it travel down the years;
Let it wipe another's tears,
'Til in heaven the deed appears—
Pass it on!"

The one who wrote those lines must have been a reader of the New Testament. Her contact with Christ made Mary of Bethany expert in being kind—too kind to miss the purpose of His visits to her home; too kind to forget Him in the hour of sorrow and too kind to reserve any of her best gift as she brought it—the New Testament's only thankoffering to Jesus—to pour it upon His feet! And a killing frost would have cut that single plant, had it not been for the warmth of Jesus' love. The Christ properly appraised her kindness, and some of the sweetest words of commendation ever uttered to mortals were spoken of her: "Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

It must have been a beautiful sort of kindness which the beloved disciple John showed Jesus in a hundred ways. He appraised it by giving John the high privilege of continuing that kindness in caring for His mother in His own stead as a son! I cannot believe that Jesus failed to inspire the spirit of kindness in those who came daily in contact with Him.

Think of John Mark. Jesus had been often in his home. He had learned love's lesson of kindness. And, therefore, although Paul turned Him down in the beginning of his career, he had found many ways to be kind to Paul, and in that last letter to Timothy, written with an iron-banded hand, he says: "Find Mark, and bring him to me," and He properly appraised this good writer of the great servant-gospel by adding: "He is profitable." And so, like Mary, wherever the gospel is preached there is shown the kindness of Mark; and Paul also is seen to be human, and generous, and kind.

"There's no dearth of kindness
In this world of ours:
Only in our blindness
We gather thorns for flowers."

Our text today is one of the last written prayers of Paul's. "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chains." Oh! isn't that a beautiful prayer to leave as one of the last? O Lord, please let my whole life be a practice of some parting prayer.

Onesiphorus shows his kindness. He could not forget the kindness Paul had shown him several years ago. Why, Paul had preached Christ to him. Jesus considered this one of the greatest favors that could be possibly conferred on one. "The poor have the gospel preached to them." None but a close student of Paul can say how passionately he preached that gospel to Onesiphorus. And now Paul records of him, "He sought me out very diligently, and found me." It must have been a long, tedious hunt, planned for weeks, carrying Onesiphorus across the seas at great expense, into the large and baffling city of Rome, through a hundred inquiries, and almost as many sneers, as this man from Asia sought the condemned prisoner; but no cost was too great, and all shame was to be endured. Somewhere in that city his friend was in a dungeon, somewhere in that city was one who needed the harvest of kindness from yesterday's sowing. And Onesiphorus would not fail him. With what warmth of genuine appreciation Paul says to Timothy: "He sought me out very diligently, and found me." Paul had left the iron of his soul in Onesiphorus! Paul had housed in his heart the very spirit of one who himself never turned back. Oh! the power of Christ in one—it is success and achievement itself! It cannot be downed.

Onesiphorus showed that his kindness was not mere sentiment—it was action. Here is where many of us fall down. We depend too much on the saying, and not enough on the doing. Here is certainly a grace in which I wish to grow. Brother A says, "I feel so much for him," and Onesiphorus would reply, "Have you felt in your pocket for him?" We pity the orphan, we pray for the poor, and we put ourselves in the forefront where there is any discussion of their pitiable plight, but our sum for personal pleasure grows apace while the channels which would minister to them runs dry!

Paul adds another line: "He was not ashamed of my chains." Oh! those chains had turned many back. "Demas hath forsaken me." "Only Luke is with me." Wonderful Luke! "At first . . . all forsook me." Ashamed of the chains! But hear this cry of praise which reaches to heaven: "The Lord stood with me and strengthened me." He was not ashamed of the chains. He who had endured the cross, forgetting the shame, was not going to stagger at Paul's chains. Onesiphorus was like Him, and so how happy must Paul have been when he saw the blessed results of his sowing.

Sitting there in that cell he hears voices outside. The great iron door squeaks on its hinges. Maybe it is some one to mock, or mangle, or bruise! But Paul is unafraid, and the sturdy old henchman from across the Mediterranean, from his homeland, grabs his shoulders and places a kiss upon his beard-covered face! Paul had fought with beasts at Ephesus for such joys as this. Ah! this was a part of his crown; this was a bit of his heaven. "Sick, and in prison, and ye visited me."

We come by our knowledge and love of Christ so easily, we are prone to forget with what loneliness, with what suffering, with what shame it was fostered in other years for our sakes. We are all too easy to faint now. How often Paul had faltered had he no more iron in his blood than we have in ours! Paul and his kind changed us from forest-roving Celts to Christians. How do we show our appreciation? Thank God, there are many in our day who show it with all they have, and all they are, but I heard a man say yesterday morning, in speaking of the situation in China, "I tell you I do not believe in educating them; I do not believe in foreign missions." I replied, "I suppose it was all right for us to get ours, but all wrong for them to get theirs." Oh! my friends, I have never heard of birth-pangs that were pleasant. It costs to be born "a nation in a day." I am willing to risk God's message to all peoples; I am willing to give all the gospel; I am anxious that all have whatever good chance I myself have had. I am not afraid of what Christian faith will do in China—I'm only sorry it does not have it in a larger degree! Our world and day is going to get into an awfully bad tangle if it has not the Christ—the real Christ of God.

But to return to our text, Paul properly appraised Onesiphorus' kindness by the place he gave it in this letter and in one of the closing prayers of his life: "The Lord give mercy unto the house of Onesiphorus." Intercessory prayer is one of the favorite treasures of the Bible, from Moses to Paul. It is one of the best returns for kindness, and Jesus elevated it to heaven when He prayed for His enemies! But for the intercession which He makes at the right hand of the Father, where would we be? Shall we not take up our tasks like men, and say to the saints gone on before, "When you have the King's ear, remember me."

A DAY IN DURHAM.

Sunday, April 3rd, was a happy day for the congregation of the Durham Christian Church. The occasion was the rededication of the Church building. The entire interior of the building was rebuilt and refurnished in 1923. As reconstructed, the capacity of the building, especially for Sunday School facilities, was doubled. During the present pastorate the Church has raised about $17,500 for Church and parsonage buildings. All indebtedness having been recently paid off, while at the same time the Church has been steadily increasing its support of general denominational enterprises, the people were in the proper frame of mind to enter heartily into the services of the day.

Every item of the day's program was inspiring and beautiful. The choir, under the direction of H. B. Harward, with Mrs. Earl Burnette as pianist, with Mrs. Waldo Boone playing the violin, and Prof. Herbert Scholtz the clarinet, was at its very best, which is saying a great deal. Dr. W. W. Staley was present to conduct the special exercises of the day. Before Dr. Staley was presented, Master John Kernodle brought the canceled notes to the front, and they were burned in the presence of the large congregation. Dr. Staley began with an exposition of the Principles of the Christian Church. This was the most comprehensive, concise, and significant presentation of the principles and ideals of the Christian Church it has ever been the privilege of this writer to hear. It is to be hoped that this profound statement may be given to our entire brotherhood. Following an appropriate sermon on "The Glory of the Church," Dr. Staley led the congregation in the formal service of dedication.

Dr. Staley preached again at the evening hour. He used for his theme, "Love and Liberality." This was a message direct from the heart of the speaker to the hearts of the hearers, and delivered in that characteristic and individual style of which Dr. Staley is the perfect master. When the program of the day was finished, every one felt that it had been a great and good day.

Stanley C. Harrell,
Durham, N. C. *Pastor.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHURCH MEMBERSHIP.

Church membership is more than name on the roll. It is more than a profession of faith in God. It is a far-reaching life, containing many obligations. Three of these are spiritual obligations. The first is to God. Church membership is useless unless the member has a spiritual relation to God through Jesus Christ in a personal experience. "Ye must be born again"; and "that which is born of the Spirit is Spirit." "If any man have not the spirit of Christ, he is none of His." This is a high attainment, and can be reached only by the work of Jesus "Christ in you, the hope of glory."

The second is an obligation to the Church which of course includes the members of the Church. "Love one another" includes all. There is in Church membership a family relationship: "one body in Christ, and every one members one of another." There is no relation more binding, more useful, and more satisfying than Church membership, unless it is family relation. The mother of Jesus seemed to be a little dearer to Him than the disciples, for when on the cross He spoke to her first, and said: "Woman, behold thy Son." Next to parents, brothers and sisters, is this relation of Church membership. This spirit needs to be cultivated more and more, that membership in the Church may be not only the discharge of obligations, but the source of personal and social joy. "I was glad when they said unto me, Let us go into the house of the Lord" does not mean simply the "house of the Lord," but the association with the worshipers in the house of the Lord. Home is not the house alone, but the house and the family in the house.

The third is an obligation to those outside of the Church. The first is a getting; the second is enjoying; the third is giving. The discharge of this obligation to the outsider, the unsaved, the indifferent, is the best evidence of a true member. If it is true that it is "more blessed to give than to receive," then the right attitude toward those outside of the Church is the best service of all. Family life cannot be happy or useful without neighbors; and family life must go outside in its love, its help, its associations, to make neighbors. A neighborhood is simply the enlarged family life in its interests, its associations, its sympathies, and its love.

The Church has not cultivated this attitude toward the world as it should; and sinners often wonder why Christians do not say more to them about religion. The natural heart craves attention; and in nothing does it respond more keenly than to sympathetic interest in their souls. There has been too much left to preacher in this matter of personal evangelism. If all the Church members would use all the human relations, as business, social life, organizations, political contacts, and educational opportunities, it would start a revival of pentecostal power and post-pentecostal results. The best Church members try hard to be loyal to God, and to discharge their obligations to the Church; but they neglect the world—and that is the real obligation of the Church members. The followers of Jesus Christ did not amount to much until He sent them forth to make disciples and preach the gospel to every creature. It was the outside work that added to the Church such as were being saved.

The missionary obligation of the Church is the central, the main, the binding duty of the Church, and this includes the whole world and the whole Church. When these three obligations are fully discharged the Church will "arise and shine; for Thy light is come, and the glory of the Lord is risen upon thee." The sun would not be the sun if it did not shine for others; the Church is not the Church of Christ if it does not live and work for others. This is the missionary period. Let the Church prove her love for God, the Church, and those who need the gospel of Jesus Christ by giving liberally to this cause.

THE INSPIRATION OF AN OBJECTIVE.

It is a well-nigh impossible task to keep alive an organization that has no definite work to accomplish. Much of the weakness that is in evidence in many of our Churches is directly traceable to this source. There are Churches that are kept alive only because, to some people, it seems a great pity for a Church to die. And though all that the Church is able to accomplish is to keep itself alive, and that is done at the expense of tremendous effort and sacrifice on the part of a few individuals, yet for the organization's sake it seems the proper thing to do. One wonders at times if the humane thing to do would not be to let such an organization expire as painlessly as possible and then let it rest in peace. We are speaking, of course, only of Churches that no longer have a definite field of service and a specific work to do.

There are other Churches that are dragging out a purposeless existence, not because there is not a definite need for their services, and a work that they ought to do, but because they have lost sight of their mission, and are entirely unconscious of the urgent needs that lie all around them. There are doubtless many more of this latter class than of the former. Such Churches have become self-centered and selfish. And selfishness is just as dangerous to a Church as it is to an individual. The Church that is loosing itself in service is finding a rich spiritual life.

Many Churches have a number of members who never attend Church except when a series of evangelistic meetings are in progress. These members are often the object of severe criticism and censure. The trouble is not with the members, but with the Church. Either the Church has no other worth-while objective than the gathering in of new members in annual meetings; or it has given so little emphasis to other objectives that many of the members have lost sight of them altogether. If Church members have been permitted to get the idea that between the annual or semi-annual evangelistic campaigns, that the Church is merely marking time, they are not to be blamed if they absent themselves from the Church when there seems nothing worth while to be done.

There is but one objective of the Church that is big enough, and unselfish enough, and sufficiently spiritual to challenge all the energies of all the members of the Church every day in the year. And that is the missionary task. The very bigness of the task constitutes its tremendous difficulty, and its soul-stirring challenge. Men are never challenged by the insignificant and the trifling task. It is the big thing that arouses their interest and stirs their enthusiasm. Men are satisfied to play a small part in the doing of a big task if only they are sure that their efforts are directly contributing to the ultimate success of the great enterprise. The winning of he World War was possible only because of the millions of men and women in all the allied countries who were conscientiously directing all their energies and abilities to the task. And the millions of men and women were willing to sacrifice and slave because they had seen one grand and common objective. Man never planned an objective so grand and so noble as the mission task. It is the most sublime ambition of divinity. But we have divided and slighted and neglected the task until we have made it seem insignificant.

It is now time that we begin to exalt the mission ambition which we have all too long neglected. It was the fondest ambition cherished in the heart of God in the morn of creation. For two thousand years God was preparing for its launching in His patient dealings with the children of Israel. It was made possible by the Son of God shedding His life-blood upon the cross. It can come to its perfect fruition only as those who profess to follow the Christ consecrate their resources, their prayers, and their lives to the task of carrying His gospel to all the world.

There can be no more appropriate time to meditate upon the mission call than during Easter. The tenderest and most beautiful sentiment of the Christian message centers around Easter. Shall it be merely a beautiful sentiment that shall be forgotten with the passing of the Easter time, or shall it become a powerful dynamic expressing itself through the channels of missionary activity throughout the entire year? Through our consecration and through our dedications of ourselves to the mission of the Christ, we can prepare the way for a pentecostal pouring out of power.

S. C. H.

THE LAW OF LOVE.

It is God's love which draws men and women to Him. Of all the words in the English language, there is none other so rich in meaning, so deep in significance, so gripping in power as the word "love," for love is at the center of the universe. Love is life at its highest and truest, character at its noblest and best, for "God is love."

The law of love is as real as the law of gravitation. To be ignorant of the law of gravitation may bring disaster to the physical body, so ignorance of the law of love is disastrous to the soul.

If a person wants to grow a big and noble soul, to shape a character which does not startle him when left alone with it in meditation and quiet, he must build on the foundation stones of love. No hatred, no malice, no envying and strife can

go into the building, else the whole will be disfigured and weakened. The beautiful lives in history, those that have been a benediction to the human race, were beacon lights of love guiding men upward to the city of God.

The world pays scant remembrance to the men and women who lived alone for self—who cut themselves off from any section of human life; who allowed differences of temperament, of tastes and ideals to rise as barriers between themselves and others.

But the man or the woman who, recognizing their own imperfections and appreciating the points of merit and virtue in others, seeks to cultivate the spirit of congeniality toward all with whom they are brought in contact, are loved not because they are perfect, but in spite of their imperfections—loved because they give their love.

The young men and young women who desire to push forward in the world's work; who want to make life count for the higher things; who want to live so that when gone they will be missed, can realize their ambitions only by cultivating the life of love.

That is the challenge of the Christian faith. It calls men and women to love even their enemies —to be able to pray for those who do them wrong. In fact, one must be able to love even those who are repulsive and antagonistic if he is to know the true joy that comes to those who seriously desire to follow Christ. Christ prayed a prayer, asking God's forgiveness in behalf of the men who crucified Him: "Father, forgive them, for they know not what they do."

Men and women who are in earnest about their Christian profession are willing to follow Him in His spirit of love even for enemies. Hatred can no more dwell in the life of one who truly loves than water can mix with oil. Love is soon killed in a life which harbors the poisonous germs of hate.

The Christian ought truly to be able to look the whole world in the face, for he hates not any man.

The law of love imposes an obligation upon every person—upon the weak as well as upon the strong, upon the poor as well as upon the rich, upon the low as well as upon the high, upon the ignorant as well as upon the educated, upon the sinner as well as upon the Christian. No one escapes the obligation of the law of love. Many may fail to respond to the obligation imposed by the law of love, but the obligation is there nevertheless. The Master decreed that all men should love their neighbor as themselves.

Love takes us beyond the confines of selfhood, and gives us a keen interest in the welfare of others. Selfishness and love are contradictory elements in human life. Selfishness demands everything, but gives nothing in return. There are many selfish people who don't really know that they are selfish. In a certain city in the Middle West a man ran down the street when the fire bell rang, and in a few minutes came walking back. He was asked where the fire was. He replied that he really did not know, saying that when he got near enough to see that it was not his house he came back. Such a selfish, unsocial creature who always looks out for his own interests and is unconcerned about the interests of his neighbors has forfeited his right to the benefits of human society.

Contrast the shriveled up, selfish soul of such a man who thus ignores the law of love; contrast him with the unusual man who was helping rescue a neighbor from his burning home. While he was at work, a message was brought that his own house was in flames. "Let it burn," he replied; "there is a sick man in this house, and I am not going to leave him to die while I go to save my furniture."

The person who responds to the law of love is concerned about all the interests of those he loves. He loves all men. He wishes all men well. A Christian cannot be at ease about the moral conditions of his city just because he believes his boy, his girl is safe. Love impells him to be concerned about the interests of other boys and girls in the community not so safe as his children may be.

Jesus admonishes us to possess a heart of compassion, a heart that suffers with others when others suffer, a heart that sorrows because of the distress or misfortunes of others. The heart of compassion is kind not only when others are kind, but kind all the time. Jesus being reviled, reviled not again; though treated rudely, He was always kind, so ought His followers to be. The heart of compassion is the heart that responds to the law of love; it prompts one to live for others, and not alone for self.

In a New England village a mother gave all her time caring for her invalid son. Daily her prayer was that her life might be spared long enough to care for him so long as he lived. He died after twenty-four years of suffering. She had given her life in watching over hmi, trying to make him as comfortable as possible. The bloom of her youth had faded in those twenty-four years. All that time she had deprived herself of the joys of communion with the outside world, because the law of love held her to love's task of caring for her invalid son. The joy of serving was the deepest joy to her. When her son passed from this life, the poor mother felt there was nothing more to live for. She said her work was done, and that she was ready to go. Two weeks after her son was buried in the little cemetery on the hill, friends carried her body and laid it by his side, and together they wait for the resurrection call. The law of love gave her strength to live for the object of her love.

The law of love holds men true to the highest and best in life. It makes men able even to be interested in the welfare of their enemies. Love does not return evil for evil; harsh, cutting words for harsh, cutting words. It speaks kind words or no words at all. It takes strength of character for a man or a woman to be able to be true to the law of love. It takes strength of character for one to be able to be maligned, lied against, cursed and bemeaned in every way, and still hold one's peace. Anybody can curse back, anybody can lose one's temper and want to fight or get even in some other way. But it takes strength of character for one to rise above such abuse, and in the spirit of the Master pity and forgive those who offend.

How weary the world's heart is by reason of the grudges people hold against each other—the evidence of the unforgiving spirit. There will be no grudges held in heaven. Grudges are poison to the social life of a community. They are the expression of ignorance and the work of the devil. No Christian holds a grudge against another, because as Christians we pray to our Heavenly Father to "forgive us our trespasses as we forgive those who trespass against us." If we hold an unforgiving spirit toward our neighbors and ask God to forgive us as we forgive our neighbors, we are really asking that He will not forgive us. If we expect the loving forgiveness of our Heavenly Father, we must learn to be willing to forgive all who wrong us, for such is the law of love.

Love is the greatest power in the world. It is the solution to all life's problems. Love will promote a young man to any position to which he may aspire. Love will settle every difficulty in the home, the Church, and the community, for the law of love is the law of God, for "God is love." Love is the divine antidote against sin. If men truly loved God, they would keep all His commandments as naturally as the heart sends the blood through the body. If men truly loved their fellow-men, they would refuse to do any man wrong.

"Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always patient. Love never disappears."

Would you be happy? Then respond to the law of love. Would you be prosperous? Then respond to the law of love. Would you be useful? Then respond to the law of love. Would you follow Jesus? Then respond to the law of love, for love sent Him into the world that we might have life, "love," and have it more abundantly. Love is the greatest thing in the world. Without love, life is not worth while. But with love, life is rich and sweet. You can help bring heaven to your home, to your Church and to your community simply by loving one another. R. C. H.

HEALTH CLUB WITH THREE RULES.

The children of the North Carolina Sanatorium Open-Air School have a Health Club with three rules that are not usually found among health rules. They are: Gladly obey the nurses; rest two hours each afternoon; shield your mouth when coughing and sneezing.

The other rules are: Wash your face, brush your teeth, clean finger-nails and comb your hair each morning, keep your clothes clean, eat plenty of fruit, vegetables and cereals, eat no candy between means, drink seven or eight glasses of water and three glasses of milk daily, take two tub baths weekly, play in the fresh air, sleep ten hours with the windows open, stand and sit straight. R. B. Holland is president of the Health Club, and Julius Midkiff, secretary.

Sixteen of the children recently admitted to the new children's building at Sanatorium are able to attend the Sanatorium Open-Air School. Two large, airy rooms in the building were planned especially for school-rooms. The sixteen children are in all of the elementary grades except the third and seventh.

Miss Grace Moore, formerly of Hamlet, and an ex-patient of the North Carolina Sanatorium, is teacher in charge. The children go to school from 8:30 to 12:30 each morning. They spend the afternoon sleeping and resting, with two hours of absolute bed rest. From seven until eight at night they have a study period in their beds. They retire at 8:30.

LOOKING FORWARD.

Are you longing for the summer,
'Mid the winter's ice and snow?
Are you watching for the sunshine,
Though the clouds hang dark and low?
Do the hills seem steep and rugged?
Do you think to change your way?
Keep on going—it is better
Farther on, from day to day.
Hills, though steep, will take you heav'nward,
Through the pure and fragrant air,
Where the pine trees shade your pathway,
And the flowers bloom everywhere;
Where the beauty of the sunset
Cheers your ever-longing heart,
Gives a thrill and great incentive
From which you would never part.
Onward, then, and look not backward,
Forward press till close of day;
Though the storm may sweep around you,
Follow One who leads the way.
Look up! fear not! never falter!
Soon will dawn the morning light;
Then, with doubts and fears forgotten,
All your pathway will be bright.

CONTRIBUTIONS

SUFFOLK LETTER.

Daily papers furnish the material for most of the current opinions of the present age. More people read the papers than anything else. Lack of home training, neglect of Church, immorality, crime wave, are phrases that lead to the conclusion that the world is on the broad road to destruction. This view is so emphasized that it is almost equal to a fire alarm. The bell rings, the syren screams, the engines rush down the street to find that it was a chimney on fire, or a pile of trash in the back yard. Compared with all the residences, factories, and public buildings, fires are rare. The fire protection in cities is practically perfect. The same is true in the field of disease. The sick people, compared with the well, are few. The starving people, compared with the people well fed, are few. In all conditions of human society the world over, this same condition prevails. The hungry excite our sympathy, while those who eat their daily bread with or without thanks, give us no concern. All this is true of—

Human behaviour. The bad folks, compared with the good folks, are scarce. The honest are many, compared with the dishonest. The people in jail are next to nothing, compared with the people at work. Virtue is in such a majority as to put wrong to shame. Robbers, compared with the people who earn their living, are minimum. Liars are few, compared with those who tell the truth. Honesty and goodness are in the majority. The sober people, compared with the drinking people, prove that the eighteenth amendment is obeyed as well as other new laws.

The reasons why newspapers present such a dark picture of human conditions at the present time may be found in a few simple facts. Most of the material in papers is gathered from cities and larger towns. Daily papers are largely local papers. New York papers tell of New York people and world doings. They do not present the doings of the country and small towns. Most of the crimes and immoralities are committed in the large cities. The people do not know one another in the cities. To be known is to be protected against wrongdoing. Bad people go to the cities, where there is greater opportunity for evildoing. Keeping in mind the fact that half of the people live outside of the big cities reduces the city facts by half. The bad people, like a bad place in a road, attract the attention of reporters, who hurry into the papers the latest theft, robbery, murder, or any other crime. They say nothing about the hundred honest people who toil or do business all day. The facts they report are true, but the number is so small, compared with all the facts, that a wrong impression is made upon the reader's mind. A false public opinion is created, and the present state of society misrepresented.

"Safety first" is practically carried out in this ccuntry and this good day. Millions retire in their homes apart from police protection, and sleep in quiet and safety through the dark hours of night and suffer no harm. The character of the people is just as safe. This country is not on the broad road. If papers told the good of the day instead of the bad, the mind of the public would be full of hope.

W. W. Staley.

ELON LETTER.

By the kindness of Bro. A. A. Lynch, of Mebane, N. C., there has come into my hands a translation of the New Testament by John Worsley, of Hertford, printed in 1770 and which belonged to Rev. James O'Kelly.

On the flyleaf of this book, in the handwriting of James O'Kelly, are the following words: "James O'Kelly's book, Price—6| unbound, & 5| for binding—11| price. In the year 1790."

Scattered throughout the book are many interesting things written in Mr. O'Kelly's handwriting. For example, on the back flyleaf there is a remedy which suggests that the distinguished founder of the Christian Church suffered from boils from time to time. At least, he thought so much of the remedy for this disease that he wrote a specific for it in the back of his Bible, which reads as follows: "Plaster to cure whitlow or felon—1. Take a pipe bowl full of tobacco ashes —2. A little burnt allum—3. A little salt—4. The white of an egg—in the egg work up to a plaster."

He also gives us a cure for dropsy, which he spells "dropsey," as follows: "Take six chickens' heads and cut them up fine and put them in a large jug and stop it fast, and then put it in a large pot and boil two hours and take the water in the jug and give two or three tea cups full of it, and that will cure the patient."

James O'Kelly evidently believed in work, as we may gather from his receipt, as he called it, for the grubs, which reads as follows: "There was a good farmer. He lived on one acre. It was a black acre. In that acre he run three furrows. In them three furrows there was three worms—a black one, a white one, and a pied one. These three worms are all dead, dead, dead."

His remedies for a felon and for dropsy may not be thoroughly orthodox, so far as the medical profession is concerned today, but I venture that any good farmer knows that his "receipt for the grubs" will work wonders today as it did in his day.

It has often been said in my hearing that James O'Kelly would take his whiskey flask in his saddle-bags when he itinerated on his preaching tours, but he evidently had no use for drunkards, as witness this quotation from a note in his Bible: "Drunkness, I think, is one of the lowest callings in the world. For there is not any person that can think well of a man when drunk. He will say anything and do anything that a drunkard can do, even abuse his wife and children."

Some few verses in the Bible are marked as if the great preacher had used them as texts, but there are no notes written in the book indicating the way in which he developed his texts. However, there are two quotations written in his own handwriting in regard to baptism, which go to show that the Rev. James O'Kelly had some firm convictions on religious doctrine. The first of these quotations on baptism reads as follows:

"It's a reproach to children to be raised unbaptized—as formerly to be uncircumcised."

The second quotation on baptism reads as follows: "John had no helpers. Could he immerse such multitudes by immersion? I believe it not." The word "not" in the quotation is written in solid capitals, which shows that this Irish preacher was capable of emphatic expression. He is referring, of course, to John the Baptist baptizing the multitudes in the Jordan, and he evidently adhered to the idea that the Baptist had the people walk out into the river to about where the water was knee-deep, and then reached down with his hands and poured water on their heads. This view, too, coincides with the monuments that are left to us depicting the baptismal scenes in the early Christian centuries.

It is interesting to note that this New Testament was not the Authorized or King James' version. James O'Kelly was friendly to Christian scholarship which would appear from this circumstance, and we know this from other sources. I wish to quote a sentence from the author's advertisement of his translation as follows: "The English translation of the Bible in the reign of King James I is, no doubt, a very good one, and justly so esteemed to this day, though it be about 150 years old; but it is not to be wondered at if some words and phrases, then in use and well understood, should by this time become obsolete and almost unintelligible to common readers. . . . The principal attempt, therefore, of this translation is both to bring it nearer to the original, either in the text or notes, and to make he form of expression more suitable to our present age."

Bro. Lynch also furnished me with another historical book, entitled "The Old North State in 1776," by Caruthers. This book has somewhat to say about James O'Kelly, who, as it is well known, was an ardent Whig in politics as he was an ardent believer in liberty of the conscience in the Church. Once upon a time during the Revolutionary War, O'Kelly had an experience which is recorded in this book and which is described as follows:

"The anecdote of the Methodist preacher, which you wished me to relate, I had from the old gentleman's own lips. Mr. O'Kelly, then a young Methodist preacher, when traveling over the country and preaching, was taken at the house of a friend or acquaintance, by a small party of Tories. His horse, saddle and saddle-bags were taken from him, and he was tied to a peach tree. A party of Whigs coming up just at the time, a skirmish ensued, and although he was between the two fires, he was not hurt. Before this skirmish was ended, Colonel Slingsby came up with a larger party of men, and the Whigs were dispersed. Recognizing O'Kelly, the colonel asked him to preach for them, which he did, and drawing up his men in good order, he stood with his head uncovered during the whole of the service. Mr. O'Kelly said, when relating this anecdote to me, 'Ah, child! your grandfather was a gentleman.' An old lady who was well acquainted with Mr. O'Kelly, tells me that the man at whose house he was taken was also taken, bound to the same tree, and killed in the skirmish. She had heard him relate the anecdote frequently; I only once.

"I know of no one now from whom any further information could be obtained. More than twenty years ago, when in Robeson and Richmond Counties, I met with several old men, who had been well acquainted with Colonel Slingsby, and they all spoke of him as a humane, honorable and generous-hearted man. They were all members of the Presbyterian Church, and some of them had been under his command.

"I do not wish you to use my name, as I intended merely to furnish you with the facts and let you clothe them yourself."

I am grateful to Brother Lynch for letting me have these books, which are now on display in the Carlton Library, at Elon College, and which would make most worthy additions to the growing number of records of the Christian Church that are being gathered here for safe-keeping and for historical purposes.

W. A. Harper.

DIVINE HEALING AN ORDINANCE.

All ordinances of Christ's Church are administered, as He has authorized, by the official of His Church. He established the Lord's Supper and told His disciples to keep it up till He came. This ordinance has been kept up for nearly two thousand years, and is to be, till our Lord returns, as an ordinance in His Church. And again there is another ordinance He established in His Church, namely: baptism, which is to be kept up and administered by the official members of His Church, and it is administered in the name of the Father and of the Son and of the Holy Ghost.

Now, can we not look into the Scriptures and see another ordinance in the Church of Christ—that of divine healing of man's body of its maladies? Christ established it Himself and then turned it over to His Church. Let us not allow prejudice to mislead us, but come to the word given us by the inspiration of God's Holy Spirit, and let us not reject His divine teachings, for if we reject His word, do we not reject Him? Now, let the word talk to us straight. Is any sick among you? Let him call for the elders of the Church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord, not the doctor, shall raise him up; and if he have committed sins, they shall be forgiven him (Jas. 5:14-15). Now, would you say that this is not an ordinance of the Church? If not, why not?

I wonder if we preachers who are called of God to preach the gospel have fully accepted this the greatest commission ever given to man? Have we fully obeyed His great command? Now, let us look into this great commission and see if we have accepted it fully? If we have not, can we expect to see His cause and kingdom prosper in our care? Have we not been just accepting what part we would and leaving the other off—which? They who accepted the commission in full could win thousands of souls in a day. Why can't we?

Then He called His twelve disciples together and gave them power and authority over all devils, and to cure diseases, and sent them to preach the kingdom of God and to heal the sick. And they departed and went through the towns preaching the gospel and healing everywhere (Luke 8:1-2). But won't some one say that's all been changed? Well, who changed it? God did not. For He says He is the same yesterday, today and forever, without variableness or change. "I change not." Then it stands that man has changed. And again He says, "For I am the Lord, I change not" (Mal. 3:6). No, God has not changed, but man has lost the faith once delivered to His saints, and departed from the ordniance of the Lord. Does the Bible tell us that our dear Heavenly Father had turned His dear children over to the wisdom and devices of man, that they might speculate and extortion on their bodies? The great trouble is we have lost faith in God. I heard a man say not long since that a doctor had a call, and he said he would go if any one would assure him $30 for it. What would you call that?

Now, what shall we do? Shall we continue to follow the devices of men or shall we, with the faith once delivered to the saints, return to the ordinances of our God. We believe if the extortion in the medical practice continues to increase as it has for the past few years, perhaps the people will turn to the Great Physician just as the poor woman who had been afflicted for twelve years and had suffered much and had spent all she had on physicians and was no better; then, with her faith, she turned to the Great Physician and was healed of her afflictions (Luke 8:43-45). Sin is the prime cause of all sickness and affliction, and all that was lost in the fall of Adam was provided for in the death of Christ—the word for it. That it might be fulfilled which was spoken by Elias the prophet, saying Himself took our infirmities and bore our sicknesses (Matt. 8:17). Now, in this we certainly can see that Jesus made provision for our bodies as well as for soul. Whom shall we honor, God or man?

P. T. Klapp.

NORFOLK, VA.

Last Saturday, Berea Church (Norfolk) convened in a business session, and several were present to help in the work. Many items of interest were transacted in a fine, Christian spirit. Our work, under the leadership of our pastor, Rev. J. F. Morgan, is moving on in a very pleasant, pleasing, profitable manner.

At this session of Conference, our deacons' report was such as to be desired for publication by pastor and some of the brethren. So I will give it, as follows:

In this report, Bro. M. W. Hall goes back in memory to the days when his father led him as a little boy by the hand to the Sunday School. This was in 1871, when this Church merged with the Christian denomination from the Methodist Protestant. He says from that time on he has loved this dear old Church and has given his mite toward its support.

"As the years have come and gone," said Bro. Hall, "I have seen many changes as to the house, pastors and members. Most of the members of that day have been called to their reward. Now, 1927, it has fallen into the hands of a younger generation—I am still one among them. At present, we are glad to say, we are doing fairly well, both as to the Sunday School and the Church services. We are very proud of our young superintendent, who is doing fine work.

"We have one of the finest pastors within the bounds of the Eastern Virginia Conference, of whom we are also very proud. We also wish to make mention of the four fine young men who have been chosen and act as ushers of our Church. We are hoping to be clear of the parsonage debt in a very short time; then we are anticipating calling a full-time pastor, who can be with us in the Sunday School as well as Church work.

"We are still praying that our members may become more active, and we bid them godspeed to a higher plane of Christian experience. Respectfully submitted (Signed) M. W. Hall, K. S. Gammon, L. W. Nichols, W. F. Hodges, M. W. Hollowell, deacons."

Our pastor also gave an excellent report, one item of which I wish to mention here, as follows: "The matter of most vital importance to our Church just now is that of our Easter offering for missions to be received on Easter Sunday. We want to make this the most liberal offering we have ever made to this great world task."

The reader can readily see from the above that our pastor is not like those spoken of recently in The Sun by "Deacon." I verily believe that if every pastor of our Churches would bestir themselves and move forward with that energy, zeal and interest that should characterize their efforts, that the executive committee of the Board of Religious Education would never have had to resort to the plans of canceling so much good work that is now in operation. Largely, I believe, the fault lies at the door of the ministry.

M. W. Hollowell.

WHAT CHRISTIAN LEADERS THINK.

By Prof. Simon A. Bennett.

("An Integrated Program of Religious Education." By Dr. W. A. Harper. Price, $1.75. Order from The Christian Sun, 1536 East Broad Street, Richmond, Va.)

More books are being printed these days relative to religious education than in any other field of Christian literature. It is gratifying, therefore, to find the chorus of praise for Dr. Harper's "An Integrated Program of Religious Education" so widespread and unanimous. It is a compliment to our Church that this is so. Here are some of the opinions, briefly quoted:

Amos R. Wells (editor *C. E. World,* Boston): "By far the best of the many books written lately on the subject of religious education."

H. W. Blashfield (Chicago Council of Churches): "It seems to me to have the right point of view, and I am sure it is going to make a splendid contribution towards the cause of religious education."

Dora K. Degen (corresponding secretary Seventh Day Adventist Education Society): "I am much pleased with its clear and very interesting presentation."

H. Shelton Smith (director leadership training, International Council of Religious Education): "I am sure that it will receive a very wide use and will do much toward the bringing about of an integrated program of religious education."

Herbert W. Gates (general secretary, Congregational Education Society, Boston): "I wish that it might be read and reread by every pastor and every official in the field of religious education, whether in the local Church, the school and college, or in the denominational boards."

The *World Call* (Disciples, St. Louis): "It strikes at the heart of a most vital need."

Information Service (Interdenominational, New York): "A serious study of the problems involved in the much-to-be-desired integration."

S. M. Cavert (general secretary, Federal Council of Churches): "Carries forward the integration point of view with superb effectiveness."

Thomas S. Young (director week-day and vacation Church schools of the Baptist Church, Philadelphia): "I consider it the best book in the field."

L. F. Sensabaugh (superintendent, department of Church school administration, M. E. Church, South, Nashville, Tenn.): "Sounds a prophetic note."

Edmund D. Soper (dean, Graduate School of Religion, Duke University, Durham, N. C.): "A splendid discussion, and greatly needed just now."

The *Presbyterian Advance* (Nashville, Tenn.): "The whole field of religious education is well covered, with clarity and comprehensiveness, and the book gives many practical suggestions."

Frank W. Padelford (general secretary, board of education, Northern Baptist Convention, New York): "A real contribution to the better training of our youth."

Edwin L. Shaver (director leadership training, Congregational Education Society, Boston): "It will be a very large factor in the next step we must take to bring about a more essential unity in our religious education program."

E. E. Rall (general secretary, board of education, Evangelical Church): "A work that should be of value, especially to college classes and teachers in the field of religious education."

William S. Bovard (correspondnig secretary, the board of education of the Methodist Episcopal Church, Chicago): "It is a fine work, well done, and very timely indeed."

Federal Council *Bulletin* (interdenominational): "The first serious attempt to treat fully and constructively all aspects of the situation."

C. A. Hauser (educational secretary and editor of educational publications, Reformed Church in the U. S., Philadelphia): "Has done the cause of religious education a great service."

Church Management (interdenominational, Cleveland, Ohio): "A real contribution, and will certainly arouse considerable thought and discussion."

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

PERSONAL ELEMENT IN GIVING.

Religion is a personal matter. There is, of course, the social aspect of religion. A man's attitude toward, and relations with, his fellow-men enter very vitally into a man's religion. Jesus suggested that if a man were about to perform a religious act as vital as making a sacrifice, and remembered that he had aught against his brother or that his brother had aught against him, he should leave his gift at the altar and become reconciled unto his brother and then come and offer his sacrifice. In other words, a man cannot be right with God if he is wrong with his fellowmen. Right perpendicular relationships depend upon right horizontal relationships. But this still means that religion is a matter of personal relationships. From the Christian standpoint, religion begins when a man enters into a personal experience of God through Jesus Christ. And it continues in a vital and real sense, only as that personal relationship is preserved and developed. A man must first of all experience the saving grace of Christ in a personal way. He must then cultivate certain personal practices if he is to keep that experience vital and develop his religious life. Others may help a great deal, but there are certain means of grace such as Bible reading, prayer, Church attendance, and other things which he cannot do by proxy, he must do them for himself just as he must eat and sleep and exercise for himself. Religion, if it is anything, is a personal matter.

Giving is a part of religion. There are, of course, many people who have never seen (or pretended that they have never seen) any vital relation between a man's religion and his giving. They seem to think that a man can be religious whether he ever gives anything or not. They interpret giving as something "tacked on" to their religious life, not an integral and vital part of it. The old deacon who said that he had been a Christian for forty years, but that it had never cost him a cent, was an extreme case, but he represents a distressingly large number of professing Christians who, so far as the official records show, do not give anything to the local Church or the kingdom enterprises. Thanks be unto God, however, the message of stewardship and the enlarging conception of the Christian life are developing a conscience on this matter, and more and more Christians are coming to see that giving is a part, and a most vital part, of religion. They are coming to feel that if they would have the spirit of the Master they must have the spirit of giving. The man who dose not give as God has prospered him has little of the spirit of Him who loved us and gave Himself for us. Giving is a part of religion.

Now, if religion is a personal thing, and if giving is a part of religion, then it follows that giving ought to be personal. In other words, a Christian should be just as much concerned about his personal giving as he is about his personal praying or Bible reading or Church attendance, or his personal confession of sins, for he can no more escape the responsibility for the one than he can for the other. There are exceptions, of course, but it can be stated as a general rule that every Christian should make his or her personal contribution to the kingdom. How can the individual Christian develop well-rounded Christian character if some one else is performing for him a very vital factor in the development of Christian character? "Let every one of you," said Paul, to the members of the Church in that far-away day, and his message still has a practical note in it for the members of the Church of our day. Giving should be personal. The acceptance of this principle would have a very practical and, in some cases, a very far-reaching effect in the practices of many Christians.—*H. S. Hardcastle, B. D.,* in *Presbyterian Standard.*

IS IT FAIR?

By Mrs. E. C. Cronk.

"Well, Miss Anderson," said Mrs. Clemens, to the missionary secretary, and her voice echoed the complacent satisfaction of her soul as she spoke, "our Woman's Missionary Society certainly has done well this year. It looks as if all the women have felt so much more interested in the heathen since the missionary spoke here."

"I am so glad to hear that," said the secretary; "I was afraid that your members did not have much interest in missions."

Mrs. Clemens elevated her eyebrows just a trifle as she said, "We have raised nearly $100 this year. I think that shows some interest! We thought it would help on the work considerably."

Miss Anderson's face brightened. "Well, that is good news," she said. "When I was at the general treasurer's office last month she said you had sent in only $2.35, and I confess I was a bit disappointed. I suppose the balance has gone in since I saw her."

"That treasurer's report is just what worries me," said Mrs. Clemens. "I do not think it is fair at all. Here that report comes out crediting us with only $2.35, when really we have raised nearly $100. Some of the members were terribly out of fix about it. And it does seem to me that just because we did not send every cent to the treasurer is no reason why we should not have credit for it in the convention report. There was not a cent of it that did not go to mission work in some shape or form."

"To what missionary objects did you give your money?" asked Miss Anderson. "You know, you could have sent it to our treasurer for any of the missions, home or foreign, and the money would have been promptly forwarded and credited to your society."

Mrs. Clemens hesitated a little. "Well, you see, we took $30 to put a fence around the cemetery. The pastor's wife rather objected to our taking missionary money for that, but I just tell you, I do not think much of the missionary spirit that will let the graves of its own dead lie neglected and forgotten."

The secretary started to explain, "Of course, that is necessary work, but scarcely—" but Mrs. Clemens kept on unheedingly:

"Then the deacons came to us and said they did not have enough money to finish screening the parsonage. Really, Miss Anderson, if you could have seen the way poor Mrs. Engers was worried with the flies, you would have voted to take the last cent out of the treasury to pay for those screens. I do not remember just how much we gave on them. Not so very much, though."

Again the secretary tried to get in a word, "But was not this money given expressly for—" but Mrs. Clemens seemed not to hear. She was trying to think what went with the balance of their money.

"Oh, yes, I remember now," she said. "You know our organist died during the year. She had been such a faithful member we felt we wanted to do something to show our appreciation, so we sent a nice floral design. You see, there are so many calls these days, and often there is no fund at hand except in our missionary society," she continued apologetically. "We gave a little on the subscription to paint the Church and we helped some with the new organ. You know, Miss Anderson, you have to 'begin at Jerusalem' in all Church work," ended up Mrs. Clemens in triumphant scriptural justification of the disbursement of their funds.

"Next year," she added hopefully, "I do trust we can send more of our money to the heathen, poor things. I certainly am interested in them. They seem to be so unfortunate. And our home mission Churches, too. It seems a pity that the people do not do more for them."

She held out her hand to Miss Anderson as they came to the parting of their ways.

"Well, good-by, Miss Anderson. It certainly was a pleasure to have you with us this afternoon, and I just hope you can straighten up that matter about the report of our funds. It doesn't look fair, does it?"

"Indeed, it does not," said the secretary vehemently.

Mrs. Clemens was thinking of the report, but Miss Anderson was thinking of the millions who have never heard, who are perishing for the Bread of Life while the funds raised for missions are being selfishly or thoughtlessly misappropriated. —*Christian Missionary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR MARCH.

Ramseur, N. C.	$ 6.00
First Church, Greensboro, N. C.	16.30
Wakefield, Va.	2.96
Palm St., Greensboro, N. C.	7.24
Lawrence Mem'l Bible Class, Elon College.	.40
Pleasant Grove, News Ferry, Va.	2.62
Liberty, N. C.	1.00
North Highlands, Columbus, Ga.	1.34
First Church, Winchester, Va.	15.00
Antioch, Windsor, Va.	6.00
Pleasant Ridge, Guilford College, N. C.	1.42
Raleigh, N. C.	2.00
Vanceville, Tifton, Ga.	1.33
Oakland, Chuckatuck, Va.	3.00
Linville, Harrisonburg, Va.	3.63
Mt. Bethel, Summerfield, N. C.	.68
Big Oak, Biscoe, N. C.	1.00
Suffolk, Va.	12.50
United Christian Church, Lynchburg, Va.	4.69
Franklin, Va.	10.00
Wadley, Ala.	1.41
Sanford, N. C.	5.46
Graham, N. C.	1.50
Waverly, Va.	8.54
Ramseur, N. C.	2.14
First Church, Berkley, Norfolk, Va.	7.81
Leaksville, Luray, Va.	3.07
Ether, N. C.	4.95
Antioch, Harrisonburg, Va.	10.74
Shallow Ford, Elon College, N. C.	1.50
Durham, N. C.	25.16
Wake Chapel, Fuquay Springs, N. C.	4.02
Pleasant Hill, Liberty, N. C.	2.77
Holland, Va.	9.00
Newport News, Va.	15.20
Berea (Nans.), Driver, Va.	5.55
Third Ave., Danville, Va.	6.09
Pleasant Ridge, Ramseur, N. C.	9.40
Randleman, N. C.	2.35
North Highlands, Columbus, Ga.	1.66
Liberty (Vance), Henderson, N. C.	4.27
Hines' Chapel, McLeansville, N. C.	4.00
Bethlehem (Nans.), Suffolk, Va.	2.74
Rosemont, South Norfolk, Va.	17.97
South Norfolk, Va.	8.58

Spring Hill, Waverly, Va.	6.43
Bethlehem, Broadway, Va.	1.75
Dry Run, Seven Fountains, Va.	2.77
Hobson, Va.	2.94
Elon Community Church, Elon College	5.00
Ramseur, N. C.	6.74
Wentworth, McCullers, N. C.	3.90
New Hope, Roanoke, Ala.	1.00
Oakland, Chuckatuck, Va.	4.00
First Church, Greensboro, N. C.	20.11
First Church, Wakefield, Va.	3.19
Palm St., Greensboro, N. C.	8.40
Burlington, N. C.	79.82
Burlington, N. C.	90.32
Class 3, Rosemont S. S., Berkley, Va.	10.00
Total	$ 331.22

We are very grateful to the Sunday Schools named above for their liberal offering in March, and we are happy to include one school not heretofore reported in the list of those making the once-a-month offering to missions. There are quite a few schools in the Convention who do not yet make a once-a-month offering to missions, but it is devoutly hoped and believed that all our schools will come to rejoice one day to take it regularly and send it in promptly. The co-operation and liberality thus far manifested in behalf of our mission work on the part of our Sunday Schools are constant sources of inspiration and encouragement.

We are also grateful for the other sums which have been sent in to forward the work of missions for the Master.

Self-Denial Offerings.

Ramseur Church, N. C.	$ 9.35
A Friend	.50
J. C. Smith, Raleigh, N. C.	15.00
H. D. Lambeth, Elon College, N. C.	10.00
Shallow Well Church, Jonesboro, N. C.	12.03
Grace's Chapel Church, Stokesdale, N. C.	5.61
Martha's Chapel Church, Durham, N. C.	3.10
Hank's Chapel Church, Pittsboro, N. C.	12.38
New Hill Church, Cary, N. C.	6.62
A Friend	5.00
Mr. & Mrs. W. F. Burton, Brown Summit.	10.00
Total	$ 89.59

Specials	$ 841.14
Self-denial offerings	89.59
Regular Sunday School offerings	331.22
Mountain work	454.25
Loan, First National Bank	500.00
Total	$2,216.20
Check to R. W. Malone, Treas.	2,216.20

Gratefully yours,

J. O. Atkinson,

Elon College, N. C. *Mission Secretary.*

ALABAMA MISSIONARY RALLIES.

Following is the program for the missionary rally to be held with the Shady Grove Christian Church, Lineville, Ala., April 17th:

Morning Session (10 o'Clock).

Called to Order by District Leader.
Song Service.
Devotionals, by Mrs. Lucy Mae Boyd.
Enrollment of Delegates and Churches.
Reports from Churches and Societies.
Message by District Leader.
Music by Local Choir.
"Who and Where are Our Missionaries," by Mrs. Lena Stephens.
"Our Church and Missions," by Rev. G. D. Hunt.
Song—"I'll Go Where You Want Me to Go."
Offering for Missions.
Transaction of Business.
Appointment of Committees.
Adjournment.
Luncheon.

Afternoon Session (1:30 o'Clock).

Called to Order by Superintendent.
Devotional by Miss Lois Devaughn.
"Our Young People's Work," by Rev. Jesse Dollar.
"Presentation of Goals," by Mrs. E. M. Carter.
Address, by Rev. C. W. Carter.
Reports of Committees.
Adjournment.

We are not only anxious that all our pastors attend our rallies, but we beg you to do so, because we need your prayers and co-operation so much in our work.

Mrs. O. H. Orr,

Lineville, Ala. *Superintendent.*

NORTH CAROLINA AND VIRGINIA CHRISTIAN SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR PROGRAM.

June 23rd—Morning Session.

10:00. Devotional Period—Rev. Mr. Robinson, Pastor Lynchburg, Va., Church.
10:15. Roll Call.
10:30. Appointment of Committees.
10:45. Reports from Standing Committees.
11:00. Welcome Service—Conducted by Three Citizens of Elon College, N. C.
11:45. Response—Mr. R. J. Kernodle, Durham, N. C. Hymn.
Adjournment.

Afternoon Session.

2:00. Devotional Period—Conducted by Miss Rosa McDowell.
2:15. President's Address—"Christian Unity."
2:45. Solo—Mr. W. H. Baker.
4:15. "Christian Unity and Missions," Rev. J. O. Harper.
4:00. Recess.
4:15. "Christian Unity aod Missions," Rev. J. O. Atkinson.
5:00. "What a United Effort has Made Possible at Elon College," Conversations Led by Dr. W. A. Harper and Mr. C. D. Johnston, as the Delegates are Shown Through the College and Orphanage.
8:00. Inspirational Song Service.
8:15. "How May I Promote Christian Unity?" Ettie K. Harvey.
9:00. Adjournment.

June 24th—Morning Session.

9:00. Devotional Period—Conducted by W. T. Dunn.
9:15. "A Model Sunday School," L. L. Wyrick.
10:15. "A Model Christian Endeavor," Miss M. N. Lawrence.
11:15. Business Session.
11:30. "Christian Unity and the Community," Prof. S. A. Bennett.
12:00. Adjournment for Dinner.

Afternoon Session.

1:30. Hymn and Prayer.
Reports of Committees.
1:45. Sermon—Dr. C. H. Rowland.
2:30. Adjournment.

The above program is subject to changes which may be occasioned by the inability of any of those who are listed to attend, or by suggestions from members of the program committee.

Respectfully submitted,

M. F. Allen,

Newport News, Va. *President.*

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Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
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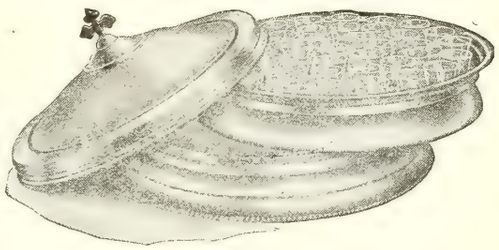

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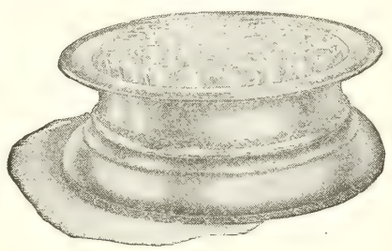

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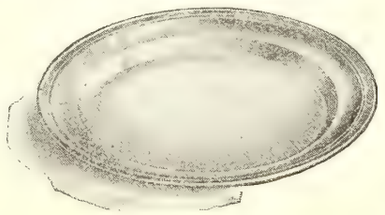

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

The 1927 session of the Sunday School and Christian Endeavor Convention of the Virginia Valley Conference will be held with the Bethlehem Church, Tenth Legion, near Broadway, Va., June 1st, 2nd and 3rd. The Convention will convene Wednesday night, the 1st, and adjourn Friday afternoon, the 3rd. Attention is called to the change in time, the Convention having heretofore held its sessions the first of May. The change was made by unanimous vote of the executive committee at the request of the entertaining Church. President R. A. Larrick is now preparing the program for the session, and place will be given the interests and concern of the board.

Wakefield, Va., reports, through Rev. C. E. Gerringer, pastor, the organization of a Christian Endeavor Society. A career of usefulness and blessedness is wished this new society.

A senior Christian Endeavor Society has been organized at the Mt. Bethel Church, N. C. and Va. Conference, with twelve charter members. Miss Clara Moricle is the secretary, and Rev. G. C. Crutchfield the pastor.

According to a report made to the International Young People's Commission, 587 conferences and institutes were held last summer under denominational and interdenominational auspices; 112,000 young people were in attendance. Of the 167 enrolled in the 1926 Elon Summer School, between ninety and ninety-five were young people; thirty-five of the sixty-six enrolled at Bethlehem were young people.

Treasurer Stephenson reports for March as follows:

Balance March 1st	$106.48	
Palmyra Sunday School, Va.	2.00	
		$ 108.48
Disbursements:		
Part payment Feby. salary field secretary.		100.00
Balance March 31st		$ 8.48

A few days ago one of our most consecrated and energetic pastors remarked to the writer: "Christian Endeavor lacks in appeal." Now, we grant this. It is true also of the college. The Orphanage has appeal. Missions has appeal. But if the Orphanage should lose its power of appeal it would not follow we were no longer responsible for the orphaned child. If missions should lose its appeal it would not follow we were no longer responsible to preach the gospel to every creature. And because the college and Christian education do not especially appeal to the heart-strings, it does not follow they should not be remembered by the purse-strings. It has often occurred to us our stewardship of our means should be under the guidance of reason and responsibility and not simply emotionalism. That it should be a matter of consecration, and not likes and dislikes. When our stewardship of means does come under these weightier influences and controls, then the Orphanage will receive its apportionment; missions its; the college its; and Christian education its.

This is the reason we are so anxious for the Conventions of Sunday Schools and Christian Endeavor Societies to make the matter of financing the board a big part of their 1927 programs. The matter should be thoroughly presented, thoroughly discussed, and constructive action taken with regard to it. J. H. L.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IV—April 24, 1927.

Golden Text: "There came a voice out of the cloud, This is my beloved Son: hear ye him." —Mark 9:7.

Lesson: Mark 9:2-10; 2 Peter 1:16-18.

Devotional Reading: Isa. 6:1-8.

"Jesus taketh with Him Peter and James and John, and brought them up into a high mountain apart by themselves." Luke adds, "to pray." Why these three? Why did He not take all the disciples? It looks like partiality. As a matter of fact, the Master, who doeth all things well, was taking with Him those men whose temperament and spiritual nature made them most susceptible and able to receive the spiritual things which were in store for them. He played no favorites. He would have been glad to have them all share that great "mountain-top" experience, but they were not prepared for it. He had to be content to reveal His truths to those who were able to receive them. It is so today. God's truth is for everybody, but there are those who by natural disposition, and especially those who by giving attention to the things of the Spirit, are prepared for larger revelations and more spiritual experiences. In the words of the parable of the talents, "to every man according to his several ability."

It is well to draw apart to pray. The world is too much with us. We need to be delivered from the tyranny of things. It would be a fine thing if we could go to the top of a mountain for the rarer air, the exalted feeling, the larger horizon, the glory of it all make it easier to pray. But thank God, one does not have to go to a mountain to pray, or to get on the heights. He who humbly goes aside with the Master as his companion, and there prays, gets on the heights. The horizons of his life and work are lifted and pushed back. The ideals of his life are raised to higher levels. His morals are purified by the air he breathes through prayer. The man who really prays will be transfigured. The tragedy of the thing is that we know all this and yet we do not pray as we should.

"And there appeared unto them Elijah, with Moses; and they were talking with Jesus." The Master was having fellowship and conversation with an unseen but very real world and persons. The representatives of the law and the prophets—keep in mind what the law and the prophets meant to the Jews—and Jesus were confirming what Jesus had already told His disciples, what would be accomplished at Jerusalem. The law and the prophets were pointing to the fact that the way to God is through sacrifice.

"And Peter answered, and said unto Jesus: "Rabbi, it is good for us to be here; let us make three tabernacles: one for Thee, one for Moses, and one for Elijah." They were having a great spiritual experience, and they wanted to make the most of it. As is always the case, spiritual privilege presents a subtle temptation to selfishness. There are many people, their name is legion, who would like for a revival season to go on throughout the year; that is, if they could have a reserved seat and have nothing to do. It is good to sit back on Sunday morning and hear a masterly exposition of the Sunday School lesson, or to hear inspiring music and a stimulating sermon. There are many people who like this. It is just a little different when they are asked to do something. The vision on the mountain-top here, as elsewhere, is followed by a challenge to service in the valley. Spiritual experiences and privileges are challenges to service and sacrifice.

"This is my belovde Son: hear ye Him." Jesus Christ deserves to be heard on things spiritual. He has the stamp of God's approval on Him. He can, therefore, speak with authority. The man who is seeking light on any problem of life in its moral and spiritual aspects will do well to learn what Jesus Christ has to say about it. And having learned what Jesus has to say, he will do well to accept the Master's word as final, and to obey it and live by it.

"And suddenly looking round about, they saw no one any more save Jesus only with themselves." The law and the prophets were until Jesus Christ. He has not destroyed them, but He has fulfilled them. When a man sees Jesus Christ in all His fullness, he does not need the law and the prophets. As E. Stanly Jones says, "Jesus filled their horizon. He must fill ours." The disciples did not know the meaning of all this, but they were to know it. As Peter says when he writes years later, they were not dealing with cunningly devised fables when they talked about the power and coming of the Lord Jesus Christ, for they had been eyewitnesses of His majesty, and they had beheld His glory when they were with Him in the holy mount.

The meaning of all this has been summed up in a simple and adequate way by a writer, as follows:

1. Messiahship and martyrdom are the divine plan.
2. The character of the Messianic kingdom is above all things spiritual.
3. Jesus is indeed the Messiah; the disciples had not been mistaken.
4. Judaism is not overthrown, but glorified in Jesus.
5. I owe submission to but one, and that one is Jesus.

CHRISTIAN ENDEAVOR.

Sunday, April 24, 1927.

Topic: "If I were to be a foreign missionary, what country would I choose? Why?"—Acts 1:8.

Some Bible Hints.

The place to begin preaching is at home, the hard place, where every one knows us, and where we must live our gospel (v. 8).

Think of the nearby districts. There are many in which the gospel is rarely proclaimed. They have first claim (v. 8).

Foreign lands have strong claims. Jesus' gospel is for the whole world, and we dare not neglect any part of it (v. 8).

The big thing to think about is our call. What field are we best fitted for? Paul was designed from the first to be a foreign missionary (v. 8).

Suggestive Thoughts.

Great missionaries do not choose their fields. Providence closes some doors and opens others for them. It is well to wait on God and let Him choose in His own way.

Sometimes God uses our desire—if often the author of it—for a special field. Interest is aroused through a vision of the need of a particular field, and interest grows into action.

Every true missionary is ready to choose the field where God wants Him to be. God is in all circumstances leading to our choices. He works that way.

Jesus' prayer, "Not my will, but Thine be

done," is the missionary's prayer. Consciousness of being God's ambassador brings strength.

A Few Illustrations.

Livingstone offered himself for any field that needed him. It was Divine Providence that led him to Africa. Our task is to prepare ourselves and follow God's leading.

Hudson Taylor felt the burden of China on his heart. He had a very particular call. When desire becomes conviction, let us heed it.

Paul had a vision of a man from Macedonia calling him. He saw a people in need, and thus an opportunity. Can we have a better guide?

Jonah tried to dodge his field, and we see what happened. Those that seek comfort or amusement should keep far from the mission field.

To Think About.

What claims has Africa upon us?

Not being missionaries, what can we do for missions?

Which are the more important, home or foreign missions?

BELIEVERS IN THE PROVIDENCE OF GOD.

It is very gratifying to note a decided turn in human thought and feeling away from cold, impersonal naturalism to a lively belief in divine providence. For years the word "providence" seemed almost to have faded out of the pages of literature, and I am unable to recall when I heard it in the pulpit. It has been almost as if we had forgotten entirely the wonderfully beautiful and the beautifully wonderful words of our Saviour: "Be not anxious for your life. What ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on, . . . for your Heavenly Father knoweth that you have need of all these things."

I used to hear my mother talk about providence when I was a child too young to fully understand, but I saw even then that the belief gave her calmness and sweetness when others were in complaining and bitter mood. She had many limitations of life. The walls of our little home that shut out the cold were never very thick, and in long winter nights I have heard the wolves howl up on the mountains. They were hungry, and so were we —three or four small children. It seemed that our daily bread must be a miracle—how else could it come? To this day I cannot tell. It was a miracle, but, then, is not everybody's daily bread a miracle, both rich and poor? We must always pray, "Give us this day our daily bread." Many are the days since then, many and checkered, more than half a century, but the doctrines of providence I learned from the Bible and from mother and from my own experience have kept my life steady and happy.

Providence simply means that this is God's world, that He is in His world, that we "frail children of dust" are His children, and that He is down here with them in their struggles and sins, down with them to lift them up and redeem them.

And now the sublime old world is coming back. Many are speaking of providence again as have many in the past. Here, for example, is a great book by a great professor of Christian doctrine in one of the great schools of the land telling us the old story of it again in terms of learning indeed, but in learning made luminous by faith. I refer to "Providence, Prayer, and Power" (Cokesbury Press), by Dr. Wilbur Fisk Tillett, of Vanderbilt University. Here also are books by other great men like "Providence, Divine and Human," by E. Griffith Jones. Besides these, Dr. Tillett finds a great cloud of witnesses saying the same thing in fresh, strong books such as "The Place of Prayer in the Christian Religion," "The Power of Prayer," "The Way to Peace, Health, and Power," "Landmarks in the Struggle Between Science and Religion," "The Great Partnership," "The Philosophy of the Christian Religion," and no doubt dozens of other Christian books.

It all reminds one that some of the most eloquent tongues that ever spoke the love of God gave way to the power, the mystery, the beauty, and the rhapsody of the theme—Bushnell, for example, telling his people and age that "Every man's life is a plan of God"; and Henry Ward Beecher, warming the heart and illuminating the mind with a sermon of surpassing eloquence on "God's love specific and personal."

The poets have had more even than preachers to say of it. The everlasting classic on the subject is by poor, sad Cowper:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm."

Men more modern, like Lowell, teach us to believe that if men must live and suffer, in the darkness—

"Standeth God within the shadow,
Keeping watch above His own."

And the good Quaker poet of seraphic and prophetic vision had his life made grand and strong amid the plain and magnificent simplicities by the faith he sang:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

The wonderful idea of providence reaches to the heart of theology, of law, of history and moves majestic across little lives and the lives of all the ages in sunshine and in shadow, in tragedy and in triumph, wherever men try to do something and suffer. But if one wants to see it in fullness he must go where God chooses the weak things of earth to confound the mighty. It is a dispensation that unmistakably moves among missionaries of the cross. It has done so from the first. It hovers like light over orphanages and the home of the helpless, which always seem to be in the atmosphere of miracle.—*Christian Evangelist.*

LOOKING AROUND AND UP.

A study of world conditions brings a feeling of uncertainty, if not of discouragement. Whichever way we look—to China, India, Moslem lands, Russia, European nations, America—we see unrest, conflict, suspicion, worldliness and crime—sons against God and man. This is not all we see, for there is good as well as evil, but when we look up and see God, when we remember what He has done and what He has promised, then only have we ground for confidence in the future because of what He can and will do.

We need to study earthly conditions, human needs and resources at our disposal, but there is more reason to study God and His program and resources. Mankind, as a whole, and even members of the Church of Christ, show a lack of understanding of God and sympathy with Him. We need to pray that all His children may be brought into full harmony with His will.

This need is finding expression. Christian women of many lands observed February 19th as a world-wide day of prayer; the Federal Council of Churches of Christ has recently issued a general call to prayer on world issues, especially in regard to the relations of America with China, Mexico, Nicaragua and Europe. A large part of one session at the Foreign Missions Conference in January was devoted to specific prayer for a spiritual revival. While we pray for China and Mexico and Russia, we must pray for ourselves, that, as Christians, we may be more Christ-like; that the Church may realize more clearly the need of all men for Christ; that Christians may be ready to sacrifice more that others may know Christ; that followers of Christ may be one as the Son and His Father are one; that there may be no compromise with evil; that every hindrance to Christ's full possession of us may be removed. Surely there is need of more loyalty to God; there is need of clearer vision, and more definite purpose; there is need for purification from sordid selfishness and for an inflow and an outflow of spiritual power.

Many see in the present world-wide confusion and turmoil signs that the days of tribulation are at hand for the Church. If so, they will be days of purification, not of destruction. The life that is from God cannot die. The Churches and missions in China may suffer, but opposition and persecution will not destroy those that have life. Who can estimate what might happen if Christians all over the world would unite in earnest prayer for a clearer understanding of God and His plans? It is a time to undergird all the work and the workers with prayer individually and collectively. Family and personal prayer need to be re-established and made more vital in our homes.

Have Church members today forgotten how to pray? In how many midweek services are the petitions definite, expectant and united? What a revival might come if Christian Church members could truly agree in public worship and in group prayer touching things relating to the progress of God's kingdom—and if each would do his or her part in seeking to establish that kingdom!

The history of the Church has been full of noteworthy specific answers to prayer—in the call of workers, the supply of funds, the breaking down of barriers, the opening of doors, the empowering of the messengers, the awakening of men to a sense of sin, the purification of the Church, and the quickening of men and women to true spiritual life and to effective sacrificial service.

The need for prayer today is greater than the need for armies and navies; the need for wholehearted surrender to God's will is far greater than the need for more money for Church enterprises; a fuller understanding of God's ideals and methods is infinitely more important than a comprehension of human theories of "complex" and new experiments in secular education. Do we really take God into account? Are we willing, first of all, to bring ourselves into perfect harmony with Him and His program? While there is need to be informed as to the conditions around us, there is greater need to "look up," that we may see things from the Father's viewpoint. This comes through prayer and the study of His Word.—*Missionary Review of the World.*

Let me tell you about the Christian Endeavor Society of Palm Street Christian Church, Greensboro, N. C. Our society meets every Sunday evening at 6:30. The meetings are always opened with songs and prayer, after which the secretary calls the roll. The collection is then received. All members are called on to repeat at least one Bible verse. The good part of it is that every one responds, some saying several verses.

We have a wonderful teacher in the person of Miss Lettie Scott. She is at all times kind and patient, and greatly helps us in our Bible studies. On last Sunday night it was decided to have a contest for the purpose of getting new members. There are to be two sides—the "Reds" and the "Blues." I am on the red side, and, of course, I want my side to win. We now have 125 members. I am very proud of our society. I am just eleven years old, but have been honored by being elected president. I am going to give the best service that I can, and work to see the membership go to at least 175 during my term.

WINFORD CARTER.

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CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

EASTER REFLECTIONS.

MONDAY.

"We are His witnesses."—Acts 2:32.

Paul affirmed always, at all places and to all people, that "This Jesus whom God raised up, whereof we are His witnesses, was living." With the disciples, Paul had a right to say this, because he had met Jesus in a spiritual moment and had been caused to know Him in a very special manner. It was this witness that became the foundation of faith, of the Church and the promulgation of the gospel. This has remained the uncontroverted fact of the ages unto this day.

Prayer.—Come, Holy Spirit of God, that raised our Lord from the dead, and dwell in us to quicken our mortal bodies to every-day living that witnesseth for Him. May we keep Easter in our hearts all through the year. Banish every doubt, our every sin, that it may be so. *Amen.*

TUESDAY.

RECONCILING THE WORLD.

"God was in Christ, reconciling the world unto Himself."—2 Cor. 5:14-19.

It is not that God loves the world because Christ died, but that Christ died because God loved the world.

A prodigal son once was rummaging through his dead mother's trunk. He found a note which read, "My boy has killed me." She died because she loved.

An old soldier, looking like a tramp, entered the judge's office and was about to be rebuffed when he presented a note. It read, "Dear father, the bearer of this note is a soldier-friend, discharged from the hospital and going home to die. Assist him in any way you can, for Charlie's sake. (Signed) Your affectionate son, Charlie." The judge's feelings changed. His eyes became wet with tears. He took him to his home, clothed him, fed him, put him in Charlie's bed, and made him as one of the famliy.

Throughout these past two thousand years, the power of the sacrifice of Jesus has been felt more and more, until it is the moving power of the world.

Prayer.—O Lord, what wilt Thou not do for us! How unlimited Thy sympathies! Help us to confess our faults and sins. May we live no longer unto ourselves, but unto Him who for our sakes died and rose again. *Amen.*

WEDNESDAY.

TAKING ONE'S PLACE.

"Christ died for all, that they that lived should no longer live to themselves."—2 Cor. 5:15.

We often say to another, "If I were in your place"—usually spoken in the spirit of advice or criticism, and often out of sympathy with the one who is being advised. It is hard for us to take another's place. Occasionally, one does, and he may pay the supreme penalty for that friendship. Such a love is irresistible. It touches the heart and calls for all that is noblest and best in one's life. Christ died for us. He took our place. The supreme need of the universe is to realize this.

Prayer.—Our Father, we recall the longing cry of Christ for the love of Jerusalem. We pray Thee to awaken us to the Christ love. We this day try to open our hearts. Hover, Thou, over us as a hen doth over her brood; as a mother does her child—entwine Thine arms about our lives and souls. *Amen.*

THURSDAY.

JUST A CHILD.

Text: Matt. 18:2-6.

A certain newsboy had the habit of voluntarily brushing a certain man's clothes every morning as he waited for the ferry. One morning the man asked him, "Why are you so careful about me every morning?" The boy replied, "Because once when you bought a paper of me you said, 'My child.' No one ever called me that before." This was the first love the boy had ever found, and it was like heaven to him.

In Jesus we have our expression of God's love. If we can realize this, love begets love, and the awakening of heavenly joys claim us.

Prayer.—Dear Father, make us capable of a better life by the inspiration of Christ's love for us. Make us as true servants of Thine. By the light of Jesus may we see the light of glory. *Amen.*

FRIDAY.

THE SPIRITUAL BODY.

"Take, eat, this is my body."—Matt. 21:26.

"If we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection. The body of sin may be destroyed."—Rom. 6:5-6.

The song of the angel and the growl of the tiger, both alike, start an echo in man's heart. He is capable of both the heights of civilization and the depths of crime. In Him, like a spring day, cloud and sunshine vie with one another for the ascendency.

By defacements of sin, and being so far removed from His glorious image, it is hard to believe that our bodies are to be the wisdom and power of God. But when we can understand that God is love and we discover this in feelings, affections, hopes, aspirations, high senses of beauty, a superior standard of holiness, we must believe that His image is still in us and that it is the image we are to possess perfectly when we shall have been perfected in Him. The body of our Lord, after His resurrection, was a form as before, and so recognized, but a spiritual body in which the glory of all good was perfected and transcended all earthly conception.

In Jesus we are clothed for that body. He is the "Lamb that taketh away the sins of the world." He is made unto us the righteousness of God which is unto all that believe" (1 Cor. 1:30; Rom. 3:21-22).

Prayer.—Our Father, forbid that we should make the mistake of trying to hide our sins from Thee, but give us the blessing of covering our sins with Thine own love in Christ, forgiving our transgressions and making us into His image forever. *Amen.*

SATURDAY.

A SEALED FUTURE.

"Foreordained according to the purpose of Him who worketh all things after the counsel of His will. Sealed with the Holy Spirit, unto the praise of His glory."—Eph. 1:11-14.

"Blessed be the God and Father of our Lord Jesus Christ, who, according to His great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead. Unto an inheritance reserved in heaven for us."—1 Peter 1:3-4.

There is reserved in heaven for us, ready to be bestowed on us, a royal robe and a crown of His perfect likeness. Our bodies are now the temple of the Holy Spirit, so that we may, by faith, grow in grace and in His knowledge and be imbued by that Spirit until we shall attain the seal of His glory.

Prayer.—Dear Lord, today fix in us certainty of Thy indwelling spirit. Make us yield to His wooings, and transform us unto what we ought to be, so that when we are called we may come forth. We may do so unto the resurrection of life, and may hear Thy "well done" benediction. "Enter, thou, into the joys of our Lord." *Amen.*

SUNDAY.

OUR INTERCESSOR.

"He ever liveth to make intercession for them (us)."—Heb. 7:25.

If it doth not yet appear what we shall be, this we do know, we shall be like Him, and that means spotlessness, perfection, and that is enough.

In the beginning man was God's in innocency. God ministered to him in perfection, but he fell, and in time the Father prepared for him a body, Jesus, who is now behind the throne, the Holy of Holies, beseeching the Father in the name of His own love and sacrifice and on man's behalf, to forgive us of our sins, that we may tabernacle with Him until His glory we shall see.

Prayer.—Our Father, forbid that we shall sit, pass life, and do nothing. Forbid that we shall apostatize and desecrate the way by having our own way, but we wish to occupy until Thou comest in Jesus again when Thou wilt appear in full salvation. Grant this to us, we beseech Thee, now and forever. *Amen.*

A TRIBUTE TO THE BIBLE.

Twenty-two years ago, with the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hung on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and the lily of the valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, and then into the observatory room of the prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated upon the bright and morning star.

I entered the audience room of the King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John, passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant Church. Then into the correspondence room, where sat Paul and Peter, James and John, penning their epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all His glory, and I cried:

"All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem,
And crown Him Lord of all!"

—*David McConoughy.*

Christian Orphanage

Dear Friends:

We want to ask all the Sunday Schools to make their monthly offerings as liberal as possible this year. We need your sympathy and your help. We want to be able to report at the end of this quarter that 80 per cent of our schools are making a monthly offering, and at the end of the third quarter we want to see all on the roll. Let each school see to it that a monthly offering is sent to the Orphanage each month. Don't forget the little children. Jesus loved them so much He took them in His arms and blessed them. The little children in the Christian Orphanage crave love, as all children do. While you cannot be here in person to take these little children in your arms and show them you are interested in them and that you love them, you can show your loving interest by your gifts. God will bless you in the giving.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 14, 1927.

Brought forward		$3,689.62
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Howard's Chapel	$ 1.00	
Hopedale	8.12	
		9.12
Western N. C. Conference:		
High Point	$11.00	
Pleasant Hill	8.65	
Hanks Chapel	4.00	
Randleman	4.58	
Burlington	97.60	
Ramseur	10.06	
		135.89
Eastern N. C. Conference:		
Fullers Chapel	$ 2.72	
Plymouth (Mch. & Apl.)	9.04	
Turner's Chapel	1.30	
Damascus	2.85	
Hayes Chapel	5.39	
Mt. Gilead	.71	
		22.01
Eastern Virginia Conference:		
Union, Surry	$ 3.00	
Oak Grove	2.00	
Rosemont	60.98	
		65.98
Valley Virginia Conference:		
New Hope	$ 3.00	
Dry Run	3.05	
Linville	3.96	
		10.01
Alabama Conference:		
Rock Stand	$ 2.20	
Mt. Zion	1.55	
Spring Hill	1.47	
		5.22
Georgia and Alabama Conference:		
North Highland	$ 2.15	
Vanceville	1.11	
		3.26
Special Offerings.		
M. Y. Wilson, support of children	$20.00	
W. A. Roscoe, support of Lois	15.00	
Mrs. Elizabeth Moore, Salisbury	1.00	
R. B. Wicker, support of Edna	15.00	
		51.00
Grand total		$3,992.11

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2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

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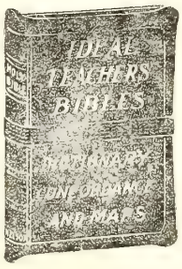

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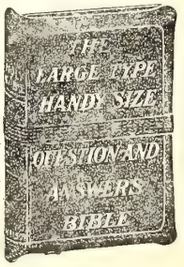

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THE CHRISTIAN SUN
1536 E. Broad St., - - - Richmond, Virginia.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Kiddies:

Look out-of-doors! Easter flowers are blooming. Easter bunnies are blinking their shiney eyes. Easter eggs are all ready to change their dresses from white to yellow and purple and red and green. Easter songs are ringing. For it's a "wake-up" time for the children to play in, and all because of our dear Lord Jesus waking up one glad Easter morning. Why!—don't you remember the beautiful story, Kiddies? You do, I'm sure. Anyway, one morning, long, long ago, the two women whom Jesus loved so much—and, yes, they were both named Marry—these two Marys were going to the place where Jesus was lying; and as they went along, a wee bird up in the tree seemed to say to them as they passed, "I know a beautiful secret"; and then a bright buttercup nodded his yellow head to them and seemed to say, "I know a beautiful secret"; and the waving green grass seemed to say, "I know a beautiful secret." And when the two Marys got to the garden, there were two lovely angels—and what do you think! The angels told the two women the beautiful secret! Can you Kiddies tell me what that secret was?

A very Happy Easter to all, and lots of love to you all, dears, at this happy, happy time!

Your editor,
MADGE FLEMING MOFFITT WHITESELL.

FLOICE IS IN THIRD GRADE.

Roanoke, Ala.

Dear Kiddies' Korner Editor:

I am a little girl, just only nine years old. I am in the third grade. My teacher's name is Miss Minnye Gray. I live in the country.

Yours truly,
FLOICE DUNN.

R. F. D. No. 5.

LINNIE'S POLLYANNA IS STILL TRUE.

Sedley, Va.

Dear Kiddies' Korner Editor:

I have just read the Kiddies' Korner letters, so I will write too. I wrote to the Kiddies' Korner sometime ago. I still hear from my Pollyanna sometimes.

I am in the fifth grade. My teacher is real nice. I am glad springtime has come. We can all go outdoors to play.

Wishing you and the Kiddies a good time.

Lovingly,
LINNIE M. HANCOCK.

LITTLE ANNIE GOES TO SCHOOL.

Dear Kiddies' Korner Editor:

I am a little girl, only ten years old. I am in the third grade. My teacher's name is Miss Minnie Gray. I live in the country.

Yours truly,
ANNIE STILL.

MISS MINNYE TEACHES AGNES.

Roanoke, Ala.

Dear Kiddies' Korner Editor:

I am a little girl, just only ten years old. I go to school. My teacher's name is Miss Minnye Gray.

Yours truly,
AGNES BLACK.

WINONA'S SCHOOL.

There is being conducted at Winona Lake, Indiana, the most unique school of theology to be found anywhere in America, if not in the world. This institution is attracting much attention.

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The instructors for 1927 are Prof. Melvin Grove Kyle, Prof. Geo. L. Robinson, Prof. Leander S. Keyser, Prof. Frank Paul Morris, and Prof. J. A. Huffman. The officers of the school are C. E. Sawtelle, president; Rev. W. E. Biederwolf, director; Dr. J. A. Huffman, dean.

The management kindly agrees to send complete catalogues to readers of this periodical who will address a line to the school requesting a copy.

The world's largest organ is that just installed in Liverpool Cathedral, England. It has five rows of keys, 222 draw knobs, 168 stops, 10,934 pipes, and is played by an electric-pneumatic action driven by motors requiring thirty-five horse power. There are seventeen telephones from various parts to communicate with the man at the keys during tuning.

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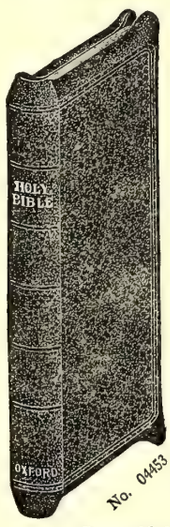

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OBITUARIES.

BROWN.

Just as the evening shadows of March 8, 1927, overcast the heavens, the soul of Mrs. Margaret Brown went out to meet her God. She was a charter member and the oldest member of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church.

The society has sustained the loss of a faithful member, one beloved by all who knew her; though frail and weak in body, she was spiritually strong. We can pay our friend and sister no finer tribute than to say, in her daily life she exemplified the spirit of kindness—"the most beautiful flower that grows and blooms in the soil of the soul."

The Woman's Home and Foreign Missionary Society was one of her heart's deepest concerns, to the interest of which she was ever loyal and true.

May we cherish her memory and emulate her virtues, and in appreciation of her life be it resolved that a copy of these resolutions be sent her nearest relatives, a copy recorded in our minutes, and a copy sent to The Christian Sun for publication.

Respectfully submitted,
MRS. C. B. DUKE.
MRS. B. D. CROCKER.
MRS. I. W. JOHNSON.

CARTER.

On March 29, 1927, God, in His infinite wisdom, saw fit to remove one of our beloved members, Mrs. Nancy Teague Carter. She was a devoted mother, a kind neighbor, and a loyal member of Pleasant Hill Christian Church, Sunday School and Woman's Missionary Society, and attended these services as long as her health permitted. Therefore, we, the members of the missionary society, offer the following resolutions:

1. That we, as a society, have sustained a great loss.

2. That we hereby give expression to our feeling of sorrow, and appreciation of her life.

3. That we extend our deepest sympathy to her family and pray God's richest blessings upon them in their bereavement.

4. That these resolutions be recorded in the minutes of the missionary society, a copy sent to the family, and a copy sent to The Christian Sun for publication.

MRS. SALLIE COBLE,
MRS. ETTIE TEAGUE,
MRS. SALLIE HINSHAW,
Committee.

CAUSEY.

Mrs. Mary Causey was born in the State of Goergia eighty-five years ago. She departed this life March 24, 1927, in Chambers County, Ala., at the home of her daughter, Mrs. G. W. Hill.

In early life "Aunt" Mary came to Alabama, where she has lived all of her life. She was a charter member of Pleasant Grove Christian Church. Her life and charcater was the very embodiment of faith in God. She was left a widow many years ago, with two children, who, with many grandchildren and great-grandchildren, survive her. She was always cheerful and kind to every one, never speaking evil or holding enmity against a living soul. Faithful to her Church and to her friends, to her children and to her Lord, she passed away in the triumph of a living faith.

We buried her tired body in the cemetery of the Church she loved and served. Everybody knew her, everybody loved her. Surely we will miss her. Peace to her ashes. Burial by the writer.

G. D. HUNT.

LAINE.

Anne Eliza, wife of the late Miles Laine, was born June 7, 1863, and died at the home of her daughter, Mrs. M. L. Spivey, March 17, 1927, at the age of 63 years, 9 months, and 10 days. She was the mother of four children—two girls and two boys; one girl and one boy preceded her in death.

Early in life she professed faith in Christ and united with Barrett's Christian Church, and remained a member until death. The funeral service was conducted by the writer, her pastor, from the family cemetery, and the body placed beside her husband.

She is survived by one daughter, Mrs. M. L. Spivey, and one son, F. M. Laine; two sisters, Mesdames M. E. Cannon and N. B. Boyd; two brothers, Geo. and J. W. Morris, and several grandchildren and friends. God comfort the bereaved.

C. E. GERRINGER.

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RESOLUTIONS.

Whereas, our Heavenly Father, in His infinite wisdom and love, has seen fit to call our beloved sisters, Mrs. Louie Showalter and Emma Funk, from their labors here to their rest in heaven, we, the members of the Ladies' Aid, of Antioch Christian Church, deeply mourn our loss and bow in humble submission, feeling that our loss is their gain. While we mourn, we will seek to follow their example to Christ. Therefore, be it

Resolved, That our society has sustained a great loss.

Resolved, That we extend our deepest sympathy to the bereaved family and pray that the Father may give them grace to submit to His will; and be it further

Resolved, That a copy of these resolutions be sent to the bereaved family, one recorded in the mniutes of the Ladies' Aid, and another be sent to The Christian Sun for publication.

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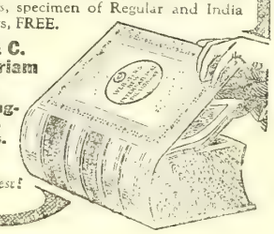

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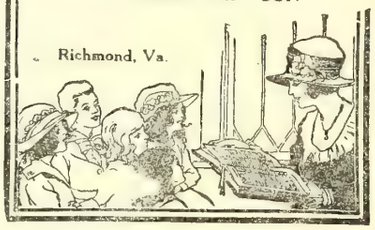

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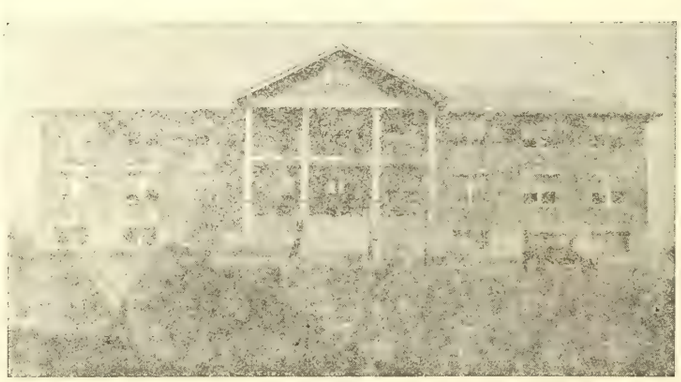

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Interesting Debate.—

A debate which promises to be most interesting will be held at the New York Community Church on the question, "Resolved, That orthodox Christianity handicaps negro progress." The affirmative will be upheld by V. F. Calverton, editor of the *Modern Quarterly*, and the negative by Prof. Kelly Miller, of the department of Sociology of Howard University. Mr. Calverton is white; Miller is colored. The debate may not accomplish anything, but it will bring up in the minds of many people an interesting channel of thought.

California Weather.—

If Los Angeles is proud of anything, it is proud of its weather. Because of statements made in London, Eng., by Dr. J. Stuart Holden, rector of St. Paul's Church, London, difficulties are forecast. Dr. Holden said that during his fourteen days' stay in Los Angeles he had only four hours of decent weather. He went on to say, too, that Dr. J. Campbell Morgan, preaching in that city, got disgusted and quit when the rain washed his congregations down below the two hundred mark. These are slanderous statements in the eyes of Southern Californians, and will, doubtless, be resented accordingly.

Another Summer Home Offered.—

Col. A. A. Anderson, who says that he has shaken hands with every United States President since Lincoln, recently offered his one hundred and fifty thousand acre ranch in Wyoming as the President's summer home. So far, it seems no definite decision has been reached as to where the President will summer more than that it will be somewhere in the intriguing West which Senator William M. Butler, chairman of the Republican National Committee, is preparing to tour in the interest of the 1928 political campaign. Mr. Butler and President Coolidge dined together recently and discussed the coming tour of Mr. Butler.

European Entanglements.—

Waving aside all the scare talk of European entanglements, President Coolidge acceded to the request of the League of Nations and appointed five delegates to the World Economic Conference to meet at Geneva. The five men he named were Henry M. Robinson, one-time Dawes commissioner; Norman H. Davis, one time assistant Secretary of the Treasury and under-secretary of war; Dr. Alonzo E. Taylor, agricultural economist from Stanford University; John W. O'Leary, president of the United States Chamber of Commerce, and Dr. Julius Klein, director of the United States Bureau of Foreign and Domestic Commerce. President Coolidge let it be understood that he regarded Dr. Klein as the best-informed man on the economic relations of the United States now in its employ.

Ask for Course on War.—

After spending a semester in studying the problems of the institution, the students of Wesleyan University, Middletown, Conn., have asked for a course on war. The students do not want military training, but a course in the causes and cost of war. It would be the purpose of the course which they request to furnish a background of fact which would aid the educated man in the formation of his thinking about war. It would discuss the causes of war as a means to bringing about a cure for conflict. The university students recognize that the educated men and women of the country must understand such matters if the United States is not to plunge into another conflict like the last great war. The Wesleyan University students feel that such a course is most vital just in this present time.

His Master's Voice.—

The Victor Company has set out to make "His Master's Voice" the voice of the masters. There was a time when twelve-inch records and those decked in red and gold seals were for ordinary mortals taboo. They were high-brow music. Radio has demonstrated that the people will listen to grand opera and classical concerts, and stay with them till the orchestra drops in exhaustion or the vacuum tubes blow out. The Victor Company realized then what it had missed. It sets out now to prepare long music—records that will play by the hour. The records will not be large, but by a mechanical device there is a magazine which may be loaded and twelve records played in succession, and then simply turn the device over and the other sides of the twelve are available. They are already offering complete Beethoven's Fifth Symphony, and all the great operas will soon be available instead of brief selections.

Great Tenor Passes.—

In 1859 a hundred thousand Britishers met at the Crystal Palace, London, to honor the memory of George Frederic Handel. A great tenor was to crown the event with his singing. The vast audience waited. He did not come. Then, above the audience rose a voice clearer than any they had ever heard. They looked and saw a fourteen-year-old choir boy singing. It was Edward Lloyd. When Edward Lloyd left the choir to charm all England from the concert stage, a cleric warned him about choosing between God and mammon. He declared he preferred mammon to a narrow-minded religion. Seventeen years ago, at the coronation of King Emperor George V, his voice was heard for the last time. Recently he died at the age of eighty-two. Critics declared that the world's clearest and greatest tenor had passed. Edward Lloyd and Arthur Sullivan, famed writer with Gilbert, of the Gilbert and Sullivan comic opera, sang together as boys in the same choir.

Dr W A Harper

Another Coal Strike.—

The world seems to have had a good many coal strikes lately. Now there is another—the two hundred thousand miners of bituminous coal in the great central coal area covering the bituminous fields of Ohio, Pennsylvania, Illinois, Indiana, Iowa, Missouri, Kansas, Arkansas, and Oklahoma have walked out. It is a peculiar strike. For once, nobody but the operators and those engaged in the strike cares what happens to the coal people. There are ninety million tons of coal above ground in storage, and freight cars and the great non-union fields of West Virginia and Tennessee produce 65 per cent of the nation's soft coal supply. The railroads and manufacturers are not worrying. The miners are reluctant. They didn't want to strike. Some of them had money in the bank; some were prepared to raise chickens and vegetables.

The published cause of the strike was the expiration on April 1st of the Jacksonville minimum wage agreement. Under this agreement, the day workers got a minimum wage of seven dollars and fifty cents, and those doing work by the ton at one dollar and eight cents a ton might earn from ten to twelve dollars a day. The mine owners were facing cold facts and had to do something about it. The best veins in the central area are worked out, and only by increased cost can production go on.

Pittsburgh is the operators' capital. Eighteen months ago one of the largest companies went non-union, and while the workers were marching in honor of John Mitchell, the champion of the eight-hour day, news came that still another company had gone non-union. One of the companies informed the workers that they must pay rent or get out of the company's houses.

The actual cause of this latest strike is the fight of the union of bituminous coal miners for existence. The union has settled down to a long wait, and many of the miners are hoping that it will smash itself in the effort. In the meantime, the public is not disturbed. The sheriff of Allegheny County has ordered all pickets dispersed by the police. It looks like a bad job for the miners.

NOTES-PERSONALS

Even on the cross, Christ was a missionary to the robber, and His last command was the missionary commission.

Rev. C. E. Gerringer, of the Wakefield pastorate, was in the city last Monday visiting the sick at the hospital from his field. He is also in the midst of a revival service in which good interest is manifested.

It was much regretted that the Easter editorial and other Easter matter was left out of last week's issue of THE SUN. The editor was to blame, as he was away and on the go for the ten days prior to that issue of THE SUN, and the Easter matter was late in being sent in.

This "we" is not generally favorable to long articles, but sometimes the discussion of a subject of vital importance cannot be stated and properly developed in a brief article. In this issue of the paper are several articles rather lengthy, one in particular, that "we" wish to direct attention to. They are worthy of a careful reading.

At the quarterly conference of the First Christian Church, Richmond, Va., recently held, the Church took under advisement the raising of the amounts apportioned by the Conference as asked for by the Southern Christian Convention. Also last Sunday, envelopes were distributed in Sunday School and at Church services for the Easter offering.

It will not hurt any home enterprise or local interest to give all the people a chance to make an offering for our self-denial offering for missions now. The Mission Secretary sent out envelopes to Church secretaries. Many pastors requested these, and we feel that all need them. Our only wish is that our people knew the needs as some of us know them, and that every individual might be given a chance.

Rev. E. B. White writes: "We had a fine Easter service at Union, and a capacity crowd heard me at New Lebanon in the afternoon. They say I preached my strongest sermon on 'Christ and the Resurrection.' These two Churches are giving me excellent support. The Dendron Church is arranging a special program for Mothers' Day service, second Sunday night. My subject will be, 'The Kind of Womanhood America Needs.'"

We are grateful in being remembered with a most appropriate and beautiful announcement to this effect: "David M. Helfenstein—Miss Isabel Mouck. The pleasure of your company is requested at the fiftieth wedding anniversary of Mr. and Mrs. David M. Helfenstein Monday evening, April 18, 1927, at 8 o'clock, Christian Church, Lewisburg, Pa." While we will not be able to be present, our felicitations are extended, and we wish dear Dr. Helfenstein and his devoted companion many more happy anniversaries.

Rev. S. E. Madren, last fall licensed by the North Carolina and Virginia Conference and now spending his second year at Elon College, is our preacher for the work in Carroll County, Va. He goes twice per month—first and third Sundays—and preaches at Elk Spur and Rocky Ford and attends Sunday School at both places on every trip. Bro. Madren expects to go to the work and live in our parsonage through the summer and give all his time from the last of May until the first of September to the work there. He is much pleased and much encouraged thus far by his visits and what he has learned.

We hope the Churches will make it unanimous throughout the Convention, as they did a year ago, and all of them will take and send in an offering for missions, one-half of which is to go for home, one-half for foreign missions, unless the gift is designated otherwise.

They have not only organized a Christian Church at Hopewell, Va., but a missionary society as well. Mrs. Vivian Bowden is the secretary of the society, and she writes very hopefully of the prospect for a good society in her Church. This is a good beginning, for any Church will live and prosper that is missionary in spirit and in activity, and one that isn't missionary doesn't live much and doesn't deserve to do so.

Unless our mission offering this year goes beyond what it was last year, the Mission Board will be unable for some time to advance on new work at home, and will be unable to help send out the three missionaries who are under appointment and have the promise to be sent out next August. In our mission offering now, each of us will answer as to whether we want to make an advance all along the line for God or whether we want to stand still or retrench.

Many Churches did not take the offering Easter Sunday for missions, as they did not have preaching on that day, but we feel sure they will take the offering on the nearest Sunday convenient following Easter. Our mission cause was never more needy, and certainly no funds or investments can be made on the part of the Church members that will mean so much to the kingdom of our Lord as this offering to missions during mission period.

Thursday, May 5th, has been designated as the day for the Advisory Council of Christian and Congregationalists to be held in the First Christian Church, Raleigh, N. C. Many speakers and Churches of Christians and Congregationalists have been invited to be present for this occasion, and a splendid program has been prepared. This is a practical attempt to bring together Christians and Congregationalists, that they may take counsel as to their common cause and to see if they can actually and practically unite in the work of a local Church. We have talked about Christians and Congregationalists uniting for many years. The attempt now is to be made to put some of our talk into practice and see if we can bring our theories down and make them workable.

Are the women more anxious than men to give the gospel to the world and to build Sunday Schools and Churches where they haven't them? The Mission Secretary has had an experience the last few days that makes him wonder. Three young women, every one working to make a living, have handed him gifts for missions—one, $11.00; another, $20.00; another, $5.00. All three of these were at different Churches, do not know each other, and are engaged in separate lines of work, but are no doubt tithers and desire much of their tithe money to go for missions. We so seldom find a young man starting out and working for himself who makes such gifts voluntarily and unsought; and so we just wonder, after all, if the women, young and old, are not more anxious than the men are that the world shall know Christ and our Christ shall have access to the hearts of all people everywhere.

The Committee on Memorials met with the Church at New Lebanon Wednesday, April 6th. Judge J. F. West presided; Dr. W. W. Staley opened the meeting with devotional service. There was a good delegation of the Church present, and the decision was reached to have the unveiling and dedication of the Old Lebanon site memorial some time during the week of June 2nd. Committee on program and publicity was named—Bro. J. M. Darden, Bro. W. E. McClenny, and Dr. W. W. Staley, all of Suffolk. This committee will have the matter of issuing invitations, putting on a program and making preparations for the great day. This should be an epoch-making day in our history, and thousands of Christians should flock to this mecca from whence originated denominationally the name we wear—"Christian"—and also the place at which our rule of faith and practice—the Holy Bible—was adopted as being a sufficient creed for the Church. A great program is expected, and a great and notable day is anticipated.

RECEIPTS FOR MEMORIALS.

Our good friends did not entirely forget the memorials we are to erect on the Old Lebanon site in Surry County, Va., where we adopted the name Christian, and on the campus at Elon College, where we are to erect a memorial to James O'Kelly, the pioneer, in our Christian cause. We have crossed the fourteen hundred dollar mark and are grateful now for any amount that lifts us toward the high peak of our ambitions and needs. We are to raise in all, $2,095, the last hundred of which is promised by a good friend when the remainder shall have been raised.

The account to date is as follows:

Previously acknowledged	$1,392.19
Windsor, Va., S. S.	5.07
Mrs. J. B. Gay, Franklin, Va.	5.00
Miss Aylmer Goodwin, Springvale, Ga.	2.00
Total to April 16th	$1,404.26

Gratefully yours,
J. O. Atkinson, Treas. MEMORIAL COMMITTEE.
Elon College, N. C.

ELON NOTES.

A check up today on the student situation for next year at Elon College gives a very bright outlook. The information, as gotten through the registrar's office, is to the effect that to date 110 applications have been received from new students for admission next fall, and 225 of the present student body of 400 are expecting to return.

This means that, with Elon's limited enrollment, about 25 more of the old students, and about forty more new students can be taken care of besides the ones already making application.

Elon is limited to 400 college students by a regulation of the board of trustees, and the reservations for these 400 places will be taken up earlier this year than ever before. Applications this year are far ahead of what they were last year at this time, or for any year in the past at this time. The registrar says that this indicates that a large number of the high school students are going to college this fall, and that they are deciding and making their reservations earlier than heretofore.

The greater part of the applications from the new students are from the State of North Carolina, and within a radius of seventy-five miles of the college. Applications from out of the State and farther away from the college are usually the last ones to be received. Elon had its full quota of students this year, and at the rate applications are now coming in for next year it begins to look like there will be many more than can be accepted.

C. M. CANNON.

THE CHRISTIAN SUN'S PULPIT

WORLD BROTHERHOOD.

Rev. J. G. Truitt, *Preacher.*

"Go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—John 20:17.

There is one thing Jesus showed in the earth—perfect love. He showed perfect love for His Father, and perfect love for His brother-men. His love for both could be, and was, perfect and unbounded. It could not be otherwise. The will of the Father, and the salvation of the world was His great concern.

His forerunner, John the Baptist, pointed to Him; and He pointed to God.

1. *The Past Ages had Learned only Partially of God.*

The patriarchs had preached Him, but they were at their best in preaching His power. His power to create the world which they saw, to control the processes He had made, and to fight the battles of those who served Him was a big part of their conception of God. That is not all, not nearly, for there was that beautiful faith which threaded its way through all their thought, but to them He was largely a God of power, and they called Him Elohim.

The prophets went a step further. They preached His promise of redemption, which by Him was being more and more manifested. They saw a Son from afar, a Messiah, and they predicted that His name should "be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." Oh! wonderful preachers of promise, how you fill your ages with hope! Since He was a redeeming God they called Him Jehovah.

The poets joined the early prophets, and perhaps went a step further still. They lifted their Jehovah above tribal lines and put new words into their praise of Him—"nations," "peoples," and "the whole earth." Yea, they picked up the promise made to the patriarchs; they played up the prophecies of the prophets, and they magnified Jehovah until in their praise of Him he became to them Lord of all, and they called Him Adonai.

And thus, in different ways, the Old Testament said "God"; but it remained for the New Testament to say "Father"! The Old Testament bids its characters turn their faces toward heaven; the New Testament reveals the Father looking down in gracious love upon His children and upon the redemptive work of His only begotten Son whom He hath sent. Have we learned God as a Father? If not, we are two thousand years behind time. If we have never looked up into His face, and with understanding ,trustful love, said, "Father," then we place ourselves away back with the Palestinian Jew, who never understood!

2. *Jesus Came to Reveal the Father.*

In reading either of the gospels, one is struck with Christ's complete love for, and constant thought of, the Father. Observing the number of times He refers to the Father, and in what manner, is in itself a great revelation and will richly repay any one who undertakes it. One member of my Church read the gospel of John to see how many times Jesus referred to God as the Father, and she hastened to my study to tell me what great things she had found. Until Jesus came, the great temple had been God's; now He is saying, "My Father's house."

When Jesus talked to that poor sinner-woman from the outcast race of Samaritans, what were the results? Here she was a despised "dog" of a Samaritan talking with a fine-spirited Jew, as she at once saw; then she had her faith increased until she began to say, "We are looking for a Messiah"; and did she find Him? Yea, she found the Messiah, and marvel of marvels! she found that the Jews' God was her "Father." "You are a Jew, and naturally you would say, In Jerusalem is the place to worship." "Jesus saith unto her, Woman, believe me, the hour cometh when lem, worship the Father (oh! strange, wonderful ye shall neither in this mountain, nor in Jerusanew word!) . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."
the questioning disciples, "My meat is to do the

Jesus saw the effect of this talk, and said to will of Him that sent Me, and to finish His work." Later, in a controversy with the Jews, He said, "I am come in the name of my Father." And thus, over and over again, in speech after speech, it is "the Father," "the Father."

In an open multitude, at the grave of a dead brother, He prays and says, "Father, I thank Thee." He simply poured this loving word in the hopes of thousands of hearts as they stood back to marvel; or as those who despised Him began to say, "There is too much 'Father' in His teachings; it is going to wreck our religious ritualism."

Standing under the shadow of the cross one day, surrounded by a vast multitude, the Greeks sought to see Him; and bringing them into the center of the circle, He was touched by their eagerness to hear, and preached His great sermon on a grain of wheat dying in order that it might bring forth abundant harvest, and concludes His sermon by saying, "If any man serve me, him will the Father honor." Then He lifts His face to heaven, in the midst of the un-Fathered Greeks, and says, "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify Thy name." With renewed determination, He adds, "And I, if I be lifted up from the earth, will draw all men unto me."

In the secret recess of the upper chamber, He says, "In my Father's house are many mansions. . . . I go to the Father. . . . Philip, he that hath seen me hath seen the Father. How sayest thou, Shew us the Father?" And later, He says, "Father, forgive," and still later He says, "Go to my brethren and say unto them, I ascend unto my Father, and your Father (final and complete revelation of the Father); and to my God, and your God" (final and complete revelation of God). Indeed, "No man knoweth the Son, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him." In this light, the story of the prodigal son becomes more truly the story of the loving Father.

3. *World Brotherhood is Taught by Jesus.*

Here I must be brief. Jesus put upon the lips of all Christians the words, "Our Father, which art in heaven, hallowed be Thy name"; looking faithfully forward to the time when those words should be put into the hearts of those who repeat them! When we repeat them, we say we are brothers. Do we live them? Oh! age-old lip-service! Christian Churches have even been known to act jealously of one another; denominations have in times embittered one another; Christian people have cut one another; and Christian nations have warred, and warred, and warred! Recently, Christian nations closed their prayer, "Our Father," with a jesture that slew 10,000,000 brothers, 3,000,000 dead but unidentified, 13,000,000 dead civilians, making a "grand" total of 26,000,000 in all! The total cost of the jesture is estimated at three hundred and thirty-two billions! "The total cost of war equals $20,000 for every hour since the birth of Christ."

They are some figures, but they are not all! O Christ, where art Thou? O Christians, how long, how long? In the hearts of millions of the living there has been a tremendous increase "of fear and suspicion, of bitterness and hatred, of licentiousness and lawlessness, of disbelief and moral unrest, and of poverty and misery."

But that leaven of the Lord Jesus Christ is still working, and will until war shall be no more, until we shall become brothers, and until the prophet's dream—"Everlasting Father," "Prince of Peace"—shall come true.

Conclusion.

We are working on one side, or the other all the time? On which side are we? Both sides will hear the words, "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

MISSIONARY MEETING.

The women's missionary rallies have come to be real events in our Church life. The first one of the Eastern Virginia Conference met at Franklin, Va., Tuesday, April 5th. Mrs. J. A. Williams is superintendent, and carries every part of the work on her heart. The societies in this district were well represented, more of them than in any previous year. The reports from the societies of their progress and their needs were very promising and helpful. Mrs. Emuriam, an Armenian from Syria, whose mother, however, was an American, gave an excellent address, telling of the Moslem women, especially of the Turks. Rev. F. C. Lester reviewed the mission study book to the help of all present. The special music for the occasion was very interesting, and the exercises of the day were wholesome and helpful. The Mission Secretary was given the privilege of discussing our part of the missionary work and of telling something of the achievements thus far and the needs of the home and foreign field. The women of the Franklin Missionary Society served a bountiful luncheon. The day was most agreeably spent.

The Wakefield rally was, we believe, more largely attended than heretofore. Mrs. B. E. White is the competent superintendent, and displayed the deepest interest in all the work of missions in her discussion. Mrs. Emuriam spoke for this district, as did also Rev. F. C. Lester. The ladies of the Church served a bountiful luncheon and the fellowship of the day was delightful. The reports from the various societies were good, and the offerings thus far were excellent. This district has enjoyed real growth in the six years of its history, and its meetings now remind one of the first annual meetings of the entire Conference. There were special features on the program which gave joy and gladness to the occasion. The singing and special music were fine.

The Nansemond-Gates Rally was held at Holland, Va., April 7th, Mrs. H. S. Hardcastle, superintendent. By and through the artistic skill and courtesy of her good husband, to whom she gave full credit, she displayed a chart showing just what the societies had accomplished the past year. The two charts were exceedingly illuminating and very helpful. The program was delightful throughout, and the societies in the district were well represented. Rev. J. G. Truitt delivered a most telling address, setting forth the background and the foreground of the study book on "Moslem Women." Those who heard this address are better prepared to get the meaning of the book and also to understand the womanhood

(Continued on Page 7.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HIS NEED OF FRIENDS.

We regard Jesus as our friend, and, conversely, He wants to regard us as His friends. We should sometimes bear in mind that Jesus yearns for friends, longs for friendship, deeply desires the fellowship and favor of His friends. His discourse on friendship to His disciples showed this: "Ye are my friends if ye do whatsoever I command you" (John 15:14). He wanted something more than servants. He wanted and needed friends. We very often sing, "What a Friend We Have in Jesus!" We need to sing and also to inquire, "What a friend has Jesus in us?" Can He depend upon me and am I His friend? He names the condition of that friendship. The reason why He called His disciples friends, and not servants, was because He had made known to them that which He knew of His Father's will. Now, He wants them to prove their fellowship to Him in making that Father well known to the world. We have just been celebrating the resurrection of our Lord. That resurrection ought long since to have been proclaimed to all the world. Christians have been knowing of His resurrection and the power of His resurrection for nearly two thousand years. The reason why the whole world does not know today of the glory and the power of the resurrection of Jesus Christ is because Christians have not proven themselves His friends, as was their privilege to do and He expects us to do. Friendship will find expression; and it is not right to claim the friendship of another and yet to prove false to that other. There are thousands, not to say millions, of Christians —they call themselves that—who are willing to claim Jesus as their friend, and yet Jesus cannot depend upon them to do anything for Him in making known to others the value and the worth of His friendship. There are hundreds, not to say thousands, in our Christian Churches where the CHRISTIAN SUN goes who are willing enough to enjoy the benefits of the friendship and favors of Jesus, but they will give little or nothing of their means or of their effort to share that blessing with others and to make known to others the glory and the power of the friendship that has made them what they are.

During our mission period, every person in the Christian Church has the opportunity of showing his or her friendship to Jesus by giving a donation to express that friendship, and with it to express their gratitude. Yet hundreds and thousands will go singing, "What a Friend We Have in Jesus," but will disappoint even Jesus Himself in not proving themselves to be His friends. Remember that we need Jesus, and that Jesus needs us also.

"Christ has no feet, but our feet, to lead men in His way.
He has no hands, but our hands, to do His work today.
He has no tongue, but our tongues, to tell men how He died.
He has no help, but our help, to bring them to His side."

That is to say, as the poet has portrayed, that Jesus is depending on us, and while He is willing enough to be our friend, He is at the same time anxious to have friends. Shall we prove our friendship to Him by giving our means, our prayers, and our efforts to make that friendship and the blessing of it known to the world? "Ye are my friends if ye do whatsoever I command you." It is devoutly hoped that it may be said in many a heart and to an ever-increasing number in our Christian Church, "Henceforth I call you not servants, but I have called you friends" (John 15:15). J. O. A.

POWER IN HIS NAME.

Charles Lamb is quoted as saying that "If Plato or Shakespeare or John Wesley should enter this room and walk down the aisles we would all rise. By a common impulse, we would stand to show our respect for the intellectual, the literary, or the spiritual excellence embodied in those men. If Jesus Christ should enter this room, we would all kneel. There is that in Him which would instantly cause the best there is in us to bow. We would bow before Him in reverent, obedient truth and in willing consecration." There is power in His name, for it stands above every name, and that power will yet bring to pass that which we call the prophecy of Paul in writing to the Philipians, when he said: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord." The supreme task of mankind, and the one divinely appointed task of the Church, is to make this name known and its power felt at home and abroad among those who have not yet realized that power and who have not bowed down before that name. The Church of the living God is the body of our Lord, and as such it is not a congregation of worshipers to be preached at, but a company of men and women to be preached through; that the message of salvation through Jesus Christ may be delivered to those who have not heard or accepted that message.

Rev. Stanley C. Harrell, of Durham, calls attention to the fact that the word in every local congregation is limited and circumscribed. There are only a few at most who may be reached by the preaching of any one man or the work of any one Church. However, God has not limited or circumscribed the power of the preacher, nor the task, nor the field of the local Church, for He has laid upon them an unlimited field and a task that is not circumscribed; namely, the giving of the gospel to the nations. Your home mission effort may be very limited, and a work that you do in any one field may be quite meager and circumscribed, but the blessedness of missions consists in the bigness of the task and the promise of achievement through Jesus Christ in reaching the unreached and saving the unsaved, even to the uttermost parts, provided the local Church will adopt the program of their Lord. Any Church and any pastor not missionary in spirit, in thought and in activity, are to be pitied and sympathized with because they of their volition are drawing a line about their own limited task, whereas God, through His Son, has removed all barriers and given an unlimited territory to pastor and to Church. And this is the divine task of bringing men and women, who have never had the knowledge and the joy of it, to know the name that is above every name; that they, too, may bow before Him and worship Him whom to know and to worship is life everlasting. J. O. A.

TRAINING FOR SERVICE.

In the modern system of education provision is made for almost everything except how to meet the requirements of matrimony and Christian service. This fact may account for the alarming increase in the divorce rate, and for the pitiful showing made by so many Christians when called upon for service. We seem to take it for granted that a willingness to serve is all that is required. And that a knowledge of how to do the task will naturally follow if one only has the willing spirit. But it has been our observation that there are a great number of people in the Churches who are not only willing, but even anxious, to serve. Their difficulty is that they do not know how to serve.

There was a time within the memory of many of our readers when there was no course of training available for Sunday School teachers. There were many excellent teachers before the days of teacher training. They were those who were gifted with a natural aptitude for teaching. There were many others willing and anxious to teach, but not being blessed with natural ability for teaching, they had little or no aid in preparing themselves. The many excellent courses in teacher training have helped the good teachers to be better teachers, and have made it possible for others who, without training, never would have dared to begin to do very fine work as teachers.

But to date, in all the training that has been planned, the emphasis has been upon training for leadership in the Churches. Now, trained leaders are a decided advantage. But an army where all the training is given to the officers and non-coms would not be a very efficient army. The primates have to spend a lot of time doing "squads right" before they are ready for the front. We need to establish in the minds of our people the conviction that the average Christian needs to be trained for the average duties of Christian service.

First of all, Christian service must needs be defined. There must be a clarifying of the ideas concerning what is expected of a Christian. If there is any doubt on this point, just ask the average Church member what constitutes the duties of a Christian. If the answer you receive from the average Church member is not satisfying, go a step further and ask the average preacher what constitutes the duties of a Christian. Ask two or three average preachers, and then compare the answers you receive. If the writer is not very much mistaken, you will receive as many different answers as there are individuals who make answer to your inquiries. In many city Churches there are a number of members for whom Christian service means attending Sunday School and subscribing to the Church budget. They engage

in no other regular duties that might be classified as Christian service. There ought to be some attempt made in all our Churches to outline the duties of the average Church member in the matter of Christian service. This in itself would go a long way toward solving the problem of training for service.

When we think of training in connection with Church work, our minds naturally turn to the Sunday School. What are our Church schools doing toward training for Christian service. A careful study will soon lead to the conclusion that many of our Sunday Schools are essentially self-centered if not absolutely selfish. They exist for their own good and the good of their members. There is very little that definitely links them with the kingdom, and with kingdom enterprises. In our own schools in the South, the effort to induce the giving of one Sunday's collection to the support of the Orphanage, and one Sunday's collection each month to missions, has in the opinion of the writer, done more to train for Christian service than all the teaching given on the subject for a quarter of a century has accomplished. In the primary and junior grades, certain efforts are being made toward training for definite service. But in the Sunday School as a whole most of our efforts have been directed toward the imparting of information, and far too little has been done toward practical training for service.

One wonders if the pulpit has done all that it could have done toward definite training for Christian service. How many of our sermons are planned with the objective in view of giving definite training for specific Christian service. We frequently hear it said that the duty of the pulpit is inspirational. But is there anything that could be more inspiring than to have some one tell you how to do a thing that you had long felt ought to be done, and that you had wished time and again that you knew how to do! It may be that the outside world is more aware of the power of the pulpit than the preacher himself. Only last week the writer had an urgent letter from the secretary of the Chamber of Commerce, requesting that a special sermon be preached in connection wtih a clean-up-and-paint-up campaign being conducted in the city. The letter even went so far as to suggest that an appropriate text might be: "Let all things be done decently and in order." If the pulpit has a power that is eagerly sought after by various civic, philanthropic, and semi-philanthropic agencies, could the preacher direct it to a more worthy end than the training of the people for Christian service? S. C. H.

JESUS AND AN IMPULSIVE MAN.

We speak of certain people as being impulsive because they have the habit of making their decisions without considering the consequences. There have always been impulsive men and women. You will find them in every city and town—men and women of hasty inclinations. They are easy to move this way or that, easy to get enthusiastic over a proposition, and easy to lose their enthusiasm. Impulsive—one moment, all for one thing, and the next moment all for something else!

The weakness of such a character is apparent to all. But upon closer analysis, the points of strength in such a character are also in evidence. The man who responds to transient emotions, and can be easily moved back after having stepped forward, is a more desirable member of the social group than the man who cannot be moved at all, the man who has no emotions, the man who never responds to any influences from without. Some people pride themselves on their immovability. They never get excited over anything. They have no feeling, no emotions that impell them to action. There is hope from a man who has some feeling, who responds to his emotions. Though we naturally discount the impulsive person, he has more in his favor than the person who coldly resists all impulses and assumes the self-satisfied attitude of neutrality in moral and religious issues.

The apostle Peter was one of the most impulsive men with whom Jesus came in contact. And it is often a query in the mind of the superficial reader that Jesus should give the name signifying "Rock" to such a vacillating, impulsive character. But the moment Jesus looked on him he said, "Thou art Simon, the son of John; thou shalt be called Cephas," which is by interpretation "Peter"—"a rock." Jesus saw deeper into the soul of Simon than he himself could see, or than his friends could see. Simon had never seen any more in himself than a humble fisherman. Jesus saw in the life of that humble fisherman unrealized possibilities of a man of distinction and power. Simon's friends saw only the jovial character, the industrious, excitable fisherman, and never expected to see him anything else than he was. But Jesus saw elements of strength in that excitable nature that if directed along the right channels would produce in course of time a character as solid and firm in its loyalty as a rock.

This impetuous, excitable, impulsive fisherman did not become the Cephas character, the man Peter in a moment, in an hour, a day, a week, a month, or even a year. It took time for him to overcome his impetuous, impulsive tendencies. It took more than time. It took watchfulness. It took struggle, and occasional failure before he entered into that nobler life of solid purpose and firm determination. It was a fight for Peter from beginning to end. So it is a fight from beginning to end for any man who would follow Jesus Christ. Moral attainment never comes without a struggle. Had it not been that Jesus adds Himself to our effort, we would all lose. But with Him no man need lose. The impulsive man Simon Peter was sincere in his purpose to follow Christ, and due to that fact he won out in spite of his many failures to live up to his opportunities.

The person who is sincere in his purpose to live a Christian life is bound to win out. One may get tripped up by this sin or that, one may be drawn away from the path of loyalty for a moment, but the person who sincerely starts to follow Christ and adds Christ to his effort is bound to win in the end. It is when a person becomes insincere in his effort that he fails, and gives up the fight for character. But the man who is sincere in his desire to follow Christ, even though he fail at this point or that, he will not give up. His mistakes become stepping-stones to something higher. His failures nerve and steel him to try again. His weakness binds his faith more strongly on a strength greater than his own.

There are several points of interest connected with the relationship that Jesus bore to the impetuous man, Peter.

May it not be that the reason Jesus was so much attracted to Peter was that there was so much room for spiritual development in his life. Peter was so really human. True, it was the beloved John who was usually found closest to Jesus, but I somehow have always thought that Jesus felt just a little more concerned about Peter than He did about John. John, we would infer, was naturally of a more even and gentle, stable temperament and affectionate disposition. Perhaps Christ's need of him was greater than his need of Christ. Peter was a rough son of toil, excitable in temperament, and impetuous in disposition. His need of Christ's poise of character and of Christ's redeeming love was great. His need of Christ was greater than was Christ need of him. There was so much good in Peter's life that would forever lie undiscovered, except as brought to light through contact with Christ. So God in Christ is seeking men today, not only because He needs them in accomplishing His moral purpose of life, but because they need Him in order to enter into life. "Christ's need of men, and men's need of Christ," is the Christian slogan.

Some of us may think that there is little we can do for Christ, but none of us should fail to realize that there is much that He can do for us. The greatness of our need is what appeals to His boundless love. The more we allow our loving Heavenly Father to do for us, the more we will be able to do for Him. Our willingness to do for Him is an index of our willingness to let Him do for us. The spiritual life is a life of reciprocal relations—we receive from God that we may give out for God, and we give out for the Lord of heaven that we may receive from Him in return. But do what we will, labor as we will, we can never repay Him for all that He has done for us. There are people who, because of their natural disposition and inclinations, their inherent goodness and love of right, are such that Christ needs them more than they need Christ. But most of us feel that our need of Christ is the greater. And as Christ loved Peter because of Peter's great need of Christ, so He loves us. In the consciousness of that love, how strong we ought to be in the hour of temptation! How true in the hour of trial! How loyal in the hour of service!

We may feel that we will never be able to make our lives tell in a large way for God. We will never be privileged to dictate a gospel, as did Peter. We may never be able to become a great leader of men, as was he. We may never be able to bring men and women by the thousand into a Christ consciousness. But just as Jesus called to "the undiscovered best" in Peter, arousing his better self, and pointing him to the heights of nobility and usefulness, to which he could climb in the strength of the Christ companionship, so our Lord calls to "the undiscovered best" in us, and would arouse our better self, and point us to the opportunities all about us to serve our fellowmen and honor God. Would that we all might respond more freely to our better impulses.

It is not a discredit to be impulsive, if we respond more readily to good impulses than to evil. We may never be able to become great in the Master's service, but those who love Him most do not seek greatness; they seek instead His divine approval. And yet, and yet, you do not know what great things the Lord may be able to accomplish through your life if you give your life over unreservedly to Him. You say you are only a humble laborer, only an aspiring student. What of that? Peter was but an impulsive, ignorant fisherman. But by entering into the close fellowship with Christ, climbing the rugged way of mistakes and failures, he came at last to be a spiritual giant, a mighty witness for God, an invincible champion of the truth as found in Christ. But you say, "The days of miracles are past. Peter experienced a special favor from heaven in the change that took place in his life." But the days of miracles are not past. It was no special favor of heaven working the change that came into Peter's life. The change that came into Peter's life has taken place in the lives of hundreds of thousands of men since his day. The miracle of divine grace, which is the greatest miracle of all time, was not confined to the New Testament times alone, thank God! But today any man, any woman, any boy, any girl who will live in the conviction that Christ is the Son of the living God and will make Christ the supreme objective of life, will experience the same transforming power coming into life that made of the impulsive, vacillating fisherman, Simon, a mighty man

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CONTRIBUTIONS

SUFFOLK LETTER.

The months designated as mission months—April, May and June—are the months when every Church in every Conference is expected to take an offering for missions. In many Churches this offering will be taken on Easter Sunday. The cause of missions is the cause of Christianity. Jesus sent His apostles forth to make disciples of all nations and to preach the gospel to every creature. The Church has lived by its interest in missions, and it would die a natural death if it were to abandon the subject of missions; and no informed Church member can be true to his profession who takes no interest in missions. The Church needs the enterprise of missions as much as the heathen men live by what they do and give. The fig tree that bears no figs is cut down, and the same is true of all fruit-bearing trees.

The whole field of the Bible is missionary in spirit and activity. God created the heaven and the earth and gave the earth to man and told him "to dress it and to keep it." God is spirit, and He did not need a material universe for Himself; and man will not need a material world when he leaves the body. God's satisfaction consists in what He does for man. He "so loved the world that He gave His only begotten Son" to save man. God is missionary in His spirit and His attitude toward man. Jesus had that same spirit and "gave Himself" to save sinners. Love is largest, and service is best, when expressed in contributions of self and substance to those who need most and from whom least return is expected. God does not require man to give to Him because He needs, but because it makes man like Himself. God made man in His own image. That image was lost by the fall. It is restored by being,, living, and doing like God. God gives systematically and liberally. His sunshine and air prove this. The sun rises every day. The air is available all the time. The harvests come in their season, and the world is supplied with food. The spring that gives no water ceases to be a spring. The Church that gives nothing to missions will cease to be a Church of Jesus Christ.

If the whole Church would put all its possessions, all its talents, and its faith, and all of its influence on the side of missions at home and abroad, the world would be won to Christ. Members are not concerned enough about the unsaved and the untaught. Community atmosphere is not as Christian as it should be. Home life is not as spiritual as it might be. Business is not as Christian as it could be. Schools are not as Christian as they ought to be. Christianity deserves to be in all the activities of life. The school bell, the factory whistle, the scream of the locomotive might all proclaim the love of God in Christ Jesus. Giving and doing are the marks of a Christian. A cow is valued by what she gives. A horse is measured by what he does. A Christian is measured by what he is, does and gives. God asks for a gift from man. "Son, give me thy heart," and He knows that will bring the rest. Love is planning all the time to give. If you are a member of the Church and love your Saviour, make a liberal offering to missions during the mission period.

W. W. Staley.

ELON LETTER.

On April 27th, Mr. B. N. Duke, one of the donors of the Artelia Roney Duke Science Building, is to have a birthday, and that day has been selected for the dedication of the Science Building here. A large number of scientists of the State are planning to attend the dedication. Many of the trustees are planning to be present, and, in addition to this, a large group of citizens of Alamance County are planning to honor the occasion with their presence. Withal, it appears that the dedication will be an important event in the college calendar for the year.

Distinguished speakers will take part in the program. The Governor of North Carolina, the Hon. A. W. McLean, is expecting to speak on "The Dukes and North Carolina Education." No two men in the history of the education of America have done more for education than James B. and B. N. Duke have done for this State, and it is fitting that the Governor should speak the people's appreciation for this public service.

Mr. D. R. Fonville, of the board of trustees and a citizen of Alamance County, where Mrs. Duke was born and where she is buried, is to bring "An Appreciation of Mrs. Artelia Roney Duke."

Mr. Alex H. Sands, Jr., secretary to Mr. Duke, on his behalf, is to present the building, which is to be accepted on behalf of the board of trustees by Dr. J. E. Rawles, on behalf of the faculty by Dr. N. F. Brannock, and on behalf of the students by Mr. R. M. Hook.

Dr. Bert Cunningham, president of the North Carolina Academy of Science, is to bring a greeting on behalf of that professional organization.

The chief address is to be given by Dr. Robert L. Flowers, of Duke University, who is a member also of the Duke endowment.

Following the formal presentation and dedication of the building, there will be an inspection of it under the direction of the professors of science, and following this, there will be a luncheon in the Y. W. C. A. hall of the Christian Education Building.

It is greatly regretted that Mr. Duke's health will not permit him to be present in person for these exercises. The public is cordially invited to be present for these services of dedication.

W. A. Harper.

THE MINISTER'S SALARY.

By a Minister

Who has never received a large salary.

One of the most delicate questions the minister has to consider is that of salary. A certain false piety makes him feel that he should be influenced today by the attitude of past generations on the money question. But if the minister today is to be governed by the attitude of past generations on the subject, to be logical, he must refuse to accept any salary at all. He must refuse to take pay for any of his services in order to prove his complete trust in God. Generations ago, that was the conviction of a great many ministers and laymen. But they were ruled by an entirely different philosophy than men follow today, and they were living in entirely different social and economic conditions. Money itself, and not "the love of money," in those days was considered as the root of all evil, and as such was not worthy a minister's consideration.

With the changing economic and social conditions, naturally came a change in the attitude of the laity and the clergy regarding the sacredness of money, the divinity of the dollar, and the question of stipulated remuneration to the clergy for their services. If the minister was to live in a society that was governed by rigid economic laws which respected neither minister nor layman, he must be in a position to obey those laws—the minister must be able to pay his grocery bills, his light bills, his doctor bills, his coal bills, and a thousand and one other bills when those bills came due. Hence, the Church substituted the salary plan for the free-will offering and donation plan in remunerating its ministry. If the minister had to practice business principles in his relation to society, the Church realzed it had to practice business principles in its relation to the minister in order that he would be able to meet his obligations in a business-like way.

However, some Churches still take a great deal of comfort in their contention that the minister should be indifferent to money matters. This attitude is a relic of an entirely different economic and social order. It is an injustice both to ministers and to Churches for such contentions to be made. This philosophy encourages some Churches to do less than their duty. It seals the minister's worth so that he cannot speak for himself or for his brother-ministers. And hence many a pastor has been forced to humiliate his family while he plays the role of a beggar in getting individual laymen to come to his rescue in paying off his debts, etc. It is nothing less than a shame and an outrage what humiliations ministers' families have had to suffer because the subject of money was tabooed in a minister's relation to his Church.

Though the minister should never put the salary question first in his thinking, he is certainly beside himself if he refuses to consider its significance. If his family is dependent upon his salary for their living, he is duty bound to consider the salary question. "He that provideth not for his own, and especially for those of his own household, has denied the faith and is worse than an infidel." That declaration of Holy Writ applies to ministers as well as to laymen.

The fact that a minister is subject to the same economic laws that the layman is, requires that he observe the same business principles. "He profits most who serves best" should apply to ministers as well as to laymen. No true minister will make salary his primary concern, but neither will any true physician, or any true teacher, or any true merchant. But as with the teacher, the physician, and the merchant, so with the minister: "The laborer is worthy of his hire." And more than that, for him as for all men, "his hire" is not a unworthy thing for him to consider in the face of his obligations.

Naturally, in the light of these facts, we wonder why some laymen, and even some ministers, are still using "the old saw" that "for a pastor to have power he must live a sacrificial life by having nothing of the world's comforts." Such advocates point to the past when ministers knew nothing of the luxuries of life. They forget that the people to whom the pastor ministered in those days were in the same situation. It is folly to expect the ministers of today to accept the living standards of the past centuries while they serve a people who are enjoying the living standards of a modern era. There is a lot of "twaddle" about such talk. It fails to distinguish between sacrifice and self-denial. This talk about a minister not thinking anything about his salary is a relic from the monasteries. It is a relic of the days when there was no middle class, but when society was divided into two classes, the extremely rich and the extremely poor, and the Church then catered to the poorer class.

Many pastors with small salaries pride themselves in their superior sacrificial spirit to that

of their brother-pastors who secure worthy salaries, when the fact of the matter is the man with the large salary is likely making many times as great sacrifice as the man with the small salary. Some pastors with small salaries are making no sacrifice at all, while some men with large salaries are making a stupendous sacrifice every year, because some men with small salaries are securing more than they could secure from any other line of work, whereas some men with large salaries could secure twice as much from other lines of service.

Then, too, the sacrificial spirit of a man is not measured by his willingness to take a small salary with a small Church, knowing that he will have a small responsibility. Many take the small Church because they are afraid to assume the larger responsibility. Many more take the small Church because it is the largest Church they are qualified to take. Isn't it the truth that ninety-nine pastors out of a hundred will not protest against the largeness of the salary they are receiving? In other words, they are not recommending that their salaries be cut in order to increase their spiritual efficiency. The truth is that the men securing the large salaries are the ones who have more often to turn a deaf ear to larger salaries.

Not all the sincere pastors are securing small salaries, living in want and discomfort; nor are all the small-salaried pastors more sincere and more spiritual than those who are securing large salaries.

A minister may supplement his small salary by adding his own congratulations for his spirit of self-sacrifice, making himself think that it is a mark of spiritual attainment, and an evidence of the heroic. But it is neither, unless he actually has turned a deaf ear to larger remunerations.

It is the delight of Satan himself to have ministers and laymen measuring the spiritual sincerity of the clergy by their willingness to preach for nothing, and by their refusing to provide the physical comforts for their families. Too many Churches take the attitude of the layman who prayed thus when their new minister was installed: "Lord, keep our new minister humble, and we will keep him poor, for God we do want our minister to be spiritual."

Just as if one's spirituality was reckoned by the inverse ratio of one's possessions. If that be true, the layman needs to be spiritually minded also, and his piety should be reckoned on the same basis. But many of us know that some of the most spiritually minded laymen are men who praise God with their prosperity. And we also know that many of the most spiritually minded ministers are men who receive large salaries, since whose Churches treat them like men, paying them on the basis of the service rendered.

No minister can be at his best, spiritually or mentally, if he has to worry continually about paying his debts and meeting his many obligations in a manly way. No minister can be at his best, spiritually or mentally, when his home conditions are below the standard of those enjoyed by the people he serves. True, a minister needs to taste of poverty in order to be able to minister most sympathetically with those who are in poverty. But is it not equally true that a minister needs to taste of luxury in some degree to be able to minister most sympathetically with those who live in luxury?

The test of a minister's spirit of sacrifice and of his heroism is not the smallness of the salary with which he will be satisfied, but rather the test of his spirit of sacrifice and of his heroism is in what he does with his salary for the glory of God, be it large or small. Some ministers with small salaries never think of tithing, and give very little to the kingdom, but somehow they manage to save considerable for themselves. Whereas, some men with nominally large salaries give not only a tithe, but two, or even three, tithes from their salary, and are able to save nothing for themselves.

A pastor can prove his spirit of sacrifice to his Church by the way he works, by the way he serves, and by the way he gives to the various enterprises of his Church, and not by talking about how much sacrifice he is making in order to be their pastor. And there is no reason why a minister should not be blessed of God in material things if he meets the law of the tithe, any more than that the layman who tithes will be blessed in material things.

When the laymen of all our Churches practice the Golden Rule toward their pastors, as many Churches do, by paying their pastors as they could wish to be paid if they were rendering the same service, and by taking into account the progress made by their Churches through the leadership of their pastor, not only will worthy salaries be paid, but greater preaching and greater service will be given.

A man's power as a preacher does not depend upon his indifference to business interests, nor upon his ignorance of physical comforts. It depends upon his love for God, and for the truth and for his fellow-men. There are many pastors who pride themselves in knowing nothing about business, and in caring nothing about money who are spiritual weaklings. On the other hand, there are pastors who have keen business judgment, and recognize that money is sacred, so sacred that a minister dare not be indifferent to its possibilities and its powers—pastors who are spiritual giants. Two of the most spiritually minded ministers of this generation in America are rated as millionaires. One of them for twenty-five years has led his Church in the greatest crusade of righteousness and the greatest achievement in progress ever experienced by any Church. He stands today as one of the greatest pastors of our day—kind and considerate, friendly to rich and to poor, sympathetic, zealous and untiring in his labors, and generous to a fault; a man who has a most brilliant mind and a most loving heart. His single congregation of four thousand members has done more in social service and missions at home and abroad the past quarter of a century than have some entire denominations of more than a hundred thousand communicants.

The other minister referred to is recognized throughout the English-speaking world as the greatest pulpit power since Philips Brooks. His career reads like a thrilling romance. Because of his affluence, his mind has been free to search far and wide for gleanings of truth with which to enrich his messages. His love for humanity and for God has made him a minister of wonderful power. He not only has a brilliant intellect; he is a spiritual genius, a spiritual giant, a heroic soul absolutely fearless in his pronouncements, commanding the respect of the rich and the poor, the high and the low, the learned and the unlearned. His wealth has not mitigated against his spiritual power, but has rather enriched it, because of the opportunity it has afforded him of using his money in educating poor boys and girls who are worthy, and by rendering many services with his wealth that would never have been possible if his wealth had been in the hands of others. What business does any minister have of saying that he is not interested in his salary, when his efficiency so largely depends upon his remuneration. No man can be efficient if he does not have sufficient salary to enable him to pay his debts. What business does a minister have to talk about the sacredness of money and then not be interested about it?

The foregoing illustrations are only two instances of the fact that material prosperity is an asset to a minister. There are thousands of other cases.

To be sure, there are some ministers who have lost their zeal and power because of unlimited prosperity. But no true minister ever has.

So naturally we wonder why any minister should pride himself in refusing to give thought to what salary he receives, considering that such indifference is an aid to his spiritual efficiency and power. If physical independence would ruin our spirituality and destroy our heroism, then we have no claim to being spiritual or to being heroes of the cross. If a minister cannot be spiritual and heroic in the service of Christ in the midst of plenty, how dare he challenge the laity who live in luxury to be spiritually minded?

I wonder why we haven't thrown that "old saw" to the junk pile long ago, that "a minister must be dependent in order to be useful, and that he must be poor in order to be spiritual." If a minister wishes to render his largest service to his day and generation, he must receive a salary that will enable him to provide for his family, educate his children, pay his debts and maintain his self-respect, and lead the way in sacrificial giving.

MISSIONARY MEETING.

(Continued from Page 3.)

and the conditions of womanhood in Mohammed countries. Mrs. Joyner, a returned missionary from India, delivered a most interesting address, robed in the costume of a Mohammed woman. Mrs. Joyner brought to the minds of her hearers the superficiality of the Mohammed religion and displayed methods and instruments of their prayer-making.

The Mission Secretary had the privilege of talking on "The Method of Missions," declaring that back of all methods in missionary endeavor we should bear in mind three things: "The miracle of missions," "the mystery of missions," and "the ministry of mussions."

There were special features of the day, a quartette and a solo, that added to the interest of the occasion. The wmoen of this district carry their lunch, and they carry a plenty! The ladies of the entertaining society furnished hot coffee, with tables and proper accommodations for lunch.

The Norfolk District Rally was in the South Norfolk Church Friday, the 8th. This rally was made especially glad in having a message from Mrs. J. E. Cartwright. She did not preside as superintendent, but her assistant, Mrs. O. S. Mills, did so efficiently and acceptably in every way. Mrs. Cartwright greatly edified the meeting with a most thoughtful and well-prepared message. She set forth the actual work that we are doing on the mission field and the needs at the present and brought home to the hearts of her hearers the burden, as well as the joy, of their task. Rev. J. G. Truitt spoke again on the Moslem women and delighted the large audience with his portrayal of the life and the conditions of womanhood in Moslem lands.

Mrs. Joyner was again present and displayed several idol gods, which she bought and brought over from India, giving the audience some idea of what the women were worshiping in Mohammed lands. The Mission Secretary outlined briefly some of the methods of our work in mission fields, of achievements thus far, and plans for the future.

This rally was largely attended and was a real climax of a week of active service among the women in Eastern Virginia. Mrs. M. L. Bryant, president of the Conference, attended this meeting and conducted the questionnaire in real school-like fashion, awarding a prize to the one who made the highest grade. The rallies were well attended by the pastors in the various districts, all of whom were helpful and gave much encouragement as well as assistance in the work of the meetings.

J. O. A.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

MISSION RALLY.

The Mission Secretary attended three missionary rallies last week. The Wake-Johnson rally was held at Piney Plains on Tuesday, April 12th. Mrs. L. W. Vaughan is the superintendent of this district. Rev. Stanley C. Harrell, of Durham, delivered a most interesting and convincing message on "Missionary Blessings." All who heard that address could not but be benefitted. A questionnaire was presented. Mrs. Harrell, of Durham, answering the larger number of questions correctly and was awarded to credit therefor. Piney Plains Women's Society received the banner for attaining the highest standard of excellence. The societies of the district were well represented and the day was very pleasantly and helpfully spent. The entertaining society spread a bountiful luncheon, which was much enjoyed by all. The rally is to meet next year with Wake Chapel Church.

The Alamance District Rally was held at Providence Memorial, Graham, N. C., Wednesday, April 13th. Mrs. J. P. Montgomery was the superintendent, and presided effectually. A questionnaire was used by the rally, and many societies will use the same in their meetings. The societies of the district were well represented. Several suggestions were made as to how to organize societies in Churches not now having them. This district decided to send its newly elected superintendent, Mrs. J. J. Henderson, to the Blue Ridge Conference this year, and subscriptions were taken and pledges made sufficient to cover the expenses and fees while at Blue Ridge. Mrs. Henderson is the newly elected superintendent, and enters the work hoping to visit Churches not now having organizations and seek to enlist their co-operation. Rev. Stanley C. Harrell was the principal speaker at this rally, and greatly delighted all who heard him. The pastors present were Rev. T. E. White, Rev. P. H. Fleming, D. D., Rev. G. O. Lankford, D. D., and Rev. S. C. Harrell, and gave valuable assistance and suggestions. It was decided to hold the next rally at Mt. Zion Church. The entertaining society proved itself a bountiful host, and all enjoyed the friendship and hospitality of the day.

The Guilford-Forsyth Rally was at Salem Chapel on Thursday, April 14th. Pastors present: Dr. C. H. Rowland, Rev. R. A. Whitten, Rev. J. L. Foster, Rev. G. C. Crutchfield, and Rev. S. E. Maddren. All of these pastors helped in the work of the day and gave valuable and appreciated counsel. Dr. C .H. Rowland and Rev. R. A. Whitten both delivered timely and helpful addresses. Mrs. L. W. Wicker is the superintendent of the district, and besides presiding graciously brought a very helpful message that was appreciated. There were more societies represented than heretofore in this district. It was decided to hold the rally at Monticello Church next year. It was a very enjoyable day, and the lunch served by the friends at Salem Chapel was abundant. The whole day was filled with things of interest for those engaged in missionary work and seeking to build up the kingdom of our Lord. Mrs. C. H. Rowland reviewed in a most helpful manner the mission study book, "Moslem Women," to the delight and edification of all present. The questionnaire was used in the rally, and several made good records in answering the questions. The societies of this rally will put on the questionnaire in their local meetings.

All the rallies thus far planned have been held and largely attended, save the Vance-Franklin, scheduled to meet at Mt. Gilead Church Saturday, April 9th. This was a very, very rainy day and the session was not held, but it was hoped and planned to hold the same later. Miss Margaret Alston, the faithful superintendent, had worked hard to make the day a success, and went through mud and rain to the Church, that none might be disappointed should any others brave the weather and the roads. She hopes to hold this rally at a later date. These are valuable meetings and get a message of methods and information delivered and discussed among those who are interested and who desire all the help that they can get.

J. O. Atkinson,
Mission Secretary.

EASTER.

The Church has taken a pagan word, redeemed it, and elevated it to a high place in our vocabulary. The English word, Easter, comes from Estera, who was a Teutonic goddess to whom sacrifice was offered in April, and then was transferred to the paschal feast. In the authorized version of our Scripture, the word occurs in Acts 12:4, but in the revised version, the word is properly translated Passover. The Jewish Christian in the early Church continued to celebrate the Passover regarding Christ as the true paschal Lamb, and this naturally passed over into a commemoration of the death and resurrection of our Lord, or an Easter feast. There has been much controversy in history as to the proper time of celebrating Easter. In the seventh century a general agreement among contending factions was reached, fixing the time for the celebrating of Easter on the Sunday following the fourteenth day of the calendar moon, which comes on or after the vernal equinox, March 21st.

It matters little as to the origin of the name or the fixing of the date. The event itself is that which counts. And the fact that the name was once pagan and used for the name of a pagan goddess is significant in that it shows how Christianity, in the exercise of its rightful powers, can redeem even a name and elevate it to a high and holy place in terminology.

Easter celebrates the resurrection of our Lord. That is sufficient for us Christians, and makes it the most significant event in history. There are those who say we should not have any annual Easter celebration, since we celebrate Easter, or the resurrection every Sunday in the year if we observe the day correctly. Easter is a celebration that counts, for it denotes resurrection, a springing again into life by inherent power, a power that seems to have been dormant or dead.

Our Scriptures tell us of several raisings from the dead in which miracles were wrought and the power of another than the dormant body was exercised. In the case of the resurrection, however, our Lord stands alone in the history of all time and of all religion. There was no one standing by to pray or to exercise miraculous power. He was not raised from the dead. He came forth from the grave without the interposition of human or visible assistants. He came forth by a power invested in Him of the Father and which was rightfully His. In this He became the first fruits of them that slept. Thus the resurrection is our hope, because since Jesus came forth from the dead, all who have His life in them shall also come forth from the dead.

It is the most significant fact of history because it is far more important that we be saved than that we be born. Having been born into the world and having learned of Jesus Christ and partaken of His life, we know that since He arose we, too, shall rise. This is the glory of the gospel we preach, and is the power of God manifesting itself as overcoming death and the grave. Since He lived, we, too, shall live. The Easter period brings new hope and new life and a strange new power to the hearts and souls of those who believe in Jesus Christ as Saviour and Redeemer. J. O. A.

SUNDAY SCHOOL MISSIONARY OFFERINGS QUARTERLY REPORT.

Valley of Virginia Conference.

Antioch, Harrisonburg	$25.87	
Bethlehem, Broadway, Va.	6.04	
Dry Run	6.54	
Leaksville, Luray	6.74	
Linville	13.60	
Winchester	15.00	
Wood's Chapel	14.00	
		$ 87.79

Georgia and Alabama Conference.

North Highlands	$ 4.38	
Richland	3.00	
Vanceville	3.63	
Ambrose	1.00	
		12.01

Alabama Conference.

New Hope	$ 1.00	
Rock Stand	2.30	
Wadley	3.87	
		7.17

Eastern Virginia Conference.

Antioch	$ 8.86	
Berea (Norfolk)	7.50	
Berea (Nansemond)	13.80	
Bethlehem (Nansemond)	5.73	
Elm Avenue	10.90	
Franklin, Va.	17.00	
First, Norfolk	20.06	
Hobson	4.70	
Holland	27.00	
Ivor	5.85	
People's Church, Dover, Del.	9.82	
Rosemont	25.01	
Spring Hill, Va.	6.43	
South Norfolk, Va.	8.58	
Suffolk, Va.	37.50	
Union (Surry)	3.70	
Waverly	8.54	
Wakefield	9.41	
New Lebanon	6.17	
Ocean View	1.37	
Oakland	11.00	
Newport News, Va.	34.95	
Woman's Bible Class, Rosemont S. S.	12.50	
Class 3, Rosemont S. S.	20.00	
		316.38

North Carolina and Virginia Conference.

Danville	$19.22	
Durham	54.07	
Elon College	12.50	
Greensboro, First Church	52.66	
Greensboro, Palm Street	25.64	
Happy Home	1.00	
Hines Chapel	4.00	
Mt. Bethel	1.78	
New Lebanon	5.25	
Pleasant Grove	11.39	
Pleasant Ridge (R)	9.40	
Salem Chapel	2.32	
Shallow Ford	4.74	
United Church, Lynchburg	13.00	

Lawrence Mem'l Bible Class, Elon..	1.12	
Haw River	10.34	
		228.43

Western North Carolina Conference.

Big Oak	$ 1.00	
Ether	11.83	
Graham Providence	4.84	
High Point, N. C.	8.20	
Graham, N. C.	1.50	
Liberty	4.76	
Mt. Pleasant	1.00	
Park's Cross Roads	6.71	
Pleasant Hill (A)	5.42	
Pleasant Ridge (Guilford)	1.42	
Ramseur, N. C.	11.00	
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Sanford	11.09	
Turner's Chapel	1.86	
Wake Chapel	13.02	
Wentworth	6.85	
Youngsville	2.00	
		79.44
Grand total		$1,062.92

JESUS AND AN IMPULSIVE MAN.

(Continued from Page 5.)

of God, the inspiring apostle, Peter. Christ is the same yesterday, today and forever. Today as of yore, He is seeking to save men by showing them their own best self, which they may realize by walking in the pathway of faith and obedience.

If the theologians of the past had been content to accept Peter's doctrine of the person of Christ, "Thou art Christ, the Son of the living God," instead of mutilating that beautiful article of faith with the perplexities and inconsistencies of theological speculation, much of the controversy of the past would never have taken place, and Christ as the Son of God, and the elder brother of man, long ago would have come more nearly into His own. Such a creed would have the power to take hold on life and shape human conduct.

In spite of the fact that Peter denied his Lord because of a girl's ridicule, yet just a thought of the Master's prophecy brought him back to his senses, and to his Lord. Impulsive? Yes, but sincere! The secret of the whole sad event was the fact that he had been following afar off. That is the secret of every life that has wandered from God. The secret of every backslider's experience, the secret of men's indifference to the call of the Church to worship God in the beauty of holiness, is simply that they have followed Christ afar off in their manner of living. The experience was one of bitter sorrow for Peter. The consciousness of his denial did not make him feel licensed to go on in the same way, but brought him back in sincere repentance to his Master's fellowship, never again to wander away.

May the consciousness of our neglect toward Christ and His Church, the consciousness of our having followed Him afar off in our manner of living, the consciousness of our denial of His love by our failing to love our fellow-men as we should, bring us to tears of sincere repentance. And may we pledge anew our loyalty to our Blessed Lord this Easter season. R. C. H.

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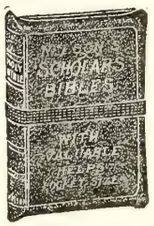

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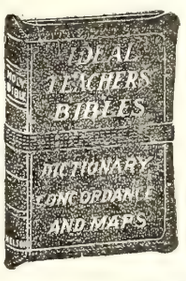

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

A letter just received from Dr. W. H. Denison, Dayton, Ohio, advises us he can arrange to be at both the Bethlehem and Elon Summer Schools. A letter received a few days ago advised us Dr. L. E. Smith, Norfolk, Va., would be unable to be with us at the Elon School. Such is the life of a program-maker—encouraging and discouraging advices on successive mails.

The authorities at the Elon College Church inform us the attendance at last year's D. V. B. S. from the families attending the Elon Summer School was so small they do not feel it worth while to arrange a school this year to coincide with the session of the Summer School. We would be glad indeed to hear from any families planning to attend the Summer School this year who will have children of the D. V. B. S. age. We can secure teachers for a small school if there is a demand for such a school. The writer has three children who will attend if there is provision made for them in the way of classes or a D. V. B. S. Are there others?

We again urge the program committees of the Sunday School and Endeavor Conventions to give a place on the program to the work and the needs of the Board of Christian Education. Unless the matter is brought to the attention of the delegates at these Conventions, and brought to their attention in a very emphatic manner, we see little hope of the board's carrying on.

A letter received on the 16th from Miss Pattie Coghill advises us she leaves on Sunday for Dayton, Ohio. We conclude Miss Coghill has accepted a position with the Department of Christian Education for the summer. We are happy the board's action in releasing Miss Coghill so abruptly did not keep her out of employment for very long.

We sometimes hear of the big things we do as the Southern Christian Convention. Now, let me inform you of one of the small things we do. We should hear and know both sides. We create a board and designate certain definite work for it to do, and then we utterly neglect to supply that board with the funds to carry on its office and its field work. The Sunday School and Christian Endeavor Convnetions are calling, through their secretaries, for report blanks, and the board does not have the money to have any printed.

And we are so greatly indebted, the writer does not have the temerity to request further credit. And if any funds are received they should be used for curtailments. It is a very beautiful situation. What would you do in a case like this?

And pretty soon it will be necessary to advertise the summer schools. What are we to do then? We just want the ministers and the leaders and the Churches that did not assist us in the September offering to understand what a situation it has created for the board.

We are forced to confess we have hoped we might become so sarcastic in this column we might be requested to resign. We would despise to do it voluntarily, but would consider the suggestion. Somebody would probably have to succeed us.

But we have high hope still. High hope that the educational conventions will come to our rescue this summer; high hope that the Sunday Schools and Churches will respond generously and magnificently this September. To show that my heart is right, I have gone on a note for three hundred and fifty dollars for the board. What will you do?

J. H. L.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson V—May 1, 1927.

Peter's Denial and Repentance.

Golden Text: "Let him that thinketh he standeth, take heed lest he fall."—1 Cor. 10:12.

Lesson: Mark 14:53, 54, 66-71; Luke 22:61.

Devotional Reading: Psa. 51:1-9.

Peter was a strange fellow—ardent, impulsive, impetuous. On one occasion he said, "Depart from me, O Lord, for I am a sinful man." A little later he said, "Lord, to whom shall we go? Thou hast the words of eternal life." In one breath he tells Jesus that He shall never wash his feet, and in the next breath he implores Jesus to wash, not only his feet but his hands and his head. On the Mount of Transfiguration he is asleep when he should have been awake, and when he does awake he proposes with misdirected zeal to build three tabernacles—one for Moses, one for Elijah, one for Jesus. In the Garden of Gethsemane he falls asleep while the Master prays in an agony, and after the Master had told him to watch, and a few moments later he strikes off the ear of a servant who was standing at hand. What a strange, impulsive, yet human and lovable fellow Peter was!

Peter was running true to form here. A few hours before the incident as recorded here, Peter had confidently asserted that he was ready to go with Jesus, not only to prison, but to death, and when Jesus had kindly but frankly intimated that Peter would deny Him before the cock should crow twice, Peter had emphatically declared that, although all the other disciples should forsake Jesus, he would stick by Him. Peter meant it, too. In his characteristic way he revealed his confidence in himself. He was, as later events showed, mistaken, but he was thoroughly in earnest. As a matter of fact, Peter did exceed the other disciples in his loyalty to Jesus, for although they forsook Jesus and fled, Peter followed Him even to the high priest's palace, and went within the court-yard where he warmed himself along with the officers by fire of those who were representing the forces that were working out their ruthless purposes on his Master that Peter made his great denial.

It is easy enough to condemn Peter for his denial. It seems so strange that one for whom the Master had done so much, and one who had declared in such emphatic language his loyalty to the Master, should so basely deny his Master, deny Him not only at the taunt of a maiden, but deny Him with an oath. It is recorded that Peter said, "I know not this man of whom ye speak," and said so as he swore and cursed to give emphasis. It was all, to say the least, base denial and disloyalty. But without condoning Peter in his fault, it is well to take into consideration the circumstances—the bewilderment in Peter's mind caused by the strange happenings of the past few hours, the sense of helplessness, the suddenness of the temptation, the lack of sympathy and the unfriendliness of the crowd, the unstable temperament of Peter. Let us be careful lest in condemning Peter, we do not condemn ourselves. Let us consider ourselves lest we be tempted and do as bad, if not worse, than Peter did.

There is a note of tenderness and of hope in the dark picture. In fact, the value of the story does not lie in the account of the denial, although the denial does have some practical lessons for us, but in the incidents after the denial. First of all, there is the attitude of Jesus toward Peter. "And the Lord turned and looked upon Peter." There was no word of condemnation, there was nothing but a look from the Master, but that was sufficient. When Peter saw his Lord, when he beheld the infinite tenderness and the compassion in that face, when he saw what must have been evidences of disappointment, but nothing of harsh judgment or unsympathetic criticism, it was too much for him—he went out and wept bitterly. Overcome by remorse, crushed by the base act which he had committed, this strong man went out into the darkness with breaking heart, unable to linger longer at the scene of his denial.

It is worthy of note that the Lord looked upon Peter. The Divine here as always, takes the initiative. Even in the case of a man who had basely betrayed Him, Jesus' compassion and grace goes out to the man. God was in Christ reconciling the world unto himself. It is not difficult for a man to find God, for God is always seeking for the man.

Judas went out and hanged himself. Peter went out and wept bitterly. Both had denied their Master, and even though Judas' crime was the more base, Peter was, in a sense, in the "same boat." Here is a picture of men. Some men make their failures their stopping places; others rise from their failures and go on to redeem themselves. The glory of Peter's life was the fact that he turned from his denial and his failure, chastened and redeemed, and set out to make his life count for the Master. There is a lesson here for us. There is none righteous; no, not one! Every man in one way or another denies the Christ. The glory of life is the fact that men can make their failures stepping-stones to new efforts to follow the Master.

Teaching Points.

1. Pride goeth before a fall.
2. A man should be on his guard against temptation.
3. Failure to meet the little temptations of life means failure in the big temptations of life.
4. Weaknesses in character are revealed in emergencies in life.
5. It is difficult to be true to the Master when one follows Him afar off.
6. Fellowship with those who are not Christ's is not conducive to warm-hearted allegiance.
7. Old habits and sins tend to reassert themselves in unguarded moments.
8. God takes the initiative in man's redemption and reclamation.
9. Repentance is more than mere sorrow for sin.
10. Failure ought to be an incentive for redoubled effort.
11. It is well to be very careful in judging others.
12. Let him that thinketh that he standeth, take heed lest he fall.

CHRISTIAN ENDEAVOR.

Sunday, May 1, 1927.

Topic: "What Vocations are Worth While?" —1 Cor. 3:6-16. (Consecration meeting.)

Some Bible Hints.

Agriculture is basic in human life. Without it, life would cease (v. 6).

All trades are linked together. Trace any one from raw material to finished product and see how many co-operate in it (v. 6).

Our complex civilization would be impossible

if there were no guiding Mind in it. God is indispensable (v. 8).

We are all builders of something, and we should be building character as we build bridges and roads and homes (v. 11).

Suggestive Thoughts.

No vocation is worth while which debauches or destroys others. The liquor business, for instance.

Engineering is worth while. It makes for vision, foresight, careful calculation, energy, skill. It makes character.

Many businesses do not create something new, as agriculture or weaving does, but simply serve. The grocer, for instance, serves by bringing foods to the people. It is worth while.

Spinners, tailors, and others are examples of those that take raw material and transform it. They render service and deserve reward.

A Few Illustrations.

Is the capitalist worth while? He performs a needed duty. Remove him and big business would perish.

Is the work of a stock broker worth while? He makes available large capital for big enterprises. Some may be gamblers, but at bottom the business performs an important service.

Whatever vocation we enter upon we must first be educated. The boy that believed that he did not need much schooling to be a farmer was sadly mistaken. Agriculture is a science.

There is justification for the amusement business. People must play. "All work and no play makes Jack a dull boy." This, too, is service.

To Think About.

Why do you think your father's vocation is worth while?

What ideals should guide us in choosing a vocation?

How may we make all our work truly religious?

BELIEFS IN IMMORTALITY.

"If a man die, shall he live again?" asked Job in the days of old, and scientists and philosophers have been trying to answer that question for millenniums. Has the soul a natural inherent power to survive after life leaves the body? What did the scientists believe?

In his interesting book, "The Life of the World to Come," Professor Swete, of Cambridge University, says: "That the human soul outlives death was taught in Egypt before Jacob and his sons went down into that country, and in Babylonia before Abraham went out of Ur. The great civilizations of those anciant days recognized this truth; it was part of their religion, as it is part of ours. In fact, the Egyptians of two or three thousand years before Christ evidently thought more about the life of the soul after death than most of us Christians do now. Christianity has something better to offer; how much better we shall understand if we first ask ourselves what kind of immortality the old heathen religions of the world promised to their adherents.

"Let us begin with Egypt. Our records go back to the fifth millennium before our era; the mind aches to think of so long a retrospect Even then, belief in the survival of the soul was shown by the provision made for the wants of the dead, bread and milk and all that made life possible or comfortable being placed in the tomb within reach of the deceased. Later on, we get full accounts of the life of the dead in their new place of abode. Over it presides the god Osiris, who himself underwent death, and was restored to life, and now is ruler and judge of the souls of the departed. The soul is brought before the judge in the great hall of judgment, and permitted to plead its cause. It does so by counting up all its good deeds and protesting its innocence from every form of sin. But this is not enough to satisfy the gods; the man's heart is placed in the scales of justice and weighed, and he is rewarded or punished according to the result. The soul that is not found wanting lives henceforth with the gods in heaven. 'Thou shalt live,' it is said to the soul that has passed through death, 'for millions of millions of years.' For some reason which is not very clear, the preservation of the body was thought necessary to the welfare of the soul, and it was for this cause apparently that the dead were converted into mummies. An Egyptian mummy, as we see it now in our museums, is a touching witness to the expectation of immortality, the craving for a future life which all Egyptians felt, from Pharaoh to the meanest of his people."

Coming to the Babylonians, another ancient nation, we find a different conception of the life after death. "The Babylonians thought of the abode of the dead as a vast cavernous underworld, where the light of day is never seen, and the inhabitants sit in darkness and feed on dust, guarded by gods or demons of forbidding appearance. There is no escape from this gloomy prison; there is no judge and no differentiation between the evil and the good. Still, the picture, gloomy as it is, represents the soul as surviving death; with the Egyptians, the Babylonians believed in immortality, although it was such that extinction would surely have been preferable. The Babylonian religion had neither a heaven nor a hell, yet it did not hold the cheerless creed which many hold now, that this life is all."

What did the cultured Greeks believe as to the future life? "Greek religion spoke about the dead with a more uncertain voice. In Homer, the dead are mere shadows of their former selves. They are 'alive enough,' it has been said, 'to feel that they are dead,' yet 'hardly dead enough to forget they are alive.' Later on, a more hopeful, if not a truer picture is drawn of the departed. The idea gained ground in Greece that the body is a prison-house from which the soul joyfully makes its escape. The soul, it was said, is immortal because of its affinity to God. But its destiny depends upon its conduct while it is in the body. Guilty souls pay the penalty of their sins; the good pass to the isles of the blest. The Greek poets of the classical age vary much in their presentation of the state of the departed. Even Socrates was hesitant and uncertain as to a future life."

What did the Romans believe? "Rome inherited the poetry and the philosophy of Greece, but with a difference. The old Roman religion which was the guide of the masses, made much of a certain belief in immortality. Family worship at home was largely concerned with the cult of the Manes, the shades of departed ancestors. There were yearly festivals of the dead, the birthdays of departed relatives as they came round. Thrice in the year an aperture was made in the tombs, that the shades might come out and visit again the world of the living. To these ancient rites, the Roman poets added belief in the myths of the Greek religion—Styx, Tartarus, the Elysian fields all took their place in the Roman creed." But other teachers taught a different theory, and to a large extent destroyed the faith of the educated Roman in a future life.

This is what pagan learning and philosophy had to offer the world concerning life beyond the grave when Christ came to earth. What was the contribution of Jesus Christ to this doctrine of immortality? St. Paul tells us that Christ "abolished death, and brought life and immortality to light through the gospel." "These words are carefully chosen," says Prof. Swete, "and do not overstate the truth. It is not said that our Lord brought the doctrine of immortality into the world; that He was the author or first preacher of the doctrine. He was not, as we have seen. The great heathen civilizations all had the doctrine centuries before He came. But it was a dim and uncertain hope at the best, and as the ages went on it grew dimmer and seemed about to fade away altogether, leaving the world to the blackness of despair. Then Christ came, and He illuminated the hope; He threw the strong searchlight of His teaching and His life upon our common life, and on our prospect of immortality. He lit them up with the glory of the incarnation and the cross and the empty tomb; and men saw and believed and hoped afresh."

"Our Lord not only illuminated the future life, but He gave in His own person a guarantee of its certainty. The Gentile hope faded, because it had no better foundation than the *ipse dixit* of a great teacher, or the intuition of primitive man. Jesus Christ has demonstrated the great fact of immortality in His own person; by rising from the dead in our nature He has shown not only that the human soul can survive death, but that death itself can be conquered and destroyed. . . . The immortal ilfe which the gospel proclaims is supernatural, the gift of God to us in His Son Jesus Christ. 'He that hath the Son, hath the life, and he that hath not the Son of God hath not the life.' The life is "Christ in us,' living in us by His Spirit, raising us up and uniting us to His own life in the heavenly places."

H. H. Smith.

Ashland, Va.

LEAD ON, CHRIST!

History records that His loyal and loving subjects embalmed the heart of Robert Bruce, the Scotch king and deliverer, and when on one occasion a desperate battle was being fought, the doughty leader of the Scottish force would fling the heart of Bruce toward the enemy and cry out, "Lead on, oh heart of Bruce, lead on!" Nothing could stay the courage and the zeal of Scotch troops thus led, and the day was won against bitter and determined foes. For two thousand years now, the heart of our Christ, not cold and embalmed, but warm with human sympathy and divine love, has gone before the Christian forces leading them on against a most desperate and determined foe. He was the Prince of Peace and undertook to bring the reign of peace on earth. It has been and is yet a most stupendous task, and Christian forces often feel like crying out, "Lead on, O heart of Christ! lead on." The world has not been willing that He should be acclaimed its Leader, and has obstinately rebelled against and declined His leadership. We have engaged in bitter strife, in destructive warfare, in wholesale slaughter under the name of war. War, with its destructive agencies, has cost mankind fifty thousand dollars per hour every hour since the birth of Christ in the world. It is costing a great deal more than that now, but mankind elects, and in folly chooses, to spend his money in this mad manner rather than to give any, but a small fraction of it, to help in acclaiming Him King and making known His message of peace and salvation to the world. Whenever the nations, even the Christian nations, will give even one-tenth as much to the saving of mankind as it gives constantly to the destruction and murder of mankind, to promote hatred and carry on war among mankind, then the world will be near to the point of redemption and salvation.

J. O. A.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

CONFIDENCE IN GOD.

"Trust in God with all thy heart, and lean not on thine own understanding."—Prov. 3:5.

God is not only directing history to an end which He contemplates, and which will be the explanation and justification of His slow and sometimes hard dealings with us now, He is altering the very nature of man's experience. This is to be borne in mind. History is not the gradual unfolding of the implications of natural life; the future is not to be measured by the powers and forces implicit in the world at the present moment. God is at work upon the world. The hope of men lies in Him. The world is spiritually controlled. He can give us power of which we had not reckoned. He can bring new factors to bear upon our situation, and discover to us forces which we did not know. Such a new factor was Christ Himself. The essential difference between Christian hopefulness and ordinary optimism is that Christian hope can give an adequate account of itself. It believes from its experience of what God has done that He can do still more.

Prayer.—Our Father, give unto us the love that puts our whole trust in Thee. May we find completeness in the deep thing of Thee. *Amen.*

TUESDAY.

THE LAST DAY.

"Be instant in season and out of season."—2 Tim. 4:2.

Were this the last of earth,
This very day,
How should I think and act?
What should I say?
Would I not guard my heart
With earnest prayer?
Would I not serve my friends
With loving care?

How tender every word
As the hours wane!
"Like this we shall not sit
And talk again."
How soft the beating heart
That soon must cease!
What glances carry love—
What heavenly peace!

And yet this fleeting life
Is one last day;
How long so e'er its hours,
They will not stay.
O heart, be soft and true
While thou dost beat;
O hands, be swift to do;
O lips, be sweet!

—*Selected.*

Prayer.—Led by one of the heads of the family, followed by the Lord's Prayer.

WEDNESDAY

MIRACLES OF GRACE.

"Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God."—Rom. 6:11-14.

Down on the side of the gangway in a coal mine there was seen growing a perfectly white plant. The coal dust was being continually carried hither and thither by every passing air current, but the little plant retained its whiteness. What was the secret of its unstained purity? The finger of God had wrapped the plant in an impenetrable armor of pure white enamel.

Along the gangways of human life God has always had His devout followers, dead to the world, but alive to Christ. Here, where the currents of life have been freighted with moral impurities; here where fiendish men have tried to blacken and destroy the divine image in men, God has wrapped them in the armor of His whiteness. These are miracles of grace, living witnesses of God's "uttermost" salvation. Such lives speak with eloquence and certitude. Paul, who had brought every thought into captivity to Jesus Christ; John, whose heart beat in perfect unison with the heart of infinite love; Mary Magdalene, who woke from the tortures of the lost world beneath the smile of the love of the Lord—these and a host that no man can number have ever been the white flowers by the gangways of human life.

Prayer.—By one of the parents, asking that we may learn to realize the fullness of God's grace and the love and care He bestows upon all who serve Him with the whole heart.

THURSDAY.

THE QUESTIONING SOUL.

"Lord, what wilt Thou have me to do?"—Acts 9:5-7.

An attitude of humble inquiry as to what is the will of the Lord toward us, will be of more assistance to us in this world than all the books of philosophy that were ever written.

Suppose when we stand at the cross-roads of life, wondering whether to turn to the right or the left, we pause for but one moment and ask: "Lord, what wilt Thou have me to do?" Or suppose I am about to do a wrong deed. At such a time I again raise the prayer: "Lord, what wilt Thou have me to do?" Quicker than the lightning, the answer will come, God will speak to my conscience. I will suddenly know what I ought to do; and in that knowledge—if I follow it—I will be saved both from sin and bitter self-accusation!

A little rhyme, which I think some loving mother must have written for her child leaving home for the first time, says:

"When you're tempted, fainting weak,
Fall upon your knees and listen—
Listen—God will speak!"

Prayer.—By one of the parents, asking that we may realize that a true Christian lives not to himself, but works faithfully for the advancement of the kingdom.

FRIDAY.

GOD'S WORK AND OURS.

"My Father worketh even until now, and I work."—John 5:17-23 (R. V.).

God is not idling. He is now doing more in the earth than ever before. The Father and the Son are working by the Holy Spirit; and eventually God will "finish His new creation" when our prayer will be answered: "Thy kingdom come." But His work on earth will not be finished until He has made all men perfect, like Jesus. Then the prayer will be answered. "Thy will be done on earth as it is in heaven."

God does not work without us in this His highest achievement. What honor! What responsibility! In our own life, we must let Him have His own way with us, and we must be co-workers with Him. Absolute surrender to the Holy Spirit must be our aim. In regard to others, we must serve in the spirit of the Christ, who "went about doing good."

Prayer.—By one of the parents, asking that we and all whom we can influence, may be filled with the spirit of service in upbuilding the kingdom, and that our work to that end may be widely blessed.

SATURDAY.

BY THE RIVER.

"By the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not wither, neither shall the fruit thereof fail."—Ezek. 47:1-12.

The river of Ezekiel's vision refers to earth, and our present glorious privileges.

Our spiritual life, while in the mortal body, is not stagnant, but it is like a river, free, sparkling, pure—like Abana and Pharpar. This higher life flows from the Church. Its source is in God. It grows extensively and intensively, broader and deeper. The spiritual life is similar to the life of the body, growing from infancy to maturity, physically and mentally, and in sympathy. So we grow to be like Christ.

Prayer.—By one of the parents, asking that we may be brought to realize the blessings that the Lord reserves for those who are faithful in Christian service—blessings which the world cannot give or take away.

SUNDAY.

THE HAPPY CROSS-BEARER!

"But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret."—Matt. 6:17-18.

It was the custom in Jesus' day for folk who wished to be particularly pious and radically religious to disfigure their faces, adopt a sad countenance, and go about with an air of gloom. Even to think of these old religious customs stirs in our hearts a feeling akin to horror. No wonder Jesus said: "If you want to discipline yourselves, do it inwardly. Wash your faces, anoint your head with oil. And while you undergo the discipline, go about with a smile."

We may have troubles and trials to encounter, and discipline to undergo; but through it all we should strive to be radiantly, victoriously happy! Our paths are lifting before us in rugged and dangerous heights, and our burdens are heavy upon our backs, but not sadly and despondently and hopelessly are we to walk with the Lord of life. Our heads are to be anointed with the oil of gladness, our faces are to be laved with the water of divine springs until they shine with the glow and glory of immortal hope.

I will not quarrel with you about opinions. Only see that your heart is right toward God, that you know and love the Lord Jesus Christ, and that you love your neighbor and walk as your Master walked, and I desire no more. I am sick of opinions, I am weary to hear them. Give me a solid, substantial religion; give me a humble, gentle lover of God and man—a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians wheresoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister.—*John Wesley.*

Christian Orphanage

Dear Friends:

The call for little Easter dresses for our little girls from three to twelve years of age and little suits for boys from three to eight years has met with the most hearty response of any call in this history of our institution.

Our good women, through their missionary societies, have made a wonderful contribution, and it will be an untold blessing to us in this work of love and charity. The little dresses and the little suits are beautiful, and it seems that the good women have taken time to just put a few extra stitches on them to make them a little more beautiful and to add a little more happiness to the child that wears them.

It brings joy to our heart to have met with this hearty response on the part of the good women of our Church, and too, it has been done in such a beautiful spirit. But we did not expect anything less of them because they never do things by halves. They were God's last and best creation. Read what they have done.

Women's Missionary Society, Christian Temple, Norfolk, 29 dresses, 13 suits, and other garments; Ladies, First Church, Berkley, Norfolk, 6 dresses, other garments; Golden Rule Class, First Church, Raleigh, 3 dresses and underwear for little girl; Women's Missionary Society, Urbana, Ill., 12 dresses, 4 suits, and other garments; Mrs. L. E. Carlton, Richmond, 1 dress and underwear for little girl; Ladies' Missionary Society, Rose Hill Church, Columbus, Ga., 10 dresses, 1 suit; Harrisville Missionary Society, Union City, Ind., 4 dresses, 4 suits; Mrs. Edwin Teague, Burlington, N. C., 1 dress pattern; Friends, Fuquay Springs and Verina, N. C., 19 hens for Easter; Women's Missionary Society, Wakarnsa, Ind., 17 dresses, 14 suits and other garments; Women's Missionary Society, Lynchburg, Va., 11 dresses, 4 pillow cases; Women's Missionary Society, Pleasant Ridge, N. C., 18 dresses, 7 suits and other garments; Women's Missionary Society, Ingram, Va., 1 quilt, 1 suit; Women's Missionary Society (no name given), 5 suits, 5 dresses, other garments; Ether Missionary Society, N. C., 13 dresses, 3 suits, other garments; Antioch Missionary Society, North Manchester, Ind., 10 dresses, 1 blouse; Women's Missionary Society, Goshen, Ind., 4 suits, 27 dresses, other garments; Bethel Missionary Society, Mansfield, Ill., 17 dresses, 1 suit, and other garments; Women's Missionary Society, Franklin, Va., 29 dresses, 2 suits, and other garments; Women's Missionary Society, Windsor, Va., 6 dresses and blouses; Mrs. W. A. Newman, Henderson, N. C., 1 box underwear; Ladies of our Randleman Church, 9 dresses, 1 suit; Mrs. C. V. Dunn, Paces, Va., 4 dresses, 1 suit; Women's Missionary Society, First Church, Portsmouth, Va., 28 dresses, 16 suits, 2 hats; Women's Missionary Society, Durham, N. C., 12 white dresses, towels, pillow cases, etc.; "Sisterhood" of the First Christian Church, Warren, Ind., 46 dresses, 13 suits, blouses and socks; Plumtree Christian Church, Markle, Ind., Mrs. Eliza Sharpe, 1 suit, Mrs. C. W. McClung 1 dress; Ladies of the Eure Christian Church, N. C., 9 dresses, 4 suits; Mrs. C. W. Parker, Richmond, Va., 2 pr. slippers, 2 pr. socks; Miss Dora Ballentine, Varina, N. C., 1 dress; Missionary Society, Newport News, Va., 17 dresses, 1 suit, 1 pr. hose; Miss Birdie Wilson, Virgilina, Va., 3 dresses; Mrs. Clendenin, Elon College, N. C., 4 doz. eggs for the Baby Home; Women's Missionary Society, Elon College, 21 dresses, 6 suits, 4 shirts; Mrs. Ambrose Campbell, Luray, Va., 1 dress; Mrs. M. L. Farmer, Miss Ella McDowell, Miss Grace Farmer, and Mrs. G. C. Talbery, News Ferry, Va., 4 dresses; Ladies' Aid Society, North Manchester, Ind., 14 dresses, 6 suits; Women's Missionary Society, Bethlehem Church, E. Va., 12 dresses, 10 suits, 1 sweater, 1 waist; Women's Missionary Society, Eaton, Ind., 20 dresses, 12 suits; Women's Missionary Society, Leaksville Church, Val. Va., 8 dresses, 2 suits, 3 blouse; Young Women's Missionary Society, North Manchester, Ind., 9 dresses, 3 suits; Elm Ave. Women's Missionary Society, Portsmouth, Va., 12 dresses, 3 suits, and other garments; Women's Missionary Society, Henderson, N. C., 10 dresses, 6 suits, and other garments; Lillis Gordon, Columbus, Ga., 3 suits, 7 dresses, and other garments; Women's Missionary Society, Wadley, Ala., 3 suits, 6 dresses, and socks; Women's Missionary Society, Seagrove Church, N. C., 9 dresses, 17 yds. cloth, and other garments; Ladies' Aid Society, Sidney, Ind., 1 little coat, 1 boy's suit; 15 dresses; Women's Missionary Society, Reidsville Church, N. C., 13 dresses, 10 suits, 1 pr. socks; Women's Missionary Society, Huntington, Ind., R. 3, 16 dresses, 1 suit, 3 pr. socks; Circle 1, First Church, Norfolk, 7 dresses. Total: 532 little dresses, 151 little suits—fine!

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 21, 1927.

Brought forward		$3,992.11
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Happy Home	$ 2.27	
Apples Chapel	5.96	
Durham S. S.	28.52	
Mt. Zion	2.09	
Pleasant Ridge	2.00	
Lawrence Mem'l Bible Class	1.25	
		42.09
Eastern N. C. Conference:		
Oak Level	$ 2.05	
New Elam	2.74	
Shallow Well	2.00	
Catawba Springs	12.63	
Mebane	1.25	
Bethel	3.35	
Mt. Auburn	6.66	
		30.66
Western N. C. Conference:		
Pleasant Grove	$ 3.14	
Union Grove	3.00	
Shiloh	1.55	
Providence Christian Mem'l S. S.	1.28	
		8.97
Eastern Virginia Conference:		
Oakland	$ 6.00	
Suffolk	25.00	
Bethlehem	2.47	
Wakefield	3.40	
Berea, Norfolk	7.60	
Elm Ave., Portsmouth, Va.	9.00	
Hobson	2.10	
		55.57
Valley Virginia Conference:		
Winchester	$ 6.00	
Leaksville	2.44	
		8.44
Georgia and Alabama Conference:		
Rose Hill		1.20
Special Offerings:		
Boone Bible Class	$15.00	
J. F. Brown, Roanoke, Ala.	1.00	
Rose Hill Church, Columbus, Ga.	2.50	
Rock Spring Church, Roanoke, Ala.	1.60	
		20.10
Easter Offerings.		
Bethlehem Church, Va.	$ 5.00	
Corinth S. S., Ala.	1.50	
Two Friends, Harrisonburg, Va.	11.00	
W. M. Society (Dover girls), Dover	12.00	
Mrs. L. E. Carlton, Richmond, Va.	15.00	
Miss Sara Boyd, Richmond, Va.	5.00	
		49.50
Grand total		$4,208.64

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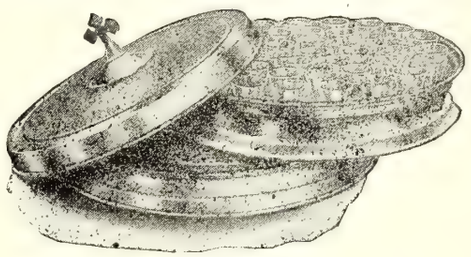

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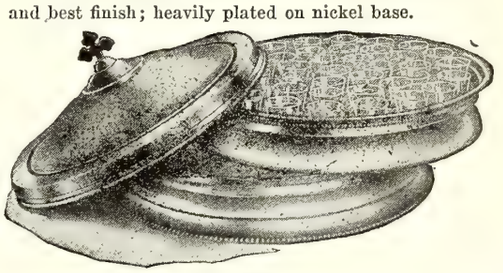

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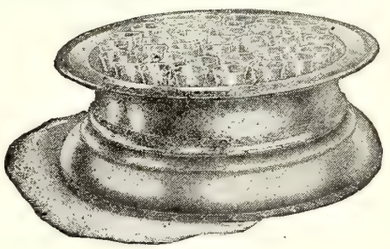

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

Just a little while ago there came a beautiful pink and white card, telling that we have a new, new member—her name is Doris Patricia Hook—and her birthday was January 11, 1927. Her mother and father, who are so very, very happy to have little Doris Patricia, live at Elon College, and we are happy too to have this wee, lively baby girl join our Korner of Kiddies.

She must be now our very youngest member. So, oh, we love her a lot, dears. May she grow up to be big and strong and beautiful—just as her little sisters are—for they are all lovely Kiddies at little Doris Patricia's house.

Oh, this Easter bunny! How he blinks his eyes! Did all have a happy Easter?

Who else in our Korner remembers his "Pollyanna"? As soon as your school is out, let's play that again, dears. I like that game. Oh, we all liked it, didn't we?

Come one and all! Now, for a Kiddies' Korner letter! Who next? We want all who wish to put your letter in our Korner—soon, too! (Don't forget: write on only one side of the paper.)

Oh, today I saw a buttercup down in its warm, warm beddy. It had such a long nap! But the spring weather is wake-up time. Wake up buttercups! Wake up, pretty leaves! We want you to come quickly.

YOUR EDITOR.

MISSIONARY ROOSTERS.

"For pity's sake!" said Aunt Hetty as she came stiffly down the stairs the first morning of her visit. "What sort of a ranch do you have here? I thought I was coming to a town house, not to a farm? I haven't been able to sleep since daylight for the terrible crowing somebody's chickens were doing.

"O Aunt Hetty," said Albert remorsefully; "I never thought about you not being used to chickens! Tonight I'll put up the shutters on the chicken-house windows, and they won't know it is daylight till after you get up."

"So they're your chickens, are they? Well, I like to see a boy have enough enterprise to do something for himself; I guess I'll get used to them, even if you don't rob them of two hours of daylight they might be having. Probably another morning I won't notice them at all. And when did you begin raising poultry?"

"Oh, last year!" said Albert. "You see, all of us boys in the Mission Band—and the girls, too—promised to do something to educate a boy and a girl in China. That means quite a lot for us to raise, but we're getting on just fine. Last year we had enough and twenty-eight cents over; and this year we want to make a little more, so we can give a contribution for home missions, too."

"And you're raising yours on chickens?" asked Aunt Hetty, her eyes twinkling.

"Yes, I call them my missionary chickens," said Albert. "Last year I made five dollars on them."

"Perhaps," laughed Aunt Hetty, "you are like the boy I read about the other day. Somebody asked his father, 'Do you find that chicken-raising pays you?' 'No,' said he, 'it doesn't pay me, but it pays my boy. I bought him the chickens for a birthday present; I provide all the feed; he sells me the eggs, and then he sets most of them himself.'"

Albert laughed very heartily, but insisted sturdily, "That wasn't my father. This is a business proposition, and we keep account of every cent. My five dollars were clear profit on six chickens, and this year I have twelve."

"All roosters by the sound of them!" declared Aunt Hetty.

"No, only two; but they are pretty loud. You see, one is young, and the other is just teaching him to crow."

"Your rooster is not a very good missionary bird," said mother. "I can tell you about one who helped a missionary instead of making trouble. This was in Africa, at the mission presided over by Mary Slessor, or 'Ma' Slessor, as the people loved to call her.

"A lady missionary from Calabar once stopped in to see 'Ma' Slessor and found her living in a one-roomed native hut and sleeping on a mattress laid on a sheet of corrugated iron for a bedstead. 'Now, how am I going to get you up in the morning?' said 'Ma' Slessor, when they were about to retire for the night. 'I have no alarm clock, and you insist that you must go early.' The visitor insisted. 'Well,' said 'Ma,' 'something has to be done, and I guess we can do it.' She went outside and presently the visitor heard a sleepy squawking in the chicken yard. Soon 'Ma' returned, carrying in triumph a much-disgusted rooster and a stout piece of rope. 'Here's your alarm clock,' she declared, tying the rooster firmly to the bed. Sure enough, at the first sign of daylight the alarm clock began promptly to crow; the missionaries were wakened, and the visitors got off in good time."

"That's very nice," said Aunt Hetty; "you may try it on me the morning I start home—but not any sooner, please."

"Wouldn't you like to see the chickens?" asked Albert. "Come along out, and I'll show them to you. I'm going to name the biggest rooster Alarm Clock."—*Exchange.*

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silver and the gold to Phâr'-aōh

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OBITUARIES.

WHITE.

John Wallace White was born at Manry, Va., September 2, 1896, and ended his life there March 1, 1927, at the age of 30 years, 5 months and 29 days. He is survived by his parents, Mr. and Mrs. J. W. White, two brothers, Clarence White, of Manry, Va., and Mrs. Nichol- of Suffolk, Va.; two sisters, Miss Francis White, of Maury, Va., and Mrs. Nicholson, of Murfreesboro, N. C.

Wallace had made no profession of religion, nor united with any Church. His health had not been good for some time, and he left a note assigning that as his motive for his deed. The funeral service was conducted from the home by Rev. Mr. Fielding, assisted by the writer, and the body was placed in a vault in the family cemetery. God bless and lead the bereaved.

C. E. GERRINGER.

WASHINGTON IS THE MECCA OF AMERICAN PATRIOTISM.

Washington, as the mecca of American patriotism which should be visited by all students of history and lovers of the beautiful in architecture and the fine arts, is described in a handsomely illustrated and beautifully printed booklet which has just been published by the Southern Railway System.

The booklet contains 27 full-page reproductions of drawings showing public buildings, monuments and other scenes of interest in Washington, each carrying a legend by the chairman of the National Commission of Fine Arts. An article by the same author tells the story of the founding of Washington and its development into the world's most beautiful capital city.

The publication of this booklet is part of an effort by the Southern to draw to Washington more visitors from the South, particularly teachers and college and high school students. Every spring large delegations of high school students from other parts of the country come to Washington to make a first-hand study of the workings of the various departments of the national government. Though Washington is a Southern city in location and atmosphere, not many of these delegations have come from the South in the past.

SWIMS ACROSS.

For the people who put prohibition into the Constitution to quit now, to let up in their fight, to lie down and be walked over by the enemies of prohibition would be just about the greatest possible illustration of lack of moral energy the reforms of history have ever seen.

We have gone so far—why quit? Why not finish the job? We have not had one single hard knock that we should not have expected. We are up against the liquor trust of the world. The vine growers, the brewers, the distillers of the world are just where we should have expected them to be. Three is nothing strange about it at all.

And the smuggler and rum-runner is only the old saloon-keeper in a different suit of clothes. He is no worse and no better than he was when he was prostituting every good thing, robbing us of our young men, making drunkards of our fathers, poisoning the health and blocking our industry.

The ward boss is the same specimen. He hasn't ever changed his suit of clothes. His long fingers are twisted in our police, our lower courts, our payrolls. And sorry as it is to look at, we have high-sounding statesmen who have no good word for this cause.

We have no more on our hands than we had ten years ago. Now, don't let's lie down. Don't let's swim back. What can we ourselves gain by showing the white feather?—Central C. Advocate.

Try a doll show. The boys may buy the dolls and the girls will dress them. The dolls may be dressed in all styles, ancient and modern. If desired, they may be used to present a doll play on a small stage, which the boys may make. Charge a small admission fee and give the profit to missions.

Rural societies may do a fine thing by remodeling an old barn for a community house. Start things and invite the whole community. Some will help in the work, but there will be plenty of others to carry it on after it is started.

"A living sacrifice" is the life poured out in loving ministry for others. How often our own lives are impoverished because we reserve them for ourselves!

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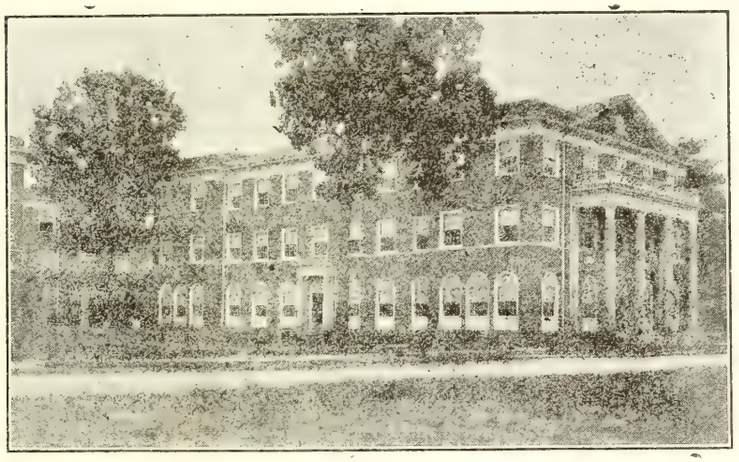

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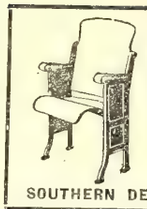
CARTER.

Mrs. Nancy A. Carter, widow of David Filmore Carter, of Pleasant Hill Christian Church community, Alamance County, N. C., died March 29, 1927, in her sixty-eighth year. Surviving her are six children—three boys and three girls—and a host of friends and relatives.

In early life she confessed Christ and united with the Pleasant Hill Christian Church and remained a faithful member till death.

The funeral services were conducted from the Church by the writer, assisted by Rev. G. C. Crutchfield and Rev. Mr. Andrews. The large attendance and the beautiful floral tribute bespoke the esteem in which she was held. The interment was in the Pleasant Hill Church Cemetery. Sweet be her sleep till Jesus awakes her.

P. H. FLEMING.



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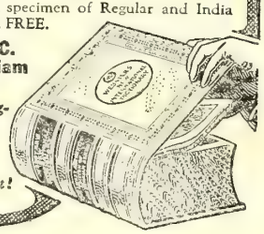

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27 And the boys grew: and Esau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, APRIL 28, 1927. NUMBER 17.

THE SUN'S OBSERVATORY

Maroon and Gold

By Rev. S. M. Lynam.

Speed.—

An Englishman, Major Segrave, drove an automobile at the rate of 203 miles an hour in Florida recently. His speed was thirty miles an hour faster than any automobile had ever been driven before. It was twice as fast as any train ever ran. An aeroplane has been driven a mile in twelve seconds, which is the greatest speed a human being has yet attained. This would be, could it be maintained, three hundred miles an hour.

After a Long Time.—

After more than twenty-three hundred years a man in Athens, Greece, has appealed to the courts of that country for a reconsideration of the death verdict pronounced against the philosopher Socrates. The sentence of death was imposed on the philosopher in the year 399 B. C. The man who has appealed the case insists that the honor of Greece demands that Socrates be adjudged innocent, if he were not worthy of death. This delay reminds us of our own justice

Railroad Receipts.—

During 1926 the receipts of the railroads of the United States amounted to about six and one-half billion dollars. Five billion of this amount came from carrying freight; more than a billion from the passenger fares; one hundred million from the government for carrying the mails; one hundred and fifty million from express charges, and three hundred and fifty million from other sources. In other words, the railroads of the United States did a big business last year.

Collectors Pay.—

A letter signed by Button Gwinnett, of Georgia, and five other signers of the Declaration of Independence was recently sold at auction. It brought fifty-one thousand dollars. The letter is dated July 12, 1776—just eight days after the signing of the Declaration of Independence. The price paid for this letter is the highest ever paid for an autographed letter. Collectors have recently paid some extremely high prices for rare books and letters.

Rich Universities.—

There is a tendency gradually for great universities to accumulate vast wealth. In many ways it is an excellent thing for education, but in others it is a dangerous practice. The treasurer of Harvard University, the oldest university in the United States, has just issued his report. This report shows that Harvard has assets of more than eighty-six million dollars. This vast total does not include land and buildings owned by the university. With such a trust committed to it, Harvard should feel its great responsibility to the nation and the world. What is true of Harvard is true of other schools with great wealth. Unless they are properly controlled, they may easily become a menace to civilization.

A Test of Socialism.—

Four years ago a young Russian photographer landed in New York. He has since developed and patented a device by which one can drop a quarter into a coin box, have his picture taken, developed and printed, and receive four pictures of himself for his quarter. Recently this Russian sold his invention for a million dollars. He has always been a Socialist. He now faces a real trial of his socialism. Will he divide his million with the rest of the world? It is not probable. The trouble with Socialists is that most of them have nothing and want everything, but have no desire to divide at all. A scheme which does not work both ways is worth little to the world.

Million-Dollar Incomes Increasing.—

The recent income tax returns reveal the fact that 207 persons in the United States have incomes of a million dollars or more every year. This is an increase of 132 over last year, which is most significant. Seven of these are in the class having incomes of five million dollars a year or over; 2,247,000 persons pay income tax in the United States, but ten thousand of these pay more taxes than the other two and one-third million people combined. In New York State, 45,454 corporations had a combined net income of nearly two and one-half billion dollars. These figures show a tremendous prosperity, but they reveal an alarming fact as well. The wealth of the country is rapidly becoming concentrated in the hands of a few people and when that is completed the natural result will be disaster. We must have capital and capitalists always, but there ought to be a limit to the accumulation of wealth, else the controlling power will come to rest where the wealth of the nation is. It presents a grave problem to the thinking world, and one which socialistic theories has not solved, even in the thinking of the Socialist.

A Book We Should Read.—

We have just received a copy of the latest book by Dr. W. A. Harper entitled "Youth and Truth." It is published by the Century Company, one of the country's largest and most discriminating publishers, and is placed in their "Practical Christianity Series" as the fourth volume of that series. Hitherto, Dr. Harper has concerned himself largely with the field of religious education, and in some sort this book still is in that field, but it deals with a problem of vital interest to all of us —parents, pastors, Sunday School teachers and leaders. It is a book written out of years of experience in dealing with youth, and it is revealing concerning the "younger generation" about which there is so much worry and vital concern today.

We should buy and read this latest book from the pen of Elon's great president, as we should buy and read all the books written by Christian Church leaders in order to make possible a literature from our Church. We have great men, like Dr. Harper and Dr. Kerr, who are trying to deliver the Christian Church message, but they cannot unless we back them with our interest. A publisher does not publish a second book by a man whose first book does not pay. It is up to the Christian Church to see that Christian Church books pay.

Costs of Peace and War.—

Recent compilations of the expenses of the League of Nations reveal that the total cost of operating the league, including the permanent World Court and the International Labor Office, for the eight years of its existence, including the budget of 1927, is approximately the cost of one of the battle cruisers destroyed by the Washington Naval Limitations Agreement or the cost of the upkeep of that vessel for one year. The League of Nations' cost in its eight years of life $34,-054,980. The estimate of this cost was arrived at after careful examination of the assessments of its fifty-five members, and the expenditures of the league. These figures include the 1927 budget and will pay for the four council meetings, the assembly, the disarmament, economic, and world press conferences, as well as other gatherings being sponsored by the league, as well as the maintenance of the secretariat. The league's budget for this year calls for $4,729,738, of which $2,-882,113 will cover the actual operating expenses of the secretariat, including the council meetings, the assembly, and all the Conferences the league proposes to hold this year. The World Court will cost the league $413,649 this year, while the international labor office, it is estimated, will spend $1,433,976 this year. These figures, when compared with the initial cost of one battleship or with the upkeep of one of these battleships for a year, shrink into insignificance. The costs of peace are nominal compared to the costs of war. It is a strange thing that the nations go on spending so much in preparation for war. It is time for the world to begin to think peace. War must definitely end some time, and it can be in our generation if the Church of Jesus Christ wills it so. The prevention of war, the liquor traffic, crime, and all the other diseases of society is a task for the Church and for Christians. No other organization can solve those problems, but we must commit ourselves irrevocably to the teachings and to the program of Jesus.

NOTES-PERSONALS

Here is a goal toward which every one of us might well strive, that we may have "A mind through which Christ thinks, a heart through which Christ loves, a mouth through which Christ speaks, a hand by which Christ does things."

If your Church did not take an Easter offering for missions, won't you see to it that the offering, when taken, is as large and liberal as possible. If ever there was need, it is now, and for missions. Don't forget mission period—March 1, to June 30.

The missionary rallies were well attended this year and grow in interest and influence every year. Count on the women to put their work over in great shape. How we wish our menfolks could become as much interested in the great task of the Church as the women are!

We are delighted to learn that as a result of the recent meeting at First Christian Church, Richmond, there were twenty-two additions to the Church. Rev. H. C. Caviness, Portsmouth, Va., assisted Dr. Ryan. Brother Caviness is this week assisting Rev. O. D. Poythress, South Norfolk, Va.

We think the palm victory in the Women's Missionary Rallies this year, certainly in so far as attendance and enthusiasm go, belongs to Waverly, Va., District. Mrs. B. E. White is the superintendent. Mrs. White, under date of April 20th, writes, "Our rally was quite a success this year. Every society in the district was represented, and all societies showed increase in membership and interest."

We learn with deep regret that Rev. H. W. Elder, Richland, Ga., suffered from a stroke of paralysis while in his pulpit at the 11 A. M. service Sunday, April 10th. Our last report is that he is resting comfortably in the hospital to which he has been carried. Brother Elder has been one of the hardest working and most faithful pastors in all the Church, and many prayers will ascend for his recovery. He is indeed a faithful man of God and the work he has done would be an honor to any name.

One of our very hard-working and most faithful pastors is Rev. G. D. Hunt, Wadley, Ala. He is preaching twelve times a month regularly and has the care of a crippled wife and of home duties, and is called upon incessantly for funerals and work outside his pastorate. We little think sometimes of how many faithful ones there are who are pouring out their very lives round about us to make this a better world in which to live and to do the ministry and service of our Lord. Brother Hunt is much encouraged by Church and Sunday School at Roanoke. The Sunday School there now numbers about 55, and is on the increase. He writes, "It is almost a miracle how we have gone forward with the work, and my heart and soul rejoice at the success thus far achieved."

We extend our sympathy to Rev. and Mrs. J. W. Patton and family, Elon College, N. C., who have been called upon to mourn the loss of a loved one. Kent Patton, the only son and a young man of great courage and much promise, died in a Greensboro hospital, whither he went a week ago, on Monday, April 18th, and was buried in the Elon Cemetery April 20th. The funeral was conducted by Rev. C. H. Rowland, D. D., pastor of First Christian Church, Greensboro, assisted by Dr. P. H. Fleming, of Burlington, N. C., and Dr. W. S. Alexander, of Elon College, N. C. A large concourse of friends gathered, and the floral offering was beautiful. Kent had been a former student of Elon College, and was well known to many SUN readers, who will grieve to learn of his going.

We are certainly gratified that both of our Churches in Carroll County, Va., took the offering for missions on Easter Sunday, Rocky Ford sending us $4.99, and Elk Spur sending $1.05. Brother S. E. Madren is the pastor now and seems very hopeful of the work. There is a good live Sunday School at Rocky Ford, and the congregation here is good and attentive. Brother Madren will locate at Elk Spur in the parsonage the last of May and hopes at an early date to reorganize the Sunday School at this point. He finds a most appreciative people and is so far delighted with his work and prospects of service. If all our Churches give during mission period as liberally, in proportion to wealth and opportunity as these two, we will easily reach the $25,000 so much needed.

Mrs. Susie Holland, Suffolk, Va., a life-long subscriber to THE CHRISTIAN SUN and a most loyal and devoted member of our Suffolk Christian Church, passed to her reward from a Columbia, S. C., hospital on Thursday morning, April 21st. Three weeks prior to that time, Mrs. Holland was riding from a visit to relatives at Hardeeville, S. C., and was in an automobile wreck not far from Columbia. Pneumonia developed and other complications, which proved fatal. She has a wide circle of friends and acquaintances among SUN readers, who love her and mourn her going. The editor of THE SUN left Friday, April 22nd, to attend the funeral in the Suffolk Church Saturday, the 23rd. One of the best, most loyal and faithful of the good women of all our acquaintance has gone to her reward, and the world is poorer for her going.

In his every-Sunday bulletin, carrying the program of exercises for the day of worship, Rev. Jas. H. Lightbourne, D. D., pastor of Holland Church, prints the following: Our 1927-28 benevolent program—Missions: $528 through Woman's, Berta Rowland, Young People's, Willing Workers, Cradle Roll Missionary Societies; one Sunday's offering a month from the Sunday School; Christian Missionary Association dues Orphanage: $396 through one Sunday's offering a month from the Sunday School; the Thanksgiving offering; the Easter offering. Colleges: $610 through duplex envelopes, months of January, February, March, April. Christian education: $115 through duplex envelopes, months of November, Dceember; the Sunday School assessment to Convention. Conference apportionment: $450 through duplex envelopes, months of July, August, September, October. Local missions: through duplex envelopes, months of May, June; the special offering on Communion Sundays.

The following is of interest, from the Tampa, Fla., *Tribune,* April 10th: Dr. Daniel Albright Long, of Florence, S. C., now visiting R. W. Trice, 910 South Newport Avenue, made a speech some years ago on Jefferson Davis which Confederate organizations now regard as the most accurate and dispassionate review of the president of the Confederacy. The Sons of Veterans and the veterans themselves endorsed it at their Tampa convention and recommended it as a text for use in public schools. North Carolina and South Carolina already have adopted it. Dr. Long spent more than a quarter of a century as president of three colleges—Graham, in North Carolina; Antioch, in Ohio, and Union Christian, in Indiana. Judge Charles B. Howry, of Washington, reporting for the committee at the reunion, declared that the Long picture of Davis was the best ever put into words, that it got the right slant, and ought to be studied. "I have given years of study to the record of Mr. Davis, a much misunderstood man," said Dr. Long yesterday, "and it is a matter of personal gratification to a man well over eighty to know that the men who knew Davis now regard my characterization of him as eminently correct."

The *Western Recorder,* Louisville, Ky., speaking for the Southern Baptist Convention, gives some interesting figures on Baptist gifts the past seven years, 1920-26, inclusive. Our Baptist friends have four major interests in their Church, namely: foreign missions, home missions, ministerial relief and education. For these four major interests the Southern Baptists have contributed during the seven years named $25,022,-191.46. Attention is called by the *Recorder* to the fact that there has been an annual decline in receipts the past six years for the various objects except for foreign missions in 1926. We have not the space to give these offerings by the year, but we wanted CHRISTIAN SUN readers to see somewhat the proportion of gifts that our Baptist friends make to the four major interests of their Church. The total for the past seven years are as follows: foreign missions, $14,127,714.94; home missions, $7,137,091.76; ministerial relief, $1,760,744.29; education, $1,996,640.47. It will be seen that our Baptist brethren put foreign missions first and foremost, and this goes a long way to explain why they do so much for the other major and minor interest of their Church.

We are not surprised that Brother Johnston's great heart for the Orphanage was made to rejoice in response to his appeal to our missionary women. He may always count on them. And all the other benevolences and activities of the Church may count on them. If all the women in all the Churches were organized into active, vigorous missionary societies, our Church would have no trouble and no heart-breaking anxieties and appeals for struggling and begging enterprises and institutions. Whenever the missionary spirit is sufficiently developed amongst us, a new day will have dawned and great things will begin to take place in our Church. And the making of those 532 little dresses for children in the Orphanage and 151 little suits and sending them to Brother Johnston, have not decreased the ardor nor the zeal, nor the resource of our good women and our missionary societies. They will be ready the next time to help when called upon. The most erroneous and paralyzing policy any people, person or Church can adopt and act upon is that giving to missions or doing for missions cripples any other enterprise or benevolence of the Church. Missions are not a benevolence, nor a charity. They are the means and the instruments used of God in obedience to the command of His Son to prepare the way for the benevolences and charities of the Church. Missionary work is clearing, plowing and sowing the ground that the other enterprises and institutions of the Church may cultivate and reap. What the Christian Church needs today is to clear, to plow, and to plant more missionary seeds in larger missionary territory, and water the same, and God will give the increase, which shall make for the prosperity and power of all Church benevolences, charities, and institutions. This isn't theory; it is fact. It is not philosophy; it is religion. It is not speculation; it is truth. It is the way that God has ordained and the method He has pursued from the beginning until now.

RELIGIOUS EDUCATION.

By W. T. Whitsett, Ph.D.

The discussion of religious education is becoming more and more important in this day. It is a subject of the greatest possible moment, and to date there is a sad lack of good literature upon the subject. A book recently issued by the Macmillan Company, of New York, in its brief compass of 150 pages, seems to us to be the best expression of sane and profitable thinking along this line that has yet been issued. The author is Dr. William Allen Harper, president of Elon College, N. C., who has had unusual opportunity to secure a wide view of his subject, and whose well-known ability as a thinker and a writer finds clear expression in the views he here presents. We venture to say that this book will become one of the landmarks in future discussions because of the original and pioneer approach that he has of his subject.

Dr. Harper has named his book "An Integrated Program of Religious Education," and he treats the topic from the viewpoint that in all the educational experience that one may acquire there must be an essential unity; and hence, he makes the attempt to form an integrated and closely related body of all the activities that may engage the mind in its efforts towards the end and aim of becoming an educated individual in a community of widening possibilities and influences.

The book has ten chapters, the first chapter giving a sketch of present conditions in this field, followed by certain suggested remedies. The remaining eight chapters are devoted to showing how integration and definite connection and development may be secured in the various lines of (1) organization, (2) curriculum, (3) expression, (4) community activity, (5) publications, (6) finances or budget, (7) training for leadership, and finally in the closing chapter, the integration and correlation of the home life with that of all other influences.

All who think at all along the line of the training of the youth of today are often discouraged by the seeming lost effort and great lack of unity that too often prevail in the work as attempted by the school, and the Church, in all lines of moral and spiritual instruction. The home has laid aside its responsibility in favor of the school and the Church; the school answers that it cannot attempt to teach religion; and the Church complains that it has insufficient co-operation, time, and means to do the work properly. All agencies demand more of the modern home along the lines of discipline and morals than the modern home, with its complex demands, can give. In this state of jumble and perplexity, the modern youth is the sufferer. Until some means can be found to unite and integrate all agencies in his behalf, he will suffer more and more.

The service that Dr. Harper renders in his valuable suggestions cannot be overestimated. He has a wide and full grasp of his subject. He feels its importance. He estimates the many difficulties in the way, and with the faith and daring of a pioneer he points the way through the wilderness of the present to a fairer day that is possible. His book should be carefully read and studied by teachers, parents, and all who would see a stronger and better civilization as an outgrowth of the present. All who would see an educated, Christian citizenship throughout our land will find here much to help in pointing the way to this end. The book will render a wide and fruitful service in helping to clear-thinking and planning with all the agencies that minister to a growing civilization.

WORTHY OF EMULATION.

We know that some of the Churches have not taken the missionary offering, because they had other matters on for Easter, but many of the Churches did, and the reports are beginning to come in. For the benefit of Churches not yet taking the offering, we pass on the following, which we could wish other Churches and Sunday Schools for their own sakes and for the cause, would emulate. It was in the form of a letter dated April 11, 1927, and evidently sent to the members of the Sunday School and Church of the Main Street Christian Church, Durham, N. C. The letter read as follows:

"Dear Member,—This year it has been decided that our Easter offering should go for missions, and nothing it seems could be more appropriate, for the spirit of Easter is essentially the missionary spirit. Christ died for all; He arose for all; and now He is interested in all. Can we be as selfish as to want His blessings for ourselves alone? 'The earth is the Lord's, and the fullness thereof; the world and they that dwell therein.'

"The supreme task of the Church is missionary, and there is no other endeavor of the Church which is open to such unlimited and genuine service. Missions was the passion of Christ; and His last command was 'Go ye, therefore, into all the world and preach the gospel to the whole creation.' We cannot escape the fact that Christ was speaking to those who know Him; in fact, today to us. If we fail to obey this command, we fail to help in the greatest of all undertakings. When Christ's whole interest was in this work, should not at least part of our interest be centered in it?

"We may best show our interest this Easter through our gifts. Going and praying are of course most necessary, but for the larger part of us, giving is the most appropriate means by which we may show our interest, and at the same time obey the great command. All of us, therefore, are expected and urged to contribute to this offering. The minimum amount that is desired is three hundred dollars ($300.00). It is obvious, therefore, that each member of the Sunday School and Church should give just as much as possible. No matter the amount you give, whether it be large or small, do not fail to represent Christ and yourself through your gift. It has been aptly suggested that each person donate a day's wage for this offering at this time. But whatever you feel called upon to give, remember that "Freely have ye received, freely give." Let us, then, make this offering prayerfully as unto Him, and generously as He would have us do.

"We sincerely hope for a true missionary spirit in our Church and Sunday School, and expect your co-operation in bringing this about. (Signed by committee) V. M. Mulholland (Chairman), Mrs. W. H. Boone, Mrs. R. J. Kernodle, D. L. Boone, J. L. Cash."

THINK IT OVER.

In looking over our "Christian Handbook" for 1927, that I might become more familiar with its suggestions, I was struck with the wide discrepancy between the askings of our Home Mission Department and that of our Foreign Mission Department. There was no need for making up a deficit in the Foreign Mission Department at the time the "Handbook" was compiled. Its askings amount to only $75,356. How shamefully small it makes us feel when we think that members of our own Churches deliberately burn, and blow away more than ten times that amount of money each year! In other words, we give about a tithe of our smoke money to carry out the great commission of our Lord.

But for the even more important—because basic—work of strengthening our home base, that we may hasten to do the larger things which our foreign work and other situations demand, the askings are but $56.900. This, moreover, because of our niggardliness in the past, includes a deficit of $16,697.05.

Now, just for the sake of seeing ourselves in something approaching a perspective which will afford a just estimate of our possibilities, suppose our people everywhere tithe for just one single month. Then let those who have not been practicing it before, try to estimate as closely as possible what their givings have been in the past, and subtract that from their tithe, giving the balance to our home mission and Church extension work this year. If we do this, we shall be surprised and gratified with an offering of more than a quarter of a million dollars for home missions this year of our Lord 1927.

Remember, all that is necessary is a tithe for only one month.

P. S. Sailer.

Brooklyn, N. Y., April 4, 1927.

YOUTH CONGRESS.

On May 7th, at 2:30 P. M., in the Suffolk Christian Church, there will be held a preliminary meeting of a representative group of young people to plan a Young People's Congress, to be held some time in the early summer. Each pastor in the Eastern Virginia Conference is being asked to send two representative young people from their field to that preliminary meeting. Under a slogan, "500 Eastern Virginia Young People," the writer has written each pastor in the Conference a letter, asking them to send to him the names and addresses of the two representatives who will attend the preliminary meeting, which is to be held as stated above, in the Suffolk Christian Church, on the first Saturday in May, at 2:30.

Dr. James H. Lightbourne, president of the Board of Religious Education of the Southern Christian Convention, has been invited to attend that preliminary meeting, as he is vitally interested in the success of this congress; and Rev. H. S. Hardcastle, pastor of Suffolk Christian Church and president of the Eastern Virginia Conference, has also been invited to be present. These two ministers are to be present to see that the young people themselves take complete charge of the congress from the very outset. It is desired that all ministers in the Eastern Virginia Conference give their interest, prayers, and personal attention to the making of this the greatest gathering of young people ever witnessed in Eastern Virginia.

John G. Truitt.

"Prayer is a privilege, like friendship, family love and laughter, great books, great music and great art. It is one of life's opportunities to be grasped thankfully and used gladly. The man who misses the deep meaning of prayer has not so much refused an obligation; he has robbed himself of life's supreme privilege—friendship with God.

Men say that they do not pray because God to them is not real, but a truer statement generally would be that God is not real because they do not pray. Granted a belief that God is, the practice of prayer is necessary to make God not merely an idea held in the mind, but a Presence recognized in the life."

After all, the question of organic ecclesiastical unity is set forth in 1 Corinthians 13. It is a matter of emphasis: "Many waters cannot quench Love."

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR GOOD WOMEN AND MISSIONS.

A strange thing is taking place in some of our Churches. We wonder if it is fair to the good women and to missions! Just this: Some of the Churches are not taking the free-will offering appointed for Easter, or the most convenient Sunday thereto, because they say that the women's societies and the once-per-month offering for missions through the Sunday School, added to the Conference apportionment, will make the amount asked of these Churches for missions. This may be right, but somehow or other it does not sound and look good. The women have tried mighty hard to get the men interested in missions, and they have been busy organizing their societies and doing what they could. They raise their money and they vote where it shall go, and it is all sent on as they themselves decide and direct. This is getting to be quite a little item in our missionary offering, and so it seems at least that the men of the Church are taking notice of it and have decided that since the women are doing so well for missions, their Churches must have credit for the same (which is as it should be), and that the Church, especially the men of the Church, need not bother further about missions, and so no offering is asked or given during mission period (which is as it should not be).

This is not fair to the women, and it is not fair to the most necessary and important task and undertaking of the Church. Why penalize the Church and the good women of the missionary societies for their activities and their interest in missions by refusing to take the offering? We were talking with one pastor about this and his argument was that the women, after all, got much of their mission money from their husbands and other members of the Church, and, whatever they gave for missions came, in large measure, from members of the Church. Now, what do you think of that! How we of the Christian Church do find some escape or excuse from activity and from liberality to missions! If the women in the Church should raise all they set themselves to raise, and their liberality should go beyond all expectations, this should not penalize our mission cause, nor give pastors and the men of the Church an excuse for inactivity, and ease their consciences for not taking a free-will offering for missions during mission period. We are happy to say that not all of our pastors are yielding to this method of reasoning nor putting on the soft pedal when it comes to their missionary task and effort; but some are doing so, and we think it is deplorable. The women who are at work in their missionary societies will be found invariably to be the ones who are willing to give to missions through their Church when a missionary offering is taken, and when other offerings are taken.

Let's help the women out and encourage them by making the offering in the Church as liberal as possible during mission period, and not penalize the women and the cause for having organized missionary societies and made faithful attempts to do something for their Lord and Master that is really worth while.

Unless our mission cause is to stagger under indebtedness and every movement at home and abroad undertaken for missions is to be handicapped, we shall need most sorely every dollar that every Church will give through a free-will offering during mission period. J. O. A.

SUNDAY SCHOOLS AND MISSIONS.

One of our Sunday Schools, namely: Pleasant Grove, Halifax County, Va., informs us, through its superintendent, that it believes and practices giving for others through the Sunday School. Some months ago some of the adults of this school got together and decided that they would themselves, and outside of the school make up the money with which to purchase the literature and books used by the school, and that whatever offerings were taken in the school should be used, not on the school itself, but for the glory of their Lord. Thus far, the school sends one-half of its total offerings for missions and one-half to the Christian Orphanage. The superintendent, Bro. Geo. B. Talbert, was very happy that his school had adopted this plan, and said that they were trying to treat the children in the school about their literature and books the same way that they would with regard to week-day school supplies. Come to think of it, we again raise the question, on what grounds do we parents justify ourselves for buying books and equipment for our children in the week-day school, but when it comes to Sunday School give them a few pennies and tell them to put them in the collection plate as a Sunday School offering to the Lord, when we know that the money thus given is to buy supplies for these same children, and for us grown-ups, to use for our own instruction and benefit? If the collections that are taken in the Sunday School are used for purchasing supplies for those who put the money in the collection, then they should be so informed.

Quite a number of our schools are now giving an offering once per month to missions. The strange thing is that every Christian Sunday School does not do this very thing. There is nothing more logical, more scriptural, and more helpful to the school. In the Sunday School we are studying to learn about our Lord and to improve ourselves in a knowledge of Him and of His saving power and boundless love. Since we ourselves have these blessings and benefits, it seems strange indeed that we will not at least once a month give all the offering of the day to share this blessing and benefit with others, and thus seek to obey our Lord and to do something for His sake.

Many schools are yet saying they are too poor to do this, and can hardly get enough money to run themselves and pay their own expenses. We would say in return, that they are too poor not to do this goodly and righteous thing, and that their poverty and difficulty will continue as long as this policy is pursued and as long as the pupils in the school know that their offerings are used to buy something for themselves. It is the actual testimony of a number of our schools that, since the missionary offering began once per month, they have more money for their own schools. Of course they have! When we try to obey our Lord's command and take up our cross daily and follow Him and deny ourselves, as He has commanded us, our offerings will naturally increase and our joys and blessings will likewise multiply.

This writer knows of no greater blessing and benefit that could come to every Sunday School in the Southern Convention than that of adopting the plan of giving at least a half of all of its offerings to send and to give to others the blessing and benefits of Sunday Schools and of Churches. The Pleasant Grove Sunday School has set a good example. All of our schools can certainly go half as far as this one has gone, and then possibly come later to the decision under which this school is now rejoicing. J. O. A.

WITH WHAT MEASURE?

More and more am I impressed with the keen analysis and insight into human nature on the part of Jesus. His observations are based on the soundest psychology and time, but serves to demonstrate their wisdom and prove that He was more than human in His ability to understand the basic principles by which men act.

I have just been reading that diatribe of Sinclair Lewis against the ministry. I could not but conclude as I read "Elmer Gantry," one of the most insinuating and diabolical books ever published, that the author was really revealing himself. When the book began by saying Elmer Gantry was drunk, I could not but feel that the author himself was a drunkard; and, when he painted with such evident satisfaction throughout the pages the sex exploits of this hypocritical preacher, I could not but feel that here is a man who believes in easy divorce, free love, and who practices hypocrisy. That is what the book meant to me.

Since I have finished reading it, there has appeared a statement in the public press by a minister who was associated with Lewis while he was collecting his data for this book, and he states clearly and unreservedly that the author is the kind of man I had already concluded from reading the book. This book will do harm with a certain class of cynics and worldly minded people who, in order to justify their own unconventional and sinful conduct, will find real satisfaction in the thought that even the ministry is rotten, but those of us who know the ministry will not believe it.

However, the book is confirmation of that wise judgment of Jesus, when He said, "With what measure you mete, it shall be measured to you." Men do not realize that when they pronounce judgment on others that they are really judging themselves. Riding on a train the other day in a group of men, various opinions were being expressed in regard to the problems of our time. I sat listening and sizing up the characters of the men who talked. One fellow said something to this effect, "All traveling men pad their expense accounts." I concluded that he was the type of man who would pad his own expense account. On another occasion a bank official was expressing his idea in my hearing to the effect that bankers usually prosper in this world because they know how to knock down. I concluded that this man was engaged in that very business.

When we assign improper motives to other per-

sons or classes, there may be a sort of gleeful satisfaction in our criticism, but the philosophy of the situation is clear to those who understand human nature, and such persons when they are listening judge us to be the type of person we think others are.

The opposite is also true. When we pronounce good on others, the conclusion is inevitable that we ourselves are good at heart. I should like to be personal at this point. One of the highest type of Christian gentlemen it was ever my privilege to know was Willie J. Lee. I never knew him to say a harsh word of any one, and it was his custom never to permit criticism of others in his presence. Once upon a time a friend made a reference to the minister who was preaching at Berea Church. It was not a harsh criticism, but Bro. Lee resented it and said, "He is my pastor."

Our own character is portrayed in the judgment we pass on others, and it is as true today as when Jesus first said it, that "With what measure ye mete, it shall be measured to you again."

W. A. H.

HOSEA'S MESSAGE TO MEN OF TODAY.

Hosea's message to the people of his day has a meaning for men of every age. His message was that of his own experience; it was the echo of a crisis in his life.

You are familiar with the tragedy that called forth the message. It was a dark and gloomy time for Hosea; it was a sad hour for Jehovah. Hosea saw in his tragedy the relation that Isabel bore to Jehovah. He saw that Jehovah was the victim as was he, of an unfaithful love. Hosea profited by his sad experience in championing the cause of Jehovah. He told the people the story of his life—all his domestic troubles—that they might better understand the relation that Israel sustained with Jehovah.

In his youthful affection, Hosea had pledged himself to a frivolous girl—Gomer, the daughter of Diblaim. He loved her dearer than life itself, and his fond ambitions and hopes for a life of domestic happiness and tranquility were shattered by the tragic fact that his wife was untrue. She bore a son whom he called Loammi, "For ye are not my people." The child, not his own, was to be a living monument to the shame that his wife had thrust upon him.

Shame after shame Hosea experienced from the hand of the woman he loved. She was untrue to him. The woman who might have been and should have been a comfort and solace to her husband in the dark hours of discomfort and trouble, heaped trouble after trouble upon him. The woman who should have healed his wounded heart tore it, stabbed it deeper by her unwomanly conduct. His home was ruined by that grim sin which has wrecked so many homes. His life was blasted by that sin which blasts so many lives. Hosea's cup was the most bitter that ever man drank. How true the statement, "God's best gift to man is a woman that is pure and true." But equally authentic is the statement, "The greatest curse to man is a woman that is untrue."

Hosea rose above his surroundings, and from the vantage ground of his painful experience, was able to declare that in it all there was a message for the children of Israel as they had been untrue to God.

Hosea's giddy and untrue wife left him and went out into the world to live an open life of sin. But still Hosea loved her—his heart bled for her. And when she had fallen so low that she was to be sold from the auction block as a slave, Hosea bought her for fifteen pieces of silver—a homer and a half of barley—and took her again to his home to give her a chance to redeem herself. Sad experience, that of a man buying his wife who had disgraced his name and might have damned his soul! But he did it because he loved her—loved her in spite of all her sins. It was an abnormal love for a husband to have for his wife, most assuredly.

But in his own heart-rending experience, Hosea saw the significance of God's relation with backsliding Israel. Israel had left Jehovah, and was following the Baal cults of Canaan. Israel was untrue to her God who loved her so. She had disgraced him, and Hosea realized that not until Israel should break from the Baal worship and give undivided love to Jehovah would he be able to carry out his covenant with Israel.

Hosea's message to his people regarding their relation to Jehovah is at heart the message of God to men of our day. Hosea has a message for you and for me. His teachings embody the fundamentals of the religious life for men of every age.

He gives the world a new conception of God as a God of love—a God of boundless love. He believed that nothing could separate man from the love of God. That sin alone estranges man from God, but that even sin does not cancel God's love for His children. It blinds us from His love. It makes impossible an appreciation of His love and of His character, His nature, and His purpose. Sin keeps us from winning God's deepest love which He manifests toward His obedient children, but sin nor nothing else shuts man out of the loving heart of God. Having loved man, He loves him till the end, and when God fails to realize His purpose in a human life, He mourns at the grave of disappointment.

As Hosea loved his wife despite her sin, so he knew that God must love His children despite their sin. The parent of a wayward child can best appreciate God's love for His wayward children. The boy who is in the greatest danger of making a wreck of life is nearest the interest of a loving father. Father and mother yearn for the interests of the wayward child. Oh, how they love him! No matter how worthless the boy or girl may be in the eyes of the world, father and mother can always see something good in them; no matter how far wrong son or daughter may go, the loving mother does not lose hope of their being brought back to the right. The love of a parent is not killed by the sin of the child, but rather the child's sin fans the parent's love into a burning passion to see the child saved from his sin. The child's sin wounds the parent's heart because the parent loves him so.

Our sins wound God—man's Heavenly Parent—because He loves us so.

Hosea taught that God's infinite love seeks the love of His children—as "like seeks like." Though God loves the sinner, He demands the sinner's love in return. His love is the expression of his yearning heart in behalf of the sinner, and nothing but the sinner's love can satisfy the heart of God.

As the earthly parents so much crave the love of their children, so also does God crave the love of His children, and all humanity constitutes God's family. And He loves each one—sinners and Christians. But, of course, He cannot help bearing a different attitude toward His obedient children than He does toward those who are disobedient. The love for the sinner is His expression of solicitation; the love for the Christian is His expression of appreciation. Parents understand the difference between the love for the obedient children vs. that for the disobedient.

In no mistaken tone, the prophet, Hosea, spoke to his people, backsliding Israel, telling them that Jehovah demanded their love in return for His. If Israel was to enjoy the blessings of Jehovah, she must put herself in a proper attitude toward him.

The earthly child cannot enjoy the comforts of his father's house, so long as he stays away from home. Neither could Israel enjoy the comforting presence of Jehovah so long as she stayed away from the truth. Neither can men today enjoy the comforting assurance that God loves and that He cares, until they come into a filial relation with Him. God demands our love, our appreciation and our loyalty! No wonder He is grieved when we fail to respond. He is firm in His demands. His love is a holy love. There is nothing soft about God's love. Men will learn this too late, who fail to respond to it in the here and now.

Moreover, God wants our love to be the natural expression of our inmost self—our heart of hearts. He is not satisfied with mere words of emptiness. He is not satisfied with mere formality. He wants the formality to contain the reality. And far rather would be, that His children come to Him without form if only they come with hearts warm with love to Him than with hearts cold and with the strictest form.

What would an earthly father and mother appreciate most, if they had been toiling and saving for their children, showing them all the love of the human heart? Would it satisfy such parents if at regularly stated times the children would meet in the parlor and then read off a few words of appreciation, that each child was supposed to feel for the parents' kindness, and all the time the children keeping their distance from the parents? Would that satisfy the parents? Would it satisfy the parents to hear the children read over cold words of supposed appreciation, and after reading to go about the home paying no attention to father and mother, treating them more like strangers than like parents? How much rather would the parents that the children, free from all form, would throw their arms around father's and mother's neck and say, "I love you father," "I love you mother." That is just what God wants—He wants us to love Him, and to live each day of our lives in a way to show that we love Him.

Moreover, Hosea taught that God cannot forgive the impenitent person. God wants to forgive, but man must seek forgiveness before God can forgive. Even "God stands defeated before the citadel of the human will." No man can forgive another unless the other man desires the forgiveness. Not the offended, but the offender, holds the key to the castle of forgiveness. Israel had sinned. Jehovah was anxiuos to forgive the wrong; but He could not until Israel came back in penitence.

The plan of salvation is wonderfully plain—so plain that no man need to err therein. God has the power to forgive, and man the unforgiven heart. Man must present his sinful self to God to be forgiven, just as the man with physical ailment presents his body to the physician. The physician cannot set a broken bone so long as the patient remains away from him; neither can God set the heart right so long as man stays away from Him.

Hosea further taught that the heinous sins of his day were due to the disappreciation on the part of the people toward Jehovah. Hosea felt that if men but knew God and the real nature of His demands, "that to sin would be impossible." The many sins that Israel had fallen into would never have been committed if the people had realized that God was looking down upon them; that He saw their every act and knew their every thought. Boys and girls today do not go far wrong so long as they are under the eye of father or mother. Hosea felt that men could not go so far wrong if they but realized that the all-seeing eye of God was upon them.

How true that rings today in our modern social conditions! If men realized that God's eye was over all, that His heart was so interested in men's welfare, would they, could they be guilty of such

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CONTRIBUTIONS

SUFFOLK LETTER.

The backyard! The back porch! The back room! The back life! These are all familiar words. They are a part of every home and every business. Most people try to keep the front in order. That is open to view. In the front yard the grass is green and smooth, the flowers bloom, the walk is clean. The backyard is the dumping-ground. The ash pile is there, the tin cans, the broken chairs, the old shoes, all that is worthless finds its place in the backyard for a time. No doubt, that is the natural and logical place for the worthless, the unsightly, the useless; but the carelessness of its distribution is the ugly feature of it. A place for the cast-off stuff would add to the looks of the backyard; and looks enter intc the quality and value of all location, matreial, and mankind. Family life is sweetened and strengthened by looks. Family language is better on the front porch than on the back porch. Few family quarrels are conducted on the front porch or in the front room. The parlor is freer from bad words than the kitchen or the barn.

Life at the front shows up better than at the back. That which is most open is best. An invitation into the backyard is a sign of order. In that yard the flowers bloom, the rubbish is in a pile or a box, the grass is cut, the air is sweet. Not only every home has its backyard, but every life has its backyard. The business world has its front of apparent prosperity and safety, but the backyard may show weakness and signs of failure. A home that throws its trash in the front yard needs no detective to show that it is poorly kept; a business that talks failure in the front room is already doomed. Honesty is not measured by promises on the front of life's way, but by the discharge of past due obligations when there is ability to pay. The best evidence of honesty is in paying back pledges, and not in making new pledges. When the housekeeper is sick, or has sickness in the family, the accumulation of trash in the backyard is no reflection upon the woman; when men and women cannot pay pledges, debts, or bills, it is no mark of dishonesty; but when the housekeeper is well and strong, an unkept backyard reflects on her care of home; and when one who has made a pledge, a bill, or a note, and is able to pay it, and does not, it reflects upon his or her honesty. It is a mark of honesty when back debts are cleaned up and the back obligations are as clean as the front promises. The future cannot be square unless the back promises are made good or canceled. That is the foundation of pardon for sin. Life cannot be good until the past is forgiven. One cannot change his own life and begin to do the right things with the past unforgiven. The backyard must be cleaned up to prove a good housekeeper. No matter what was in the backyard, when all is removed, it is clean. No matter what a life may have been, when it is born again and sin is blotted out, that life is clean. Creditors are sometimes as heartless as debtors. Pay when you can; forgive them that cannot.

W. W. Staley.

ELON LETTER.

The thirty-seventh annual commencement of Elon College will begin on Saturday evening, May 21st, when the Choral Society will present the oratorio, "The Rose Maiden," under the direction of Prof. Velie.

On Sunday morning, the baccalaureate sermon will be given by Dr. Robert M. Hopkins, of St. Louis, Mo. Dr. Hopkins is the chairman of the executive committee of the International Sunday School Council and president of the United Christian Missionary Society of the Disciples of Christ. He stands in the very forefront of Christian leadership in America.

Sunday afternoon at 4 o'clock, Prof. Velie will give an organ vesper service, unless it should be decided at that time to dedicate the Whitley Memorial Auditorium. We are waiting on word from Bro. J. M. Darden in regard to this matter. It has been suggested that the Whitley Building be formally dedicated on Bro. Whitley's birthday, which will be October 10th. If this latter date should be decided upon, the vesper service will be given on the Skinner organ on Sunday afternoon, as heretofore.

Sunday evening at 8 o'clock, the president will give the baccalaureate address. The subject announced for the occasion is "Some Fundamental Assumptions."

On Monday morning the class day exercises of the class of '27 will be given, and Monday afternoon the society representatives will speak.

Monday night the alumni oration will be given by Mr. J. L. Crumpton, of Winston-Salem, of the class of '17. Mr. Crumpton is an insurance man who has made good in his profession, and he appreciates the value of insurance for financing higher education. His subject will deal with this theme, and it is expected that he will tell his fellow-alumni some things that will be especially enlightening and uplifting. He is an effective speaker.

The graduation exercises will be held on Tuesday morning at 10 o'clock, when six representatives of the senior class will speak.

The literary address this year is to be given by Dr. James H. Dillard, of Charlottesville, Va. Dr. Dillard is one of the leaders in the educational development of the South. That he is a member of the general education board is evidence of his high standing in the educational world and of the estimate placed upon his statesmanship in education. He is particularly interested in the uplift of the colored race, and is the executive of the John F. Slater fund and of the Jeannes fund.

The graduating class this year is the largest by far of any to finish at the college. There will be fifty-five who will receive their degrees. The friends of the college and of the graduating class are expected to throng commencement and to make it noteworthy from every standpoint. A cordial invitation is extended to all to be present.

W. A. Harper.

BETHLEHEM LETTER.

The work on the administration building was progressing nicely until last week, when Rev. H. W. Elder, our financial secretary and superintendent of the work, was stricken with a partial stroke of paralysis, causing him to lose his speech and the use of part of his body. He is now in the Plains Hospital, and from all reports it will be some time before he will recover, if he ever does.

Bro. Elder has labored hard and incessantly for the interests of Bethlehem College, with the administration building being his main objective. For over a year he has labored and sacrificed, that he might see the end of his goal. His faith was strong, and his hope bright, but his ambition was greater than his strength. A great and good man has been compelled to lay down his work before his task was finished.

When he agreed to take up the work he was fearful that he would not have the strength to carry it through to completion. His health has been poor for several years, but he has held up well, considering his physical condition. Some weeks ago he developed high blood pressure, and since that time has hardly been able to be on the job long at a time. On Sunday night of April 10th, while preaching, his voice left him when he was only half through with his sermon.

The building is nearly ready to put the roof on, and it will be hard to find a man to take his place and do the kind of work he was doing. His policy was to "pay as you go," and in order to do this he was in the field devoting all the time possible to the collecting of funds in order to keep the work going, and up to this time no one person has contributed more than $500 at any one time. That is the reason why the work has been so taxing on his physical reserve force. He has had to cover so much territory in order to collect the several thousand dollars which has already been expended on the building.

But we must find the man and the funds to complete the building, for the work must not stop. We must have the building ready for our college work by September 1st, if we do any college work at Bethlehem next year, as all our present room will be needed for high school purposes. My request is that the whole Southern Christian Convention pray for Bro. Elder's recovery and for God to impress persons who have money to contribute to Bethlehem a sufficient amount within the next thirty days to complete the administration building. A few thousand dollars contributed to Bethlehem College now will enable us to get the building ready for the next school year.

We have the men who will read this message of urgent appeal who have the money. May God help them to see our need and their opportunity to do a big work in a short space of time in this needy section.

S. L. Beougher.

Wadley, Ala.

A LAYMAN'S MEDITATION.

By F. W. Sellars.

I was told this morning that something in the nature of a talk would be expected of me at this evening's service, and I think it a pleasure and a privilege to take such a part here this evening. However, due to such short notice, I have written my thoughts on paper, so that none will escape. I have tried to cram everything I want to say into as few words as possible, but, even then, the subject is so vast I fear the paper is too long. In this paper I want to tell you something about my conception of the religion of Jesus Christ.

Ever since I have been able to read and be reasonably able to understand what I was reading, I have been a student of history and geography, and I have, during the past ten years, done quite a lot of traveling and seen quite a lot of the world. I have seen the mighty ocean and the great cities that are located on its coasts. I have seen the plains, the rivers, the fertile valleys, the deserts and the highest mountains on the North American continent; mountains that are impossible of conception unless you have actually seen them and been upon them. All these things have left a powerful impression on my mind.

But now I know that until a short time ago I did not really and fully realize the mighty supremacy and power and significance of that Supreme mind and spirit that created and controls all this that I have seen. Look up into the heavens with a powerful telescope, or even with the naked eye, and you see the myriad stars, worlds upon worlds of God's creation, each abounding with possibly as great or greater wonders than our own earth; all a part of a mighty, God-inspired

plan. I do not know what the ultimate result of this plan will be, or when or how it will end. To imagine it is much like the consideration of God's eternity. One writer has said that in the Far North there stands a rock a thousand miles high and a thousand miles long. Every thousand years a little bird comes and sharpens its beak upon this rock for a moment. And when this rock thus shall have been entirely worn away, then one short day of eternity shall have passed. So I do not feel competent to discuss or even consider the final outcome of creation and its progress, but I do know that it was created and is controlled by a God, a most high God.

Then I can look back upon all the history I have read and studied; the history of conquest and wars, the history of civil governments and religious wars, and I find that still this great God that is in evidence in the natural creations is also the leading factor in the developments and civilizations that man has wrought, I can come to but one conclusion, and that is that the race of mankind, with all its accomplishments in science and its colonization of new lands and its religious developments, are simply a part of the plan of the Almighty God, of which we see so much and yet know so little. Now, all this is so wonderful and so utterly beyond full comprehension that it is awe-inspiring to the human mind, and once one gets the vision and the source of responsibility for this creation, I do not understand how one could ever cease to worship God.

But the biggest, most wonderful part of this whole plan and the greatest progress toward its accomplishment as regards mankind, it seems to me, has come about in the past two thousand years. Man is the nearest, most highly prized of God's creatures; otherwise he would not have been allowed to so subdue the earth for his material welfare. God has used man in the promotion of His plans and has given him all the things of the earth and the brains to use them intelligently and to best advantage. But man has not always used these advantages in the best way. He has been wicked and unfaithful to his trust. God gave him laws to follow, but he has sadly disregarded them. And so it was that God placed here on this earth, about two thousand years ago, an Individual the like of whom has never been seen before or since—a perfect Man; a Model for all men to follow. Jesus of Nazareth was that Man, the perfect; the image of man and the personality of God. I believe that He was divine, God Himself, if you please, come for the fulfillment of His own wishes. He came here to show men how to live, so that at some far distant appointed time the world might be a perfect world, where there will be no evil, the heaven we hear of and read about so much. For this belief, I cite you the testimony of beautiful and priceless temples unnumbered, the greatest men in the history of the world, the greatest, cleanest nations in the history of the world, and our own present civilization that dates only from the year 1 A. D.—the year of our Lord. I cite you the laws of our country and of every other country where the people follow and revere Jesus of Nazareth.

Jesus died for us, for our sake, and then after He had lain down His example and left the story or His life and His teachings, He resumed with His plan to establish His kingdom on earth, which I believe, will take place at an appointed time. God uses every man, woman and child in His plans, whether they are willing to worship Him and obey Him or not. Jesus gave His life for humanity and, likewise, many human lives have been sacrificed in His name. Many are the wars that have been fought and won for His sake and for the advancement of His name until now the world proclaims Him the greatest Teacher, the greatest man of all time. Kings bow down before Him, Churches and communities and nations are devoted and dedicated to His service. He is to be crowned King of kings; Jesus of Nazareth the lowly; Lord of lords; God of all creation. To Him be all praise.

Bow down before Him, His willing subject, His good and faithful servant, and great will be your reward. For He does reward those who serve Him willingly. Every man is a servant of God whether he wants to be or not. Otherwise, He is an outcast of society and His happiness and life on this earth is of short duration. When the call to arms is sounded in a righteous cause, citizens are either enlisted or drafted into service to win that war for the glorification of God. When a law is made, fashioned after the teachings of Christ, you either obey them and further God's cause or you are snuffed out in a short while.

A certain man gave some money, as the story goes, to his servants, and told them to use it to his advantage. One took his money and made a wise investment which netted much for the master. A second did likewise with the money given him, and the result was the same. They were greatly rewarded. But a third took his money and buried it in the ground and did not use it to the glory of his master. His money was taken from him and he was excluded from the household.

Every man is a servant of God, and he who uses his talents for his Master will receive the greatest reward. Come and be a true and willing disciple of God, not for the hereafter but for today. I do not know what your ideas are about the hereafter; you will find that out after you take the first turn to the right. But I do know that one great reward that the good and faithful servant receives is immediate and sufficient. Righteousness is the only requirement. You know that if you do right you will recognize the great God of the universe and follow Him. All doctrines and creeds aside, you know that if you do the right thing you will accept the religion of Jesus Christ and follow the sincere dictates of your conscience as regards your God, yourself and your fellowman.

Towanda, Kansas.

MORAVIAN EASTER SERVICE.

Probably the most largely attended Easter service in the world and always marked by a spirit of worship and profound reverence is that of Old Salem Moravian Church, at Winston-Salem, N. C., under the leadership of the venerable Bishop Edward Rondthaler, who, on last Sunday morning, conducted his fiftieth annual Easter service at this famous old Church.

The Moravian people brought the custom with them across the sea in 1758. It was in 1771 that the first observance of this nature was held in Old Salem Church. At that time, only one small grave marked the hillside as "God's Acre." Since that time, no year has passed when the custom was interrupted either by war or pestilence. The service has, in recent years, experienced remarkable growth in interest and in the number in attendance. Twenty-five thousand was the estimated number of people present at last Sunday morning service, coming from several States and the surrounding territory.

Promptly as the clock in the old Church tower pealed the hour of 5:15 A. M., the aged bishop emerged from the little hooded entry and mounted the improvised altar while the gray light of the Easter morn stole quietly over the world, and in solemn and distinct tones announced "The Lord is risen indeed." Like the sound of a mighty amen, the thousands of reverent worshipers below him echoed the joyous announcement.

The ceremony was simple and impressive, being a confession of faith. The splendid music by the different Moravian bands (about 250) was one of the greatest features of the service. While the sweet strains echoing and re-echoing responsively from one band group to another filled the elements with glad Easter music.

Following the service at the Church, at the direction of the ushers, the procession began to move swiftly, but silently, toward the graveyard nearby the Church. Approaching God's Acre, a few folks at least noted the words emblazoned on the arch that vaulted the first entry—"I Know that My Redeemer Liveth"—and to those who paused to read the words similarly placed on the inside, they read this assurance: "Them also which sleep in Jesus, will God bring with Him."

Quietly and as orderly as a trained army, the thousands of people streamed into the gateways and up the narrow avenues flanked by marble slabs. Here were the graves of men. There the graves of women. Here were the mounds where slept the boys, and there to themselves were the graves of the girl children. The beautiful custom of the Moravians! Each grave was marked with uniform slab, lying flatly upon the grassy mound. Each grave was decorated with flowers.

Here in the center of the graveyard, from a small platform provided for the occasion, the bishop concluded the service. The beautiful promises read by him from God's word concerning the resurrection and the life beyond soothed and comforted the ones whose loved ones were sleeping beneath the sod, and no doubt aided to make the resurrection of our Lord more real to all present. After the benediction the people dissolved into the outside, leaving God's Acre to the quietness of Easter Day.

R. A. WHITTEN.

HOPEWELL.

The Rev. E. B. White, of Richmond, Va., preached at the Hopewell Christian Church Sunday night, April 24th, to a full house. He preached on the subject, "Redeeming the Time," giving a gospel message of love and warning, and pleading that the Christian people might let God help them to redeem the time that has been given to them by God, and to use their lives in His service and to His glory. It was a message sorely needed in Hopewell, and not only in Hopewell alone, but by all men everywhere. At the close of the sermon many went forward and knelt at the altar to consecrate their hearts and lives anew to God and His service.

Hopewell Christian Church was organized in January, and Dr. W. W. Staley came and confirmed the organization in March. The Sunday services are well attended, as is also the Wednesday night prayer service. All services are a spiritual uplift and the old-fashioned testimony meeting helps to keep us close to God.

The ladies have organized a Missionary Aid Society, and the young folks a Christian Endeavor Society. We have no regular pastor, but have preaching whenever we find a spirit-filled preacher who will come and preach to us. The Rev. T. N. Lowe, of Portsmouth, Va., held a five-night meeting in March, which was a great spiritual help to the Church.

On Easter Sunday, Evangelist W. J. Baldwin, of Bay View, Mich., preached both morning and night. And, last but not least, Bro. E. B. White preached to us Sunday night. All of the preachers have brought such spirit-filled messages that it would be hard to say which was the best.

We are expecting to have Dr. Staley preach to us on Mothers' Day, May 8th, and to administer the sacrament of the Lord's Supper. The Christian Church of Hopewell, Va., feels that God is blessing them in a wonderful way, and we wish to thank all who have helped in any way to make it what it is.

R. H. W.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

MISSIONARY OFFERING.

Some of our Churches we know took the offering for missions on Easter. Very few, however, have thus far reported. We have an idea in many instances they are holding funds, hoping to increase the offering. It is desirable that the offering be made just as large as possible, but it is hoped that the Churches will report their offerings just as rapidly as possible. We will acknowledge through The Sun all offerings made for missions during mission period including, of course, as it does the offerings that were made on Easter and those that are to be made as the Churches shall report them.

We have received the following, which we are designating our self-denial offering for missions:

Previously acknowledged	$ 89.59
Pleasant Grove Church, News Ferry, Va.	82.57
Ingram, Va.	28.25
Third Avenue Church, Danville, Va.	13.68
Mrs. Elizabeth Moore, Salisbury, N. C.	1.00
A Friend	20.00
R. W. Sutcliffe, Havre de Grace, Md.	10.00
Wentworth Church, McCullers, N. C.	32.15
Piney Plains, Cary, N. C.	31.01
Grace's Chapel, Sanford, N. C.	6.42
High Point, N. C.	11.13
Rocky Ford Church & S. S., Cana, Va.	4.99
Elk Spur Church, Fancy Gap, Va.	1.05
Wake Chapel, Fuquay Springs, N. C.	52.00
Christian Light, Fuquay Springs, N. C.	15.88
Miss Lora Johnson, South Hill, Va.	3.00
Union Church (Surry), Dendron, Va.	10.25
Shiloh, Ramseur, N. C.	9.10
New Harmony S. S., Lineville, Ala.	1.00
Springhill Church, Lineville, Ala.	1.20
Rosemont Church, South Norfolk, Va.	142.00
Total received to April 23rd	$ 566.27

Thank you, pastors and good friends. We will give reports each week during mission period, and hope to report that time every Church in the Convention.

Gratefully,

J. O. Atkinson,
Mission Secretary.

RECEIPTS E. V. MISSIONARY ASSOCIATION.

Receipts for quarter ending March 30, 1927:

Women's Societies.

Antioch	$ 15.45
Berea (Nansemond)	68.95
Bethlehem	47.80
Christian Temple	99.85
Cypress Chapel	5.20
Damascus	6.30
Dendron	4.10
Dover	47.78
Elm Avenue	11.00
First, Norfolk	83.35
Franklin	57.65
Holland	47.95
Holy Neck	17.90
Isle of Wight	5.25
Liberty Spring	73.55
Mt. Carmel	23.60
Newport News	12.25
Oakland	8.40
Portsmouth	21.40
Richmond	7.30
Rosemont	65.25
Suffolk	96.95
Wakefield	36.70
Windsor	41.40
	$ 905.33

Young People's Societies.

Berea (Nansemond)	$ 6.10
Bethlehem	10.00
Christian Temple	102.30
Burton's Grove	5.65
Damascus	11.55
Dendron	4.45
Dover	18.75
First, Norfolk	25.00
Franklin	20.00
Holland	40.25
Holy Neck	7.49
Liberty Spring	10.70
Portsmouth	15.75
Suffolk	37.55
Union, Surry	6.20
Waverly	10.00
Windsor	14.86
Newport News	6.70
	353.30

Willing Workerss' Societies.

Berea, Nansemond	$ 4.00
Bethlehem	2.00
Christian Temple	4.00
First, Norfolk	2.00
Franklin	10.50
Holland	10.78
Holy Neck	10.00
Liberty Spring	5.05
Rosemont	3.15
Suffolk	3.50
Windsor	8.00
	62.98

Rally Offerings.

Norfolk District	$ 22.00
Franklin District	6.10
Waverly District	13.05
Nansemond and Gates District	15.00
	56.15
Daily Vacation Bible School, Franklin	20.00

Respectfully submitted,

Mrs. W. V. Leathers,
Treasurer.

FROM OUR FIRST MISSIONARY.

By Rev. David F. Jones.

III.

Worked for a Sunday School teacher in his jewelry shop at the weekly pay of less than one dollar, though probably some weeks added a trifle more.

They say it is not only gold that glitters, and so I found it. This gentleman once led a prayer-meeting, taught a class of boys, lived in early life at his mother's, in the country. She, to all appearances, was a nice old lady, but he appeared to have one failing, i. e., too great a desire to hold on to money. Business prospered; he moved to a new location, bought the house and a small jewelry factory, hired a go-ahead foreman who lived with his small family in some of the rooms in the house on the premises, but he was a fractious man. Calling me, he sent me out to do three or more errands on the one trip. As ever, David (self) was on the job—on the outward part called at the plating mill, left some gold to be flattened and called for on the homeward trip.

All went well, only had to wait at the mill till the gold was ready (this being the general custom). The boy, on receipt, returned to the shop, was sharply scolded by the foreman. However, all over, I, David Jones, returned to my work, viz., washing windows, and only just commenced when this foreman arrived, and, with powerful hand, struck me on the face, leaving marks so that his mother at noon saw the marks and told the father, who got all the facts, and himself the same evening went to see the boss and the foreman.

On reaching there he saw the master and asked to see the foreman, but Mr. Foreman declined and claimed he did not want to see him. (If my father had been a man of means he could have prosecuted him and most likely he would have had to pay dearly for giving way to his temper, etc. But being at that time a blacksmith, with only $7.50 per week, he and we had to eat humble pie. So father talked to my dear close-fisted boss and said before leaving, "You, sir, hired my boy, not he. Now, I give you till Saturday when you pay him this week's wage to do what you can to have that man willing for me to see him and close up this matter amicably. If you fail, and for any cause do not insist, that boy will never return to serve you." Stubborn to the end! So Saturday I got my money and returned no more.

Now, I was in trouble. No work. Monday morning father cheered me up and said, "Do not be troubled. A boy in London no work; be courageous, and he picked out a street in the city, the part where warehouses and workshops were, and had me go into every one till some was obtained and I had a job. This was a hard pill to swallow, but buckling to, I went forward and up to 1 P. M. I got but little hope. The man was an Englishman, had been out in Australia, and finally returned. He wanted a boy, asked me questions and my former employers' addresses; then told me to come tomorrow morning. Next morning I was there; he talked with me, and finally took me on, and said, "If I lied I should not go to work even." All agreed, I stayed with him three years. He let me run his errands, collect and pay his bills, taught me that honesty was the best policy, and paved the way for me till I finally found myself a preacher, a missionary for my Saviour, who loved me and gave Himself for me.

Alamenda, Calif.

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

Conference Report Blanks.

The General Convention at Urbana authorized new report blanks for Churches and other organizations for their reports to Conference. The General Board named a committee of six to prepare such blanks. The committee has given the matter much study and has consulted a large number of workers, pastors, Conference secretaries, registrars, denominational officials and secured blanks used by other denominations. As a result, a set of uniform blanks has been prepared. They are Church reports and ministers' reports to the Conference, and the Conference secretary's reports to the Secretary of the General Convention. The report of the committee is now being reviewed by the Executive Committee of the General Board, and when approved they will be printed and be available for the Conference secretaries not later than May 1st from the office of the Secretary of the General Convention. These uniform blanks will be suitable for all Conferences, and there will be no need for any Conference issuing additional blank forms. The information on these blanks is that necessary for our general purposes.

Report blanks for Christian education, including Sunday School and Christian Endeavor, may be secured, as formerly, from the Board of Christian Education.

Conference Sessions.

The Conference season is at hand. The annual Conference session ought to be an occasion of

great interest, spiritual power, vision, rich fellowship. It should be carefully planned. All speakers should carefully prepare themselves. New voices should be heard. The denomination's plans and programs should be outlined. The Churches should send their most representative delegates. After years of observation, your Secretary believes that one of our weakest points is in the choice of delegates to Conference. All too long many Churches choose just anybody, where they rather should choose their strongest, ablest, most capable men and women. The Churches have gone on electing anybody who would go. A Church should draft its best workers and leaders and insist upon them representing it. The Conferences should agitate this and should make their programs so profitable and do their business in such a way as to challenge the biggest and best workers among us. There should be a larger interchange of strong workers among the Conferences on their programs. The business and programs should be conducted on time, in good order, with system. All reports of Churches, organizations, ministers, standing committees, secretaries, should be required, and in writing, so that they are ready for the printer and the Conference Secretary. One reason for lack of interest in the Conferences have been the cutting down of the length of the session so that only business and routine matters are on the program.

Let there be constant agitation until delegates are on time and stay through to the close. Each Conference should plan a definite work or step for the new year. Frequently delegates say to the writer something like this: "Well, we had a few reports, but not a plan or step in advance for next year." Our leaders and workers in the Churches want to go forward; they want united Conference action on some project or enterprise. What a responsibility as well as privilege is it for the Executive Board of a Conference to have a well-wrought-out, suggestive program for the new year, one that will challenge the Churches and pastors to new inspiration and service. Is your Conference in a rut? What enterprise do the Churches of your Conference have together? Will you have reports from every Church and organization this year? Will you keep after them until you get them? It is the earnest hope of your Secretary that this first year of the new quadrennium will set the pace for the most far-reaching annual Conferences ever held by the people called Christians.

RECEIPTS FOR MEMORIALS.

Our good friends did not the past week forget the memorials we are to erect on the Old Lebanon site in Surry County, Va., where we adopted the name Christian, and on the campus of Elon College, where we are to erect a memorial to James O'Kelly, the pioneer in our Christian cause. We have crossed the fourteen hundred dollar mark and are grateful now for any amount that lifts us toward the high peak of our ambitions and needs. We are to raise in all, $2,095, the last hundred of which is promised by a good friend when the remainder shall have been secured.

The account to date is as follows:

Previously acknowledged	$1,404.26
P. H. Ricketts, Danville, Va.	1.00
Leaksville, Harrisonburg, Va. (add'l)	2.25
Rev. J. R. Cortner, Wingate, Ind.	5.00
Total to April 23rd	$1,412.51

Gratefully yours,
MEMORIAL COMMITTEE.
J. O. Atkinson, Treas.,
Elon College, N. C.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
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In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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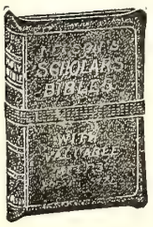

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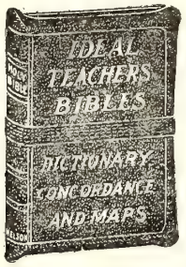

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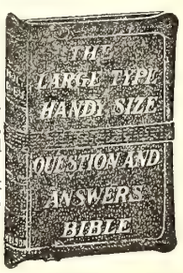

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THE CHRISTIAN SUN
1536 E. Broad St., - - - Richmond, Virginia.

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

When Jesus began the early Galilean ministry, He announced a threefold program—preaching, teaching, healing. A study of the whole ministry of Jesus reveals He never departed from this early program, but everywhere and at all times carried on through these three methods. We are especially interested in the second department of this program. Jesus emphasized teaching. He made it one of His chief concerns. He placed it second in the order of His announcement, and then proceeded to make His preaching teaching. It is rather difficult to say of any discourse of Christ's, "this is purely inspirational." And it is rather embarrassing to designate any of the discourses as orations. When Christ opened His mouth to preach He taught.

If a Church is to be a scriptural Church it must teach. This teaching can be accomplished through several agencies, and certainly the sermon is neither last nor least. Of course, it is far easier to make the sermon inspirational and to lean toward oratory. And, too, the folks may care for this more than the sermon that is more or less conversational and instructive. But we are led to believe the latter rather than the former kind of sermon will develop the better Christians, and secure the better response in Church loyalties and support. It may not secure the largest congregations.

But the Sunday School must not be overlooked when we are thinking of the Church at her task of teachnig. It is indeed the one department of the Church which has teaching as its first great task. If it fails in this it has failed in the thing for which it was created and for which it is sustained. But we feel, with an ever-increasing conviction, that this teaching should cover the whole of Christian life as well as Bible history and interpretation. The objection might be raised here that if Bible history and interpretation are faithfully and honestly taught, every phase of Christian life would be embraced. We are not willing to concede his. As a lad, we attended Sunday School faithfully and received a very fine training in Bible history, but we are frank to confess we did not receive training in a host of matters which very vitally relate to the Christian life.

This leads us to the matter on our heart and of which we would be unburdened. We wish to again write in tribute to the worth and beauty of the graded literature for Sunday Schools. And we wish to call attention specifically to course 11, part 3, International System for Seniors. It is under the general tile of Christian living, but part 3 has to do with the Christian and the Church. First of all, read carefully the headings for thirteen lessons of the quarter—the Church, membership in the Church, Christian baptism, the Lord's Supper, Church worship, the evangelistic work of the Church, the teaching of the Church, the social work of the Church, the missionary work of the Church throughout the world, the roganization of the local Church, the organization of the work of our denomination, the larger fellowship, the allies of the Church.

In our opinion, this constitutes a comprehensive and attractive course leading to very practical instruction and yet scriptural. Our department of evangelism and life service has discovered it is worthwhile to give an evening of kingdom enlistment week to instruction in the organization of the local Church and the relation of the local Church to the denominational organization and work. Here we have graded literature incorporating this very instruction in its lessons for seniors. And it is a kind of instruction our Church sorely needs.

In conclusion, we wish to present a few statistics with regard to this course of thirteen lessons; statistics which have to do with criticisms frequently raised against graded literature. Fifteen books of the New and one of the Old Testament are used in this study; seventy-three Bible references are given, totaling six hundred and four verses; and one lesson alone has ninety-nine verses for study. It is our experience the graded literature is scriptural.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VI—May 8, 1927.

Peter and the Risen Lord.

Golden Text: "Blessed be the God and Father of our Lord Jesus Christ, who, according to His great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead."—1 Peter 1:3.

Lesson: John 20:1-10, 21:1-23.

The glory of Christianity lies in large measure in an empty tomb. In a large way, our religion stands or falls on this fact. If the enemies of Jesus Christ had been able to produce the body of Jesus, or if the disciples had found His body, it would have made all the difference in the world to Christianity. Jesus had explicitly declared that He was going to rise from the dead. If Christ had not risen from the dead we could not have put any credence in His words, and as Paul says, our faith would be in vain. In another place Paul says that "He was declared to be the Son of God with power according to His resurrection from the dead." The lesson today deals with a vital issue.

If we can believe the Bible at all ,the disciples found an empty tomb. When Mary Magdalene —women were last at the cross and first at the tomb—went to the sepulchre early in the morning on the first day of the week, she found the stone which had been placed at the entrance of the tomb, and sealed for added security, taken away. This aroused her suspicions and she summoned Peter and John at once. Her message was: "They have taken away the Lord out of the tomb, and we know not where they have laid Him." The tomb was empty. When Peter and John came to the tomb they found it even as she had said, the tomb was empty. Furthermore, there was evidence that whatever had taken place in the tomb had been done decently and in order. The napkin which had been about the Lord's head had been neatly folded and placed by itself. This is significant. If the enemies of Christ had taken away His body it is hardly likely that they would have taken the time and the pains to leave everything in order.

Furthermore, if the enemies of Christ had taken the body it would have been a master-stroke to produce the body when a little later the disciples preached openly that Jesus had risen from the dead and that they had seen Him and had touched Him. Again, if the disciples had taken the body! What could be more incredible! The great fact that, as Peter says, had begotten them again unto a lively hope, was the fact that God had raised Jesus from the dead. No sane man can conceive of the disciples making as the foundation of their faith a thing which they knew was a fraud and a rank lie. There is only one thing that can account for the change that took place in a small group of discouraged and broken disciples, and transformed them into a band of enthusiastic and courageous, world-conquering power, and that thing is the consciousness and the certainty that they had known Jesus Christ had risen from the dead. Account for the details as you will, the central fact of the resurrection stories is the fact that Jesus Christ came from that tomb alive. We may not be able to say with what kind of body. We cannot say just how it was done. But if the Bible is a trustworthy book at all, and if human faculties are to be trusted at all, we can hang our faith on this fact: Jesus Christ is alive. The empty tomb is not the only evidence, but it is a fact that must be explained by those who deny this declaration.

This lesson is not concerned primarily with the resurrection, however, but rather with Peter. It is one of the series of lessons which deal with Simon Peter and these comments should have been made with that fact in view. Two interesting episodes throw light upon Peter's character.

The first is his visit to the tomb. When he and John learned that Mary had found the empty tomb, or rather the tomb empty, they ran eagerly to the tomb. Peter evidently was no star trackman, for John outran him and came first to the tomb. When John reached the tomb, however, he stopped outside. But when Peter came up, he went right on in. It was just like Peter. His zeal, his impulsiveness, his impetuosity were manifesting themselves. It would be interesting to know his thoughts and his emotions as he entered into the tomb and found it empty. What manner of conversation they must have had as they wended their way home again!

The other episode happened by the Sea of Gililee. At the suggestion of Peter, several of the disciples had gone fishing. In spite of the fact that they had fished all night, they had caught nothing, and when morning came, tired, hungry, and perhaps discouraged, they were about to give it up. It was at this point that the Master, their risen Lord, appeared. How typical of Him to appear just when men need Him most! At His suggestion, they let down the nets and made a big haul. It was then that John said, "It is the Lord." That was enough for Peter. He could not wait until the boat should come to the shore; he grabbed his fisherman's coat and plunged headlong into the water and either swam or waded to his Lord. The natural impulsiveness was intensified by a burning desire born out of genuine repentance to talk with his Lord again and to declare his loyalty once more. If only he could have one more chance!

He had it. The Master is faithful and just to forgive us our sins. "Lovest thou me," said Jesus. He said it three times as if to remind Peter of his three denials, but even then there was tenderness and compassion in his voice. And when the impulsive, warm-hearted, and penitent Peter asserted and reasserted his love and loyalty, the Master set him to the great task and privilege of taking care of those who needed his leadership. It is interesting to note Jesus' test of orthodoxy. On that other occasion, Jesus was interested to know what Peter thought of Him. On this occasion, Jesus wanted to know whether Peter loved Him. Jesus is the same yesterday, today and forever. He is concerned about what we think of Him, but not as much concerned about whether we love Him, for if we love Him, really love Him,

we will want to be like Him; we will want to serve Him; we will be willing to sacrifice for Him. The great test of orthodoxy from Jesus' standpoint is not a matter of creed, but of personal devotion to Him.

Teaching Points.

1. Jesus Christ lives today and always.
2. Those who commit themselves to Christ shall live eternally.
3. Why should it be thought a thing incredible that God should raise the dead? Acts 26:8.
4. Many obstacles or stones in life have been put out of the way when we reach them.
5. The burden of proof lies with those who deny the resurrection.
6. The great fact of the resurrection is not "how Christ rose from the dead," but rather that Christ did rise from the dead.
7. The words of Jesus Christ can be depended upon.
8. God gives men a second chance.
9. It is not a disgrace to fail; the disgrace lies in accepting failure as final.
10. Love is the real orthodoxy.

CHRISTIAN ENDEAVOR.

Sunday, May 8, 1927.

TOPIC: "Elements in Ideal Home Life."—Eph. 6:1-9.

Some Bible Hints.

Obedience to parents should be a first principle in home life. Lack of it means calamity (v. 1).

Reverence is needed in the home. Age and experience should be honored. Irreverence at home destroys at last even the power to worship God (v. 2).

Parents must consider their children's needs and desires. Mailed-fist methods never succeed. Fear spells failure (v. 4).

The discipline (called chastening) of the home ought to be that of the Lord. That is, it is love's discipline, patient, wise (v. 4).

Suggestive Thoughts.

The first element in a real home is love all around, love that considers the welfare of all, and that is ready to help all. Such love doubtless was in the home in Nazareth.

Co-operation in the work of the house is needed. Shirkers always make trouble. Readiness and willingness to help keeps everybody happy.

Family worship belongs to the ideal home. Every one should take part in it, and it should be made happy, not a bore; a time of true fellowship and companionship.

Consideration of servants will be seen in a Christian home. The Golden Rule will be applied to them, and they will be treated as we would like to be treated.

A Few Illustrations.

It would be a good thing for every Church to have a course of lessons each year on "What a Home Should Be," that young people might see the ideal.

If God made the world beautiful, surely He expects us to make our homes beautiful, too. Little touches make beauty, pictures, prints, furniture, and so on.

To make home home, we must be often at home. "My wife," said one, "is perfectly at home in literature, in art, in music, in everything, in fact, except in the home."

The home si at the foundation of civilization. There is no civilization where there are no homes. The better the home, the higher the civilization. Better homes make a better world.

To Think About.

What is the most valuable feature in a home?

How may we help to make better homes?

How may all members of the family share its burdens?

YOUTH AND TRUTH.

The fertile and fruitful pen of Dr. W. A. Harper, president of Elon College, has given to the public another engaging volume. This time Dr. Harper writes on "Youth and Truth." In his foreword, Dr. Harper writes his point of view in the following paragraph:

"The point of view taken in this discussion is that the youth of the world should be encouraged in the sincere desire to achieve its highest aspirations, and that its enthusiasm and energy should not be exploited by the sinister methods of propaganda in the interest even of the kingdom of God, but appealed to, motivated, and so eventually activated on behalf of the kingdom of God, because of the irresistible appeal which the idealism of this kingdom inevitably makes to the exuberant spirit of youth."

The author further states that the youth of the world in this day, as in every other day, is interested in the pursuit of truth. He goes on the assumption and declaration that "The youth of our time is deeply religious. Youth reads, thinks, and purposely acts in terms of religious ideals and concepts." President Harper has been a teacher of youth for twenty-two years and dedicates this volume "To my students in Elon College for twenty-two years, a fountain unfailing of inspiration and of anxious joy."

The volume speaks in high hopes of youth, and in a measure idealizes the spirit of youth in our day and anticipates the best of which youth is capable and which youth is accomplishing. The discussion in the two hundred and twenty-five pages of the well-written volume carries the author far afield in sociology, philosophy and theology. One is not called upon to agree with all the opinions of the author, and need not do so, in order to admire the discussion and appreciate the magnificent presentation of a most engaging theme. Dr. Harper has written in his very best style, and the pages of his book are illuminated with a brilliant intellect and the ready grasp of a versatile writer. The book will, no doubt, have wide reading, as it should have. It is beautifully printed and bound and comes from the presses of the Century Company, New York and London. We congratulate Dr. Harper in presenting such a readable and comprehensive volume on a theme and a title that will attract and will interest and edify the reading public. J. O. A.

WANTS ANOTHER WORD.

What do I want another word about? The Orphanage, of course! Bro. Johnston, the superintendent, told us a few weeks ago how many Sunday Schools there were in each Conference, and how many were giving an offering one Sunday in each month.

There were 218 schools in all, and only 102 giving a monthly offering—just a little over 46 per cent of the schools of the Southern Christian Convention helping to take care of the poor, helpless little orphan children! My brethren, you who are in those Churches, I want to tell you this is a shame! As I am a member of the Eastern Virginia Conference, I was hoping that we were taking the lead in this good work; but when I calculated the percentage, I found we were less than either one of the Conferences in North Carolina. Brother, sister, if I knew which one of the 21 schools in this Conference that you are a member of that gives nothing to the Orphanage, I would send you a direct letter of appeal.

Wake up, brethren, and when the superintendent makes his report three months hence, let's be in the front ranks. I read a very interesting letter in THE SUN this week from Rev. G. D. Hunt, from Alabama. His Churches seem to be doing fine, and there is a tone that his efforts are full of vim, push and energy that are actuated by the power and influences of the Spirit of the Lord. But, brother, what about the connection of the Sunday Schools of your Churches with the Orphanage? If the three schools spoken of in Alabama are schools in your Churches, still that leaves two inactive, and only 12 per cent for the whole Conference on the honor roll.

And you people down in Georgia and Alabama Conference, did you know that you show the very conspicuous percentage of 7 1-7 of the whole of the giving list? For the last three weeks I have estimated the amount paid in to the Orphanage, and it has averaged five dollars a school. Now, if we could get the 218 schools to give one Sunday's offering each month, it would bring $1,090 into the Orphanage each month, or $251.53 each week. This, with the many other sources of help, would enable the superintendent to meet many of the urgent needs and calls for help.

Awake, oh "thou that sleepeth"! put on thy garments of agitation and unrest until a vision, a passion may awaken you to a liberality that shall mean great things for the Christian Orphanage.

M. W. HOLLOWELL.

VALLEY LETTER.

The spring revival season opened, in my case, with a good meeting at Mayland. Rev. W. B. Fuller, of Linville, did the preaching part of the time and did it well. The people enjoyed hearing him very much. Congregations were good most of the time, considering the rainy weather. Nine have united with the Church as a result of the meeting.

I have several other meetings to hold, and ought to be holding one of them now, but I have slipped away for a ten-day mental and spiritual refreshment in a school of religion at Vanderbilt University, Nashville, Tenn. The general subject for study during this period is the country Church; and as that is my particular line, I thought it might be well for me to attend this school. I hope to be worth more to my Churches in the country when I get back to them. I have often felt that my busy life leaves me entirely too little time for study, and gives me too little contact with masterminds in the religious world. I think many other country preachers must have had similar feelings from the number of them I see here.

It is a recognized fact that the country Church faces tremendous problems in these days, and it is well that some attention be given these problems. Too often the country Church is ignored and neglected and left to die because it is small and poor and slow and not appreciated as it should be. Many men prominent in religious circles are awaking to the fact that something must be done to save and stimulate the little country Church, and hence this school, and this gathering of country preachers. I hope the preachers and the country Church will be greatly blessed by this school.

Now, I think the next thing in order should be a similar school for laymen from the country Church. No matter how capable the preacher is, he cannot be the whole thing. His work and that of the Church is seriously handicapped without active, capable laymen. May the Lord help us all to save the poor little country Church and make it a mighty power in His hands in saving a lost world.

A. W. ANDES.

Harrisonburg, Va.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

RELIGION OF THE RESURRECTION.

"If I be lifted up, I will draw all men to me." Jno. 12:32.

The poet said:

"The new religion lies in being kind;

Faith works for men where once it knelt to pray."

It assures us of the certainty of the glory of loftier ideals, a better self, the regeneration of the world, and the perfection of mankind. Thus the idea of such a certain future reflects and impels mankind to every possible reform to that which is eternal, transforming the world from its meanness and from its sordid pictures to saintliness.

Prayer.—Dear Lord, God, it is impossible for us to draw unto ourselves the immortal glory. All power is of Thee, and we pray to be lifted up by Thy power to an endless life. Thy life is our hope. We pray Thee thus to bless us. *Amen.*

TUESDAY.

THE RESURRECTION HOPE.

"If in this life only we have hope in Christ, we are of all men most miserable."—1 Cor. 45:19.

The longest life is only long enough to learn the lessons of living, and not long enough to use them, and, because of the lack of time, but little of all that we achieve will help us to use it. We acquire knowledge at great cost, and it fails. We get experience and it is wasted. It is sometimes asked, "Why are we born to live so short a time, learn and, having learned, forget and cast it aside? The answer in part is, we are not born to die. We are born to live eternally. "If I live, ye shall live also," said Christ, and this life is but a little vestibule of the great life which we are called to live. It is just an entrance where we prepare ourselves for living in the great temple beyond. It is a happy thought that in this life, with all its sordidness, we are asking for the future of truth, beauty and love in which one may exist and be happy. Life is learning to live, and death is the beginning of the true life. Christ came that we might learn, and in death live forever.

Prayer.—Our dear Father, we come to Thee and lay ourselves on the altar. Take us as we are, Lord Jesus, and make us all we should be. Correct all our experiences—all that we do unto eternal realities. God, forbid that we shall waste life or make our experiences a wasted product, but out of the dust of our past may there spring the flowers of today and tomorrow which will border our vision with lines of beauty. Out of our labors and sorrows may there come rest and comfort. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

FEELING THE FUTURE LIFE.

"Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."—1 Tim. 4:8.

Victor Hugo said, "For a half a century I have been writing my thoughts in phrase, verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel that I have not said the thousandth part of what is in me. When I go down to my grave, I can say I have finished my day's work, but I cannot say that finished my life. My day's work will begin again the next morning. I feel in myself the future life.

"You may say that the love is nothing but the resultant of body powers, but why is my soul more luminous when my body begins to fail? When winter is on my head, why is eternal spring in my heart? The nearer I approach death, the more plainly I hear the symphonies of the immortal world around me."

Prayer.—Dear Lord, we worship Thee. We know that Thou dost not reject Thy children. In this life hew us as a builder does his timbers, polish us as the sculptor does his marble, make us faithful in this brief span, ready for the home of mansions when Thou art ready for us. *Amen.*

THURSDAY.

THE FIRST BLESSING RESURRECTION BLESSING.

"Peace be unto you."

When Jesus appeared to the disciples in the upper room, he said, "Peace be unto you. And He breathed upon them the breath of the Holy Spirit."

That was the richest breath ever exhaled. Today, spring time brings us peace because of the Satisfaction in the hope of the fruit that is to come. All life about us symbolizes the soul-peace that has its trust in the eternal harvest. Are we ever covered with the hard things of life? Reach up for Jesus, walk with Him, live with Him, and thou shalt have peace.

Prayer.—Our Father in heaven, without Thee we are dead, and dead we must be without Thee. Give us touch with divine life always; give us life; give us warmth of Thy love, and fill our souls with the joy of Thy presence. *Amen.*

FRIDAY.

THE MEANING OF HEAVEN.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—2 Cor. 5:1-6.

How can we make our eternal inheritance real? In a world of stubborn fact, the realness of the spiritual, to many persons, seems remote. But whatever else it is, "Heaven," as Jesus Himself described it, holds a meaning which is most sacredly dear to every heart; it means "home." So, after the battles and toils, the struggles and separations of this life, heaven, for the weary soul, is home, and death is but the home-going of a wanderer.

It is only the garb of the earthly pilgrimage that fades and decays. Spirits never age. In heaven, these sense restrictions cease. There, dreams and hopes find their fulfillment, and yearning hearts find the object of their sighs.

Prayer.—Lord's Prayer, all the circle poining.

SATURDAY.

WHEN THE SAINT GOES HOME.

"Precious in the sight of the Lord is the death of His saints."—Psa. 116:12-15.

"Why fear death?" asked Charles Frohman, when the Lusitania was sinking, and he added: "It is the most beautiful adventure of life." But that can be said only of the saints who die in the Lord. It is comforting to know God's saints are people with passions and weaknesses that are common to us all. They may not have reached the high spiritual state of Paul who could testify that he had brought every thought into captivity to Jesus Christ; or that deadness to the world and devotion to God which were found in Francis of Assisi. But they have the lowly and contrite heart and are trying to walk in the footsteps of Jesus, even when strength falters and the whole body grows faint.

The saint is very dear to the heart of God. In Malachi there is a passage that breaks like sweet sunshine through the black cloud. "They that feared the Lord spake often one to another . . . And they shall be mine, saith the Lord of hosts in that day when I make up my jewels."

Every stage in the life of a saint is of inestimable interest to God. None more so than when their road of life dips down in the dark ravine we call death. It is the open door to immortality! A mother was telling her dying child of the music of heaven. "Oh, but I cannot stand the noise," said the little one. Then she told her of its light and glory. "Oh, but my eyes cannot stand the light," said the child. Then the mother took her in her arms and held her tight to her heart. "If this is like heaven, I want to go there," she said softly. How much more does it mean to our Father when He gathers the saints to His great parental heart!

Prayer.—By one of the parents, asking that both young and old in our homes may learn to absolutely trust the Heavenly Father, who doeth all things well. Ask in Jesus' name.

SUNDAY.

VIBRANT VOICES.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"—1 Cor. 14:8.

At a conference, a missionary asked this question: "Did you ever try to teach Christianity without word or book, simply by your life?" That was a wonderfully significant question. The young woman had just returned from Turkey. There they could not teach Jesus by word of mouth, and no Bibles were allowed in the school. They were not permitted by the government so much as to mention Christianity in the classes. The young woman said that they were thrown back upon deeper resources—they had to teach Jesus by their lives!

Sunday School teachers, ministers, mothers and fathers might profitably consider the appeal of that penetrating question. Are we not trying too often to teach Christianity by words, when what we are speaks so loud that folks cannot hear what we say? These children, these boys and girls, these pupils, these hungering and thirsting folks —when they come to the door of our lives—how often we give them the stones of words and the dryness of books when what they need is the water of a tender, loving sympathy, and the bread of a beautiful life! The vital, vibrant voices in our world are not the physical voices of loud talking, but the spiritual voices of radiant living.

Prayer.—Lord's Prayer, all the circle joining.

America's Gold.

Gold coin and bullion worth $4,585,787,000 is stored in the vaults of the United States Treasury and in the reserve banks. This represents the largest accumulation of gold ever made by a single nation. With the aggregate monetary gold of the world estimated at $9,608,759,000, the holdings of the United States represents about 48 per cent of this.

Christian Orphanage

Dear Friends:

We do not always get the most joy out of life by receiving something. We often get more joy out of giving something. I have never heard of any one regretting giving something to help fatherless and motherless children. I have often heard people say that they got more real joy from giving to help the Orphanage than anything else.

Who could help but feel happy when you make a contribution to help some little fellow who is helpless? The reason we have people who do not enjoy helping the helpless is because they do not have an opportunity of coming in contact with the real needy as we do in this work. If our readers could only read some of the letters we receive from day to day they would get a far better insight than they now have. In checking out the 592 little dresses sent in from our many Women's Missionary Societies we felt happy, not only because of receiving so many nice little dresses and little suits so nicely made with many extra stitches put in the making to make them more beautiful and pleasing to our little boys and girls, but we were happy because we knew so many good women throughout our Church got so much happiness out of the making. And if they could have been here Easter Sunday morning as they all marched off to Sunday School their joy would have been complete.

The following has been sent in since our last report: Servo Bible Class, Springfield, Ohio, 12 new dresses, 3 second-hand dresses, bloomers and other garments; Women's Missionary Society, the Third Avenue Church, Danville, Va., 11 dresses, 3 suits, 4 romper suits; Missionary Society, Turner's Chapel Church, N. C., 9 dresses, 3 suits, 1 pair overalls; Ladies' Missionary Society, Urbana, Ill., 12 dresses, 4 suits, and other garments; Monticello Missionary Society, N. C., 6 dresses, and 2 suits; W. R. McKinney, 2 bushels seed sweet potatoes; Mrs. Mathews, Elon College, N. C., 3 yards goods for little boy suits; Women's Missionary Society, Beulah Church, Ala., 10 dresses, 1 towel—total dresses to date, 592; total little suits, 163.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 28, 1927.

Brought forward		$4,208.64
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Third Avenue, Danville, Va.	$13.12	
Pleasant Ridge	2.33	
New Lebanon	2.00	
New Lebanon Baraca Class	2.00	
Shallow Ford	2.37	
Berea	4.15	
Union, Va.	6.98	
Liberty	3.57	
Greensboro, Palm Street	8.65	
Long's Chapel	1.85	
Long's Chapel	3.37	
		48.54
Eastern N. C. Conference:		
Raleigh, First	$ 3.50	
Wake Chapel	6.20	
Liberty	5.00	
Turner's Chapel	.71	
		15.41
Western N. C. Conference:		
Mt. Pleasant	$ 3.14	
Park's Cross Roads	2.20	
		5.34
Eastern Virginia Conference:		
Ocean View	$ 2.50	
Cypress Chapel	2.05	
Berea, Nansemond	10.00	
		14.55
Valley Virginia Conference:		
Mt. Olivet		1.63
Georgia and Alabama Conference:		
Beulah		12.86
Alabama Conference:		
Wadley	$ 1.86	
Pisgah	2.50	
		4.36
Northern Sunday School:		
Pleasant Hill, Ohio		8.01
Special Offerings.		
Mrs. J. E. Vincent, Suffolk, Va.	$10.00	
E. M. Davenport, support children.	37.50	
Mrs. Hettie Ely Jarvis, Norfolk	5.00	
A. B. Jarvis, Norfolk, Va	5.00	
Mrs. Jas. A. Eley's Class, Norfolk	5.00	
J. H. Massey, Durham, N. C.	15.00	
Mrs. Eleanor S. Massey, Durham	10.00	
Mrs. M. J. Cox, Norfolk	1.00	
J. A. Powers, treasurer	29.29	
E. F. Mann	1.90	
		119.69
Easter Offerings.		
Berea, N. C.	$15.00	
Mrs. E. J. Brickhouse, Norfolk	30.00	
Lanett S. S., Lanett, Ala.	14.15	
Wakefield Christian Church	11.73	
Vanceville S. S.	2.40	
Damascus Church Cradle Roll	8.49	
		81.77
Grand total		$4,520.80

HOSEA'S MESSAGE TO MEN OF TODAY.

(Continued from Page 5.)

atrocious sins? Would men trifle with temptation, would they barter their souls, would they take advantage of one another, would they compromise with the wrong, would they permit the great social evils of our day—the bootlegging joints, the gambling dens, the places of vice, the unjust laws, the violation of just laws—would they be thus guilty if they realized that God knows, and that He cares? It is knowledge of God, and appreciation of Him and love to Him that makes Christians so desirous to do His will. Hosea believed that Israel had left Jehovah from lack of appreciation of Him, from lack of knowledge of Him, and that she could return only by manifesting her love to Him. That is the secret of man's sin today—lack of knowledge of God's nature, of His majesty, of His love, and lack of appreciation of God as God. And the secret of man's reconciliation with God is to manifest a deep love toward Him. "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength."

God does not force men to be righteous, but He seeks to make it easy for them to be so. He may discipline the sinner to bring him to repentance, but such is an expression of His sincere interest and love. He wants no man to be lost. And God has made such wonderful provision for man's salvation that if a man goes wrong and loses sight of God, he does so from his own deliberate choice.

What Jehovah demanded of Israel was that she should acknowledge her sin and penitently seek divine pardon, that He might restore her. That is what He asks of men today. He wants them to confess their sins and, with broken and contrite hearts, to appear before Him. He is ready to forgive men, no matter how low in sin they may be, if only they penitently seek His forgiveness.

God's great plan and purpose is to bring men into harmony with the divine will. He wants us to have a part in the great moral struggle, in which He has ever been engaged. He not only wanted Israel to love Him, but He wanted her to prove her love through service, by tearing down the altars erected to Baal, by discarding the heathenish practices and customs, and by making the kingdom of this world the kingdom of God.

He wants us to show our love in service, by tearing down our altars erected to selfish interests, by discarding our evil practices and customs, and by setting up His kingdom in our individual lives, in our homes, in our business, in our social relationships, and in all our personal contacts among men. The noblest purpose in life is to serve God, that thereby we may prove our love to Him.

R. C. H.

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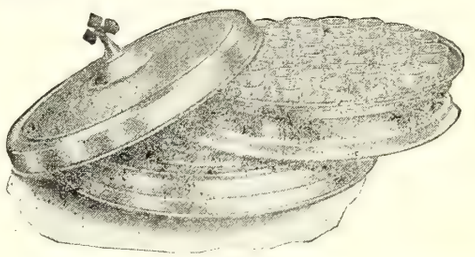

Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
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No. 2—Broad rim	1.60

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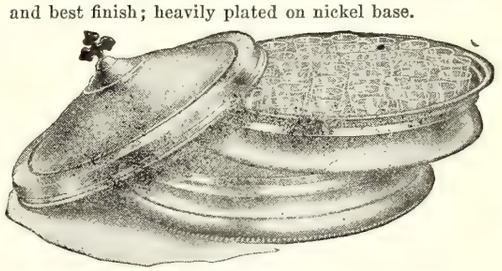

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Tray No. 85—Interlocking only, with 36 glasses.	$22.00
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Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)

Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
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Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

VIRGINIA IS A WILLING WORKER.

Elon College, April 14, 1927.

Dear Kiddies' Korner Editor:

I am a little girl, eight years old. I like to read the Kiddies' Korner. I have two brothers. I have joined the Willing Workers. I am also taking music. My teacher's name is Miss Bellis. My class teacher's name is Mrs. Velie. I am in the third grade. My sister, Sarah, had her fifth birthday on April 10th. She sends her love to you.

Yours truly,
M. VIRGINIA JOHNSON.

Cragford, Ala., April 11, 1927.

Dear Kiddies' Korner Editor:

Here I come again, rejoicing that Easter is near at hand. The Church is going to have an egg hunt next Sunday. My Sunday School teacher is Mrs. Evie Mitchell.

I sent the Orphans some money today. I am glad I joined the Church. I joined the Church when I was eight years old. The pastor's name at that time was Mr. Emery Carter. Now it is Dr. Beougher.

Your friend,
JACK CARTER.

TO BIRDS.

By Elizabeth Coatsworth.

Go, if you will and must!
Your round, bright eyes
Will look on many marvels
Without surprise.

And you will rest in jungles,
And peer down craters,
And see slow ant-eaters
And alligators.

Then you will come some morning
To your old tree
And set your old example
Of domesticity.

MAKING LOCAL CHURCH BUDGET.

BY WARREN H. DENISON.

Every Church should actually make out a budget. That budget should be made complete, and then keep to that budget in expenditures unless there is plainly an emergency. The following items are properly items for the local current expense part of the budget. Not all Churches will have all these items, but many Churches may have. They are salaries, music, printing and postage, stationery, fuel, light, insurance, telephone for pastor, duplex envelopes, taxes, water, publicity or advertising, Church repairs, the Church paper, debt reduction, interest, expenses of delegates, pulpit supplies in pastor's absence, parsonage repairs, new equipment, daily vacation Bible school work, etc. These should all be thought through carefully, and then be approved by the Church congregation. If you plan for these items in the original budget, you will not have to be making extra appeals for things all the time as many do when they forget song books, insurance, furnace repairs, extra ton of coal, etc. If you make a skimpy budget in the first place, then keep asking for extras you secure the ill will of your people about a budget. It will be difficult to get a budget for next year. They will say, "It does not mean anything." Your people will provide a full budget when they are convinced that it includes all the needs of the local work. You should always provide for a miscellaneous amount for emergencies. If you make extra appeals for local work, you must be just as ready to make an equal number of appeals for additional benevolent work.

As you make a budget and have one part for local current expenses, you should, with the same care and thoroughness, provide for your Church's share of the work outside your own congregation. In making your benevolent part of the budget it should always be the minimum amount that your Church should give and you should plan to go beyond that if possible. There should be five general parts in your benevolent budget:

1. Your denominational work—that which goes to headkquarters for your boards and which does not stop in your Conference, regional Convention or any place short of your denominational agencies.

2. Your district work—that is, your share to be used in your Conference enterprises, your State association, your regional Convention, etc.

3. Any local benevolences—such as your Church shares with other local Churches for purely benevolent work.

4. Special benevolences—that is, such as Near East, Anti-Saloon League, American Bible Society, those outside our own denomination; and special ones in the denomination as aged ministers' home, support for a student in college, or a special missionary, etc.

5. Miscellaneous item for emergency benevolent calls the same as any emergency for local current expenses.

One of the greatest needs of this hour in the Churches of our brotherhood is the actual facing, as Christians, the ratio between the total amount spent by our Churches on themselves in their own congregations as related to the amount actually given for benevolent work outside their own congregations. Pastors and finance boards have a great responsibility. Some of our Churches are spending fully ten times as much for themselves as they do for others each year; others are nearing "as much for others as for ourselves."

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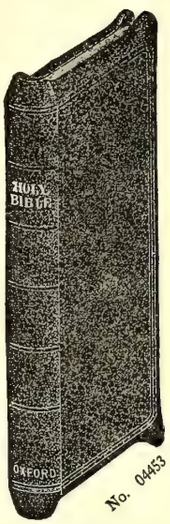

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OBITUARIES.

LARRICK.

Arthur Clifton, infant son of William and Vera Larrick, at Timber Ridge, was born December 12, 1926, and died March 19, 1927, aged 3 months and 7 days. The little one is survived by his parents, who have now been called upon the third time to mourn the loss of a little loved one. Funeral at the Timber Ridge Christian Church, March 20th.

A. W. ANDES.

MITCHELL.

On April 14, 1927, God, in His infinite wisdom, saw fit to remove one of our beloved members, Charlie Luther Mitchell. He was a devoted father, a kind neighbor, and a loyal member of Youngsville Christian Church, and loved by all that knew him. Therefore, we the members of the Christian Church, offer the following resolutions:

1. That we have sustained a great loss.

2. That we hereby give expression to our feeling of sorrow, and appreciation of his life.

3. That we extend our deepest sympathy to his family and pray God's richest blessings upon them in their bereavement.

4. That these resolutions be recorded, a copy sent to the family, and a copy sent to The Christian Sun for publication.

J. L. BROWN,
MRS. W. G. SCARBOROUGH,
MRS. W. A. MASSEY,
Committee.

HAUGHWOUT.

Whereas, God, in His wisdom, has seen fit to remove from our midst our beloved member, Mrs. Ella Haughwout;

Whereas, in her death the Twiddy Bible Class, of Christian Temple, has suffered the loss of one of its most faithful and devoted members, and her going leaves a vacancy and a shadow that will be deeply realized by those whom she has loved and helped; therefore,

Resolved, That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Resolved, as a Sunday School class, we strive to carry on the work in which our departed sister was so much interested, and pray that the influence of her life may draw us nearer to God.

Resolved, That with deepest sympathy to the bereaved family, we commend them to the Lord, who will comfort their wounded hearts.

Resolved, That a copy of these resolutions be sent to the family of the deceased, a copy sent to The Christian Sun for publication, and a copy spread on the minutes of the Sunday School class.

MRS. W. H. MARTIN,
MRS. D. J. BOWDEN,
MRS. ROBT. B. WOOD,
Committee.

DELLINGER.

Sarah Elizabeth Dellinger was born on January 31, 1847, and departed to eternal rest April 11, 1927, at the age of 86 years, 2 months, and 10 days. She was a faithful member of Palmyra Christian Church, and was a woman of splendid Christian character. During the eighteen years I was her pastor, and also since then, I found it a real pleasure and blessing to talk with her about the Bible and things religious.

Funeral services were held in Edinburg, April 13, 1927, and the remains laid to rest in the Edinburg Cemetery by the side of her husband, who died seventeen years ago.

A. W. ANDES.

CRUMPLER.

Whereas, our Heavenly Father, in His infinite wisdom, has removed from our midst Mrs. Tulie Ann Crumpler; and whereas, in her death the Ivor Christian Church has lost one of its faithful and devoted members, and her husband and children a devoted wife and mother; be it resolved:

1. That we bow in humble submission to our Heavenly Father's will.

2. That with deepest sympathy to the bereaved family, we commend them to the Lord, who will comfort and heal their wounded hearts.

3. That a copy fo these resolutions be sent to the family and a copy be sent The Christian Sun for publication.

MRS. B. H. LANE.
B. H. LANE.
I. N. WILLIAMS.
MRS. L. H. BRANTLEY.

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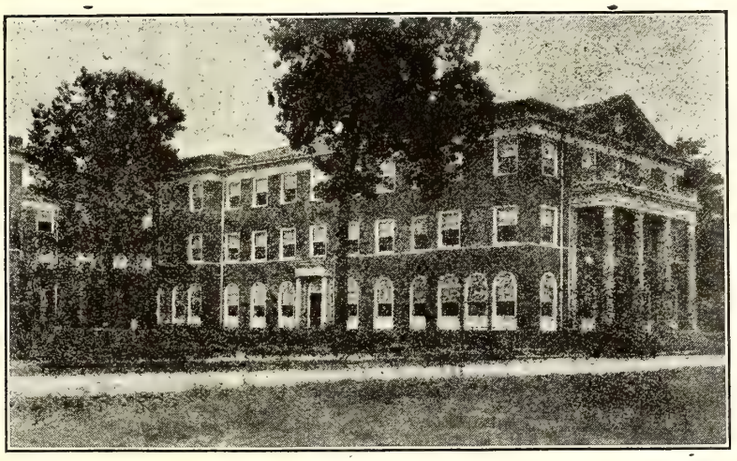

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PAYNE—PRITCHETT.

George Payne and Miss Ruth Pritchett were happily married Wednesday, April 20th at 4 o'clock P. M., at Apples Chapel. Only two couples of young people were present to witness the ceremony, which was performed by the pastor. They were Robert Payne, brother of the groom, and Miss Blanche Pritchett, sister of the bride, and Cecil Busick and Miss Zula Huffines. The young couple are popular and prominent in their Church and community, and many wish them happiness.

EARMAN—KEYSER.

April 16, 1927, was the scene of a delightful gathering of relatives and friends in the home of Bro. and Sister Wm. H. Keyser, near Leadsville, when their daughter, Theresa, was united in marriage to Luther J. Earman, son of Bro. and Sister Samuel Earman, of near Harrisonburg, Va.

These are splendid Christian young people, and command the esteem and highest respect of a large circle of friends. May the Lord abundantly bless their wedded life and use them largely in His service.

A. W. ANDES.

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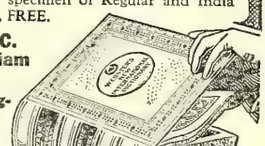

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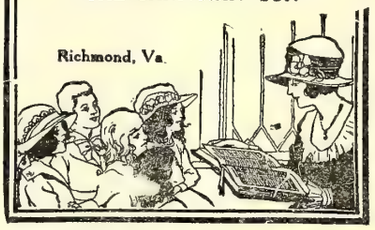

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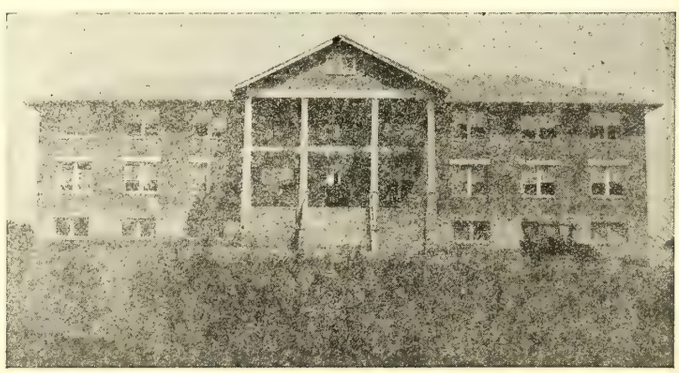

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Rev. and Mrs. J. H. Dollar will be in charge of the modern Girl's Dormitory this school year. Cost of board will be $15.00 per month and room rent $25 to $30 per school year. Men and boys can obtain board at the same rates in the town.

School opens August 30, 1926. Wanted a sufficient number of girls to fill the dormitory. Send in $2.00 at once to reserve room.

For further information, address

THE PRESIDENT, Wadley, Alabama.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, MAY 5, 1927. NUMBER 18.

THE SUN'S OBSERVATORY

Eight Million Acres Flooded.—

Up to the present, about 8,000,000 acres of land have been flooded, involving a population of about 300,000 people. About 200,000 of them have been rescued or removed to safety and a large part provided with temporary shelter in concentration camps; in addition, those who are still holding to upper floors of homes in the villages have to be fed, given medical attention and military police. A large part or the whole are rendered destitute by the floods.

Hoover gave a detailed report of the vast relief organization being administered by Red Cross officials with headquarters at Memphis. He said the work is divided into four great phases, the first of which is the actual rescue of flood victims, and the second the task of providing them with temporary shelter and the necessities of life.

Religious Vocations.—

A splendid way of presenting this subject to your society is to have capable persons present at a Christian Endeavor meeting the needs of various fields of service. Those who themselves are engaged in full-time Christian service are the most desirable ones to present these opportunities. One person can present the Sunday School, its needs, possibilities for development and the opportunities for service that are evident, through a field representative. Another could present the need for missionaries, another the ministry, another social service, etc. The presentations should be made as attractive and as straightforward as possible, challenging the young people to respond to this call that is sent out around the world. Vital statistics, if available, may well be used, as well as appropriate illustrations which could include costumes, pictures, etc.

Pocket Testament League.—

The pledge of the Pocket Testament League provides that a member shall read his Bible daily and carry with him wherever he goes a copy of the New Testament.

The Howard S. William Evangelist Party in Covington, La., during last month created the atmosphere; it was up to me as a Christian Endeavorer to take advantage of this. A rush order to the Dixie Endeavorer brought fifty cards with amazing cleerity. A topic of one of the morning prayer meetings was "Reading the Bible." This topic was followed up with the Pocket Testament League call for membership. Absolutely no trouble was experienced in getting the entire fifty signed up.

Twenty-five or more Testaments are to be seen daily in the high school in consequence of this Testament League drive; and it is known that all of the members read their Bibles at night. A new tone pervades our high school; the very atmosphere is changed. This is due to the revival service, indirectly to this Pocket Testament League. The good which this league has done is manifest.

Students Visiting Richmond.—

Nearly 300 students from the Highland Park High School, Detroit, Mich., are visiting Richmond today and tomorrow in the course of a tour of historic places along the line of the Chesapeake and Ohio Railway in Virginia.

Richmond was host over the night to 154 girls frmo the school, who arrived here at 8:20 o'clock last night and stopped at the Jefferson Hotel. Early today they were escorted on a sight-seeing tour of the city, before leaving shortly after 11 o'clock on a spceial train for Williamsburg, Fort Monroe and Norfolk.

Tuesday afternoon at 3 o'clock a party of 135 boys from the school are to come to the city and will spend several hours sight-seeing before leaving at 9:30 o'clock for Charlottesville, Cincinnati and Detroit. They will come here from Tidewater. Wednesday morning they will spend several hours visiting the University of Virginia and Monticello.

Peace Crusader Satisfied.—

"I have every reason to be satisfied with the progress of my work," said S. O. Levinson, Chicago lawyer, who has been spending a busy week in London talking to prominent men in British public life, trying to convert them to the idea of outlawing war as the only means of settling world peace on an equitable basis.

"My task is, of course, a difficult one," Mr. Levinson said, "because I have to take into consideration sentiments deeply rooted in the minds of public men by tradition and nationalist education. Yet I have found all of them, if unconvinced, at least sympathetic to the idea that something must be done for humanity to do away with war, an institution which, if permitted to be the only solution of international disputes, is bound to bring moral and material ruin to the world.

"During my interview many asked me 'how can you outlaw wars, which have existed ever since the beginning of the world?' I reply, 'in the same way that civilization outlawed piracy or duels, which only a hundred years ago were considered patriotic and noble.' "

Butler-Borah Debate.—

The Butler-Borah debate in Symphony Hall, Boston, April 8th, brought together a capacity audience to hear Dr. Nicholas Murray Butler, president of Columbia University, and Senator William Borah, of Idaho, discuss the question, "Should the Republican national platform of 1928 advocate the repeal of the eighteenth amendment?" There were no official judges, but the *Boston Herald* had selected a committee of nine representative Republicans of Massachusetts who rendered an informal decision. Six of the nine voted for Borah and three for Butler. Dr. Daniel L. Marsh, president of Boston Unlversity, who was one of these judges, states in the following why he voted for Borah:

"Senator Borah won the debate, in substance of speech and style of delivery. Dr. Butler's style was that of a demagogue; Borah's that of a leader. Butler's speech consisted of dogmatic assertions unsupported by fact; Borah's speech consisted of sound and historical truths cogently stated. Butler appealed to mob appetites; Borah appealed to refined reason and human progress. Butler's appeal broke down when he tried to offer a solution, without saloon, without Federal government control. His reference to the attempted control of liquor-selling in Quebec and Scandinavia was ridiculous to those who know the facts."—*Ex.*

Race Domination Threatened.—

Is it not true that the continued domination of the white man is seriously threatened by the present ratio of the races, especially in view of the infiltration of modern ideas in Asia, and to a lesser extent in Africa?

This is the ultimate conclusion of reputable scholars and economists who project their reasonings ahead. There are approximately 1,900,000,000 people in the world today. Of these, 600,000,000 are white, 700,000,000 yellow, 400,000,000 brown, and 200,000,000 black.

Although these figures show that less than a third of the globe's inhabitants are white, nevertheless they directly or indirectly command nine-tenths of its land surface and are supreme on its seas. Even the most sanguine believer in the white man's supremacy can scarcely entertain the hope that other races will remain indefinitely content with their present holdings.

The English-speaking nations are likely to be peculiarly susceptible to this problem's future developments. There are about 340,000,000 people in these nations, of whom one-half are white and the rest exceedingly diversified in kind and color. I confess I envisage the race question as thus presented an urgent one for Europe, the Americas, Australia, and New Zealand, and imperatively so for the British commonwealth of nations and the United States.

One solution remains which a purely military philosophy may overlook. We must foster in every legitimate way that spirit of racial fraternity which should gradually supplant the methods force has hitherto employed. When race and color are secondary and righteous character and behaviour are primary, the world will achieve a more decent international life and physical violence will not have to be listed as a necessary virtue.

NOTES-PERSONALS

The latest word from the bedside of Rev. H. W. Elder, Richland, Ga., is that he is improving.

"There is so-called goodness so cold that it repels the sinner, but the goodness of Jesus was so warm, sympathetic and kind that it attracted."

Rev. J. D. Dollar, Roanoke, Ala., who recently underwent two major surgical operations in a local hospital, is reported as improving, and there is hope and prospect of a speedy recovery.

Has your Church taken the Easter "Self-Denial Offering" for missions? If not, it is not too late, for mission period is not over, and there is opportunity, as well as sore need, for every one to make at this period the most liberal offering possible for missions.

A goodly array of Churches and individuals are to meet in council in the Raleigh Christian Church, May 5th, to discuss the matter of co-operation on union. A great occasion is anticipated for an attempt is being made to work out in a practical way some of the things we have been saying in our Conferences and Conventions about Church union.

Rev. J. D. Dollar, Roanoke, Ala., one of our most active and beloved ministers in the Alabama Conference, underwent a major operation at the Roanoke, Ala., Hospital April 2nd. Our last report was encouraging and hopeful. Bro. Dollar is an exceedingly active minister and an exceedingly useful and busy man. We trust that he may soon be restored fully to health.

band, Dr. Harward, suffered another slight stroke of paralysis on Friday, the 22nd. They were visiting their son at Roanoke, Va., and Bro. Harward seemed to be rapidly recovering full health and strength when the sudden change came. Sister Harward says, "We do want the prayers of our friends. He was getting on so nicely and felt so much encouraged." We are sure that prayers will be offered in behalf of this dear man of God.

Rev. D. A. Long, writing under date of April 25th, from Tampa, Fla., says: "I am going to St. Petersburg, Fla., tomorrow as a self-constituted fraternal visitor to the forty-fourth annual meeting of the Florida Congregational Conference." Dr. Long is invited to attend the Council of Christians and Congregationalists in our Raleigh Church on May 5th, but will be unable to attend, being too far away. He adds: "From a list of able and consecrated people on the program, I feel confident that everything will be said and done wisely and in a spirit of brotherly love."

Hundreds of friends will read with deepest regret and solicitude that Rev. H. W. Elder, Richland, Ga., about whose condition THE SUN carried information last week, does not seem to improve, and the reports from the hospital, where he is and the brethren who have visited him, are to the effect that he is in a very serious condition. He suffered from a stroke of paralysis, since which time he had not been able to speak, the whole tongue seeming to be affected. His physicians are very anxious and gave little encouragement for improvement in the future. Surely, the prayers of his friends and loved ones will be offered in his behalf, that this great and good man may be restored if it is our Heavenly Father's will.

From one of our dear good brethren and faithful ministers comes this line, "I read in THE SUN your articles that seem to think that the low-salary preachers do not amount to much. A good horse, however, will pull if you do knock him, so I am praying for you that you may fill your big place, and I will do my best to fill my little one." That is certainly a fine spirit and a most inspiring one. One may think poorly of the low-salaried preacher, but God seems to use him mightily in good works and to carry forward His work in this world. God forbid that THE CHRISTIAN SUN should, at any time, or through any utterance, discredit the noble work the low-salary man is doing and the great purpose which our Heavenly Father is working out through His consecrated efforts.

Twenty-two new members were received into the fellowship of People's Christian Church, Dover, Del., Easter Sunday morning, making seventy accessions to the Church since the first of the year. Ten children were christened, and baptism was administered to three candidates. The attendance at both services was the largest since the new building was dedicated, it being estimated that more than two hundred people were turned away unable to secure seats to witness the Easter pageant given by the Sunday School in the large Community Hall of the Church. The pastor, R. C. Helfenstein, spoke on "The Challenge of Easter" at the morning service. The special music rendered by the choir was of an unusually high quality. More than forty persons composed the pageant cast, which rendered "The Dawning," by Lynam R. Bayard, it being the unanimous opinion that it was by far the best production of its kind ever given in the State Capital. Both the auditorium and the Community Hall were beautifully decorated with palms, Easter lilies, and cut-flowers. An illuminated white cross over the rostrum added much to the impressiveness of the services.

Rev. E. M. Carter, our pastor at Franklinton, N. C., and surrounding Churches, is enjoying the rare privilege of attending the rural Church school, Vanderbilt University, Nashville, Tenn. Under date of April 23rd, Bro. Carter writes: "It is a very great privilege to be at Vanderbilt for the rural Church school. There are many different phases of the work given by men who have given special thought to just the subjects they are teaching. When we think of the contribution the country Church has made to the nation, and that 92 per cent of the ministers come from the country, and that the country is so rapidly moving into the city, we naturally wonder where will the supply for the future Church come from? But maybe the Father will show the way later. There are four members of the Christian Church attending the school—F. D. Ballard, Henderson, N. C.; A. W. Andes, Harrisonburg, Va.; G. C. Nelson, of Missouri, and I. There are one hundred and eighty rural pastors, representing fourteen denominations. The fellowship is uplifting and a sentiment runs through all the courses of entire consecration for nobler service. It is the idea that the school will continue for at least five years, during which time there is to be demonstrations of what is learned by the pupils who attend."

Speakers and writers familiar with the situation in China give the assurance that in the present upheaval and struggle China is most friendly to the United States. This is because our nation has no disagreeable concessions acquired under duress from China. China is simply coming into a consciousness of her own nationality and needs to make her an independent and respectable nation. Dr. Francis F. Tucker, conected with a hospital in Shantung, China, in a recent lecture at Tampa, Fla., seems to have portrayed the situation in a few words, as follows: "China feels that the concessions granted when conditions were quite different should be returned, especially as the grants were made under duress. Thus, the aim at present is to make the biggest republic safe for democracy. I believe that the Canton, or People's Party, will win eventually—if not in the next few months. Unlike the foreign nations holding concessions and taking a high hand, the United States has no concessions in China, and this is one reason she is looked on with favor. China is now in the throes of an intellectual, economic and industrial renaissance. If there is any 'yellow peril' it is the gold of other nations invested in China, and their fears that it may be lost." China, said Dr. Tucker, thinks highly of the United States, and we would do well to maintain this friendship.

The All-South Missionary Education Conference is to be held at Blue Ridge, N. C., June 28th to July 8th. A great program has been provided, and Christian Churches and Missionary Societies will certainly do themselves honor and credit to have one or more representatives at Blue Ridge this summer. Among the general missionary courses to be given are the following: "The Adventure of the Church," a study of the expansion of Christianity; "New Paths for Old Purposes," a study in the essentially missionary character of Christianity; "The Story of Missions," a study in the history of home and foreign missions; "A Straightway Toward Tomorrow," a study for women and girls, especially in child welfare; "The Cost of a New World," a consideration of national and international problems and the place of Jesus Christ in their working out; "The Religions of Mankind," a story in comparative religions. In addition to these specific courses, method courses, missionary story-telling, normal courses, etc., Blue Ridge is the best of all mountain places to spend ten days in the summer, and the All-South Missionary Education Conference is worthy of patronage. Any SUN readers interested can secure a full program by addressing a request to the Missionary Education Movement, 150 Fifth Avenue, New York. The various denominations are represented in the faculty and student body, and platform work of this Conference and a treat is in store for all who can attend. It is great! Make arrangements, and go if possible.

RECEIPTS FOR MEMORIALS.

Our good friends did not the past week forget the memorials we are to erect on the Old Lebanon site in Surry County, Va., where we adopted the name Christian, and on the campus of Elon College, where we are to erect a memorial to James O'Kelly, the pioneer in our Christian cause. We have crossed the fourteen hundred dollar mark and are grateful now for any amount that lifts us toward the high peak of our ambitions and needs. We are to raise in all, $2,095, the last hundred of which is promised by a good friend when the remainder shall have been secured.

The account to date is as follows:

Previously acknowledged	$1,412.51
Beulah Church, Phenix City, Ala.....	6.50
Total to April 30th	$1,419.01

Gratefully yours,

MEMORIAL COMMITTEE.

J. O. Atkinson, Treas.,
Elon College, N. C.

THE CHRISTIAN SUN'S PULPIT

RAISED WITH CHRIST.

By Rev. John G. Truitt.

"If then ye were raised together with Christ, seek the things above."—Col. 3:1.

In the statement of our principles as a Church, we emphasize the fact that "The Lord Jesus Christ is the only Head of our Church"; therefore, I have chosen the following verses of Scripture (Col. 3:1-3) for our consideration this evening: "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God."

Powerful and complete are the great summaries of the Apostle Paul. The slightest meditation upon them lifts us up through Christ out of weakness into the very strength of God Himself. Such union with Christ as is indicated in the first of the five cardinal principles of our Church, and such union as is indicated in our text, is the strength of the pure heart of Jesus Christ given graciously to us through union with Him. Then, truly—

"Our good blade carves the casks of men,
Our tough lance thrusteth sure;
Our strength is as the strength of ten,
Because our hearts are pure."

According to our text, we are one with Christ because "we are raised together with Him." In one word, Paul brings into the fore the whole atoning work of Jesus Christ. What better word could he have chosen? "Raised" implies a previous interment, or death; death implies a previous life. If he hadspoken of the life only, or if he had spoken of the death only, there would have been possible ambiguity. Life? Full many other teachers, and leaders had lived, so there might be confusion or debate. Death? Full many others claiming for themselves mighty things had been slain, but when it comes to an ordinary man being a Saviour of men, death ends all. "Raised!" And I see a child in Bethlehem; "raised!" and I see a boy in Jerusalem; "raised!" and I see a man on Jordan's banks; "raised!" and I see a Saviour in Bethany's throngs; "raised!" and I see a God upon the cross; "raised!" and I see Jesus standing over a prostrated figure, Thomas, who cries, "My Lord and my God." Upon the fact that our Saviour rose from the dead hangs our hope as individuals and our commissions as ambassadors of Christ.

But in this text, not only Christ was raised, but "ye are raised together with Him." So Paul has not been content at driving into the heart of his message the doctrine of the death and resurrection of Christ, but he has linked our lives with that death and that resurrection. Listen at Paul's words here (Col. 2:13-15): "And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, He did make alive together with Him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us; and He hath taken it out of the way, nailing it to the cross." And he adds, "Let no man rob you of your prize."

"Dead in trespasses." Experience is a great teacher. Sitting at the feet of Gamaliel was one of the world's best learners—a highly pious disciple. Going from his graduation, he went out to spend his life in God's service, but so far as God's will and plans was concerned, he was dead; yea, worse than dead! He was not alive to the new situation which God's grace had brought about.

In a most impressive way, Paul had been brought face to face with Jesus Christ. Of His eternal life he had partaken. He had felt the pangs of Jesus' murderous death on a malefactor's cross. He had learned that here was love beyond comprehension. And in 2 Cor. 5:14, he rises to the height of—

"For the love of Christ constraineth us . . . one died for all, therefore all died . . . God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses . . . Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him."

We see, then, that Paul not only thinks that we have died with Christ, but that we are "raised together with Him." That in a highly significant, spiritual sense, Jesus and Mary Magdalene stood face to face before the open tomb; in other words, that Jesus made it possible for Mary to share His resurrection, to tell it with a certainty and a joy which made it a portion of her own life, the fabric of her soul. How beautiful that Jesus should intrust this "raised together with Him" message first to a woman! She did not betray that trust. But for the noble women stationed all around the shores of the Mediterranean Sea, Paul's ministries would have been well-nigh impossible.

"Raised together with Him." That is the message of hope the world needs today. When we forget that message we have forgotten our Christ, and when we forget Christ we are severed from the Head of the Church. That message preached from western Washington to eastern Alabama will set men's minds on things that are above. You may destroy this beautiful Church tonight, but if you leave that message here this Church will rise again. You may destroy all our colleges, and leave that message and our colleges will all rise, as my own alma mater has risen. You may destroy all the Churches, and colleges, and seminaries, on the face of the earth, and leave that message and it will after all matter but little.

Witness the eleven men who mounted a little hill in Asia 2,000 years ago. In one generation with little of this world's equipment they preached Jesus Christ to the then known world.

"Set your minds on things that are above," exhorts our texts. Where is above? Where Jesus is, seated on the right hand of the Father. Where is Jesus? Just where He has ever been. In the hearts of men and women, and boys and girls to whom He has been revealed. Above! "Above is a strange little word! As far as the lame man at the pool was concerned, "above" was toward Him who stood by his side; as far as the men making an open space in the roof of an eastern house for a paralytic was concerned, "above" was down toward Jesus in the midst of the crowded room; as far as the man born blind was concerned, "above" was out toward one saying "Go and wash your eyes."

Ye are the temples of God. Ye are His dwelling-place. God and men are kindred spirits. Together they belong to be. Jesus came to teach us the meaning of "our Father." Out of an immeasurable love He said "your Father, and my Father; your God and my God." Such union with Jesus means we are "hid with Christ in God."

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

Our pastors and leaders will be glad to know that Melvin's stewardship book, "Royal Partnership," has been issued in paper covers now for fifty cents. Every pastor and representative layman should read it carefully.

Building conference programs is a very important work. All who are entrusted with such tasks should realize that they have a stewardship to the kingdom that may not be discharged lightly. Private ends and selfish purposes should have no place in them.

It is high time for each Church to put its benevolent budget right up along-side of the current expense budget. It should be prepared as carefully and as thoughtfully. It should be published and receive the same emphasis in letters, announcements, and publicity. It should be solicited at the same time and with the same care as are local expenses. Canvassers should be trained to understand the benevolent work just as thoroughly. The benevolence budget should be increased as current expenses are increased. There has been a tendency to increase current expenses and not to increase benevolences, and in some instances at the expense of the benevolences. Such action will not bring blessing. It is not fair to make a thorough canvass for local expenses and then depend on a certain day, or the weather, or the auxiliary societies for the benevolences. There should be as much preparation, prayer, system, education for the benevolences as for local expenses. Few Churches know what they spend for local matters, for they do not put them all in the budget, but have classes, groups, departments all the time raising funds for some local need. Every Church should report to Conference all it raises for all local expenses by the congregation and all its departments, and all it raises for benevolences. It is time for full reports from your Church to Conference. It is time for a number of our Churches to be on the 50-50 basis—as much for others as for ourselves. What is the actual ratio between all your congregation and auxiliaries spend for running expenses and the amount they give to benevolences?

The pastors from different States were in my office last week. Each without any knowledge of the other, voluntarily expressed the same sentiment in almost the same words, that it is easier in their communities to go out and get new members to unite with their Churches than to secure the transfer of membership and co-operation of Christian Church members who move into their communities and locate there. Is that generally true? If so, it is time for the stressing of loyalty to the message and mission of the Christian Church. Pastors have a great responsibility in this matter.

One of our active ministers from New England writes us this statement, which should make us all think seriously. He says, "If we are returning to God but one-fourth of the tithe, we cannot find fault with a quarter-blessing or even less."

Some Churches are surely trying to put on the every-member canvass thoroughly this spring. The pastor and Church that prepares for it and uses standard methods seldom ever fail. The crux of the canvass is in the thorough training of the canvassers. It is very reassuring to see the increased number of Churches putting on this splendid, approved method.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PRACTICING SELF-DENIAL FOR MY LORD.

Two-thirds of the human family (one thousand mlilion souls) not yet ever reached with the Christian message—the good news.

And this nearly two thousand years after the world's only Saviour and Redeemer said, as His parting and most emphatic command, "Go ye into all the world and preach the gospel to every creature."

He did not leave me out of that command. And yet He has not called me to go in person. So, He has, I know, commanded me to go in purse and in prayer, as there is no other way for me to go.

1. *A Personal Question.*

I am not worth much in my own strength; very little, nothing in fact. But I certainly would like to spend one day with what strength God will give me, out yonder in Porto Rico or Japan in telling those who do not know my Saviour who He is. Would I? Can I? May I? Surely I can, I may, and I will. Jesus gave no impossible commands, and when He said, "Go," and meant me, He provided a way so I could go. My services here are worth a dollar (maybe two dollars, three, or five dollars) a day. At least I think I am worth that much here. And if that much here, what would I be worth out yonder witnessing for my Lord, where they are not acquainted with Him? What would I give, what must I give just to go out and bear witness of Him one day, two days, a week? Read: "How shall they call on Him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10:14.) There is where I come in. I can, by the grace of God, help "send" the preacher one day, two days, a week. Surely I am worth as much through the preaching of the preacher I help send out there as I am worth here. Thus I give in self-denial my worth for one day (two days, seven days, ten days) out there. How long do I want my preacher to preach for me out there? My gift to missions will answer that question. God help me. So I consecrate $1.00 ($5.00, $10.00) with self-denial and prayer to God, that, as He sends my donation (sends this much of me) through the Church to support my preacher out there, He will use it to make one or more out there acquainted with Jesus (He is my best friend).

2. *A Definition.*

Yes, I want pure religion. Fortunately, it has been defined for me. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Where are the fatherless who are in real affliction, that I may visit them? Where are the widows most afflicted that I may help them with a visit?

Yonder, where my Christ is not known; where His helping hand has not been felt; where His saving voice has not been heard. The afflicted—the really afflicted—fatherless ones are out yonder where they have not yet heard the words, "Suffer the children to come unto me, and forbid them not." Do I want to really visit the widows who are afflicted, bending beneath burdens they cannot bear? Then I will help go through the gospel to the millions of despised and forsaken widows, from whose aching backs and hopeless souls my Christ has not yet lifted the burden, because they have never heard of Him. They are afflicted.

Yes, I really would like to visit the fatherless and the widows in their affliction. That is why I shall practice self-denial and make as liberal an offering as possible to missions during this mission period. J. O. A.

ELON'S GREAT DAY.

Wednesday, April 27th, was an epoch in the annals of Elon College. It was a day and an occasion not to be entrusted to memory. History will keep that day and its events and preserve them for the decades and centuries to come. The daily press, reporters, and writers have graphically described the movements of the day, noted the panorama in splendid fashion, and made vivid in the minds of the public the honorable incidents and happenings of the occasion. This line is written out of sheer admiration, respect and reverence for the spirit that made the day possible, and the atmosphere that surrounded and penttrated every item and event of the day's marvelous program.

Be it said first of all that the building dedicated is a magnificent monument, in steel and brick, to the achievements and pursuit of science —chemistry, physics, geology, botany, zoology, and the rest. That much said, then pass on to the spirit of the men that made the building and the dedication possible; for two sons, B. N. and J. B. Duke, had given this building, and through their representatives were now dedicating it, in memory of their Christian mother.

The Science Building on the campus at Elon College, be it borne in mind, is connected by a brick archway with our Christian Education Building and was given in memory of mother. As Ralph Waldo Emmerson would say, "This symbolizes somewhat." On the campus at Elon College, in visible form, we have linked up science with religion, and the study of nature and nature's forces with the best gift nature ever made to the world, namely: mother. Love for mother has built and deicated to the study of the natural sciences one of the best-equipped scientific buildings in all this Southern country. Come to Elon and see, and you will agree that love for mother has wrought a noble work, done a most magnanimous deed, established a memorial to the fact that mother love, like faith in God, shall not perish from the earth.

There is one incident connected with that dedication, and the building, that must not be overlooked, and is significant. On the walls in the main hall of this scientific building hangs that mother's picture, a rare painting done by a skilled artist in life-size. On either side of that painting, to the right and to the left, are the pictures, also done by the hand of a skilled artist, her two noble sons. They are manly-looking men. One wonders which does the greater honor, that strong and yet complacent face of mother to the sons, or the honorable and distinguished sons to the mother. Those three are a group study that charm and enchant one, and gives reign to the imagination and to vision. That noble mother standing between her two great sons, who have done more, certainly more in a material and financial way, to bless and benefit and uplift the South than any two men of our day. Those two sons, with mother by their side, mother whom they loved, mother they now honor, mother whom they could never forget. They, as well as this building, are also her monument.

Well, it was a great day. There was not a flaw in the program from start to finish. It could not be otherwise. The inspiration and the symbol of the occasion swept speakers and hearers off their feet and glorified the occasion, not only with eloquent utterance, but with sublime emotion. Speakers apologized for giving away to unbidden tears; hearers trembled with emotion and were thrilled as their minds and hearts caught sublime and holy visions of great achievement, and of the consecrated purpose and deed which had caused two worthy sons to pay most noble tribute to a most worthy and a most devoted mother. One could not keep back the tears on a day like that, and those tears were not the sign of weakness, but of strength. For if one's emotions are not stirred on an occasion and by events of that sort, one's heart must be hard indeed and one's mind must be calloused indeed with the world of sordid things.

How grateful Elon is for this building and for that day; for the life of the godly mother that inspired it, and the lives and labors and love of the magnanimous sons whose hearts conceived it and whose liberality made it a glorious reality.

J. O. A.

LECTURING TO SUNDAY SCHOOL CLASSES.

In all directions it seems that lecturers have taken the place of teachers, and are practicing on Sunday School classes, especially the adult classes. So it was reported at the State Sunday School Convention of North Carolina last week. Laymen and, in some instances, pastors themselves were competing with the preacher, and instead of teaching their classes they had chosen the easier and more versatile method of lecturing, and that the classes were being educated to go and to have an easy, quiet time and to let the lecturer do all the thinking and the talking. It was reported, on the other hand, that this was a most hurtful method, especially for two reasons.

First: It kept the class from study and from recitation, and also from learning. It was declared that this was not teaching at all, for there can be no teaching unless there is something taught and somebody has been taught.

Secondly: That it was in many instances competition, pure and simple, of a layman with a preacher. That the layman could follow his own line and prepare his own lecture, and when he had tried this his class felt that they had already had a sermon and could go home, and very often do so, leaving the Church service entirely out, with the excuse that the members of the class had already had a sermon that morning.

This question was asked: "Suppose a successful lecturer has drawn together a large class, and is known as a close student of the Bible and a great teacher, but discovers that as he asks members of his class any questions, they are embarrassed and will drop out of the class because they do not wish to be questioned or drawn out in class to answer?" The reply to this question was: that "The lecturer himself (erroneously called the teacher) was to blame for this situation, for he had on the one hand educated his class not to study and to learn, but to be at ease and perfect comfort, and had educated himself to pursue the easy method of lecturing according to his taste and the suggestions of the lesson of the morning. This lecturer (erroneously called teacher) will find at the end of a year, or two years, or three years, that his hearers, or pupils, do not know their Bible nor the lessons gone over, nor the facts brought out in the lectures; they do not know them for the simple reason that they have not learned them, and, therefore, have not been taught them; for there is no teaching where there is no learning. A lecturer makes an impression at the time, and may get a good deal of satisfaction and a great many compliments and not a little applause for his efforts, but as a teacher of the Bible and of the Sunday School lessons he is failing, for the simple reason that no book or no lesson is taught unless the class or members of the class have learned the lesson.

It was an interesting discussion brought out in the Convention, and one that is worth considering. One teacher had, in a measure, solved the problem by handing out a week beforehand certain questions to be answered by individual members of the class the following Sunday, and he found that instead of this preventing the pupils from coming, they were usually there and with answers and comment that were exceedingly helpful and interesting.

Have our teachers and the adult classes thrown teaching into the discard, as reports at the Convention indicated? And have they, instead of teaching, dropped into the easy, though ineffectual method of lecturing? Lecturing is quite popular, both with the class of course and the public. It is much easier for the pupil to sit and hear the utterances and opinions of another than it is to prepare an utterance or an opinion of his own. Likewise it is much easier for a teacher to decide and plan a talk for his class on Sunday morning than it is for him to prepare interesting and worthwhile questions and answers, because the lecturer only has to decide upon his line of talk and to do his thinking along the line of least resistance (in keeping with his own attitude and inclination). On the other hand, he must do this or be prepared to consider the opinions and answers of others, and must prepare himself both to evoke these opinions and answers, and also to answer any erroneous opinions that may be evoked. It is a question worthwhile, because there are sincere and honest men and women who want to do their best for their class and their school. Teaching the Word of God and lodging its salient truths in the minds and hearts of pupils is a great and noble task, and its results are surely worth all the effort and energy and time that any teacher will put on it. If one is to teach, however, then it is essential that somebody be taught, and simply telling folks things is a very long way from teaching them anything. There is a world of difference between telling and teaching. A teacher in a high school or college will not get very far, as the whole educational world knows, if he simply talks to his classes all the time and does not get his classes to study the books and the subjects and to express themselves on the themes and thoughts that should be brought out and emphasized. A teacher in high school or college, lecturing all the time, would not long hold his job, for the discovery would be made that he was not teaching at all.

There is no greater Book than the Bible. Its great truths are worth studying and learning. It is a pity indeed if our lecturing or teaching leads one from the study of these truths, or makes one content without studying them. He is the best teacher of the Bible who gets his pupils to study the Bible. And he is about the poorest teacher of the Bible who makes his pupils think that his own opinions of the Bible are sufficient, and the pupil himself need not, therefore, study the Book for himself. A good teacher always leads his pupils, not from the study of his textbook, but to the study of his textbook, and this applies in Sunday School as well as in any other sort of school.

J. O. A.

AND NOW SHE SLEEPS!

I am thinking of a dear friend. My thoughts, however, will not shape themselves into words. They seem to be beyond words and refuse to be hampered with words. Yet the thoughts are there; and deeper than the thoughts, feeling is there, because she was, and is, a dear good friend. My marriage to her niece brought me into her home and presence quite often, and in that home friendship and favors and fellowship were found. This friend of whom I write and am related by marriage and by sacred memory now, was no ordinary person. She was extraordinary, in that she could and did lend grace and gladness to the ordinary things of life and lift them to the high level of charm and delight.

Mrs. Susie Holland, for so we called her, was left a widow in Suffolk, Va., at thirty-six, and there were seven children—four sons and three daughters—to look to her for daily bread, shelter and protection, and for guidance and for rearing. One son died in early years. The other six of that home have ripened into worthy, honorable and esteemed manhood and womanhood. That motherly hand did its work so well, the inerrancy of that motherly heart was so pronounced, the devotion of that motherly soul was so real and genuine that her children came to be not only an honor to society and highly esteemed as worthy citizens, but they came also to be a joy and a blessed asset to that home and to the mother's love that had reared them. I submit that that is no ordinary task, and no mean achievement. Our Saviour was teaching human as well as divine philosophy when He said, "Wisdom is justified of her children." Let the lives of those three sons, now honorable men, and the three daughters, now godly women, answer as to whether or not that mother met all the demands of a glorious motherhood, and in them measured up to all the requirements of a sublime womanhood.

I am thinking now of the great hosts of Suffolk citizens, friends and neighbors, who were drawn together Saturday, April 23rd, to pay her homage and to do reverence to her name and memory when they carried her body from the home she had glorified to the Church she magnified, and then out to the cemetery where they covered her casket and the mound and other graves close by with banks of flowers which loving hands and hearts had brought. She loved her home and made it a veritable paradise for all who shared its friendship and hospitality. She loved her Church and its services. These were her passion, her stay and her consolation. The Sabbath and the midweek prayer-meeting found her constantly in her place. She loved the service of her Lord. She encouraged her pastor, gave liberal support to all interests of the Church, and long ago dedicated her life to the service of her God—a service not only of worship in the sanctuary, but a service to those about her and to all who were in need whom she could reach and help. And now that she sleeps, there are hundreds to call her blessed, for we loved her for her genuine friendship, for her forgetfulness of self, for her happy, wholesome cheerfulness, and her faith in folks and in God. A life like that of Mrs. Susie Holland, of Suffolk, Va., is the most glorious comment on Christianity known to this writer. She lived the life of a Christian and translated the spirit of Christ in her daily contacts, in her service in the home, and in her unfaltering devotion to her children, and to all who depended upon her. Even in a hospital in a city very far away from her native home she won, even in the last three weeks of her illness, the friendship and the favor of scores and of all who came within the reach of her acquaintance and her patient suffering. These words, no words, can do justice to such a life, and this writer but poorly expresses his own admiration for her life—a life that brought joy and strength and comfort to other lives who love her and will not forget her, though now she sleeps.

J. O. A.

SCHOOL OF RELIGION.

Two hundred and forty ministers and religious workers in rural congregations of fourteen denominations in fourteen States turned students again today when they assembled for the first day's classes in the rural Church school which opened this morning at the School of Religion of Vanderbilt University.

Scenes about the little red schoolhouse were reenacted as the preachers, books under arm, swarmed on the campus in front of Wesley Hall, headquarters of the school, up bright and early for morning assembly, led by Dr. Ashby Jones.

The unique project of the Vanderbilt University School of Religion to devote this year's part of an annual $75,000 budget in a five-year demonstration program to instructing active country preachers and religious workers in the latest discoveries in their field has so far proved satisfactory beyond the dreams of the most hopeful faculty member. The hearty swing which the "Parsons" fall into when they swell the choruses of some of the famous old hymns under direction of Prof. Charles C. Washburn, professor of hymnology at Searritt College for Christian Workers, has already repaid the school officials for their trouble in arranging for the school.

The problems of the country ministers and the country Church, Presbyterian, Methodist, Baptist, or what not, has caught the hearts of the young-old students, and they have forgot to stress denominationalism in their interest to restore the country Church to its place of leadership in the rural community.

That co-operative play serves as an introduction to co-operative teamwork at later stages in life was the point upon which Dr. Norman Frost, professor of rural education in the George Peabody College for teachers, laid stress in the first of his class lectures on rural education.

"The whole conduct of the school," said Dr. Frost, "should make for a moral and religious atmosphere. It is true that the function of the public school is such as to prevent the teaching of sectarian doctrines, and this should be rigidly followed. On the other hand, leaving out all question of doctrine, the whole question of religious life is very closely associated with that of social morality. The ideals of service, of loyalty, of truthfulness, or reliability, can and should be inculcated in every act of the school program and of the community work of the school."

One of the most important courses being offered is that entitled "What and How to Preach," given by Dr. W. F. Tillett, professor of Christian doctrine at Vanderbilt, and Dr. James I. Vance, lecturer on homiletics and pastor of the First Presbyterian Church of Nashville.

CONTRIBUTIONS

SUFFOLK LETTER.

Nothing has increased more than printing papers and books. Solomon said, "Of making many books there is no end; and much study is a weariness of the flesh." Education is hindered in these days by too many studies. Children carry armful of books to school, more than they can really study during the night. Too many subjects are embraced in the course of study. It is a cramming process. The mind is like the body in this—that it is not what is taken in, but what is digested that makes strength. A few studies mastered makes better scholars than many studies poorly learned. Somebody said: "Beware of the man of one book." The strong men of history have been masters of one subject—mathematics, history, philosophy, law, medicine, theology, music. Now and a genius seems to know almost everything that can be known; but they are not the strong men, nor the safe men to advise others.

In the home the papers, the magazines, the books, come through the mail in such numbers that there is not time to read them. A survey of the unread papers and books that come into the home would amaze us. It is not the number of papers that enter the home, but those that are read that determine the quality of information that is in the mind of the family. One family can no more take and read everything than they can eat everything. In reading, quality and quantity should both be taken into account; and the capacity to digest and assimilate what is read must determine what is read. Subscription to papers and the purchase of books depend often upon personal appeals and local claims. "You ought to subscribe for your local paper," "the author of this book is a local man." Pressure is brought to bear upon business men in a way that means they will be considered disloyal if they do not subscribe. Very few people are free. Public opinion often controls individual action in papers as well as dress. Solomon was right: "Of making many books there is no end."

There is one Book that every family should have, and that is the Bible. That is now printed in almost every language and distributed in every land. It is printed in more than seven hundred languages, and is read by more people than any other Book in the world. It ought to be read in the public schools. It has created the public schools and then been excluded from the school. The home, the Church, the school, all lead up to citizenship in the State and membership in society.

There is one paper that ought to be in every home in the Church, and that is the Church paper. The religious press is the sanest, the cleanest, the best in print. For the Churches in the Southern Christian Convention, The Christian Sun has first claim, and the *Herald of Gospel Liberty* comes next. Both are first class in material, Christian in tone, and contain matter that nourishes the moral and spiritual life.

W. W. Staley.

ELON LETTER.

The dedication of the Duke Science Building on April 27th, the birthday of Mr. B. N. Duke, was a great and happy occasion for Elon. After 10 o'clock in the morning, recitations were suspended for the day, so that the faculty and students could attend, and, despite the fact that the State Sunday School Association was holding its annual convention in Burlington, a large and appreciative audience welcomed the speakers for the occasion.

It was a matter of deep regret that Governor McLean was kept away by reason of illness. His address had been prepared, however, and was read by the State Superintendent of Public Instruction, Dr. A. T. Allen. Governor McLean not only paid a high tribute to B. N. and J. B. Duke as benefactors of higher education, but he gave high place to the importance of the denominational college in the State's educational program.

Mr. D. R. Fonville, an alumnus of the college and trustee, brought a word of appreciation for Mrs. Artelia Roney Duke, mother of the Duke brothers, to whose memory the Science Building is dedicated. The Duke brothers acquired from the father of Mr. Fonville, the late L. J. Fonville, the Stonewall Spring property, in Alamance County. The Roneys and the Fonvilles have lived side by side in Alamance County since colonial days, and Mr. Fonville interpreted Mrs. Duke most fittingly. Mrs. Duke, on her mother's side, was a Trollinger, and she and the late W. H. Trollinger, who gave the Elon College campus, were first cousins. Those who heard Mr. Fonville's address said that they had never listened to a more appreciative interpretation of any character than he gave of Mrs. Duke.

The building was formally presented to the college by Mr. Alex. H. Sands, Jr., private secretary to Mr. Duke. Mr. Sands has been a warm and sympathetic friend of Elon for many years, and, while he would not claim any honor or credit for the decision of the Dukes to give us the Science Building, I do not hesitate to say that he is largely to be credited with the gift, and he has in other ways also shown his deep and abiding interest in the college.

Three addresses of acceptance were made—Dr. J. E. Rawles, from the viewpoint of the board of trustees; Dr. N. F. Brannock, from the viewpoint of the faculty, and Mr. Robert M. Hook, from the viewpoint of the student body. All three of these addresses were of high order and made a wholesome impression on the visitors who were present.

The word of greeting from Dr. Bert Cunningham, president of the North Carolina Academy of Science, was fitly spoken.

The dedicatory address was brought by Dr. Robert L. Flowers, a professor of mathematics able to present that abstruse subject in a most inspiring way to his pupils; a man acquainted with college and university administration because of his intimate association with Trinity College and Duke University, and a man who has enjoyed the esteem and confidence of the Duke brothers in a supreme degree. Dr. Flowers was most happy in his oration, which was in the truest sense a great finale to a most fitting occasion.

The services were opened with Scripture reading and prayer by Dr. W. S. Alexander, and were closed with prayer and benediction by Dr. P. H. Fleming.

A most pleasing feature of the day's services was the presentation to the college from Mr. B. N. Duke of a portrait of his mother, which has been placed in the Science Building with portraits of Mr. Duke and his brother on either side of their lovely mother.

Following the inspection of the building, a luncheon was served in the social room of the Y. W. C. A. hall of the Christian Education Building. Miss Morrow and the junior and senior students in the Domestic Science Department prepared and served the luncheon, which added greatly to the reputation of this department and its efficiency. Various toasts were responded to at the luncheon, congratulating the college on the Duke building and prophesying its continued place of influence in the State's educational system.

While Mr. Duke himself was not able to be present for the dedication, the occasion was graced and honored by the presence of Mrs. B. N. Duke. It has been said that every great and good man had a great and good mother. I think it may be equally said that every great and good man also—unless he were a bachelor—has had a great and good wife. This is certainly true of Mr. B. N. Duke.

A large concourse of distinguished educators attended the dedication and the luncheon, and withal the day is one long to be remembered in the annals of Elon history.

W. A. Harper.

SHALL WE NEGLECT?

The Lord's saying, "Should we let slip (refer to Hebrews 2:1); and in the third verse it says, "How shall we escape, if we neglect so great salvation?" Beloved, fellow-believers in the Lord Jesus, if by the grace of God you are able to trust Jesus as your Saviour and believe you have everlasting life, because you believe what the Bible tells you that "He was wounded for our transgression, he was bruised for our iniquity; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."

By taking God at His word, we have everlasting life. Shall we not grasp the opportunity before it is too late to help by praying for them, by seeing you have laborers out among them preaching to them, and making it easy for them to take it in? and like yourself be sure that Jesus came here as the Lamb of God; like John the Baptist said in John 1:29, "Behold the Lamb of God who taketh away the sin of the world."

Wake up, fellow-Christians ere it be too late. Now is the accepted time! Now is the day of salvation!

I was thinking, as our field is Japan, and not China, it certainly would be wise for us to go to work in earnest, lest God should let something come in and hinder, to teach us how unwise we were not to seize the blessed privileges we had, whilst others only on the main land from Japan were hindered and may have to suffer much more in the future.

As I write this, how I wish I had stayed on laboring with the American Bible Society in the blessed, glorious work they were doing in its work in Chnia. Now I fear it's too late.

Some say perhaps it costs more for the more work we do. To be sure! In this world, the workman is worthy of his hire; and how can you be a worker together with God without helping to pay the missionary's wages and expenses and pray more for the poor heathens who are perishing for the word of God, which brings to them the word of eternal life?

Can you tell the value of one precious soul? Remember, that soul will exist either with God, the holy angels, and the redeemed forever and ever, or with the devil, the demons and the lost of mankind in the lake of fire!

Your old friend and brother in Christ,

D. F. Jones.

CHRISTIAN EDUCATION AND THE PRESENT CRISIS.

I have a daughter who is to graduate this year from college. I have another daughter in high school, and my only boy is in the grade school. I am, therefore, with the present-day education system as it affects my heart, mind, and hopes in relation to my children. Theoretical issues take on a different aspect when a man's heart, money, and life-long hopes are tangled up in them.

I am convinced that the whole educational system of the present day, from the first grade in the public school to the graduation day at the university, in the main, is a down-right experimentation. Instead of the present generation of students being educated, they are experimented upon. Instead of sending a child to school today, you often send him to an "educational clinic" to have him practiced on by novices who are undertaking to subject him to a demonstration of methods whose value is yet wholly undermined from the standpoint of true educational ideals and culture. Colleges and universities are still issuing liberal arts degrees which are a travesty when the facts are considered as to what the student knows or has studied covering the field of the liberal arts. Such a degree today does not even imply that the "graduate" ever saw the Greek alphabet or that he can conjugate a Latin verb; yet his diploma declares that he is a bachelor of arts.

The present-day educational frame-up has caught our so-called Christian education in its toils, and all our denominational colleges are well-nigh pressed to death in an attempt to keep up with the demands of the modern standardization. Our denominational boards in all the States today are sweating blood under the cost of trying to standardize our Baptist colleges. It is nothing unusual to have it declared by some school man before our Baptist conventions: "Our colleges must standardize or die." Most of our people accept such a declaration as representing a fixed condition, and we have come to view the school problem from that standpoint as though there were no other way out. The idea of standardization is bred into the high school student, and our Baptist parents react to the idea and refuse to send their children to "unstandardized" Baptist schools.

Nobody seems to have the timerity to stand up in the face of the situation and demand the credentials of the present-day "standardizing agencies." What is this "Eastern Association," and this "Southern Association of Secondary Schools and Colleges"? What right have these "associations" to say what is a "standard college"?

Most people do not know that these "associations" for "standardization" are nothing more nor less than a set of self-appointed, self-perpetuating "agencies" who meet from time to time and arbitrarily set up—more aften to change-up—their ideas of what a "standard college" is. It seems not to have occurred to the majority of people that any other self-constituted group of men could get together, with just as much right, and announce themselves as a "standardizing" agency and promulgate a set of "standards" and demand that the colleges of the country come to their ideas of a "standard" college, and thereby black-list all the schools that do not come up to their "standards." Why not?

The educational field today is being bulldozed by a set of educators who have no more moral, intellectual, or legal right than any other set to attempt to fix educational standards. These "associations" send their agents around to our Baptist colleges to "inspect" them. These agents arbitrarily lay down the law, and tell our colleges where they must spend thousands of dollars in equipment, install certain books in their libraries, raise the salaries of department heads, turn off certain members of the faculty, and otherwise, to recharte their whole equipment, methods, and personnel before they can meet the "requirements" of the "association" and "get recognized" as a "standardized college"!

Since the founding of our American institutions, liberty-loving America has never fostered under its flag a more arbitrary and despotic power than the present oligarchy that has set itself up to dominate the educational realm as is now being done by these "standardizing agencies."

The surprise of the whole case is that the people are permitting this monstrous trespass upon their rights and liberties. A greater surprise than all is that the Baptists—known the age through for their contention for the rights and liberties of individual and institutions—are bowing down themselves before these lords of the educational realm, and are everywhere floundering themselves in insuperable debts in the vain effort to meet the "requirements" and predatory demands of these syndicated educators.

There is coming an inevitable reaction. The "requirements" cannot be met because the demanded standards are not standard—they change with the winds. A Baptist school may put up a million dollars today in equipment and endowment to meet the "standards," and the next year be notified that it must add a few hundred thousand more to meet "the increased standards or requirements"! This false god of education is insatiate. Only doom awaits our Christian schools if they do not denounce this interference with their rights and privileges in the field of education.

Everybody who has studied the education problem from a Christian standpoint must inevitably be convinced that the dominant education standards of today are in league with anti-Christian forces. They have no sympathy or respect for a Christian school as such. It is yet to be discovered that they are not purposely undertaking to destroy our Christian schools from off the earth by gradually raising their "requirements" beyond our reach. The final logic of the present course will surely result in the destruction of every school in the land which cannot meet the "growing requirements of standardization."

Is there no remedy for this condition? Is there no emancipation from the toils of this educational despotism? Is there any hope for the future of "Christian education" in the present crisis?

I assert that there is a remedy, and my assertion is grounded in moral justice and common sense, as well as in the principle of liberty guaranteed to all American institutions. I propose a solution to the education question in the form of a counter-movement on the part of Christian educators. This counter-movement may take the name of an "Association of Christian Schools and Colleges." I propose that this association of Christian schools and colleges shall define to the world the rights of a Christian college to pursue its mission unmolested by outside interference. Such an association should organize among Christian educators of like mind, for the purpose of defining and fostering the "Christian standards" of education in clear distinction from all other standards of education. There are "Christian" standards of education or else there is no justification for the existence of Christian schools. The grand difference between Christian education and any other sort of education is a difference of interpretation This difference is not found in school equipment and endowments. It runs into all the ramifications of life. It fixes the aims of education, and employs itself in the fundamental matters of character which are worth more to civilization than any amount of genius or capability.

Christian education defines education as a life-unfolding of aims and hopes and powers which has no respect to the type of environment in which these things are engendered in the soul. American history is emblazoned with the names of men living and dead who were never stereotyped by the "standards' of any college. The whole attempt to standardize education is preposterous and is contradicted by the facts of life. It is a moral absurdity. It is an attempt to usurp my rights over the character of my child. It is an attempt to stereotype the mind of my child without his consent. The whole scheme is morally wrong. It is like an attempt to standardize the home. Suppose some agent from some self-appointed association were to come to my home to "inspect" it to see whether or not I had a standard home? Suppose he were to tell me that my furniture is inadequate—that I did not have enough of books in my library—that my cook must be turned off for lack of lessons in kitchen chemistry, and that, most of all, my financial income were wholly insufficient to maintain a "standard" home? Then, suppose this agent were to tell me that my children would be black-listed and be regarded as second-rate folks who could not be admitted to the pursuits of life on an equality with others because they had not come from a standard home? There is just as much truth and sense and moral justice in such a visit to my home by that sort of an agent as there is to the visit of those agents who come around to "inspect" our Baptist colleges and tell them what is standard education.

I know a Baptist college which recently, in an attempt to reach the "requirements," turned off a great teacher of thirty years' experience whose example has been a mighty factor in shaping the lives of hundreds of Baptist students who are now matching their training with the best in all professions. The "inspector" said this honored teacher must go because he did not own the "required" degree from a modern "standardized" university. The man put in the place of this honored teacher indeed has a "degree," but he has no sense. He is a self-centered bigot whose example is a moral detriment. My sense of moral justice, not to mention my sense of intelligence, revolts at such an outrage committed in the attempt to "standardize" a Baptist college.

Any man who knows the situation realizes that our Baptist education program is at the cross-roads. We are facing a crisis. The demands of our schools are unbalancing our whole denominational endeavors. There is no reason for the situation except that educational matters have been captured by the "standardizers." We shall find ourselves helpless and hopeless by attempting to meet the situation by trying to match our dollars with the "requirements." The situation can be met only by a "Declaration of Independence" on the part of our Christian schools from such arbitrary, unjust, unreasonable, and uncalled-for outside interference by those who have no desire to aid the mission of Christian education in the world.

Is somebody afraid that Christian education cannot stand on its merits if we renounce the "standardizing agencies"? How old are these "agencies," any how? What could they do if our Christian schools declared nonfellowship with them? If the Christian schools were to organize among themselves, their demands would have to be respected by all others. There would be no way around it, and by that means we could build our schools as we saw fit and not according to the pattern of outsiders.

Instead of trying to bring Christian education to conform to the "standards" of the capitalized, syndicated, "dominant education," we must serve notice on all the world that Christian education is different, and its difference is the thing that makes it Christian. By this means alone, in the present crisis, may Christian education extricate itself from the present predicament and strike out to establish its irrefutable place in the future civilization.—*S. E. Tull, D. D.*, in *Western Recorder.*

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR APRIL.

Richmand, Ga.	$ 2.00
Lebanon, Semora, N. C.	1.32
Wadley, Ala.	1.64
Union (Surry), Dendron, Va.	3.00
Oak Level, Youngsville, N. C.	1.00
Rock Stand, Roanoke, Ala.	1.10
Sanford, N. C.	3.98
Wake Chapel, Fuquay Springs, N. C.	3.85
Pleasant Ridge, Guilford College, N. C.	1.27
Holy Neck, Holland, Va.	16.00
Vanceville, Tifton, Ga.	1.11
Springhill, Lineville, Ala.	1.00
Youngsville, N. C.	1.00
St. Paul's Church, Dover, Del.	1.50
Suffolk, Va.	12.50
Rose Hill, Columbus, Ga.	3.00
Pleasant Grove, News Ferry, Va.	3.51
Ether, N. C.	3.05
Seagrove, N. C.	3.42
Linville, Harrisnoburg, Va.	3.37
Apple's Chapel, Gibsonville, N. C.	1.98
New Elam, New Hill, N. C.	3.14
Ocean View, Va.	2.50
Lawrence Memorial Bible Class, Elon	1.25
Shallow Ford, Elon College, N. C.	2.28
New Lebanon, Wentworth, N. C.	4.52
Union (Southampton), Franklin, Va.	2.62
Raleigh, N. C.	2.00
Timber Ridge, High View, W. Va.	2.82
Providence Memorial, Graham, N. C.	7.63
Liberty, N. C.	1.95
Berea (Nansemond), Driver, Va.	9.00
Oakland, Chuckatuck, Va.	4.00
Third Avenue, Danville, Va.	7.32
Liberty (Vance), Henderson, N. C.	4.46
Mt. Pleasant, Vass, N. C.	3.16
Newport News, Va.	13.85
Durham, N. C.	59.50
Richland, Ga.	1.00
Spring Hill, Lineville, Ala.	.63
North Highlands, Columbus, Ga.	5.00
First Church, Berkley, Norfolk, Va.	8.61
Antioch, Harrisonburg, Va.	7.55
Randleman, N. C.	2.77
Mt. Auburn, Norlina, N. C.	2.88
Pleasant Hill (A), Liberty, N. C.	3.19
Piney Plains, Cary, N. C.	1.50
Dry Run, Seven Fountains, Va.	1.95
Big Oak, Eagle Springs, N. C.	1.28
Morrisville, N. C.	2.63
Elm Avenue, Portsmouth, Va.	11.00
Mt. Zion, Mebane, N. C.	1.04
Wakefield, Va.	3.22
Palm Street, Greensboro, N. C.	13.00
Lebanon, Semora, N. C.	.95
Bethlehem (Nansemond), Suffolk, Va.	8.65
Ramseur, N. C.	5.15
Fuller's Chapel, Henderson, N. C.	.82
Total	$ 285.92

We are very grateful to the Sunday Schools named above for their liberal offering in March, and we are happy to include on school not heretofore reported in the list of those making the once-a-month offering to missions. There are quite a few schools in the Convention who do not yet make a once-a-month offering to missions, but it is devoutly hoped and believed that all our schools will come to rejoice one day to take it regularly and send it in promptly. The co-operation and liberality thus far manifested in behalf of our mission work on the part of our Sunday Schools are constant sources of inspiration and encouragement.

We are also grateful for the other sums which have been sent in to forward the work of missions for the Master.

Self-Denial Offerings.

Previously acknowledged for March	$ 89.59
Previously acknowledged for April	476.68
F. O. Leonard, Jonesboro, N. C.	2.50
Old Zion, Norfolk, Va.	17.50
Morrisville Church, N. C.	1.51
Pleasant Ridge, Ramseur, N. C.	32.04
Miss Celestia Penny, Sanford, N. C.	7.50
Pleasant Union, Lillington, N. C.	25.00
Pleasant Hill, Benson, N. C.	7.00
Shallow Well (add'l), Sanford, N. C.	5.00
Apple's Chapel, Brown Summit, N. C.	6.00
Beulah, Phenix City, Ala.	3.60
Palmyra, Edinburg, Va.	7.65
Liberty, Virgilina, Va.	3.52
Hebron, Virgilina, Va.	7.91
Pope's Chapel, Youngsville, N. C.	13.35
Youngsville, N. C.	8.00
Burlington Mills, Inc., Burlington, N. C.	2.50
Berea (Norfolk), Hickory, Va.	18.60
Elm Avenue, Portsmouth, Va.	17.15
A. F. Hozier, Berkley, Norfolk, Va.	10.00
Total	$ 762.65
Check to R. W. Malone, Treas.	1,054.09

We trust all the Churches have taken or will take the self-denial offering for missions and will send same in just as speedily as possible.

Gratefully yours,

J. O. Atkinson,
Mission Secretary.

CARE LITTLE FOR THE HEATHEN.

One pastor, in taking the Easter offering for missions, said that one of his congregation remarked that "they cared very little for the heathen and would not give much to help them." Those who spoke to this pastor are not alone in this opinion. There are lots of people, many of them call themselves Christians, who give little for "the heathen." Here is wherein such people differ entirely from their Lord and Redeemer. Our Saviour does care, and He cares very, very much. In fact, He cares so much and loved "a heathen world" so devotedly and passionately that He gave His own life for it. If we cannot pity and help the heathen for their own sakes, does it not seem we would help them for our Saviour's sake? He not only cared, but He commanded us to care and to give them the gospel. If we are not willing to give them the gospel for their sakes, does it not seem that we would make some effort to give them the gospel for our Saviour's sake? If our heart and mind are so cramped and selfish that we are prejudiced against "the heathen," ought we not at any rate to respect, esteem and revere our Lord enough to do something for them for His sake? He has made His work for them and His salvation of them dependent upon us. He chose to do this, that He might bring us into fellowship with Himself, and bring us to share that love which He Himself manifested in giving Himself to redeem mankind.

We may be selfish even in our attitude to our Saviour and our Church and the gospel. We Christians spent sixteen times as much on ourselves last year to enjoy the gospel as we gave to share that joy with others who did not have it. It would hardly seem that this is fair. Since our Saviour has done so much for us, it does seem that we should want to share the blessing of His gospel and the joy of His redeeming love with those who have never heard it. This we do when we give our money and our prayers to carry on or to send the gospel to those who are without it.

J. O. A.

DO YOU KNOW?

By Rev. W. H. Denison.

Mr. L. H. Severance gave largely; but as characteristic as his giving, was the further fact that he sought to know the business of the kingdom and of his Church. He actually sought out the leaders, we are told, and sought to place his money intelligently, whether the gift was $500 or $100,000. He studied to find where it was most needed; where it would count most for the kingdom. That was real stewardship. His personal preferences, eloquent appeals, and all that, were laid aside so that his giving might be intelligent. What wisdom that shows! There is a growing number who are actually studying kingdom needs, the work of the boards and finance committees, men and agencies, and then give certain ones ready and full access to their hearts and purses. That is right.

No one need be uninformed about the details of the work in the Christian Church. For the last two quadrenniums, the fullest effort has been made, both in the printed page and in field work, and through Church institutes, by all departments of our work, to give the humblest member and the smallest contributer full knowledge of the work, plans, and needs. We believe that our people generally realize and appreciate this.

The present executives in the general offices of our Church are determined that our people shall know. They spare no effort to make the needs and plans plain. They meet once a week in counsel to plan co-operation and ways to better inform all the people of our Church. We need ever to stress the matter of personal responsibility. Stewardship is a great work. Stewardship is a great fact in life. We are stewards, personally accountable for what we can do, for what we can give, and to serve where needed most. When Jesus sat down over against the treasury He saw the multitudes cast money into the treasury. He noted not only what amount each gave—"many that were rich cast in much," "she cast in two mites, which make a farthing." She gave her very living. In amount, hers was not much. The totals there must have been large, for there were "multitudes" casting in, and "many" that were rich cast in "much." No, it was not the amount, but the proportion.

They, "of their superfluity"; she, "of her want"; "all she had." Jesus did not call attention to the total, but to the giving of each person. It was to the share they gave that He called the close attention of His disciples to. It is a great privilege to be a steward. Have you acknowledged your stewardship? Do you know about the work? Have you sought to inform yourself? Do you know what you give, the share of what you have? Do you keep any record? The tenth, the tithe is the starting place, but not the stopping place.

THE WORLD FOR CHRIST.

How can we expect the Church to be on fire for the kingdom of God with an intellectual, athletic, worldly minded, compromising ministry? What we need today is a Holy Ghost baptised ministry. We need to go to the upper room and tarry there till we are fired with power from God, instead of following so much after the wisdom of men, for ofttimes many are led into skeptcism, atheism, evolution, modernism, etc., whereas, if

we ministers of the gospel who are called of God to preach the real gospel of Jesus Christ, the efficacy of His blood, the sacrificial atonement He made for the sins of man instead of wasting so much time on worldly subjects, as is often done, the world would be nearer saved than it is.

If we would go to the upper room and wait till we get in one accord, and there remain till we get filled or fired with Holy Ghost power, then preach the word in the power and demonstration of the Holy Spirit, then lead the Church to see its privilege in the power of the Holy Spirit, then the pulpit and pew being of one accord, we might see pentecostal revivals again. But if this was true, I suspect we would be called fanatics. Well, when the disciples of Christ were thus filled with Holy Ghost power, the people said they were drunk, when they were only filled with Holy Ghost power. I heard Dr. Patten, of Atlanta, Ga., say in an address on the subject of "Missions" that he wished to God that we had men in the pulpit filled with Holy Ghost fanaticism, if you want to call it that. The time has come when we need men in the pulpit that are real meat-eaters, and not mere milk-drinkers. Paul says milk-drinkers are unskillful in handling the word. For every one that useth milk is unskillful in the word of righteousness, for he is a babe (Heb. 5:13).

Now, if we are unwilling to wait on the Lord for this Holy Ghost qualification that Jesus told His disciples to wait for, we need not expect anything but to keep dragging on at this slow, dying rate. But if we will listen to Jesus as He said to His disciples, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me. But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem and Judea, and in Samaria, and unto the uttermost part of the earth. These all continued with one accord in prayer and supplication. And when the day of Pentecost was fully come, the Holy Ghost fire came down on each of them, and they were filled with Holy Ghost power and spake as the Spirit gave them utterance, and won three thousand souls in a day, and a few days later won five thousand more, and on and on they went preaching the real gospel and healing the sick. And Jesus further said to His disciples, "Tarry ye, in the city of Jerusalem until ye be endued with power from on high."

If we will do this, I believe we will see great revivals again. It does appear to some, it seems, if they can get a college and university enduement and a degree, that will be a sufficient equipment for this great task. Now, don't misunderstand me, for I believe in education, provided it is subordinated to the power of the Holy Spirit. I am trying to say that this is Christ's standard of equipment for this great responsibility. I am aware that this kind of preparation is not popular, like the college preparation is; but it will take that kind of preparation to save a lost world. I think our colleges and universities need to teach our young ministers the necessity of the upper-room experience for their greater usefulness.

P. T. Klapp.

We acknowledge our obligation to the secretary of Milford Christian Church, Milford, N. J., for a very neatly presented invitation to attend the one hundredth anniversary of that Church on Friday, Saturday and Sunday, May 13th, 14th, and 15th. Rev. E. C. Hall is the pastor, and quite a centnenial program is to be presented. The editor of The Sun anticipates much joy from the celebration and hopes to be present on Saturday and Sunday.

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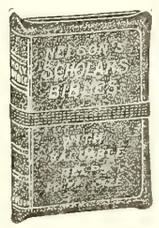

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
MISS PATTIE COGHILL, Field Secretary.

CHRISTIAN EDUCATION NEWS NOTES.

Secretaries of Sunday School and Christian Endeavor Conventions are requested to communicate with the chairman of the board, Rev. J. H. Lightbourne, Holland, Va., at their earliest convenience with regard to the number of statistical report blanks they will need this year. The board is having an order of blanks printed, and they will come from the press in a matter of ten days or two weeks.

We are hoping the Christian Endeavor Societies of the Churches of the Southern Convention will report to the Sunday School and Christian Endeavor Conventions this year. We feel the Endeavor reports have been very incomplete, and due largely to the fact reporting has not been urged. On the other hand, there has been a considerable criticism of the board for not emphasizing Endeavor as it deserves. This year we are requesting the Endeavor leaders in our Churches to see to it that the societies report in full to the educational conventions.

It is approaching the time when registrations should be coming in for the Bethlehem and Elon Summer Schools. Will your Church be represented at one of these schools this summer? Both of our summer schools should realize an increased attendance this year, but whether they will depends very much on the emphasis given the schools in the local Churches by pastors and Sunday School and Endeavor workers.

Dr. L. E. Smith has been given a very handsome purse by a group of Norfolk men, the big majority of whom are members of the Christian Temple. The Christian Temple has given Dr. Smith a generous leave of absence and in June the beloved President of the Southern Christian Convention sails for an extensive tour of Europe and the Holy Land. We are happy with Dr. Smith in this splendid opportunity that has come to him to tour Europe and to travel over the roads of the land of our Saviour, walking on the shores of Galilee, traversing the streets of Jerusalem, and journeying from there to Damascus as did Paul. This great opportunity that has come to the doctor necessitates a change in our Elon program, for Dr. Smith was to conduct the daily devotional period. The change has been made.

Rev. Edwin B. Flory, Dayton, Ohio, has consented to substitute for Dr. Smith, and we are sure he will give us a helpful and spiritual course of devotional sessions. Mr. Flory has also consented to teach one of the classes originally planned for him.

We have not yet succeeded in securing a teacher for the Young People's Missionary Class, and we are quite willing to receive suggestions from our readers. We realize we could not secure a better teacher than Dr. J. O. Atkinson, and we feel assured Dr. Atkinson would willingly fill the vacancy; but we rather refrain from making this request, for our good friend Dr. Atkinson is already burdened with tasks. It seems to us one of our missionary societies could present the Elon Summer School with a teacher for this class, preparing that teacher for the task by sending her to Blue Ridge.

Again, let us stress the importance of the Sunday School and Christian Endeavor Conventions, emphasizing at their sessions this year the necessity of supporting the board financially. We feel if this is done the Churches will receive an offering for the board in September. If it is the desire of the constituency of the Southern Convention that the board function, then the September offering will have to be generous. The Sunday School and Christian Endeavor Conventions will have to be generous, too, and give the board worth-while donations.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VII—May 15, 1927.

Peter at Pentecost.

Golden Text: "Repent ye, and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."—Acts 2:38.

Lesson: Acts 2.

Devotional Reading: Phil. 2:5-11.

Peter came back. Jesus gave him a second chance, and Peter made good. The man who had so basely denied his Lord, here plays the leading part in one of the world's most important events. If any man be in Christ Jesus, he is a new creature; old things are passed away, behold all things are become new. The craven Peter in the high priest's palace had become the courageous Peter at Pentecost.

1. *A Great Occasion.*—It was Pentecost, and Pentecost was one of the three great feasts of the Jews. It came fifty days after the feast of the Passover, and was called the feast of Harvest, or the feast of Weeks. It was a festival of thanksgiving, a kind of "harvest home" celebration, and was marked by the spirit of good cheer and joy. Free-will offerings were made unto the Lord. It was a good setting for the coming of the Spirit.

2. *A Great Spirit.*—"They were all with one accord in one place." People do not have to think alike to get along together or to work together. If there had been discord among these disciples, the Spirit would never have come. It was because they were in the spirit of prayer and of one accord that they were in a condition to receive the Spirit.

3. *A Great Experience.*—"And they were all filled with the Holy Spirit." There was no mistaking the fact that the Spirit had come. There was a sound as of a mighty rushing wind, and tongues like as of fire appeared unto them and sat upon them. This was an unusual demonstration of what is always a great experience, the coming of the Spirit of the living God into human hearts and lives.

4. *A Great Congregation.*—"And there were dwelling there at Jerusalem Jews, devout men, out of every nation under heaven." It was a cosmopolitan and representative crowd. It is not often that a man has the privilege of addressing such a group, and especially on such an occasion.

5. *A Great Preacher.*—"Peter." He was not an educated man in our sense of the word. He was not an orator of the spell-binding type. But he knew his Bible; he knew men; he was a good man, and he knew God. Whatever else it takes to make a great preacher, a man cannot be a great preacher unless he has these qualifications; and if he has these qualifications he will be a great preacher in the best sense of the word.

6. *A Great Sermon.*—Peter had a great theme—Jesus Christ, and Him crucified. There are a great many topics that men can use, but unless they all draw their inspiration from the one central theme, Jesus Christ and Him Crucified, they will not be anything more than addresses and essays. Any one who reads the first half of the Book of Acts will readily see that when the disciples preached or taught they had as the subject and object of their sermons and their teaching Jesus Christ. We will do well to follow them here as well as in some other things. It is worth noticing, too, that when Peter stood up he stood up "with the eleven." The minister who has his people back of him praying for him can preach with new power and vitality.

7. *A Great Conviction.*—"Now, when they heard this they were pricked in their hearts, and said, "Men and brethren, what shall we do?" When a man is filled with the Holy Spirit, and when he has people who are generating a spiritual atmosphere through prayer and Spirit-filled lives, he can preach with conviction and power, and sinners will be cosverted unto the Lord.

8. *A Great Result.*—"And they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Whether we interpret these words as the results of Peter's one sermon or of a series of sermons makes no difference. Even from our modern viewpoint of great numbers, three thousand converts is a great result.

9. *A Great After-Effect.*—"And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers. And all that believed were together and had all things common; and sold their possessions and goods and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, gladness and singleness of heart, praising God and having favor with all people. And the Lord added daily to the Church such as should be saved."

10. *A Great Lesson.*—"For whatsoever things were written aforetime were written for our learning."—Rom. 15:4.

CHRISTIAN ENDEAVOR.

Sunday, May 15, 1927.

Topic: "How to Become a Leader."—2 Tim. 2:1-7.

Some Bible Hints.

The Christian leader should have Christ's graciousness. Without this, force and will power are vain (v. 1).

Leadership demands knowledge and ability to teach others as well as power to inspire them. The leader studies (v. 2).

The leader must pay the price of leadership, give time to preparation, planning, working, helping (v. 3).

The real leader follows closely the greatest of all leaders, Jesus Christ, in his methods and aims (v. 8).

Suggestive Thoughts.

Character is a prime requisite for leadership. No one will follow a person he does not respect and admire.

To lead, we must know the life, instincts, desires, hopes, and fears of those who are trying to help, and we must sympathize with them. This calls for thought and study as well as love.

If we wish to lead, we must get the preparation habit. When no one knows what to do in a given case, the leader is ready with his solution. But he must have it ready beforehand.

A would-be leader must be fair to all. Favoritism makes confidence impossible. Leaders may make mistakes and be forgiven, but they will not be forgiven for unfairness.

A Few Illustrations.

One man succeeded as a leader because he trusted people to do the work outlined for them; but they caught his enthusiasm first.

Lincoln was a great leader. But he did not run ahead of the people and shout "Come on!" He moved among the people, understood them, and so guided them.

The rear wheels of your automobile follow the front wheels. It is in human nature to follow a leader just as naturally. A good deal depends on where the front wheels lead, though.

A flock of birds will have a leader. Schools of fishes follow a leader. Nature demands leaders, and we must either lead or be led.

To Think About.

What kind of persons make the best leaders?

How does Christian Endeavor train us in leadership?

What are some rewards of leadership?

BIBLE READING.

If you wish to read the most popular and up-to-date book, it will not be the "best selling" novel of this or any other year. It will be the Bible, although it is more than eighteen centuries since the ink was dry on its last pages. No other book can compare with it in circulation. It has been translated into 835 languages and dialects, according to the last report of the British Bible Society. Next to the Bible, in number of translations, comes Bunyan's "Pilgrim's Progress," with 108 languages and dialects. It will, therefore, be seen that the Bible walks the paths of 728 languages unaccompanied by any other classics. More Bibles were printed last year than ever before. It is far within bounds to say that if the next Bible issued by the American Bible Society should have printed on the fly-leaf the number of its circulation, it would read eight hundredth million!

The ends of the earth are asking for it. More Bibles were circulated last year in China than in England and America combined.

It is heartening to many Christians to know that, by the radio, this continent is belted every morning with the Word of God. From the Atlantic to the Pacific any man with a good radio can have a passage from God's Word, a hymn and a prayer, with which to begin the day.

Good literature is the inspiration and guide of thought and life, and nowhere do you find such literature as in the Bible. It is the source of English undefiled. Shakespeare quotes from it in every one of his plays. If you love biography, here are the matchless biographies of the ages. In hours of quiet meditation you find here profounder truth and more inspiring messages than are to be found anywhere else. The greatest poem ever written begins, "The Lord is My Shepherd, I Shall Not Want."

In the Blessed Book are to be found His words, who said, "The words which I speak unto you, they are spirit and they are life." Here is set forth the path of life which shineth brighter and brighter into his perfect day. Here is told the story of the Church of the Living God. How bad men became good, and went out to bring others to Christ. Here we are told how we may conquer our troubles and find forgiveness of our sins. Surely there is no way in which we could be helped to fulfill our tasks and bear our burdens than to spend a few minutes each day in reading a portion of God's Word.

It is a laudable plan that is before all the evangelical Churches of America to join unitedly in a nation-wide simultaneous Bible-reading revival plan, reading a chapter each day in Luke during January and a chapter each day in Acts during February.

The Commission on Evangelism of the Federal Council is back of the plan wholeheartedly, and urges all the Churches to make this great plan effective, extensive and intensive in every community. Let us, with unabated enthusiasm, give ourselves to the reading of that Book whose pages grow not yellow with the passing years.

THE CHURCH AND THE JUNGLE.

Dr. Joseph A. Vance, of Detroit, in his address at the annual dinner of the Metropolitan Church Federation of St. Louis, apparently desired to promote religious activity by "putting a scare" into its workers. "The goblins 'll git you if you don't watch out," is a time-honored and often effective ..method of stimulating energy. And, indeed, it was rather a terrifying picture the earnest and eloquent preacher presented of a civilization imperiled by irreligion, by paganism expanding in a Christian nation, by the jungle encroaching upon the garden. That there are certain social phenomena of the present day that justify apprehension and that should stir the Church to larger effort is not to be denied; but is paganism advancing, is the jungle spreading over the cultivated fields, is the Church failing through weakness or inefficiency? With all respect to Dr. Vance, we simply don't believe it.

And we don't believe it because we are unable to see that the facts warrant such a belief. "Half of the population of the United States is alienated from the Church," said Dr. Vance. If by that he means that half of the population of the United States does not belong to the Church, he is quite conservative in his statement. Indeed, out of a total population of 105,000,000, there are 48,000,000 Church members, something less than half. But taking the term "one-half" as a convenient term, he divides those outside the Church into three parts—the first, a small one, composed of those who believe in Christianity, but regard the Church as badly administered; a second part, composed of those who believe the Church an asylum for derelicts and social parasites; and a third part, "large and increasing with alarming rapidity," composed of those who are indifferent to or opposed to religion.

Let us consider the figures. There are 45,000,000 Church members. Of these, 18,000,000 are Catholics, and the Catholics, we understand, enumerate all children in their Church census, the "Catholic population" as it is termed. The Protestants include only the registered members,, mostly adults. Assuming that 30 per cent of the Catholics and 15 per cent of the 30,000,000 Protestants are under age, there are 38,000,000 adults in the Churches of America. The adult population in 1920 being 60,000,000, there would be by this calculation nearly 65 per cent of the adult population within the Church.

But the children certainly should not be excluded. The table of "religious bodies" in the Statistical Abstract of the United States for 1925, issued by the Federal government, from which all the figures here presented are taken, shows that in 1923 there were 48,224,014 members of Churches and 26,193,036 members of Sunday Schools. Assuming that 20 per cent of the members of the Sunday Schools are also Church members, a liberal estimate, we think, there are 69,000,000 men, women and children, out of a total population of 105,000,000, within the Church or under its guidance, almost 70 per cent of the total. But there are 11,000,000 children under five years old, most of them too young for Sunday School, and in the same proportion 7,000,000 of these must belong to Church families. Including them in the Church class, where they properly belong, it is to be seen that 75 per cent of the population is, in the broad sense, within the Church. Aside from these, there is undoubtedly a great number of men and women who lead religious lives, as truly as the majority of Church members, and who bring up their children accordingly, but who are not connected with the Church. Every Church member has friends or acquaintances of this character who cannot be properly regarded as irreligious or anti-religious. We believe it safe to say, therefore, that 90,000,000 Americans are within the Church or are influenced in some degree by religious beliefs or principles.

But what of the activities of the Church? Are they declining in activity or effectiveness? The figures show that they are not, if membership be the test. In 1890 the Church membership was but 33 per cent of the total population; in 1906 it was 40 per cent; in 1913 it was 42 per cent, and in 1923 46 per cent. Moreover, the increase of population from 1910 to 1920 was 15 per cent, while the increase of Church membership from 1913 to 1923 was 27 per cent.

The Church, in fact, seems to be doing pretty well. It is advancing rather than declining, and we see no reason to fear paganism or the jungle. —Editorial in *St. Louis Globe-Democrat.*

GOD'S GRACE IN CHRIST.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). So also every movement born of the Spirit.

The regeneration of the sinner has its primary origin in God; likewise, the revival of the saints.

God's sovereign grace in Christ is His greatest gift to man. If the saint neglects to make it known, thereby as it were spurning it for others, what excuse will avail him when he stands before "the judgment seat of Christ?" Or if he makes it known and the sinner rejects it, thereby spurning it for himself, what excuse will avail the latter before "the great white throne?" In either case, after death "the judgment!"

God has given to the Church one supreme task for this dispensation—to make known His sovereign grace in Christ to the very last member of the human family (Mark 16:15; Acts 1:8). The dispensation is fast ebbing away—every sign points to its speedy close—and yet the Church's task is far from done. Two-thirds of the race are still in darkness. Millions of Jews and Gentiles at home, and unnumbered millions abroad, await the glad sound of the gospel as proclaimed through a revived and re-empowered Church.

Only three years of nineteen centuries of Church history since Pentecost remain. If one hundred and twenty "upper-room," Spirit-baptized disciples could in a few days fill all Jerusalem with their doctrine, could not a thousand or ten thousand times as many such disciples today find some way of quickly filling all the world with that same doctrine, which is "the power of God unto salvation to every one that believeth?" If one woman was able in a snigle year to place 6,000 gospels of John in as many hands, is it beyond the ability of a revived Church to place prayerfully that same blessed gospel in all hands in three years?

Oh, that the sovereign Spirit of God might move once more upon the face of all the earth; move through His Church, to whom He has committed the only Light that can dispel humanity's darkness; move in such manner as would compel men to ascribe all glory to Himself alone, and none to any other!

We received a bulletin the other day stating that in that Church only twenty-five people are paying into the benevolent budget, and asks where the two hundred and fifty or more other members are who should do the same. The pastor is wisely making an earnest effort to change that condition. It will help the local Church as much or more than the general cause, if that condition can be changed.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

THE FIRST RESURRECTION.

"The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." 4:16.

In regard to the "general" resurrection, of which our Lord is a type and we an example, there is a first resurrection which expresses the time —Psa. 1:15.

"The dead in Christ shall rise first."—Thess.

when the righteous shall come forth; and there is a second resurrection, time when the wicked shall rise. To be in the first resurrection, we must be holy. "Blessed and holy is he who hath part in the first resurrec- that in living, Christ must have hath no power." This means tion; on such, the second death the pre-eminence in all things, as we must make Him and His principles first. So when God deals with us He is to make us first, and the most righteous shall precede the less. He will judge His saints first, for "judgment must begin at the house of God" (1 Pet. 4:7). This order is seen in the parable of the talents. The ten-pound saints were judged first, etc. . . . and last his enemies.

Prayer.—Dear Lord, we know we shall reap the fruit of our own doings, and thus too we shall be judged. Teach us before it is too late that Thou art the Lord. Make us day by day true followers of the true and living God. We draw nigh to Thee this day. Draw Thou nigh to us, for Jesus' sake. *Amen.*

TUESDAY.

"The Lord daily loadeth us with benefits."—Psa. 68:19.

The word "load" here is suggestive. There are two kinds of burdens. Those that we bring upon ourselves and those that God brings upon us. Burdens that we bring upon ourselves grow to be grievous. Those that God gives unto us are benefits and exclamations of praise. It is thus the translater into the revised version puts it. "God who daily beareth our burdens"; and therefore also we are urged to "Cast all your cares upon Him, for He careth for you."

There is also another version which comes from the Hebrew, viz: "Who daily beareth thee as His burden." Isn't that sweet? Remember, dear children, that He is our Father, and we are His children. Let it not be said He has no influence over our lives.

Prayer.—Our Father, forbid that we shall be Thy children and then tear down Thy standards. Forbid that we shall call Thee Creator, and then be afraid of Thee. Forbid that we shall call Thee Father, and not believe. Forbid that we shall say, "Save us," and then play with sin; or say comforter, and forget Thy ministrations. But, dear Jesus, as Thou art risen and in the presence of the Father, bear us to Him at the throne of grace, that we may be daily raised up unto everlasting life. *Amen.*

WEDNESDAY.

DAILY COURAGE.

"Like as Christ was raised from the dead, even so we should walk in newness of life, alive unto God, through Jesus Christ our Lord."—Rom. 6:4-11.

Jesus, King of the day and King of our souls, is the triumphant note that comes to us from across the ages. Like the sudden flashing radiance of the diamond when brought into the sunlight, so the whole light of eternity bursts in on us as we contemplate the glory of the resurrection.

Many of life's realities are too low and base for comfort. At times one feels that life is a symbolism of disappointment, lost opportunities, undeveloped genius, souls ground down and starved, meager attainments, subordinated souls to the body, our cry for the bread of life is hushed by temporal wants. There are many Beethovens whose physical senses hush the soul's deepest harmonies. There are heavenly voices limited by the crying need of poverty. Such is the record of this life only.

As we contemplate the resurrection of our Lord, and feel the lift of His new life, we are happy in the future satisfaction that life in heaven is not a struggle for bread, and the soul is no longer circumscribed by the body. Such a contemplation fills us with the assurance that life, with all its dark phases, is a part of the great eternities in which we touch Jesus, induct His life into ours, impelling every movement to betterment, raising the world from its meanness and sombre pictures to the new life of heaven.

Prayer.—Our Father, the Father of our Lord Jesus Christ, place in our souls the consciousness of our endless life and the daily hope of being with Thee and being like Thee. In life be with us, and in death we shall be with Thee. In Christ's name we give Thee the praise. *Amen.*

THURSDAY.

THE VALUE OF LIFE.

"Who liveth and believeth in Him shall never die."

Human life used to be worth but little; men slew one another as they would a snake, without a thought of life's value. It is so now in some countries, and it is so with some in all countries. But there has been a steady growth and increase in the value of life. It is the triumph of Jesus that has brought it about. The cross is the rallying point of all the ages, and humanity marches toward it, not for mockery or violence, but with a new estimate of life. They are grasping for the promise that "Whoso believeth shall never die."

Prayer.—Our Father, give us daily hope of the endless life. We ask for Jesus' sake. *Amen.*

FRIDAY.

CONQUERING NATURES.

"If any man be in Christ, he is a new creature." —1 Cor. 5:17.

A new head (thought), a new heart, a new spirit, a new nature, all with the power to understand that which He speaks unto us and with a kindling inspiration of love to do His bidding; this is what the risen Lord does for us.

Birds find new impulses, mate and sing gaily in spring time; destiny impels them.

Man in Jesus breathes a new atmosphere, sings a new song and lives with highest motive. Divinity impels him. Unholy ones and enemies of his cause have tried to shift this new life, but God has stamped His image upon it. Christ has put His life in it, and what God has begun He will finish.

We are on the road to true victory when we march in God's army. Let us press on.

Prayer.—Our Father, day by day we pray for the new creature life in Christ to abide in us. Make us to rejoice in a full realization of it always. *Amen.*

SATURDAY.

DIVINE MORAL CONSCIENCE.

"If I live, ye shall live also."—John 14:19.

We have seen the wicked flourish, and we have seen the righteous in dire poverty; these are circumstances unaccounted for. We have also seen the wicked cut off and forgotten, and we have never seen the righteous begging bread. Thus we are taught that our existence and our future reward is not a struggle for mere material things, but that we are under the law of love, which is of heaven.

This is a fire-glow of divine judgment which reacts in this life and tones our morals to His will and His way, giving character to life's actions and brings man to his highest moral culture.

Prayer.—Dear Father, prepare us daily for the glad entry of Jesus into our lives, and may we receive Him with all sincerity and truth. When the momentous problems of life come, may the space between what we are and what Jesus would have us be, be as small as possible. Make us one with Him, and in eternity may we be like Him. There may the poet complete his vision, the musician discover the lost chord, the artist put eternity in his designs, and man in Jesus find inexhaustible wisdom, righteousness, redemption, and perfection. *Amen.*

SUNDAY.

Text: Matt. 21:1-11.

A rare and beautiful tribute was recently paid a lovely Christian life in Berkshire County, in Massachusetts, and tells the story of another voice whose vibrant message of love filled the world with joy:

You painted no Madonnas on chapel walls in Rome;
But, with a touch diviner, you lived one in your home.
You wrote no lofty poems that critics counted art;
But with a nobler vision you lived them in your heart.
You carved no shapeless marble to some high-soul design;
But with a finer sculpture, you shaped this soul of mine.
You built no great cathedrals that centuries applaud;
But with a grace exquisite your life cathedraled God.
Had I the gift of Raphael or Michael Angelo,
Oh, what a rare Madonna my mother's life would show!

Prayer.—Our Father, as we contemplate the resurrection of Christ our Lord, help us to understand its full significance. We pray Thee that His light and life may keep before us in steadfast faith the survival of the tomb. We will come to Thee each day in humble penitence and contrition, for if Thou hadst not left death's dreary domain we bore true character and we know He comes to meet us at the end of every dreary road. *Amen.*

Christian Orphanage

Dear Friends:

The following has been sent in since our last report: Women's Missionary Society, Beulah Church, Wadley, Ala., 10 dresses, 1 towel; Mrs. J. E. Merriett, Norfolk, Va., 1 dress; Ladies' Aid Society, First Church, Atwood, Ill., 3 dresses, 1 suit, 2 pair underwear; Women's Missionary Society, Lanett Christian Church, Ala., 5 dresses, 5 towels, dress goods, and other articles of clothing; Mrs. L. Newell, Washington, D. C., 1 coat; the Junior Girls' Sunday School Class, Liberty, Vance County, N. C., 1 nice quilt; Spring Hill Missionary Society, Lineville, Ala., 3 yds. dress goods, 2 suits, and other articles of clothing; the several guano companies donated 60 bags of fertilizer for our spring crops.

Money brings happiness in two ways. First, the making of money. It is not the money that a man lays up that makes him happy, but it is the thrill of making money. When a man lays up a thousand dollars in the bank, he is not giving so much thought to that thousand as he is in making the next thousand. The making of money is the thing that gives you the thrill.

Second: The next thing that brings you happiness is giving it to some good cause. Whoever gave a thousand dollars to a good cause and did not get a great deal of joy out of the giving! A wealthy man gave me $1,734 several years ago to buy a piece of land adjoining the Orphanage. This land had a beautiful grove on it with beautiful shade, and when he handed the check to me tears trickled down his cheeks and he took my hand in his and said to me, "This is the happiest donation I ever made. I saw the great need of that beautiful shade for those little children in the hot summer days, and I wanted them to have it." I feel sure that the making of that $1,734 did not give him half the joy as he got in giving it away. If you, who read this little story which is a true story, want to get a real joy, mail us your check to help give some little fatherless child a chance in life.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FO RMAY 5, 1927.

Brought forward		$4,520.80
Sunday School Monthly Offerings.		
N. Ca. & Va. Conference:		
Liberty, Va.	$ 1.10	
Reidsville	8.31	
Happy Home	1.00	
		10.41
Eastern N. C. Conference:		
Henderson	$ 7.00	
Morrisville	2.00	
Sanford	3.61	
Lee's Chapel	1.42	
Mt. Carmel	1.50	
		15.53
Western N. C. Conference:		
Smithwood	$ .91	
Ether	3.82	
		4.73
Eastern Virginia Conference:		
Antioch	$ 4.52	
First Church, Berkley, Norfolk, Va.	8.97	
Franklin	5.00	
		18.49
Special Offering		
Mrs. M. A. Browne, bequest, Suffolk, Va.		100.00
New Building Fund.		
Pleasant Ridge Church, Guilford County		37.00
Easter Offerings.		
Noon Day S. S., Wedowee, Ala.	$ 4.00	
Centerville Church, Disputanta, Va.	5.60	
L. L. Lassiter, Virgilina, Va.	5.00	
Pleasant Grove S. S.	8.25	
Cragford S. S., Cragford, Ala.	4.00	
		26.85
Grand total		$4,733.81

THE BOOK OF RUTH.

No book in the Bible grips the reader with more charm and delight than the book of Ruth. There is not a dull line in it. It is full of life and movement from start to finish. It engages and holds the reader and brings joy and delight. There is a reason. It is a purely missionary book. It is a love story. It tells how a godly woman, who loved and served the true God, went out from her own home into a heathen land and there won the heart of a heathen to her Lord and her God. This book reveals God's method at the time of dealing with Israel. From the days of Abraham to the coming of Christ, God was teaching and constantly revealing to Israel that it was their place as a chosen people to go out into the world and win the heathen to the true and living God.

This book of Ruth was written to that end, and could have had no other motive in view. It showed how a woman, consecrated to God, and who passionately loved her Lord, could go among a heathen people and there win a convert to the true religion. The book of Ruth, in brief, is nothing more nor less than the proceedings of one of the earliest Woman's Missionary Societies. It shows how a Woman's Missionary Society, with one member, could go out and win another member, even from idolatrous worship and heathen country, and turn that woman into the ways of holy worship and prepare her to be the ancestress of her Lord and of our Redeemer.

Unless one has got a missionary message out of the book of Ruth, one has read it in vain and to little purpose. A message of love, indeed it is; a love so great, so true and so God-like that it tells of a hated and despised Moabitess—a real heathen—who was won to the Lord through a missionary whose heart was fixed on God. The book of Ruth is the record of one of the very earliest of our Woman's Misisonary Societies. J. O. A.

QUARTERLY REPORT.

Report of Treasurer of Woman's Mission Board of the Virginia Valley Central Christian Conference for the quarter ending April 15, 1927.

Woman's Missionary Societies.	
Linville, dues	$ 18.30
Linville, thankoffering	13.63
Bethlehem, dues	3.15
Bethlehem, special for McKnights	5.43
Leaksville, dues	10.00
Winchester, dues	9.80
Winchester, foreign missions	9.65
Winchester, home missions	9.65
Young People's Societies.	
Timber Ridge, dues	7.40
Dry Run	4.10
New Hope, dues	1.45
Antioch, dues	1.49
Antioch, special offering	15.46
Winchester, dues	10.20
Christian Endeavor Societies.	
Winchester	5.46
Total	$ 125.17

Respectfully submitted,
MARY S. RICHARDS,
Treasurer.

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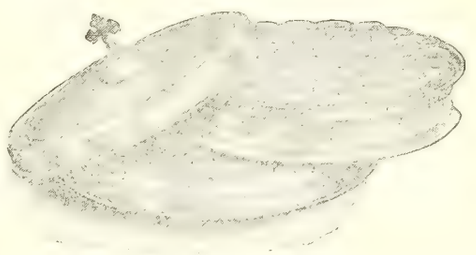

Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

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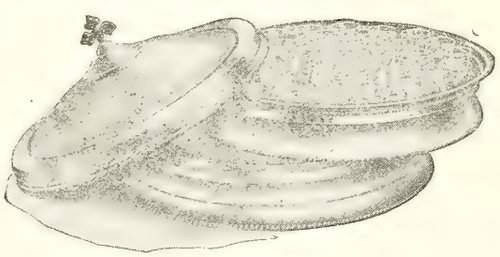
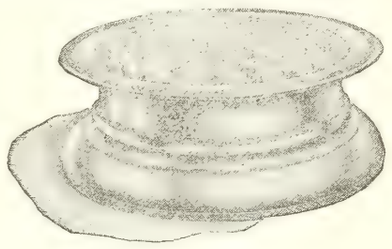


Style No. 85

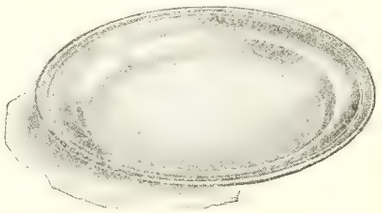
Tray No. 85—Interlocking only, with 36 glasses.	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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1536 E. Broad St., - - Richmond, Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

A happy May Day to you!

When you get up May Day, dears, I hope each one of you will find a May basket at your front door.:

Just a few tiny flowers
On this day I send,
With a wish for much joy,
From a very small friend.

YOUR EDITOR.

ADDIE LEE CAN SING.

Walters, Va., April 2, 1927.

Dear Kiddies' Korner Editor:

I am just a little girl, just five years old. I am anxious to go to school, so I can write you myself. I can write my name, but I want to know more. I go to Sunday School most every Sunday. Come to see me and I will sing for you.

Yours truly,

ADDIE LEE BARRETT.

APRIL PASSES

By Ann Richmond.

April came yesterday down our way,
Jocund and gay;
Her gown the sheen
Of daffodil green,
While her dancing feet

Embroidered the earth with blossoms sweet,
And woke from out of their winter grey
Each bourgeoning spray.

I called to her, but she would not stay.
Heartless and gay
I saw her pass.
She is gone, alas!
There is left a pain
Which neither the wind, nor the healing rain,
Nor the white largess of her sister May
Can e'er allay.

THE MOODY BIBLE INSTITUTE.

Rev. R. A. Torrey, D. D., the well-known evangelist; Rev. Samuel E. Long, D. D., professor of Bible literature and homiletics in Indiana Central College of the Church of the United Brethren in Christ, and Rev. Samuel Dodds, D. D., professor of Biblical doctrine in the College of Wooster, have been added to the teaching staff of the Moody Bible Institute for the summer course, which runs until August 4th.

From the *Atlanta Journal*, the following, which is of deep interest to CHRISTIAN SUN readers, was taken. It may be said that the latest reports from Bro. Elder are that his condition seems not to improve, but gradually becomes more alarming. The *Atlanta Journal* says: "Rev. H. W. Elder, pastor of the Richland Christian Church and promoter of the new Christian College at Wadley, Ala., was stricken with paralysis while commencing his sermon Sunday night at the local Church here. It was a slight stroke, affecting only his throat. Monday he was unable to speak, and he was taken to a hospital in Columbus. The doctors entertain hope that he will soon be able to speak again after a rest. He entered the Christian ministry at the age of 18, being born of a long line of ministers near Roanoke, Ala., sixty years ago. His father organized the first Christian Church in Southwest Georgia, at Red Hill, near Richland. He is the only pastor the Richland Church has ever had, organizing the Christian Church about thirty years ago and replacing it with a beautiful, modern brick edifice three years ago. He is an architect of no mean ability. Since entering the ministry, he has organized and helped build twenty-one Churches, for a number of years making the record of one a year. For the past few years he has given up active pastoral work and has devoted most of his time to the Christian College, being built at Wadley."

HAW RIVER.

Delightful Easter services were held at the Haw River Christian Church on Easter Sunday. There were reported about two hundred at the morning preaching service, and about eighty at the evening service. The evening congregation is composed largely of young people. There were one hundred and three in Sunday School and some seventy or seventy-five in Christian Endeavor. The offering for the day was $38.26.

The choir rendered efficient service at both the morning and evening services. Children of the primary department sang two hymns, to the delight of the audience; and the duet of the morning and the trio of the evening were much enjoyed.

Haw River is a mill village, and the mills have been standing for some time; and though some people have had to go elsewhere to find work, yet the interest in Church work has not seemed to abate and the contributions are about normal.

The membership is not large, but in the fold are some as loyal members as I have ever known. They have monthly preaching, morning and evening; Sunday School and Christian Endeavor every Sunday; and midweek prayer and song service, with Bible study. It is a good people to serve.

P. H. FLEMING.

Burlington, N. C.

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OBITUARIES.

YORK.

Mrs. Gillia Ann York, wife of R. W. York, departed this life April 22, 1927, at the age of 63 years, 5 months, and 8 days. She is survived by her husband and seven children, two sons, F. Eugene and Hugh R.; five daughters—Mrs. G. W. Brower, Mrs. C. C. Gee, Mrs. J. G. Smith, and Misses Addie and Ruth—sixteen grandchildren, one brother, J. A. Parks, and one sister, Mrs. W. T. Foushee.

Burial was at Parks Cross Roads, where she had been a devoted, loyal and faithful member since her childhood. The floral offering was abundant and beautiful, and the congregation was the largest the writer has ever seen on a similar occasion at that place. These attest the respect and esteem in which she was held.

May the Heavenly Father abundantly bless and comfort all of her loved ones. Meanwhile, we believe she is awaiting their coming and wearing the victor's crown of life.

T. J. GREEN.

WARREN.

Sister Mamie Faulkner Warren passed from labor to reward on April 2, 1927, age 26 years. She leaves to mourn their loss a husband, J. B. Warren, and one little daughter, Florence Warren; a mother, Mrs. Sarah Faulkner; two sisters, Mrs. R. H. Zimmer and Mrs. C. R. Roney; four brothers—Willie, Walter, Noah and Daniel Faulkner, all of Burlington, Route 5. Her sister, Mrs. J. W. Long, preceded her to the grave. The funeral services were conducted at the Hopedale Christian Church by Dr. Taylor. She had been a member of Hopedale Christian Church for several years. Her body was laid to rest in Pine Hill Cemetery, at Burlington. May the Lord bless and comfort the bereaved.

R. H. COBLE.

COX.

Died at his home in Graham, N. C., April 21st, Mr. Charles Luther Cox, aged 37 years. He leaves a wife and seven children and many relatives and friends. He was a member of the Raleigh Christian Church. The funeral services were conducted from the home by the writer and his body was laid to rest in the city cemetery, Graham, N. C. May the Healer of broken hearts comfort those that mourn.

P. H. FLEMING.

KOUNTZ.

John Henry Kountz was born March 11, 1858, and died at his home, near Palmyra, April 10, 1927, aged 69 years and 29 days. Bro. Kountz was never married and never traveled far from home, but was known and respected by all in his home community. He was a member of the Palmyra Christian Church. Funeral at Palmyra, April 12, 1927.

A. W. ANDES.

RADIO SERMONS.

It is to be doubted if many people will be converted or even led definitely to a deeper Christian life by hearing sermons over the radio. The greater part of a sermon's effect is the personality behind it, and that personality is lost when one hears merely the words of the preacher coming out of a piece of mechanism. The real message is the man; and a service of worship requires folks in fellowship with one another. Every one knows that the most potent element in an evangelistic meeting is what is termed "atmosphere," something which is better felt than defined or understood. What is true of the evangelistic service is true of any other service, or any co-operative movement.

Atmosphere is a result of personal contact. People must come together, blending their personalities and forming common interests. Friendships cannot be formed by absentees, and whatever keeps people apart, or affords an excuse for them to remain apart, must be put down as a detriment rather than a help. The need of assembling together is as great today as it was in the days of Malachi. —Telescope.

If the home atmosphere is heavy with class distinctions, contempt of others, especially of the poor, exclusiveness and pride, the children will think that is the real thing, and they will go out into the world laden with these ruinous moral principles.—R. F. Horton.

Missions is a drive against localism, which is clean against the spirit of Christianity. The greatness of the missionary task will force the Church to close its ranks and seek divine power—J. R. Mott.

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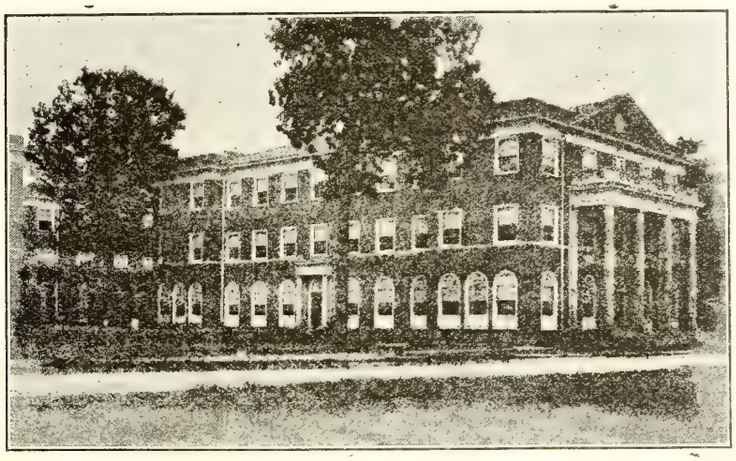

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MITCHELL.

Charlie Luther Mitchell died at Rex Hospital April 14, 1927, at the age of 35. The funeral services were conducted at the Christian Church, Youngsville, N. C., by the writer, assisted by Rev. Royal, pastor of the Methodist Church. A host of friends showed their love for this noble young man. The house was soon filled and enough on the outside to have filled it twice again. The floral designs were many and made a solid mat for the entire grave.

Luther was loved and admired by all who knew him. He was noted for the smile he wore—a smile for all and under all conditions. He was a deacon in his Church and was loyal to the work in every way. He loved his home as only an affectionate husband and father can do. It is said by people of the town and of the Church that he will be greatly missed.

After the funeral, the body was laid to rest ni Youngsville Cemetery with the Masonic ceremonies, assisted by the Junior Order.

To his beloved and grief-stricken companion and two small girls, his mother and all the family, we extend our most sincere sympathy and prayers. May the blessings of God richly abdie with them in all their way. E. M. CARTER.

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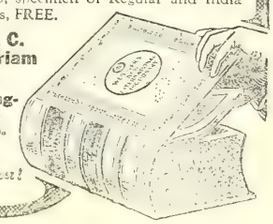

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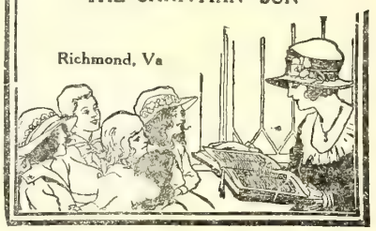

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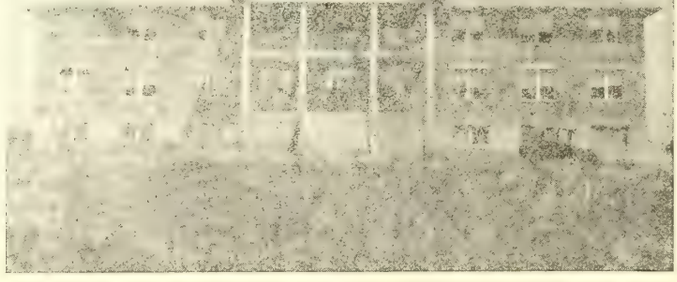

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$68.00 pays all College expenses except books, board and room. $25.00 pays all expenses for High School work, for the entire school term of nine months.

Rev. and Mrs. J. H. Dollar will be in charge of the modern Girl's Dormitory this school year. Cost of board will be $15.00 per month and room rent $25 to $30 per school year. Men and boys can obtain board at the same rates in the town.

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Southern Convention of Congregational Christian Churches.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, MAY 12, 1927. NUMBER 19.

THE SUN'S OBSERVATORY

Mrs N T Farmer

By Rev. S. M. Lynam.

An Immense Value.—

Originally purchased for $1,600, the 16-acre plot of land on which the White House at Washington stands is now appraised at $10,500,000.

Venus Inhabited?—

Now it is the planet Venus that may be inhabited! Professor Moulton, of the University of Chicago, says so. From the fact that Venus is almost exactly the same size as the earth, it is known as the earth's twin sister. But if there are people on Venus they must be able to stand far more heat than we do, for the planet is much nearer the sun.

A New Foundation.—

The Pennsylvania Society of New York, of which Charles M. Schwab is president, arranged a luncheon honoring John Markle, for forty-seven years president of the Jeddo-Highland Coal Company, Jeddo, Pa., veteran anthracite coal operator, now retired. Mr. Markle has established the John and Mary R. Markle Foundation, which will aid and establish medical research centers, aid libraries, destitute persons, and do many other things; in fact, as Mr. Markle put it, "equal the Rockefeller Foundation."

Mr. Markle was eulogized by Mr. Schwab and Rev. Malcolm J. Macleod, pastor of the Collegiate Church of St. Nicholas. When they had finished, Mr. Markle rose, bowed, without removing his cigar, and said never a word. Thus was ushered in another great foundation of which the United States is coming to have a great many. It is the way rich men have of giving back to the world the benefit of the money they collect.

Boys Taller than Grandsires.—

Dr. Horace Gray, of Chicago, writing in the *Journal of the American Medical Association,* points out the fact that American-born boys of American-born parents are from two and six-tenths to more than three inches higher at the same age than were their grandfathers of the same class. The study is based on boys in the Boston schools as measured by Bowditch. The causes for this phenomenal development within the past fifty years are many and varied. More comfortable living conditions, a better knowledge of vitamines and sunshine, better control of diseases which retard growth, and a number of others. The study is most interesting because we are prone to think that the boys of today are not the same physical calibre as their grandfathers whom we think of as real men. It is just possible that we are producing a better race. Certainly the life span is much longer than it was even a very few years ago, as every insurance company knows.

Counterfeit.—

War Veteran John H. Mayes was trained to be a photo engraver at the Veterans' Bureau. He was quick to learn and was soon able to start a photo-engraving establishment at Murphysboro, Ill. Recently it was discovered that Mr. Mayes had become expert at engraving on small strips of specially prepared paper 7 1-8x3 1-8 inches, certain figures and letters making them to read, "This certificate is a legal tender in the amount thereof in payment of all debts and dues, public and private. Acts of March 14, 1900, as amended December 24, 1919."

The officers, led by a detective, came and found Mr. Mayes busy on a batch of two hundred and fifty thousand dollars worth of legal tender. Groups of bootleggers in all parts of the country have been busy these last months putting into circulation eight hundred thousand dollars worth of Mr. Mayes' money. The gangs of Shelton and Birger, of Herrin, Ill., fame, have been especially active in this work.

The Average Farm.—

The Census Bureau has counted the farms in the United States. There are 6,371,640, and having counted the farms the bureau then presented a picture of the average farm, and this may furnish a basis for checking up on the farmer's efficiency. It is the only picture of the average farm ever made. According to the bureau, the total value of the average farm is $7,776—buildings worth $1,847; machinery and implements, $422; land, 145 acres, worth $40.85 per acre (64 acres of the 145 are pasture, 20 acres woodland, 13 acres corn, 11 acres hay, 8 acres wheat, 6 acres oats, alfalfa, etc.). In trees, there are 22 apple, 14 peach, 4 pear, 60 grape-vines. In produce, the farm turns out 56 bushels of white potatoes, 6 bushels sweet potatoes, 18 pounds of tobacco, 24 bushels apples, 8 bushels peaches. The average farm has animals as follows: 3 horses, 1 mule, 9 cattle, 8 swine, 6 sheep, 64 chickens. The animal produce not consumed by the average family on the average farm amounts to 300 dozen eggs, 36 pounds of wool, 418 gallons milk, 7 gallons cream, 166 pounds butter fat, 100 pounds butter. One farm in five is mortgaged for 40 per cent, two in five are on unimproved roads, one in twelve has a tractor, and one in six a radio.

Catastrophe.—

The Mississippi River is on a rampage. It is causing untold damage and taking a heavy toll of life. At the latest report, more than fourteen thousand square miles of territory are under water, and more than a hundred and forty thousand persons homeless. The Red Cross is doing everything possible to care for the refugees, but in spite of its efforts much suffering has been endured, while disease has come on because of poor food, exposure, and inadequate living conditions. Engineers believe that New Orleans may be saved from the down-sweeping floods. The Mississippi has two hundred and fifty tributaries and drains portions of or the whole of thirty-one States. Levee after levee has broken, and in some instances it has been necessary to dynamite levees in order to make new roads to the Gulf for the floods of waters sweeping down the great river. It is impossible to estimate the enormous property loss to the thousands living in the area now flooded. The *Literary Digest* is making an appeal for the American Red Cross that it may meet the immediate relief need of the thousands of refugees, and the later need of restoring the quarter of a million homeless and penniless people to the homes which the floods have wrecked. It is indeed a call of distress the like of which comes seldom in our land of peace and plenty.

Barred.—

Those people living on the border of the United States, between the United States and Canada and Mexico, who live in either of those two countries and commute daily to work in the United States have been affected by a ruling of the United States immigration authorities, providing that such commuting should come under the regular immigration quotas and laws. The people of Windsor, Ontario, several thousand of whom work in Detroit, have been deeply stirred up. They appealed to Premier W. L. MacKenzie King, and so to Mr. Vincent Massey came his first knotty problem of diplomatic relations between the United States and Canada. The ruling provides two classes of aliens in Canada, native-born and foreign-born. The native-born Canadian can continue to commute upon securing a certificate, price $10.00, and the payment of an $8.00 head tax. Foreign-born commuters, though naturalized Canadians, must secure visas from their native countries, which they cannot do, providing the quota is full from that country. Mr. Massey urges that these be considered non-quota immigrants. This consideration has hitherto been reserved for the well-known citizen only.

Just what will be done is not known. The ruling goes into operation on June 1st, and provides six months for the securing of necessary papers. The ruling presents a genuine international problem. Foreign-born citizens of Windsor are picturing themselves and families destitute, while the American labor organizations are hailing the ruling with delight, since it will destroy Canadian competition for jobs in Detroit industrial plants.

NOTES-PERSONALS

The latest word from Rev. H. W. Elder, Richland, Ga., is that he is much improved and is able to be at home and going around some. This is gratifying indeed.

The plans and specifications of the building for the Sunday School of First Christian Church, Richmond, are being submitted for contract. The Sunday School voted to hold its annual picnic June 16th.

Rev. L. E. Smith, D. D., pastor of the Christian Temple, Norfolk, was in Richmond the first of the week on business. He will visit Europe and the Holy Land this summer and will be away about three months. Many good wishes will attend him.

Rev. Milton W. Sutcliffe reports that the plans for the new Camden Church are rapidly being put in shape. It is expected that work will be begun on the building early in July. Brother Sutcliffe deserves great praise for the work he has undertaken in this new field.

Has your Church taken the Easter offering for missions—the self-denial offering? If not, surely it will do so at the earliest possible date. So far, the returns are slow coming in, but we are hoping that every Church in all the Convention will take the offering, and we believe they will.

Mothers' Day was celebrated at First Christian Church, Richmond, last Sunday, Dr. C. C. Ryan, the pastor, preaching a most excellent sermon on the theme "A Woman's Place." The floral decorations were beautiful. More than thirty small children brought a flower to add to the children's basket.

Rev. J. D. Dollar, who recently underwent two major operations in a hospital at Roanoke, Ala., is yet in the hospital, but is doing well and his recovery seems assured. We are grateful indeed that this faithful, hard-working minister has been spared and is being abundantly blessed during these days of convalescence.

Memorial exercises and all-day services are appointed for Pleasant Hill, Alamance County, N. C., for the fifth Sunday of May, Rev. H. E. Crutchfield, pastor. A very large attendance is expected. Invited speakers will be present and a delightful day of worship and service is anticipated. All will be welcomed who will avail themselves of this service.

Rev. John C. Barrett, who has been pastor of Gulph Christian Church, Conshohocken, Pa., the past four years, has resigned, to take effect July 1st. Bro. Barrett is to engage in Y. M. C. A. work through the month of July, but does not on this account abandon the ministry, and he expects to preach every Sunday. Any Church needing his assistance in ministry for Sunday services would do well to correspond with him.

We are happy to know from the daily press, May 6th, that our Elon Orphanage is to receive at once a very helpful check from the Duke Foundation. Our Orphanage shares with the other orphanages in the State in this foundation. Bro. Johnston will advise Sun readers the amount of the check received in an early issue of The Sun. The Dukes provided for the orphan homes of North and South Carolina, and these homes, along with hospitals, are to receive gifts annually from this great foundation, for which we are profoundly grateful.

Rev. E. B. White, Dendron, Va., writes: "I am pastor of the Dendron charge, with a deep and abiding concern for the salvation of the lost; standing foursquare for a whole Bible and full salvation. I have had considerable experience in evangelistic work and am anxious and willing to help any of the brethren who want a genuine revival of old-time religion. All I ask is entertainment and free-will offering—I am after souls for Jesus, not money. Yours for an old-fashioned revival, a genuine spiritual awakening against sin, the flesh and the devil." His address is Dendron, Va.

There is an adult Bible class in a Presbyterian Sunday School in North Carolina that gives an every-Sunday budget of $144.25. Among other things, this class supports one or two missionaries in the foreign field and does other things equally magnanimous in the home field. But who is surprised that this class, and by no means a very large one, contributes to the Lord's work so liberally when it is stated that the teacher of that class is himself a tither and the class has as one of its goals, "Every Member a Tither." If all our Christian Sunday Schools were to adopt that as a motto and live up to it, there would be more missionaries to go out than there are, and many more Churches and Sunday Schools being built at home than there are. In fact, a tithing Church or Sunday School can do about what it wants to do in the way of kingdom service, so far as finances are concerned. We will have a begging Church and at the same time a poverty-stricken Church until more Church members learn to tithe.

Rev. W. D. Harward, D. D., who at last reports after his relapse was resting comfortably in the home of his son at Roanoke, Va., has returned to his own home at Windsor, Va., and seems to be getting along very nicely. Mrs. Harward writes very hopefully of his condition, stating that he stood the trip from Roanoke to Windsor well and that friends have been exceedingly kind in helping to make him comfortable as far as possible. She realizes that Dr. Harward will not be able to work in quite a while and craves an interest in the prayers of the people for his recovery. This sentence is quoted from her letter: "I realize there is One and only One who understands his case fully, so I am just looking to Him, knowing that He never makes any mistakes. Mr. Harward still speaks of his work, and while in Roanoke he has written to members in each Church concerning the mission offering, which is so near his own heart. His physician will not allow him to have company, and says that he must be kept as quiet as possible."

According to a bulletin just issued, the report on home missions of the Congregational Church to be made to the National Congregational Council May 25th by Rev. E. N. Halliday, D. D., of New York, secretary of Church extension boards, shows one-third of the Congregational Churches in the United States are being aided by the other two-thirds, and that the number of these aided are home mission Churches and is 1,800 out of a total of 5,600 Churches. Dr. Halliday's report goes on to declare, however, that the fundamental need for home missions in our country today is just as great as it was a hundred years ago. It may be of interest to Sun readers to know that the Congregation Home Missionary Society is the oldest national mission organization of any denomination in our country and dates back to 1826. The total forces of home missionaries, including pastors of aided Churches, evangelists and field workers employed by the Home Mission Board of the Congregational Council is 1,478, and the expenses of Church extension last year, exclusive of Church building, was $1,385,589. The appropriations and loans voted for Church building during the past two years, according to Dr. Halliday's report, amounted to $1,202,225. The Congregationalists gave to foreign missions last year something over $1,500,000. The foreign mission work having been carried on by this communion with great emphasis and zeal and liberality since the beginning of the modern missionary movement.

The program of the centennial celebration at Millford, N. J., Christian Church, Friday, May 13th, to Sunday, May 15th, carries the pictures of four very notable personages in our Church history. One is that of Mrs. Abigail Roberts, who led in establishing the Church in 1827, and carried forward the work of the Church as its leader for three years. Mrs. Roberts is described as a woman of rare abilities, possessing great physical strength, strong mental power and great faith in God. Her features as portrayed in the picture presented, certainly indicate that she was all that this description indicates, and even more. Then there is the fine and distinguished face of Dr. N. Summerbell, pastor of Christian Church, Millford, November 1, 1843, to October 20, 1849. This great man was born in Millford on January 23, 1824. Then we have the familiar features of Rev. J. J. Summerbell, D. D., whom many of us remember and whose writings for years illuminated the pages of The Christian Sun. He was pastor of the Church from 1877 to 1889. The picture of Dr. James Maple, who preached at Raleigh, N. C., and other Churches in the South years ago, appears also. He was pastor of the Millford Church August 19, 1889, to November 25, 1895. Rev. Edward C. Hall is now the beloved pastor, and his picture is presented with a cut of the present Church building, which was rebuilt in 1870. One of the speakers at the centennial celebration is Dr. J. F. Burnett, Dayton, Ohio. The centennial is to be made a feature in the Church life.

According to the Lewisburg, Pa., *News*, it was a great event when Dr. and Mrs. D. M. Helfenstein recently celebrated the fiftieth anniversary of their marriage. The *News* gives an interesting account of the events, the first paragraphs of which are as follows: "That very thing Rev. Dr. D. M. Helfenstein and his good wife have been doing jointly for fifty years. Their reward, if nothing more, is ample in the affection in which they are held as exemplified by the splendid tribute they were paid Monday evening in the social rooms of the Christian Church by the congregation, the local ministerium, their wives and some added friends on the occasion of their fiftieth wedding anniversary. The spirit of brotherhood was there and animated all who went to do honor to the very scholarly and spiritual minister and his esteemed wife, who throughout so many tragic years was his counselor and helper in the great uplifting and godly work that has been his. Although a resident of Lewisburg for only two years, Rev. Helfenstein's life has been woven into the fabric of our best local endeavors for good and for God. He is a most effective pulpit orator, intensely spiritual, with a clear insight into the human elements that constitute so large a part of daily life. How highly these attributes are regarded was shown in a way Monday evening that must leave an enduring and sweet impression with him, as all who were present on the occasion in some manner expressed their admiration for him as a man and gratitude for his holy service."

THE CHRISTIAN SUN'S PULPIT

By Rev. John G. Truitt.

THE SURRENDERED WILL.

"The secrifices of God are a broken spirit; a broken, and a contrite heart, O God, Thou wilt not despise."—Psa. 51:17.

Ruskin says, "Religion is a submission, not an aspiration; an obedience, not an ambition of the soul." Joubert says, "Religion is neither a theology nor a theosophy; it is more than that: it is a discipline, a law, a yoke, an indissoluble engagement. The Lord Jesus Christ said, "For I came down from heaven, not to do mine own will, but the will of Him that sent me"; and again, "The Father that dwelleth in me, He doeth the works." John says, "He that doeth the will of God abideth forever." It would seem that the above first-mentioned philosophers had sat at the feet of the great Teacher, where the beloved disciple, John, had also sat. "Religion is a submission"; "Religion is an indissoluble engagement." Taken in the light of the centuries, and in the light of the love that dwells in our hearts, they are great definitions of the religion which we wish to possess our souls.

But what has David been saying in our text? "The sacrifices of God are a broken spirit . . . a contrite heart, O God, Thou wilt not despise." There is something just a bit revolting to the modern, uninitiated mind about this word, "broken spirit." New child psychology would have us be not to "break the spirit" of a child; and the new and right place given to women preaches mightily against the cowing of the spirit of womanhood. If the spirit be broken today it would indeed be called a sacrifice. It is not exactly a popular phrase, even, I mean, in the minds of Christians. And, indeed, at first glance it seems incompatible with the ever-recurring message of Christ: "Be of good cheer." But Christians know that Christ said, "Take my yoke upon you and learn of me; for my yoke is easy and my burden is light."

What David had in mind was a will completely surrendered God, and entirely disrobed of selfishness. David's words were more than an expression of repentance for his own self-willed deed; they were a mighty foregleam of the spirit of the coming Messiah, and His followers throughout all ages. David spoke in the day of the morning, and evening and annual sacrifice, and yet he said, "Thou desirest not sacrifice; else would I give it." Yea, David could have piled the sacrifices high, great king of a great people that he was. Sheep and bullocks by the tens of thousands he could have given, but he says, "Thou delightest not in burnt offerings." It is not dead flesh, but living spirit, that God wants; it is not stale promises, but ripening fruit for which He looks; it is not the choice of man's own un-Christian thinking that He wants, but the choosing of the will of God. A surrendered will, a docile mind, O God, Thou wilt not despise.

It is the testimony of all time that man is made up of a dual nature, namely: body and soul. Plato and Aristotle spoke of the "higher" and "lower" life. Some religions stress the lower life, and their gods are on the earth, made of wood and metal and stone. Jesus says, "I, if I be lifted up from the earth, I will draw all men unto me." The Christian religion has always turned to "the Rock that is higher than I."

But that, by way of parenthesis, as I was saying, we have two natures. We may emphasize either, but Paul enjoins us to "keep your minds set on things above." The ultimate goal in yielding to the sensual nature is "to make a beast of one's self," or become beast-like; the great goal in cultivating the rational nature is to become god-like. The common denominator between "beast-like" and god-like is the will. "The beast is a creature of impulse, played upon by the varied influences of his environment." The same is to a certain extent true of man, says James Seth, the great Edinburgh University philosopher, "he is also, or may be, the master of his impulse as a horse is his rider."

It is not David's idea that our hearts should be contrite one day and stubborn the next, but that we should be instant in season and out. So it would seem, then, that we, as young people or old, should bring into play our God-given heritage, namely: the will. A person of good sense and a strong will may be a success in almost any realm, as the world counts success, but it is so wondrously possible for that person to grow in favor both with God and man if that will is surrendered to God. We have not stopped to realize how greatly God's grace has worked in the world since the day that Jesus Christ was resurrected from the tomb. How many lives are you familiar with which have been fully and really consecrated to God in the same spirit in which Christ was consecrated to God, which are now derided by man? We talk about the persecution of the world, and indeed in the beginning it was immense, but since those days God's common grace has been transforming the world, and we will find if we consider the matter carefully that what is lacking most today is wills consecrated completely to God. And looking at the matter in the light of humanity in general, suppose some foolish mob does persecute you, if your will is completely surrendered to God and He suffers it to be so, the years to come, and the generations to be will rise up to call you blessed. Jesus grew in favor with God and man! And the Christ-like is destined to do the same!

Our great enemy will not be others; it will be ourselves. Your great enemy is the person who answers to your name, just as mine is the person who answers to my name. "The fault is in ourselves, dear Brutus." As long as Paul trusted himself to Paul, he might well exclaim: "O wretched man that I am. Who shall deliver me from the body of this death?" But when He made Christ's will paramount in his life he could safely say, "For me to live is Christ, and to die is gain." In that connection, think of Luther, or Moody, or any other person whose will has been completely surrendered to God. Then, on the other hand, suppose, in the light of the Christian intelligence which is ours, we make a beast of ourselves by being ever at the mercy of each impulse until our days, and months, and years are gone, "burnt offerings" can never repay the debt we owe ourselves, our generation, and our God! "Thou delightest not in burnt offering, else would I give it. . . . The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise."

Oh! may the children be taught it, the young people, and older ones feel it, and know it: "Religion is an indissoluble engagement." Engaged to God forever! Forever engaged to do His will, to be His child, and His ambassador in the earth. When we come to feel and know and act upon that principle, then we may offer, and God will accept, our offerings. Then our lives will be big, and happy; and we will feel the thrill of being worth something in God's world.

SOME OBSERVATIONS.

On April 23rd the writer had the privilege of turning through Rev. James O'Kelly's Bible and observing the many marked passages, especially in the four gospels, that he evidently preached great sermons from and held very dear to him. I observed one marginal explanation on Matt. 4:2, as follows: "We have temptations, but no evil inclinations." As I turned through the tear-stained pages of this book that bears the name of James O'Kelly, in his own handwriting, dating 1790, an indescribable feeling came over me as I thought of this great man of God and what he has done for the Christian Church and Christ's kingdom on earth. I am very glad that the Church is soon going to erect a monument to his memory on Elon College campus.

On April 24th I was privileged to visit "Uncle" Wellons for the first time in the Masonic Home at Greensboro. As many know, this man of God has passed his 101st mile-post, and is getting very weak. This is another faithful soldier of the cross who has done a great work for his Master. We know he must soon pass on, but his works will remain.

On May 1st I enjoyed the happy privilege of worshiping with our people in Carroll County, Va., better known as our mountain mission work. At 11 o'clock A. M. we preached at Rocky Ford, after which we held Communion service that was very much enjoyed. Here we have a small band of faithful workers and we hope for them a strong Church in the future. At 3 o'clock P. M. we attended service at Elk Spur, on top of the mountain. The pastor, Rev. S. E. Madren, did the preaching. Here also was a small congregation of appreciative people. We are expecting the work to revive shortly, when the pastor, who is in school at Elon, moves on the field, which he is planning to do about the last of May. One is well pleased with the combinations of Church and school buildings, and the parsonage also. These are all good buildings and well equipped. The whole Church should be proud of our work there.

As one travels up the mountain and views the handiwork of God, one is made to exclaim with the psalmist, "What is man that Thou art mindful of him?" The more of God's creation one can see, the more one is made to realize the greatness of God and merciful kindness toward man. But more beautiful than all the mountain scenery was the Christian spirit of Miss Victoria Edwards, who has been shut in for about two years with illness. One is made to realzie that nothing but the love of God can give such cheer and joy to such a life.

G. H. Veazey.

MISSION POTATOES.

A devoted Christian in the Tennessee mountains who walked seven miles every Sunday to superintend a mission Sunday School, organized a mission study class of eight boys and girls and created such interest in raising mission money that a contest was put on to stimulate individual effort.

Two lads importuned their father to give them a tenth of the sweet potato crop for their part. They worked with unusual diligence to keep down the weeds among mission potatoes.

When the little crop seemed most promising for a big yield, a long dry spell threatened to blast it. The boys were dismayed, yet at a critical time they remembered a verse: "If ye shall ask anything in my name, I will do it"; and they knelt down under a tree close by the little thin field and asked God to send rain, that they might have money for Sabbath School missions.

That night it did rain and blessed their faith. Their crop brought $3.25 in money and won the prize in the mission class contest—*Van N. Smith.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHURCH UNION.

At any rate, there has been one seemingly practical step made in the direction of Church union. Our Raleigh Christian Church is now incorporated under the laws of North Carolina as "The United Church (Congregational and Christian) of Raleigh, N. C." This Church invited the Congregational Conference of the Carolinas to meet in its annual session in Raleigh, May 3rd and 4th. The Conference duly assembled and transacted its business, we presume, according to its accustomed methods. THE SUN'S editor was permitted to be in a part of the sessions of the Conference, which seemed altogether "Christian" in program and purpose. The Raleigh Church made application to become a member of the said Congregational Conference of the Carolinas, and was admitted. The same Church remains a member of the Eastern North Carolina Conference, and through it is a member of the North Carolina Conference, as heretofore. The matter of its contributions and also representatives in the Conferences is to be decided by the United Church of Raleigh. Just how much of its benevolences will pass through the channels of the Christian Conference and how much will pass through the channels of the Congregational Conference is a matter to be determined solely by the will and the vote of the United Church.

So one Christian Church seems to be a member in good standing both in a Congregational and in a Christian Conference. As to how this will work, the future will have to reveal. There are optimists, of course, who say that it is just the thing, and is great. There are pessimists who shake their heads and prophesy that no good can come of it. We shall see what will become of these dreams.

On Wednesday evening, May 4th, there was a fellowship supper, at which splendid addresses were made on behalf of Christians and Congregationalists. We at least ate together and found a plenty on the table to eat and satisfy our hunger, without members devouring or desiring to devour each other. Perfect harmony prevailed as long as we were feeding our bodies on palatable food and regailing our intellects and edifying our souls with perfectly splendid union and fellowship addresses. Much of the address of Dr. W. A. Harper is printed elsewhere in THE SUN, which address was heartily received and applauded, as were the other fellowship addresses of the evening. Then, on Thursday morning, May 5th, an ecclesiastical council, which had been invited by the Church, assembled for an all-day session.

It was a delightful gathering, and we believe that a day's work was done which will make history in Christian and Congregational Churches which at least are making an honest attempt to come together. The strange thing to us is that these two communions have not been one in name, friendship and activity for fifty or a hundred years. There may be some ecclesiastic or historian who will some day discover a material difference between these two communions, but we shall wait that finding, and until then continue to wonder what it is or will be.

The following Churches had been invited, and all of them were present and participated in the ecclesiastical council through their delegations: Christian, Burlington, N. C.; Christian, Durham, N. C.; Christian, Elon College, N. C.; First Christian, Greensboro, N. C.; Christian, Holland, Va.; Christian, Suffolk, Va.; Christian, Norfolk, Va.; First Congregational, Asheville, N. C.; Central Congregational, Atlanta, Ga.; "Circular," Charleston, S. C.; "First," Southern Pines, N. C.; First Congregational, Star, N. C.; Erskine Memorial, Tyron, N. C.; First Congregational, Washington, D. C.

Invited individuals present were the following: J. O. Atkinson, Elon College, N. C.; Rev. William E. Barton, D. D., Detroit, Mich.; Dr. C. C. Ryan, Richmond, Va.; J. M. Darden, Suffolk, Va.; K. B. Johnson, Fuquay Springs, N. C.; Rev. D. A. Long, D. D., Florence, S. C.; Lieut.-Gov. J. E. West, Suffolk, Va.; George E. Whitaker, Franklinton, N. C.; Rev. F. P. Ensminger, Star, N. C.; Rev. Ernest M. Halliday, D. D., New York City; Rev. C. Arthur Lincoln, D. D., Daytona Beach, Fla.; Rev. Luman H. Royce, D. D., New York City; Rev. Frank K. Sanders, D. D., New York City; William E. White, Tryon, N. C.

There was the fullest and freest discussion of all matters pertaining to the union by individuals and delegates from the Churches. It was indeed a striking and harmonious assembly. The minutes, as soon as approved by the chairman, are to be published in full in THE SUN, and at present we content ourselves with bare facts about the council. Next week we hope to publish in full the entire proceedings of the council, that SUN readers may see and understand for themselves the proceedings of a body engaged in the serious business of Church union. J. O. A.

MISSION SPECIAL A BLESSING.

This editorial is from the *N. C. Christian Advocate,* and reads as follows:

"Some blessings come in disguise, but not so the mission special. This special will do good all around the world, as it enables us to carry on our missionary enterprise at home and abroad. Perhaps the best blessing will come to Churches at home in making the offering.

"Not since the early Centenary days has so much been said about our duty to make Christ known to the world as during the past few months. Preachers have preached with a passion that brought conviction, and men and women have responded to the plea. Some have had no part in this offering. A few Churches have not given a thought to this appeal, but wherever they have, the response has been gratifying and the blessing imminent.

"Mission specials have been taken by individuals and by Churches, and these will keep missions at work in all our mission fields; but better than all will be the reflex influence on those who have the living links that make real the personal touch.

"As a Church, we are making fine preparation for a genuine revival of religion. May it come speedily."

The above will evidently be read with familiarity by many SUN readers, because it portrays almost exactly the conditions about which THE SUN has been carrying messages recently. The mission special *is* a blessing, but only those Churches and people are getting blessings out of it who take the matter seriously and get beneath the offering and make it as liberal as possible. Some of the Churches are already rejoicing in this blessing, and others will rejoice. Only those Churches will fail to rejoice and have no blessing from the matter who decline to take the special offering for missions. We are hoping this number will be few, indeed negligible and non-existent, in fact, for there is no reason why every Church in all our Convention could not make an offering of some sort to help carry the gospel and to build Churches where they are needed. We get blessings as we share our blessings, and the biggest blessing we have ever had was that of the gospel of the Son of God. It is pleasant to keep, and it grows more pleasant and more abundant as we divide it with others. J. O. A.

SERVICE ABOVE SELF.

The world is learning from the Church. Many organizations that never think of themselves as Christian have mottoes that grow out of Christian principles.

This is particularly true of the civic clubs that are so characteristic of our day—such clubs as the Rotary, the Kiwanis, the Civitans, the Lions, the Monarchs, the A. P. A., and the like. Every one of them is based on a principal fundamental to Christianity, the principle of brotherhood, and each has as its motto, "Service Above Self," explicit or implied.

While these civic clubs are supposed by Mencken to be selfish and exclusive, as a matter of fact, humanity is their field of operation, and their order of service is world-wide.

It is well for our day that its social life is elevated to so high a plane, and that in their group-thinking and planning men put service before self and above self. That they actually do it is evidenced by the generous response any appeal for a humanitarian cause receives. W. A. H.

I'M SO GLAD!

By Daniel Albright Long.

I'm so glad! I'm so glad! for all that is bright—
The sun by day, and the songs in the night;
The companions of youth, the friends living age,
As I read God's dealings on every page.

Yes, let us thank God today and tomorrow.
In mercy He sends the blessing and sorrow;
It is never unkindness, and never in vain
His mercy permitted a sorrow or pain.

O Father, we can trust Thee for days yet to be;
We know they will bring us still closer to Thee.
When all tears have vanished through Thy boundless love,
We will spend our eternity in the mansions above.

FROM OUR FIRST MISSIONARY.

By Rev. David F. Jones.

Enough has been said about myself. If I am not mistaken, in a few short years we had four men leave the U. S. A. for Japan. Money was raised in different places under different teachers, circumstances, abilities, knowledge understanding, endurance; some of us missionaries with different kind of parents, some may have been too much indulged, some spoiled, some whose folks knew God better than others and who trained their offspring in the way they should! And so little taught in the needs of others! Therefore, how could teacher fill the bill? Like others who were differently placed. Now, some are more ready to learn than others, and some are more conceited than others; so, all things considered, can we expect that the whole machinery can be expected to run perfectly at once and all the time?

Therefore, beloved, suspend judgment and thank God the machinery ran as well as it did. And listen to me now, at seventy-eight years, I say to you that I have much to thank God for.

Take our beloved brother, A. D. Woodworth, and his dear wife; see how that dear brother tried hard to master the language. Quite a marvel to see how he is rewarded, and is ready to die on the blessed job God has given him to do. The value to you, the Church, the Japanese, the country, and the eternal blessed results.

Take our dear Brother Rhodes and family. How he worked away in my time trying to balance things and when in his leaving us for another field how God is glorified in that other field.

Take our other missionaries, and carefully weigh all things. You can see how God has glorified and blessed in more ways than one His dear people and cause.

God is no man's debtor, and with much mercy He deals with us and answers our pledges. Not only Brother P. T. Klapp, in the South, but those elsewhere are ready to join in trusting God. You ventured and God was pleased, and blessings have come to our missionary work.

Our first two missionaries did not think it was to linger, but ventured forward on an economical basis, trusting God and our brethren would follow them up. And sure they went, even taking away a sick child as they left Philadelphia; and, thank God, they finally got to Japan, by way of England, Mediterranean Sea, Suez Canal, south of Asia, Island of Ceylor, Straits Settlement, etc., until they reached Japan, and finally they landed at Yokohoma.

From there to Tokyo, where they found others, both missionaries and custom-house officials who gave them points, and as soon as proper data was furnished they returned first by rail, north, as far as it was made possible, and then by rail till finally they reached Sendai. They got further data there and finished their journey to Ishinomaka. We supposed the parties who wanted a school teacher would meet us there, but as they did not come to see after the matter or us, we yielded to the school officers and concluded to stay at least a while.

Other one or two missions were occasionally doing a little work. So we concluded to stay some time. I more and more thought we would do some work, and commenced preaching and holding meetings in our own rooms. Presently a fire broke out and wiped out a large part of the town. Soon we had enough to form a Church, and as land could be bought cheap I ventured and bought, intending putting up a place of meeting, with a baptistry underneath.

Last night I wrote something touching our foreign labors in Japan! now I must try and say more. One cannot be thankful enough with the little we as a part of God's people know of this world's need, especially heathen lands. When we began to move, five offered to be candidates, and eventually went out for the purpose of laboring for and with our part of God's people among the heathens in Japan. Praise the Lord. With the little taught among us about the heathen, was it not wonderful that God's Holy Spirit could find and place that number in the field in that short time? I refer to that because the year I went out, on parting with one of our best preachers, he asked me where I was going to labor this coming Conference year? I told him it might be in China or Japan. He quickly told me there was work here at home for me for twenty years.

Thanking God, in spite of our ignorance then about the poor heathen, we see how God could bring out five men who were willing and answered to the divine call. How, if without special training and encouragement, this took place, can we not readily see when this little divine machinery was put to work that we could not expect to see everything moving fast as it would after experienced hands handled the whole machinery. I think of a man who, one Saturday night in the market street in his own country, closed the meeting because a few drops of rain fell, and was rebuked by a farmer, who said, "We be neither sugar nor salt; why did you close?" Now, to expect such a one to know everything about foreign missions as that he could advise, suggest, plan and run everything successfully connected with it not leaving out the workers is too much. So, beloved brethren, the thing to be wondered at was that it worked as well as it did. So, let us glance a little at those dear sacrificing men who ventured to do what God wanted them to do.

ON DENOMINATIONAL UNION.

The organic union of the Congregational and Christian Churches was strongly advocated by President William A. Harper, D. D., LL.D., of Elon College, N. C., at a fellowship supper on Wednesday evening, May 4th, in connection with the eighteenth annual meeting of the Carolina Conference of Congregational Churches at the United Christian Church, Raleigh.

The supper preceded the meeting of an advisory ecclesiastical council on Thursday. Invited members of the council included national denominational leaders of Congregational and Christian Churches.

Dr. Harper is chairman of the Board of Christian Education of the General Convention of the Christian Church. He is the author of many books and articles on religion and education.

"I have great pleasure," President Harper stated, "in bringing a word of greeting on this occasion and to give expression to the faith that stirs within me that it is God's will and Christ's earnest desire that the two Churches here met in fellowship tonight may take the step so necessary for Christian union, the formation of an organization which shall include them both organically and functionally in the interest of Christian union not only for themselves but for the whole world."

Christian union, President Harper held, is "the Church's primary need."

"It is perfectly clear from the Scripture," he said, "that we will never win the world to Jesus, that the world will never become Christian, until the Church of Jesus is united. Before His crucifixion, Jesus prayed that His followers may be one, and He gives a reason for that prayer—'That the world may believe that Thou hast sent me.'

"However discomforting it may be to those of us who profess to be His followers when we think of our divided condition, we cannot escape the truth that our divisions are responsible for the defeat of our Christian hope; and, what is more, that they are responsible for the failure so far of the mission of Jesus in the world.

"We have been busy in important matters, we grant. Surely the work of our missionary departments, of our Christian educational institutions, of our orphanages, of our ministerial relief, of our hospitals, and of our other Christian enterprises is an important work; but these things are secondary to the primary obligation of the forces of Christ in the world. If we recognize Him as Lord and Master, as surely we do, then we should not only continue to pursue the splendid work we have entered upon in His name, but we should make central and primary in our whole program the fundamental thing for which He prayed, and the failure to achieve it weakens our whole effort. Because we wish the kingdom of Jesus Christ to prosper in the world, we must enter upon a campaign for Christian union.

"Let us learn a lesson from the American government. In 1772 we were thirteen impotent colonies stretching along the Atlantic seaboard like a shoe-string. Each colony was, so to speak, a separate denomination, with its own ideals, plans and purposes, but zealously devoted to the cause of democracy and freedom. Under stress of opposition, these colonies came together and in a little more than a hundred and fifty years these thirteen colonies have grown in power, in influence and in prestige, until today our government is recognized by all as one of the outstanding achievements of human progress in democracy. United we have stood through these years, and so progress and growth and success have come. There would have been a very different story to relate if we had continued separate and distinct.

"In order to effect this union and to achieve this major experiment in democratic living, these colonies each had to give up something, but they have received far more than they gave up. Sacrifice always brings such rich reward, and the Church is no exception to this principle.

"Why are we kept apart anyway in our Christian effort? It seems to me that there are three simple reasons for his, and I may be privileged, briefly, to state them, as follows:

"1. Pride in our religious pedigree. If we knew less Church history, we could more readily agree.

2. Insistence on distinctive things—the things for which we peculiarly stand—rather than the magnifying of things on which we are agreed. Theology is a volumisous science. It is not always luminous.

"3. Property rights and official positions. The only man who turned away from Christ sorrowful was the rich young ruler. He had property and held an office. If the Church were over-night bereft of all property and all offices, it would unite before 6 o'clock in the morning.

"The final step in the realization of a reform measure is organized effort. First, there must be consecration to the cause, and then a genuine fellowship of prophetic souls, and finally organized effort to make effective the Christian purpose of the prophets of the new day. It, therefore, remains for Churches like the Congregational and the Christian, one already in spirit and purpose, to become one in effective organization and then to attract to themselves still other Christian agencies, so that in the course of time in fulfillment of the prayer of Christ, the Christian world may be a whole, and as a whole may achieve victory for Christ throughout the whole wide world."—*News Bulletin, Congregational Churches.*

In the United States there are 41 persons engaged in farming on each 1,000 acres. Italy has 246 persons, or six times as many, cultivating the same amount of land; Germany about 160, France 120, and England and Wales approximately 100.

CONTRIBUTIONS

SUFFOLK LETTER.

There is no such thing as a "self-made man." "No man lives to himself; and no man dies to himself." "We are members one of another." That is the reason why "pride goeth before destruction, and a haughty spirit before a fall."

Immeasurable reasons exist why friendliness and co-operation should be cultivated in all relations of life. The President of the United States is great because he is supported in his reputation and actions by more than a hundred million people. He is made great by other people. The same is true of all classes of citizens in all walks of life. The minister is made great by a great congregation, and not by any one great member of his Church. In fact, a one-man Church, no matter how rich, is always a failure as a Church. It is the large congregation of small people that makes a great minister. A Church small in membership, small in character, small in benevolences, small in spiritual influence can never produce a great preacher; and he cannot be it of himself. Education cannot do it; a big salary cannot do it; a big family history cannot do it. Jesus had none of these things, yet He became time's greatest minister; and He reached that distinction through the millions of humble followers who have been faithful to Him through nearly twenty centuries. Had His followers perished, His name would have been forgotten.

A man does not become great simply getting into the minds of others. Judas has been in the mind of the Church, but that has not made him great; Paul has found his place in the heart of the Church, and that makes him great. That is what makes father and mother great to the child. They have their place in the heart of the child. Nothing is great outside of the realm of love. The universe gives no definition of God. "The heavens declare the glory of God; and the firmament showeth His handiwork"; but the only definition of God is found in "God is love." Drummond was right when he wrote that "love is the greatest thing in the world," and he might have said, in the universe. Man is at his best when his life harmonizes with the best interests of mankind. The neighbor is the best neighbor when his life fits in best with his neighbors. Unconscious influence is the mightiest, and religious influence is the best. Man does his best when he does more than he knows and more than he intends. There is no pebble too small to help build a mountain, and no Christian too small to help build a Church. Humanity is a grace mightier than any conscious achievement, and the influence of simple Christian life mightier than any profession of faith. There would be no great men if there were no little men.

Children make parents great. Citizens make officials great. Farmers and miners make commerce great. The little depositors make the bankers great. The uncounted readers make the editors and publishers great. The negro fingers that pick the fifteen million bales of cotton make the factories run and the manufacturers great. The cooks in the kitchens feed the world. The judge on the bench depends on the cook. And the pastor depends on the members who love and obey Jesus Christ.

W. W. Staley.

ELON LETTER.

Institutions, like individuals, should have characteristics distinguishing them from the kindred mass. The success of an institution depends upon how well it measures up to its opportunities in the way of definite achievement.

Elon College is situated in a community singularly free from sectarian spirit. The denominational rivalry that, in many places, renders community thinking or co-operative religious projects impossible, rarely takes place here. It is this happy situation that has made possible our unique work in religious education, with our Mooney Christian Education Building and the laboratory of week-day religious instruction famous among American colleges.

Experts in religious education who have visited the college and studied our circumstances have commented most favorably on the fact that our location gave us an opportunity and that we have fully embraced it. That is putting it rather ideally, for we are still endeavoring to embrace our opportunity, though we have done so to an extent, in the opinion of those capable of judging.

The Conference of the Congregational Churches of the Carolinas paid us a very fine compliment on May the 6th. Without suggestion on our part, they unanimously adopted the following resolution:

"Be it resolved, That the Conference of Congregational Churches of the Carolinas hereby places itself on record as heartily endorsing the policy and standards of Elon College, and especially commends its outstanding achievements in the field of integrated Christian education."

This is high praise, and cause for congratulation. These brethren of another denomination have sat in judgment on our most distinctive achievement—our work in the field of integrated Christian education, and especially commend it. The college is grateful for this recognition and for the fine spirit that prompted it.

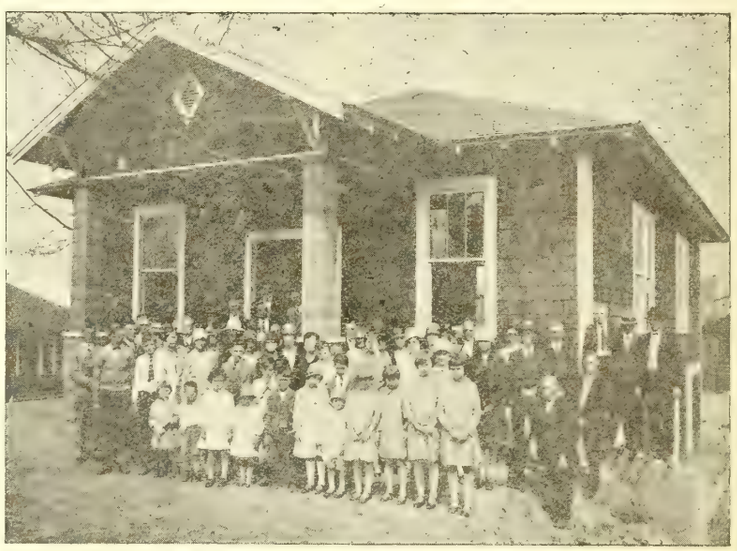
W. A. Harper.

"Give me the power to feel
For hearts that I would heal;
Give me the power to see
With sight like Thine.
But most of all give me
The power to love like Thee,
O Love Divine."

ROANOKE, ALA.

The First Christian Church, of Roanoke, Ala., was organized the second Sunday night of October, 1924, with eight charter members. Eight other names were added to the charter list later, making a total of sixteen members to undertake a great task—that of purchasing a lot and building a Church, both of which have now been done. The lot was purchased very soon after the organization was perfected. We have a very desirable location, in a very prominent part of the city, just east of the Knight Sanatorium, on Maple Drive and near the City Hall. The building was begun early in October, 1926. Guilford Kitchens, the little son of Bro. and Sister V. E. Kitchens, moved the first shovel of dirt for the location.

On the third Sunday in November, 1926, the Church was opened for Sunday School. The first preaching service was held on the first Sunday night in December. The Church building is now complete, except the basement, and we are preparing to finish it and seat it for Sunday school and other purposes. We have invested to date in our Roanoke Church $4,048.25. It is almost miraculous how the work and the raising of the funds have succeeded since the work has been in progress. We have here a heroic little band who are justly proud of their Church. None are wealthy, but all are consecrated and true, and it seems like we do need a little shove or push just now to enable us to seat the basement and do some other work on the inside of it. We do so much need it now. Our Sunday School is outgrowing our quarters, and must have more room. I am praying that the Lord will open some heart and some purse to this pressing need.



ROANOKE (ALA.) CHRISTIAN CHURCH.

We are planning to dedicate the building the fifth Sunday in May, at 11 A. M., and we are so rejoiced at the prospect. We are all doing our best to be ready for the occasion. We have added six members to our roll since we have entered the new building, and we are expecting others to unite with us as the Lord may direct.

We are happy to present to the readers of The Christian Sun a view of our little Church building. I trust as you look on the picture you will observe what faith and work and sacrifice can do for the promotion of the kingdom of God.

This writer, assisted by Rev. E. M. Carter, organized the Church, and has been pastor ever since the organization. Pray for us and help us now as the Lord directs.

Dr. W. W. Staley has agreed to preach the dedicatory sermon on the fifth Sunday in May. We are expecting a great day. G. D. Hunt.

UPGRADING IN MISSIONARY EDUCATION.

I.

During the great war a new phrase was coined in education—upgrading. There were needed at once great numbers of operatives for different kinds of expert jobs connected with the manufacture of war supplies. The demand was too urgent to permit training entirely new workers. The only practicable thing to do seemed to be to select from those already engaged in the less advanced tasks of the same type those who were most competent, and give them short, intensive courses to enable them to undertake higher grades of work. This was called upgrading education, and proved to be of real value.

The situation in the Church today is similar to this in regard to religious education in general, and missionary education in particular.

1. We need a larger amount of missionary education in the Church today. The missionary standards of most local congregations are considered to have been met by maintaining conventional missionary societies, meetings, and addresses, with a certain amount of parish work and the raising of the apportionment. All this is excellent. Many congregations do not accomplish nearly so much. But the ideal of missionary education is far higher. It aims to render the Church 100 per cent missionary in character, measuring its successes by its outgoing, unselfish service to its own membership, its community, its country, and to all the world. Few, if any, Churches have attained such a standard as this. Even where the best work is being done, there are individuals and groups that are comparatively untouched, provided with only sporadic and irregular missionary contacts. We need not only more missionary education, but a better quality. Even where the entire membership is nominally enrolled in some sort of missionary organization, the quality of education received is not effective with all. Some get much good from it, some a moderate amount, and some nothing that is permanent. Those who know the situation best will be quickest to admit the truth of this statement.

In order to realize adequate ideals of missionary education, the Church must have a graded and correlated program for all ages and groups, not only adapted to different needs, but cumulative in its influence. The work of the children should lay the proper foundations for adolescent intreests, and the work for young people should prepare for deep adult convictions. If missionary education for important age groups is omitted, the presumption is that it is not essential for them. If at any period it is superficial in character, those who outgrow that period may experience a positive reaction against it. At every stage, missionary education should both meet present needs and anticipate those to come.

This means that we must have both courses and methods of work suited to every age and type. It also means that the persons who have charge of the work must be able to transmit their own sincere enthusiasm. Finally, it means that we must have the time for adequate contacts. The more effective the quality of our work, the less difficult it will be to find the time for it.

2. We must secure this improved missionary education without stopping our machinery or dislocating our organization. It has been wittily said of institutions that they resist both the ravages and improvements of time. The Church shares this characteristic of institutional life. It conserves the good; it often resists betterment. Many pastors have their energies so absorbed by the demands of the regular program of work that they resent further stimulus. They feel that to undertake anything more would be to neglect something essential and risk confusion. Even if time were available, the new demand may call for training or personal qualities which the pastor does not possess, and which he cannot stop to secure. If he has paid assistants, it may be that they have not specialized in missionary education or only in that for certain grades. If his helpers are all volunteers, no one has any time to learn new tricks, and if they had, there is no one to teach them. The verdict of many Churches as to a more ideal program of missionary education is: desirable, but impracticable under the circumstances at present. They are in a vicious circle from which they must somehow escape. Their work holds them, yet prevents them from improving as they should.

3. Upgrading education offers a way out by providing brief, practical courses for those at work. Not every brief course for workers has a right to be called upgrading. Courses which supply background or general culture, important as they are, do not usually result in immediate improvement of practical efficiency, and therefore would fall under the head of so-called continuation work. An upgrading course should undertake the specific improvement of educational technique, using the word, of course, not in the sense of some mechanical device, but of effective mastery of constructive method.

These courses should be given much more generally in local training classes. Such classes have the advantages of accessability, closeness to the task, and adjustment to particular needs. Every Church and community should seek to improve the quality of its religious and missionary education by such upgrading work. It is often difficult, however, even when such classes are made community affairs, to secure leaders who are sufficiently expert, and hard to find the time for them in the press of the winter schedule. For these reasons, there are some special advantages in summer conferences which offer real training as well as inspiration. These do not interfere with the work of the year, set people free from home distractions, provide expert leaders which no single community could hope to secure and an inspirational atmosphere which may practically double the value of the instruction. Very few summer conferences supply what can be called training. Those that do are making large contributions towards further upgrading education through local training classes.

4. The effectiveness of upgrading education depends on the selection of workers with the largest capacity for growth. There are many in religious education who have reached the dead line. Some are unoriginal souls, faithful plodders, but rendered uncomfortable by a new line of responsibility. Some with sufficient mentality lack the determination which is necessary for effective capitalizing of experience. Some are too loaded with conflicting duties or distractions for self-improvement in any particular line.

Our hope lies in appealing to those who do not belong to any of these three classes. We need (a) pastors who have responsibility for the missionary instruction and training of others. It may be a means of grace to these to enter a class once in a while and see things from the learner's standpoint. (b) Directors of religious education who desire to broaden and perfect their technique and keep in touch with new subjects. (c) Part-time paid Church workers who wish to qualify for missionary education with some particular group. (d) Volunteer workers with capacity for growth. Most Churches cannot afford enough paid workers with professional training to do their educational work. Even if they could, it would be unfortunate to seem to countenance the idea that only those should do Christian work who are paid for it. On the other hand, we have no right to sacrifice our children and young people to unqualified and untrained volunteers who may be benefited by Christian service. Churches should take great pains to see that those without qualifications for educational work should not be used in this capacity, and that those who are fitted should be given opportunities for upgrading. We have many workers in our Churches who have never received any systematic training in religious or missionary education, but who have it in them to do much better quality of work if they could come into even brief contact with expert leadership. The Church is neglecting its own manifest interests and duty when it permits workers to go without training that they might obtain.

(To be Continued.)

BETHLEHEM LETTER.

Some say that a college education is a drawback instead of an asset to the individual who possesses it. That four years of living in an atmosphere of false standing, false glory, false importance, and false fossilized theories unfit the college graduate for the real work of life. That if men of the Abraham Lincoln type had gone to college you never would have heard of them again. That the value of a college education rests in the handicap it imposes upon its recipients. If they can overcome the handicap of four years of college training they will develop into real human beings.

Are these opinions true or false? Do you agree with them? Certainly you cannot get away from the fact that numerous young people are absolutely unfitted for life's worth-while tasks by college careers. Is this due to the artificial atmosphere of the college, or is it due to the young people themselves, or is it a combination of both?

What are the facts regarding the value of a college education? We read in the "Who's Who in America" that only 1 per cent of the population of the United States are college graduates. Yet that 1 per cent furnishes 59 per cent of the leaders in all departments of national life, while 14 per cent of the others are college-trained, but not graduates. The 99 per cent of the untrained people supply 27 per cent of the leadership.

Our Christian colleges are training leaders for the world's leadership to lead the hosts to moral victory, who will not need to be untrained, for they have not been trained in an artificial atmosphere. They will stand abreast with this age, having been taught the realities of life, based on truth's unchangeableness.

Bethlehem College commencement, May 14-16, 1927.

Summer School of Christian Education, July 10-16, 1927.

S. L. Beougher.

A most inspiring book—indeed a book full of the prophetic spirit—is "Youth and Truth," by Dr. W. A. Harper, president of Elon College. Dr. Harper is a college president, a wise teacher, a vigorous administrator, but he is, above all things, a believer in youth and a loving guide of youth. It is not a mere accident that he has always been a warm friend of Christian Endeavor. In this new book of his he defends the young people stoutly from the many careless and cruel charges that have been made against them of recent years. He discovers them to be lovers of freedom, and he insists that they have a right to it. He discovers them to be admirers of the scientific spirit, and he insists that they have a right to reason. He is sure that they are inherently religious, and that they may be trusted to find God, though it must be in their own way, and not necessarily in their fathers' way. For both old and young, this book is a tonic and a reassurance.—*Dr. Amos R. Wells,* in *C. E. World.*

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

CAN A MAN AFFORD TO TITHE?

The starting point is the man himself. When he is asked to become a tither, let him forget his money for the time and face himself. Can the Christian man afford to put God first in his life? The fact that he is a Christian presumes that he is dedicated to the work and program of the Lord. He has confessed Christ, he has promised to be His disciple, his name is recorded on the Church records. Now, at this point, can he afford to deny his Christ a just proportion of his money? To do so is to lead a life of selfishness instead of a life of self-denial.

Can he afford to make a law of giving for himself? By refusing to acknowledge the principle of the tithe he denies God's right to suggest what proportion he should give. He blindly understands that he should give something. God has plainly indicated that the ratio should be a tenth. He flatly refuses to accept this and begins a loose habit of irregular and unsystematic giving. This is nothing short of religious anarchy. Now the question is, can the average Christian afford thus to classify himself? This means to lose spiritual fervor and interest in the kingdom.

The man, therefore, needs the principle of the tithe to fortify his own faith. On faith he accepts God's principle and ratio. He establishes the tithing principle as a life habit; thus begins a life of complete co-operation between the man and his God. Now, this is the starting point of the tithing system. If a man denies God up to this point, then there is no use to talk about the money. But if he will, on faith, accept God's will and God's principle of giving for his life, then the tithing system is already two-thirds on the way.

"It must be the preacher, and not the promoter, that calls men to be rich."

"What is this miracle of money that men will work for it, wait for it, fight for it, pray for it? It stands for all that men count precious."

"Christendom must be better than heathenism. Christ's man must be better than anybody else's man."

Tithing System and Every-Member Canvass.

There is a point where the every-member canvass needs enlargement. Its method has been definite and direct, its message has been indirect and general. It has asked all to give, but has not said what proportion should be given. Here the tithing principle fills up the every-member canvass. It puts the right message into the right method. It puts a new content into the whole program.

1. It gives the advantage of a spiritual appeal. Practically every Church member secretly admits that tithing is the proper thing. He knows it is right, although he refuses to do it. The direct canvass for the tithe is bound to touch the conscience of every man to whom the appeal is made.

2. A canvass for the tithe is fair to rich and poor alike. The larger the income, the larger the tithe. With a small income, the tithe is small. It is often remarked that the rich do not give in proportion to the poor. The tithe would remedy this, and no other system will. The poor are usually willing to become tithers if the more able will join in the good work. To be sure, some of the wealthy should give more than the tithe. But there are few, if any, cases where they have done so, without previously getting the tithing habit fixed as a life principle.

3. It has the argument of success back of it. There are no records of failure among tithing Churches. The examples of success are legion. To get a Church to become a tithing Church is to forever settle the financial problem, as well as many other problems. Why not do the thing right and be done with our "excursions" on Church finance?

4. It would help to create tithing Churches. A Church that is taught tithing, that is canvassed for the tithe, that is kept thinking of tithing, will eventually become a tithing Church.

5. It would tend to produce real missionary Churches. There is no case on record of a tither being anti-missionary. Both the Church and the individual are largely non-missionary through selfishness. But the man who recognizes that the tithe belongs to God is willing that a large part of it shall go to the Lord's world-wide program. The numerous reports of even small tithing Churches show much more money freely given to missions than by large non-tithing Churches.—*R. Wilson.*

MISSIONARY MEETING.

The women's missionary rallies of the Alabama Conference have come to a close for this year. The first one was held at Mt. Zion Sunday, April 3rd. The Churches of the district were not so well represented as we would like for them to have been, but it takes time to do things worth while. We are going to send women from the Churches where there are organized societies to the Churches, and seek to enlist their co-operation in this so much needed work. Rev. J. D. Dollar delivered a wonderful address in the morning; subject, "Go ye." Mrs. J. B. Swann read Dr. Atkinson's message perfectly. All who heard it can't help but begin to think more about the mission work. It was a very enjoyable day, and lunch was served by the Mt. Zion friends in abundance.

Rev. G. D. Hunt brought us a message that needs our consideration, "Giving to the Church." The next rally will be held at Rock Stand Church, Mrs. V. E. Kitchens, superintendent.

The rally of District No. 2 was held at Wadley Christian Church, Sunday, April 10th, Mrs. W. M. Melton, superintendent. Mrs. Melton having the work very much at heart, carried the program out in a very interesting manner. Dr. S. L. Beougher delivered a very thoughtful and well-prepared address. Mrs. G. L. Stephens told, in a lovely way, who and where our missionaries were, and gave a short sketch of their work. A bountiful luncheon was served at noon. The reports were good and show an increase in giving, if not attending. There were special features on the program that were enjoyed by those who attended. The special music for the occasion was very good. Pleasant Grove will entertain the next rally, Mrs. V. L. Carter, superintendent.

The rally of District No. 3 was held at Shady Grove Sunday, April 17th, Miss Ruby Orr, superintendent. We say young folks can't do things. No wonder—they are not given a chance. Miss Orr made a very competent superintendent, and was elected for another year. All the Churches of this district were well represented. The luncheon served by the women was delicious and enjoyed by a host of friends. When the women learn how to carry on the missionary work as well as they know how to serve a luncheon, then you will see the work go forward. Rev. J. H. Dollar delivered a strong and convincing message to the young people. Bro. Dollar is a very promising and interested young man in the work. Rev. G. D. Hunt and Rev. J. D. Dollar were present, and were very helpful in the work of the day. The valuable counsel given by the pastors is very much appreciated. It was decided to hold the rally next year at Spring Hill. This district will be awarded the blue ribbon for the best representation. The day was most agreeably spent and the singing was fine.

The rally of District No. 4 was held at New Hope Church Sunday, April 24th. Mrs. V. E. Kitchens, superintendent, presided in a very beautiful way. Those who heard her address could not help but be benefitted. The rally next year will be held at Bethany. The reports from the societies show growth and interest in the work. Bro. Hunt, in his usual way, greatly delighted his hearers with a message, "The Mysteries of Missions." Prof. Southerland, of Milltown High School, delivered in a very attractive way an address on how to interest young people in the mission work. The luncheon spread by the New Hope people seemed to be enjoyed by all partakers. The day was very pleasantly spent, and a splendid program was rendered. Mrs. V. L. Carter reviewed in a most interesting manner the mission study book, "Moslem Women." She made it effective and her hearers seemed to thoroughly enjoy it. The questionnairs will be used in the local society meetings. The hospitality and the friendship of the day was enjoyed by all who were present.

The writer had the pleasure of attending the four rallies and was greatly inspired with the interest that is being manifested in the work. We desire to thank all who helped to make the rallies a success and for the co-operation and interest they have shown us.

Mrs. E. M. Carter.

Wadley, Ala.

QUARTERLY REPORT.

Report of the treasurer of the Woman's Mission Board, North Carolina Christian Conference, for the quarter ending March 31, 1927.

Women's Societies.

Burlington	$195.93
Chapel Hill	6.50
Durham	84.10
Elon College	85.10
Ether	4.40
Greensboro	89.00
Henderson	20.00
Ingram, Va.	3.40
Liberty (Vance)	25.00
Lynchburg, Va.	8.25
Monticello	8.00
Mt. Auburn	18.00
Oak Level	2.70
Piney Plains	13.00
Pleasant Grove, Va.	22.30
Pleasant Hill	7.00
Pleasant Ridge	25.00
Providence Memorial	25.00
Sanford	37.50
Shallow Ford	5.00
Shallow Well	14.00
Shiloh	5.50
South Boston, Va.	2.75
Seagrove	15.00
Union Ridge	16.60
Virgilina, Va.	9.63
	$ 748.66

Young People's Societies.

Burlington	$110.37
Burlington, Jr.	20.10
Greensboro	22.50
Greensboro, Jr.	5.00
Mt. Zion	7.29
Ramseur	9.00
Sanford	3.75
Virgilina	3.40
	196.46

Willing Workers' Society.

Burlington	$ 5.36	
Mt. Zion	3.00	
Virgilina	2.00	
		10.36

District Meetings.

Alamance	$ 10.60	
Guilford	12.59	
Lee, Chatham	5.80	
		28.99
Total		$ 984.47

MRS. W. R. SELLARS,
Burlington, N. C. *Treasurer.*

SELF-DENIAL OFFERINGS.

Previously acknowledged	$ 762.65
Wadley, Ala.	3.82
Bethel, Corbitt, N. C.	7.40
Berea, Elon College, N. C.	15.18
Ether, N. C.	10.30
Shady Grove, Martin's Mill, N. C.	4.56
Randleman, N. C.	17.00
Burlington, N. C.	247.95
Damascus, Chapel Hill, N. C.	6.35
Richmond, Va.	28.55
Berea (Norfolk), Hickory, Va.	14.00
Eure's Church, Eure, N. C.	5.00
Webster S. S., Havre de Grace, Md.	4.82
Damascus, Sunbury, N. C. (Gates Co.)	2.55
Wakefield, Va.	32.00
Total received to May 7th	$1,162.13

The above items came in the past week. We know that many Churches have taken the offering who have not yet sent in. We hope they will do so shortly, as the funds are so much needed. Many of the Churches are yet planning to take the offering. We certainly hope the same will be very liberal, as mission funds are needed, it seems to us, as never before, unless all our mission work at home and abroad is to be seriously crippled.

Gratefully,

J. O. ATKINSON,
Mission Secretary.

DO SUCH PEOPLE LIVE TODAY?

(An article taken from a paper printed fifty years ago.)

Oh, this everlasting giving, giving, giving, all the time! No sooner done with one thing than another comes on. It is for this, that, and the other thing, all the time. It is for meeting-houses; then for Sunday Schools; then for books and papers; then for missionary societies; then for the soldiers; then for this commission and that society, and dear knows what all! I am almost tormented to death. How can we give to everything and every one? Must we always be giving? When will it stop?

When the Almighty stops your mouth, sir. Stop now; you have gone far enough. You speak not as a Christian, but as a miser. Yes, as a miserable miser in the Church! Who gave you what little brains you possess? Where did you get that little narrow, contracted heart of yours? Who gave you your eyes to see with, ears to hear with, hands to work with, feet to walk with? Who gave you muscles, bone and body, food and fodder? Who gives you the rains, seed-time and the harvest, golden grain and teeming flocks? Why don't the Almighty bring charges against you—you simpering, pulling, whining churl? You are yourself a consummate beggar! You are continually asking and begging for strong hands and a sound body, and plenty of daylight; you are all the time begging for sunshine and rain, and prosperous gales; you are everlastingly begging for a hundred-fold; begging for grain and gold; begging for "green-backs," and for long life and small taxes! After all that, now you ought to stop, and never complain again till you learn that the art of giving is god-like, while withholding more than is meet, tendeth to poverty and leanness of soul.

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2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

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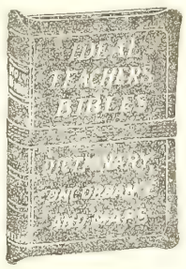

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*

By Rev. H. S. Hardcastle.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VIII—May 22, 1927.

Peter Heals the Lame Man.

Golden Text: "In none other is there salvation, for neither is there any other name under heaven, that is given among men, wherein we must be saved."—Acts 4:12.

Lesson: Acts 3:1 to 4:31.

Devotional Reading: Isa. 35:1-6.

"Now, Peter and John were going up into the temple at the hour of prayer." As was the custom of their Master before them, they went regularly to these services which would quicken their spiritual life and recreate their moral powers. In spite of the fact, or rather because of the fact that they were the leaders of the new movement, they felt the need of worship in common with their fellow-men, and they recognized the value of seasons of prayer which would give spiritual tone and quality to their lives and their works. Let no man think that he can neglect the regular services of worship of his Church and keep his spiritual life at a high level. When a man's attendance at Church stands at zero, it is a rather sure thing that his spiritual life or his interest in the things of the kingdom is not standing at the boiling point.

"And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple." Human need is never far removed from the Church. Within a stone's throw of practically every Church in America there is deep human need. The Church of Jesus Christ does not have to go far in order to find something to do for needy humanity, for all around it there is human need. But it must not stop with the need immediately around it; it must go even unto the uttermost parts of the earth.

"To ask alms of them that entered into the temple." In every call that comes, there is a generous response from those who go to the house of God. Whether it be a drive for Near East Relief Funds, or whether it be a call for help from some needy family in the community, solicitors usually go to the Church. This is as it should be. Religion ought to develop the spirit which finds expression in helping others. There ought to be a vital relationship between worship and service. Pure religion is this: to keep one's self unspotted from the world and to help those who are in need.

"But Peter said, 'Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.'" As some one has said, a man is poor indeed if all that he has to give is silver and gold. The gift without the giver is bare. If somehow or other we could embody the spirit of Peter, and give of such as we do have! The trouble with so many of us is that, because we cannot always give as much as we would like, we do not give as much as we can. Furthermore, we should not always give people what they ask for. Suppose Peter had simply given that man a piece of money! The one thing that that man needed was the use of his limbs. Peter gave him, not what he asked for, but what he needed most. The beggar on the street may need money, or again he may not. There are cases when alms is not only unjustified, but positively wrong. Better a hundred times assist a needy person to get work or to become self-supporting than to be always giving and thus pauperize them. There are a great many well-meaning and good-hearted people in our city, and every city, who are doing an injustice both to themselves and to those whom they would help by ill-advised charity.

"And he took him by the right hand, and raised him up." These words tell what happened when Peter gave heed to the beggar. But they also tell what usually happens when men and women extend the right hand of fellowship to needy humanity—to those who are cripples in a moral and spiritual sense. There is something creative in the human touch. Men are raised to higher levels of living and character when there is a warm personal touch involved. The story is told of a Russian who was asked for an alms by a beggar, but who, when he put his hands into his pockets found nothing there. He said to the beggar, "I am sorry, brother; I have nothing with me, brother." And the beggar, touched by the word, "brother," "That, too, was a gift, brother."

"And, leaping up, he stood, and began to walk; and he entered with them into the temple, walking and leaping, and praising God." He may have wanted to be with his benefactors, but there was also an element of gratitude in his presence in the temple. Let those who have been benefitted by the gracious ministry of the Lord see to it that they turn their steps to His house to return thanks and to praise Him.

Peter was called into account for the good work he had done. The carping rulers and elders wanted to know by what means he had done this miracle. Peter tells them, in no uncertain terms, that it was in the name of Jesus Christ of Nazareth that it had been done. Furthermore, he boldly declares that they had crucified this same Jesus of Nazareth. It took courage to do that. Peter was beginning to develop those qualities which Jesus had forseen when he named him the "Rock."

"In none other is there salvation." If the world is ever to be saved, it is to be saved only through Jesus Christ. Mankind has tried practically everything else. It would be a most interesting experiment if they would seriously try Jesus Christ and His way of life.

Teaching Points.

1. Regular attendance at the house of prayer is neglected only at a tremendous cost.

2. Men should worship together.

3. Human need lies at the door of the Church throughout the world.

4. Needy humanity has a right to expect something from those who are members of the Church.

5. Church worship and Church service should go hand in hand.

6. We are not expected to give what we do not have, but we are expected to give of such as we do have.

7. The personal touch gives meaning to service.

8. Jesus Christ lifts men to higher levels.

10. We are workers together with God.

CHRISTIAN ENDEAVOR.

Sunday, May 22, 1927.

Topic: "Bible Guide-Posts."—Psa. 119:9-16.

Some Bible Hints.

The whole Bible, the spirit of it, its ideals, its aims, are guide-posts on the way of life, leading to life eternal (v. 9).

We need guide-posts because we do not know the way, and we wander! Like sheep, we go astray. Bible warnings turn us back (v. 10).

It is a good thing to carry our guide-posts in our heart. The more Scripture we know, the easier is it to supply the right principle in time of need (v. 11).

We need to give attention to God's word. Meditation brings illumination of the soul (v. 15).

Suggestive Thoughts.

Bible warnings are meant to turn us back into the right path. Who would not heed a warning to keep off a morass?

John 1:29 is a guide-post we should heed. We shall be safe and useful if we keep our eyes fixed on Jesus.

Here is a guide to a fruitful life (John 15:4). Christianity is like the game of follow your leader. The more of Christ there is in us, the more of His character will shine through.

Rom. 6:23 is both a warning and a promise. It sums up the whole chapter. Obedience to Christ leads to life; sin leads to death eternal.

A Few Illustrations.

A man, down and out, went into a Chicago Church to get warm one winter night. Above the pulpit he saw a sign, "God is love." That burned into his soul and guided him to Christ.

Notice how James 3 is a loud cry, "Look out for your tongue." We go astray through our tongues more than in any other way, and alas, often we do not even know it.

1 John 2:15-16 is a warning-post. If the world and its aims get into our hearts there is no room left for Christ and religion and service. Live in the world, but don't let the world get into you.

1 Tim. 6:9 is a warning that is greatly needed in this money-mad age. Money can be used for good, but much of it brings evil. Can you master it?

To Think About.

What Bible warning has kept you from doing wrong?

What guidance for life have you found in the Bible?

What system have you in reading the Bible?

SUNDAY SCHOOL CONVENTION.

The attention of pastors and superintendents is hereby called to the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Christian Conference, which convenes at Elon College June 23rd, 24th. You are urged to attend and to bring delegations from both organizations which the Convention represents. Help to make this a worth-while organization of our Conference.

M. F. Allen,
President.

RECEIPTS FOR MEMORIALS.

We are planning to erect a marker on the Old Lebanon site in July. The date will be given later. The contractors nearly have the O'Kelly memorial ready to be erected on the campus at Elon College. It will take $2,095.00 to do this work. Up to date we have received $1,419.01. None came in the past week. Will not some of our friends contribute something and send all funds to J. O. Atkinson, Treasurer, Elon College? N. C.

Gratefully yours,
Memorial Committee.

AFTER AN IDEAL VACATION.

By Ambrose C. DeLapp.

(The author is a Congregational pastor, who attended Conference of the Missionary Education Movement. He makes several references to the leaders of his own denomination at the Conference, which are reprinted just as they appeared in the original article. Equally strong leaders represented the other denominations. The Missionary Education Conference for this year for the whole South will be held at Blue Ridge, N. C., June 28th to July 8th.)

A vacation is not of such a nature that one can purchase it put up in uniform packages. The same discrimination is demanded and the expression of one's character is expected then as at any time. If it is true that a man's nature is revealed by the way in which he uses his margin of time, a minister cannot escape being judged by whether he spends his month's leave as investment for the future or as a prodigal would destroy a valuable commodity.

Most Congregational ministers are living in isolation for eleven months of the year; their contacts are few and their sources of inspiration found in rewarding personal relationships are limited. He needs a period of renewal—social, intellectual and spiritual. The danger is that after he has preached to others of the abundant life, he becomes impoverished himself. He is not famishing for physical rest or to hear the birds sing; he has too much time that he cannot profitably use, and the best singing lie heard the year round is by birds.

The most prevalent form of the prostitution of vacations by the average country minister—and that is the class I represent—is to watch the speedometer of his flivver as he rides over familiar roads and squanders time and space until the month is up. Is it not pertinent to ask if a car is not made by many an instrument for the unethical use of his vacation? (Yes, I have no flivver!)

This last summer I found a way to spend a part of my vacation that was almost ideal—I still think so, even though I was the only minister from my State who thus elected to spend it at the same place. I registered for the ten days' Missionary Educatoin Conference. When such Congregational leaders as Dr. Herbert W. Gates, Missionary Education Secretary; the Rev. Enoch F. Bell, editor of the *Missionary Herald;* Rev. Erwin L. Shaver, religious education secretary for New England; J. H. Heald, of the Southwest, to mention only a part of the leadership, give their time, one need not consider himself eccentric if he tries to reap the benefits of such expert instruction. In fact, I was there to study the subject of missions, because I found, to my chagrin, that several of the members (all women) of my Church were better informed upon the subject than the minister himself.

During the Conference, the morning hours were seriously, but delightfully, spent in study and classroom work; the afternoons were diligently employed in rest, tennis, mountain climbing, boating, and swimming. After dinner, at 7:15 P. M., the vesper service gave an opportunity to hear some leaders in missionary work or a real missionary, and at 8 P. M., at the general assembly, a more formal address or informal entertainment was enjoyed.

I have attended several Conferences at Winona, Ind; Chautauqua, N. Y., and at other places, but at no place have I found such ideal surroundings, formed such enjoyable friendships, or been given the opportunity of the kind of recreation that I craved. The tennis courts were not so crowded that one could not play, and the gathering was not so big that you were lonesome. There were not more than 300 in all. It was invaluable to experience the fraternal spirit of the missionary leaders and have such human contacts with them. There were so few of the famous that if they cared to enjoy any social life themselves they were compelled to fraternize with the vulgar. Who has not, if he were a country minister, attended summer conferences and been allowed only a peep into the inner circle of the self-absorbed spiritual elite? I even played tennis with a regional missionary promoter, and told stories at the same table with a layman and a notable!

One of the values of the Conference was the discovery that I still had a capacity to be amused; I forgot my conventional smile (I have always hated it on any one else), and I was actually restored to a more normal self as I abandoned myself naturally among understanding spirits. There are no professionals on the vaudeville circuit that can excite such genuine amusement as the faculty of a M. E. M. Conference.

I want to go again this year, and one is to be judged by his desires, but whether I will or not will depend upon several things. Five years must not pass without that privilege, however. Yes, it is finances—and only $30.00 is required for the ten days! In the long run, the Church would receive a hundred-fold on its investment if more were invested in the education of its regular but isolated pastors, either by way of a direct, adequate stipend or by special provision. It is impossible for long to wring missionary money out of an uninformed Church; and an uninformed Church is usually pastored by an uninformed minister. The foreign missionary today is the country minister to whom the great problems of the day are not made vital by informing contacts; he is not the representative of our Churches to whom all our Churches contribute who have their expenses paid to India or Japan or Turkey. The Churches that I know are killing their ministers and themselves by forcing their ministers to live twelve months of the yaer in intellectual and spiritual starvation. Many of our home Churches are dying at the top.

COUNTRIFIED CHURCHES IN BIG CITIES.

The "big city" Church is predominantly a rural institution, with scarcely an attempt at adaptation to its urban environment, according to the report of a study of Protestant Churches in cities of over 100,000 population, just issued by the Institute of Social and Religious Research. Fifty-eight per cent of all the Churches studied, the report finds, bore evidence of only the most meagre degree of adaptation to the perplexities of city life, while one-quarter of them must be classed as wholly unadapted—nothing more or less than "transplanted rural Churches." The report, which was written by H. Paul Douglass, and is published under the title "1,000 City Churches," was based upon a sample of 1,044 Churches in seventeen cities of the "big city" class.

"The typical Church of the city," the report says, "is by no means a commanding institution. It is rather a one-story affair in a skyscraper environment. It is not, to say the least, the vast building and thronging congregation which country people are likely to imagine as typical of the city. If they knew the average city Church as it really is, they would be sorry for it and say, 'Poor little city Church!' "

Dr. Douglass bases his analysis upon statistical tabulations of thirty-three activities as to which precise information was obtained for the 1,044 Churches examined. These activities range all the way from preaching, Sunday School, Ladies' Aid and Women's Missionary and Young People's Societies to classes in dramatics, civics or economics, and the conduct of day nurseries or medical clinics. Arranged in order of the frequency of their occurrence, they form a yard-stick by which Churches are classified in five major types according to the degree of adaptation to urban exigencies that they exhibit, viz: (1) "unadapted," (2) "slightly adapted," (3) "internally adapted," (4) "socially adapted," and (5) "widely variant," the last type consisting of Churches that depart so radically from the mode that they cannot readily be classified. The classification and nomenclature, it is explained, are purely quantitative, based upon number of activities, and in no sense qualitative.

The first four types are thus characterized: "The 'unadapted' type is to be regarded as essentially the hold-over of a rural institution which has not begun to make distinctive urban adjustments. The 'slightly adapted' type is the product of a struggle between traditional and novel forces, resulting in a small degree of adaptation. The 'internally adapted' type shows the Church committed to urban attitudes and adaptation, but limiting their organized expression primarily within its own institutional sphere and with respect to its own constituency. The 'socially adapted' type, on the contrary, molds itself upon phases of service to the city beyond its original constituency and frequently adopts a special constituency on the grounds of its acute social need."

This elaborate study, the report says, was undertaken in response to requests from numerous Protestant Church leaders with the object of determining just what types of Churches are found in cities. The environmental classification of Churches as "uptown," "downtown," "residential," etc., hitherto commonly accepted by Church executives, is shown to be unsatisfactory, and in its place Dr. Douglass offers his functional classification based upon activities. By use of the "yard-stick" which he has devised, "any pastor or layman may define and appraise his Church in precise terms, with reference to the whole range of urban Church development," and may determine what further activities, if any, his type of Church may appropriately undertake.

As regards larger policies, "it is hoped that the generalized evidence concerning the city Church, now made available, will serve as a dependable point of departure for those who wish to study the city Churches of a single denomination, or groups of Churches comparatively, by denominations, or to consider the Churches of a single city or group of cities."

That the typical city Church should be of a rural type is not, Dr. Douglass things, surprising in view of the continual infiltration of country folk into cities, and particularly in view of the fact that a majority of the denominations are so largely rural in their constituencies: "By far the greater number are in little contact with the urban field. When the rural element of a denomination greatly predominates, it naturally fixes its atmosphere and determines its ecclesiastical law and usage. This tends to subject its city Churches to rural standards and, partly at least, to dominate its ideals."

On the whole, although he suggests that lack of adaptation to urban requirements may have a good deal to do with the failure of Churches to hold their young folk, Dr. Douglass gives it as his tentative conclusion that "at present the majority of city Churches probably ought to be 'slightly adapted' Churches, and no more."

Beauty in later life, in either man or woman, is dependent upon character far more than upon form or color. Unselfishness, sincerity, thoughtfulness, refinement lend their charm to those who have consistently cherished them, until in old age they may really become beautiful.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

GOD'S PURPOSE FOR US.

"The purpose which He cherished in His own mind of restoring the whole creation to find its one Head in Jesus Christ."—Eph. 1:5-12.

It ought to be an invigorating thought to know that God has had us in His mind all through the ages, seeking to bring mankind into one fold under the leadership of Jesus Christ. God's purposes are not petty. They embrace nothing less than the whole world. "God so loved the world that He gave His only begotten Son." We have so often stressed the gift and forgotten the purpose.

The perfect society implies the perfect people. The kingdom outside us means first the kingdom within us. Each one of us forms part of the body of Christ, part of the kingdom of God. What we are means the good or ill of the whole. Our first task is to realize our high vocation as members of the kingdom, and be worthy subjects of the King. Then, when God had cleansed our life, we must carry His word and message and power to others. Ours be it to proclaim Him until God's purpose be achieved.

Prayer.—Dear Heavenly Father, we thank Thee for the beginning of another week and for everything good we have. Endow us with a clear vision of Thy purpose for us and forbid that we shall relax any effort to fulfill that purpose. This we ask for Jesus' sake. *Amen.*

TUESDAY.

"IF WITH ALL YOUR HEARTS—"

"If ye do return unto the Lord with all your hearts."—1 Sam. 7:1-3.

If one surveys the Bible as a whole, after having read it thoroughly, he must be impressed with the amount of tragedy in it. There is tragedy on almost every page. There is not so much tragedy in the New Testament as in the Old, yet there is a great tragedy in the New Testament. It is that of Judas who followed the Master and yet betrayed Him. In almost every instance of tragedy, whether in the Old or in the New Testament, the chief contributing cause is a divided heart.

Judas was not always a bad man. He had good impulses. But he had a hidden vice. He was essentially dishonest and avaricious. He let the evil in him crowd out the good. Jesus warned him. Judas must have been present when Jesus said: "No man can serve two masters."

A very practical man has confessed: "I have too much religion or too little; I must either give up what I have or get more. I have too much religion to let me enjoy a worldly life, and too much worldliness to let me enjoy religion." He solved the problem by the whole-hearted acceptance of Christ. He put an end to divided loyalty and adopted a fixed program calling for daily sacrifice, labor and love.

Prayer.—Asking that all who believe in the coming of the kingdom may be led to put their hearts unreservedly into the great task of spreading the gospel among the remote heathen, where the cross has not yet been uplifted.

WEDNESDAY.

LOST.

"All these thnigs have I kept from my youth up. What lack have I yet?"

"If thou wouldst be perfect, go and sell what thou hast and give to the poor, and come and follow me, and thou shalt have treasures in heaven."—Matt. 19:16-30.

It is a solemn and sad thought that we are created for a certain purpose, given a certain work to do, equipped to do it, and then pass life and never touch it.

Judas had equal chances with John, but his quest was for money, and all he got out of life was thirty pieces of silver and suicide.

Demas had equal chances with Paul, but he loved glamor sensation, pleasure, comforts, and a good time, and all he got out of life was an epitaph, "Demas hath forsaken me, having loved this present world."

Jesus asked the disciples, "Children, have ye any meat?" "No, Master, we have toiled all the night and have caught nothing." In the judgment, what will we have to answer? "Have you any meat?" Shall it be, "No, Lord, we have lived life and done nothing." God forbid!

Prayer.—Dear Father of us all, we acknowledge our lost condition. We have so often done the things that we ought not to have done. Have mercy upon us. Forgive us and restore us to Thy bosom, and grant that we may live according to Thy purpose and as Thou hast called us. *Amen.*

THURSDAY.

LOST.

"We are His workmanship created in Jesus Christ unto good works, which God hath before prepared that we might walk in them."—Eph. 2:10.

This is the finest passage of the Bible. It embraces the creation, purpose, work and destiny of man, and the entire work of grace that saves man from his fall and failure to rise to that purpose.

It is an invigorating thought to know that God has had us in mind through the ages, seeking to bring us unto what we ought to be.

We covet comfort, luxuries, pleasures, sensations, and thrills, but these are things in which we lose our purpose in life. Pleasures of living are good, but righteousness is better. Taking care of self first is good, but to be an example in words, conversation, charity, spirit, faith, purity, is better. Acquaintances are good, but friendships are better. Respect for others is a good thing, but an unblemished character is better. Loving those that love you is fine, but it is a finer thing to love your enemies. Can you?

There are those who may think that giving libraries, endowing hospitals and colleges, earns their way into the kingdom of God, but one can do all these and still profane the name of the Lord and live lives of shame.

Prayer.—Our Father, quicken our senses of divine virtue. Bestow upon us Thy saving grace and raise us daily from the unseemly and the wrongs of life unto the completeness of ideas of beauty and light of the best gifts we should strive for. *Amen.*

FRIDAY.

WORSHIPING THE WORLD.

"What shall it profit a man if he shall gain the whole world and lose his own soul?"—Matt. 16: 26.

"Jesue has no appeal to our new civilization. Its deities are more obvious," said a man the other day. Is this true? Watch the short hours of labor. Watch the many hours of pleasure engagements. Watch the highways and resorts for vacationists. Watch for the number of tourists in the country, in Europe, touring England, steaming the Rhine, attending the Parthenon, and seeing the world—thousands of folks in search of a lost romance. Folks seem to think that with their newly made wealth they can buy happiness; that certain goods will make life full and satisfying. It is unintelligent to dub this as godliness. It is misconceived motivation. We are worshiping the world. It is like seeing the Washington Monument and not seeing Washington. All our wealth is goods, but let us not sell beauty, quiet, serenity, and poise to obtain it. We are worshiping the god of the world, and forgetting its Maker and the true source of happiness.

Prayer.—Our Lord, our God, make us worthy to obtain an incorruptible crown. Take away the sins of the world from our own lives, and save us to its realities, through Jesus Christ, our Lord. *Amen.*

SATURDAY.

WORSHIPING THE FLESH.

"Do I purpose according to the flesh?"—2 Cor. 1:17.

Appetite and comfort are great motivations with some people. Every where we go, folks are in quest of gratification of appetites—eating, drinking, making merry and lusting until they are in a whirl of such delights. They seem to think that everything is to be sacrificed unto it. They are glad that God made them male and female, but they forget that He made them for anything else. Women study every appliance for making their bodies attractive for men. Men spend their gain to be handsome and garrulous to the women. They even believe that if these things do not obtain they are in danger of being lonesome and on the way to the madhouse, until it appears that humanity, in great part, is soaked with this thing.

Prayer.—Our Father, in Christ's name we plead for spiritual poise. Help us to keep always at the altar, where Jesus makes right the disillusioned souls and gives them eternal peace. *Amen.*

SUNDAY.

NARROW-GAUGE RELIGION.

"And . . . he passed by on the other side."—Luke 10:30-34.

This priest was prabably on his way down to Jericho to perform some religious function. Probably he had an appointment to preach, and he was in such a hurry to get down there to talk about religion that he did not have time to practice it. His religion had no reference to this stricken man on the roadside. It was a thing altogether apart from that—a thing of the altar and sanctuary and ritual. He had never learned to translate it into terms of practical service.

The parable of the Good Samaritan not only defines the meaning of the word "neighbor"; it teaches also that religion is a thing of the common, dusty road, as well as of the altar and the sanctuary.

This lawyer who came to Jesus, tempting Him, asked for a definition of the word "neighbor." He did not get it. Instead, he got a picture of the way a neighbor acts. The best definition of the word "neighbor" is a neighbor at work.

Prayer.—Asking that we may be guided by the divine law of sympathy and kindness toward the suffering and unfortunate.

Christian Orphanage

Dear Friends:

Our children always get part of the honors in school. Quite a number of them made a general average of more than 90 for the entire year.

The Parent-Tteacher Association offers a medal each year for the best oration by a boy and the best recitation by a girl graduating from the grammar grades. This has been offered for the past four years. Two of our girls won the medal for the first two years and one of our boys won the medal this year for the best oration by a boy. Charley Rogers, of Norfolk, Va., is the happy boy. The writer agreed to give him a check for two dollars if he would win, and several of the matrons offered him a prize if he would win, so Charley did not only come out with high honors, but better off financially. He has been very highly complimented on his speech and the manner in which he delivered it. We feel proud of our little boy.

With our joys we also have our sorrows. I sometimes think if our Church members could only have an opportunity to come in touch with the many applications we have and see the pitifulness of many of them, our income would be more than $194.00 per week to care for more than one hundred children. I just want to quote you a few sentences from a widow in distress: "I am writing you of my troubles. Am a widow. Have four little children between the ages of two and thirteen years. Haven't any way to live. We are in very critical circumstances. I cannot keep them and get out and work and make a living for them.

"Thou shalt bring forth all the tithe of thine increase . . . and shalt lay it up within thy gates . . . and the stranger, and the fatherless and the widow which are within thy gates shall come and shall eat and be satsified; that the Lord thy God may bless thee in all the work of thine hand which thou doest."

My friends, we have many applications from widows in distress. We have the room if we had the money. If you will furnish the money we will be glad to lend a helping hand to those so much in need of help. Will you meet us half way?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 12, 1927.

Brought forward		$4,733.81
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lawrence Mem'l Bible Class, Elon	$ .81	
Pleasant Grove	2.82	
Howards Chapel	1.00	
Long's Chapel	2.20	
First S. S., Greensboro	24.13	
		30.96
Western N. C. Conference:		
Ramseur	$10.00	
Randleman	3.68	
Pleasant Hill	3.10	
Seagrove (April and May)	2.00	
Big Oak	1.35	
Antioch (C)	1.50	
		21.63
Eastern N. C. Conference:		
Mt. Gilead	$ .66	
Turner's Chapel	.79	
Youngsville	1.00	
Mebane	1.25	
		3.70
Eastern Virginia Conference:		
Oakland	$ 4.00	
Mt. Carmel S. S.	3.99	
Mt. Carmel S. S., Class No. 6	.75	
South Norfolk	20.62	
		29.36
Valley Virginia Conference:		
Leaksville	$ 2.65	
Dry Run	3.31	
Winchester	6.73	
Linville	4.46	
Concord	1.85	
		19.00
Alabama Conference:		
Mt. Zion		1.00
Georgia and Alabam Conference:		
Vanceville		1.08
Northern Sunday Schools:		
Pleasant Hill Ohio		8.18
Special Offerings.		
W. A. Rascoe, support of Lois	$15.00	
W. W. Brown	15.00	
R. B. Wicker, support of Edna	15.00	
Rev. J. A. Albright, Spencerville, O.	1.30	
M. Y. Wilson, support of children	20.00	
		66.30
Easter Offerings.		
Spring Hill S. S., Waverly, Va.	$ 5.05	
Eure's Christian Church	2.85	
		7.90
New Building Fund.		
W. E. Walker, Burlington, N. C.		5.00
Grand total		$4,927.92

IS GOD WAITING?

I was standing on the wall of a great lock. Outside was a huge lake vessel about to enter. At my feet lay the empty lock—waiting. For what? Waiting to be filled. Away beyond lay great Lake Superior with its limitless abundance of supply, also waiting. Waiting for what? Waiting for something to be done at the lock ere the great lake could pour in its fullness. In a moment it was done. The lock-keeper reached out his hand and touched a steel lever. A little wicket gate sprang open under the magic touch. At once the water in the lock began to boil and seethe. As it seethed I saw it rapidly creeping up the walls of the lock. In a few moments the lock was full. The great gates swung open and the huge ship floated into the lock now filled to the brim with the fullness inpoured from the waiting lake without.

Is not this a picture of a great truth about the Holy Spirit? Here are God's children, like that empty lock, waiting to be filled. And, as that great inland sea outside the lock was willing and waiting to pour its abundance into the lock, so here is God willing to pour His fullness of life into the lives of His children. But He is waiting. For what? Waiting, as the lake waited, for something to be done by us. Waiting for us to reach forth and touch that tiny wicket gate of consecration through which His abundant life shall flow and fill. Is it hard to move? Does the rust of worldliness corrode it? Do the weeds and ivy-vines of selfishness cling about and choke it? Is the will stubborn, and slow to yield? Yet God is waiting for it. And once it is done, He reveals Himself in fullness of life even as He has promised; even as He has been all the time willing and ready to do. For all the barriers and hindrances have been upon our side; not upon His. They are the barriers not of His unwillingness, but of our unyieldedness. And so you saw you got all of Christ when you were saved? Doubtless you did, but the point in issue here is not whether you got all of Christ, but did Christ get all of you?

—James H. McConkey.

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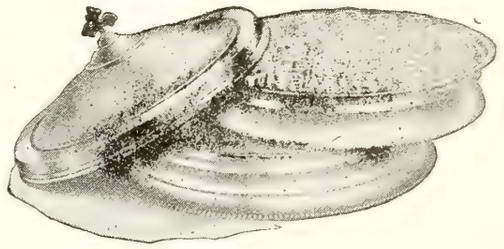

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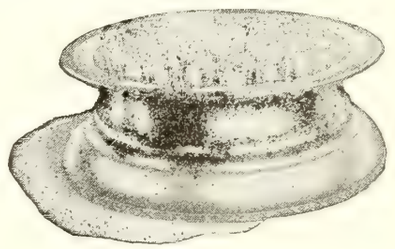

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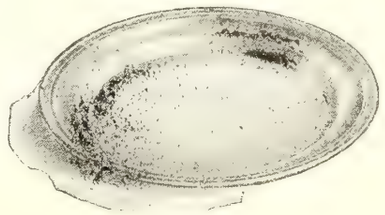

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

Isn't it fun to run, run, run away into the ground and spend the hot summer making the earth moist for the beautiful flowers, as do icicles. But icicles, come back next November, sure!

Kiddies, let's plan "Pollyanna" again. Would you, and you, and you like to play? Just send me your name and address, and your age. Your editor will choose your "Pollyanna" for you, and the wee lady herself will do the rest. You must be a good Pollyanna yourself, so be thinking how you can be nice to each other. The contest will continue all the month of June, so send me your name and address at once.

YOUR EDITOR.

HOW THE TERRAPIN LOST HIS WHISTLE.

By Carolyn Sherwin Bailey.

Of all the creatures of the olden days, the Terrapin was the slowest. He was always the last one to arrive at a meeting of the animals and the last one to leave.

There was a reason why the Terrapin never made haste. In those days he had a whistle. He would bask in the sun on the edge of some swamp and play his whistle for hours at a time. It was a willow whistle carved and shaped with a sharp stone knife to fit the Terrapin's mouth. Every one envied the Terrapin his whistle, and they all planned ways of taking it away from him.

But the Terrapin did not think of danger. He never made any plans; so he did not think that his neighbors would. So he was not at all worried when the Partridge came up to him one day and asked if he might try his whistle.

"I want only to test it," the Partridge told the Terrapin.

"Are you sure that you will return it to me?" asked the Terrapin, for the thought had just come to him that there might be some trick about the Partridge's request.

"If you doubt me," replied the Partridge, "you may stay right bseide me as I blow your whistle."

This seemed fair, so the Terrapin gave the Partridge his willow whistle. The Partridge strutted about the edge of the swamp, blowing it with great pride.

"What do you think of my blowing?" he asked the Terrapin.

"It is fine. You blow well!" the Terrapin told him.

"And this blast?" asked the Partridge, playing the whistle loudly and walking along a path toward the forest faster than he had been walking before.

"Splendid!" cried the other, but this was all he could say, for he was out of breath trying to keep up with the Partridge.

"And this?" asked the Partridge, blowing harder and making more haste.

"Very good, but don't walk so fast," begged the Terrapin, "for I can't keep you in sight."

"I will wait for you, then," said the Partridge, and with that he stopped at the foot of a very tall tree in the forest.

The Terrapin came up in his slow way, and when he was close to the bird, the Partridge blew another blast.

"How do you like this tune?" he asked. "Are you close enough to hear me?"

Then he blew and blew the whistle, as the Terrapin craned his long neck and little round head and listened.

"I really think," said the Terrapin kindly, "that you play as well as I."

Just then the Partridge spread his wide wings and flew with the whistle up to the top of the tree. That was the last the Terrapin ever saw of his whisle. He often heard it, though, as the Partridge blew it there in the forest.

Ever since that day the Partridge has been the only bird who has a whistle like the one the Terrapin made for himself. And ever since then, whenever the Terrapin thinks how he lost his whistle, he puts his little round head way down inside his shell-house and walks more slowly than ever along the road.

THANKS TO GOD.

Miss Katherine Stokes, kindergarten teacher in Kobe, Japan, writes of her visiting in the homes: "A small girl, aged five, entered the kindergarten in April. When we visited the house for the first time in June, we were received by both father and mother, who, in the usual Japanese manner, overwhelmed us with thanks for our care of the child at school.

"Then I inquired tentatively of the father as to his religion. He replied: 'I am really an ardent follower of Buddha, but Kazuchan will not eat any food since she came to your kindergarten unless I pray first to the Christians' God. She says, "My teacher at school told me that I must always give thanks to God before I eat—please say 'Thank you' to God, father." ' He added, 'I said "Thank you" to my own Buddhist god to satisfy her, but she only cried and refused to eat, and said, "No, no; it must be the true Christian God who made the world; your God does not hear." And now, lest she should not eat, and should be ill, we give thanks every day to your God.' "—*Methodist Protestant.*

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OBITUARIES.

RESOLUTIONS.

Whereas, an all-wise Father deemed it wise and best to remove from earth to heaven our beloved friend and co-worker, Mrs. Roxanna Pierce; Mrs. Pierce was loyal to her home, her Church, her friends and to her God. Therefore, be it resolved:

1. That we bow in humble submission to our Heavenly Father's will, knowing that He doeth all things well and that our loss is Heaven's gain.

2. That the Church has lost a faithful member, the home a beloved mother, and the community a true friend.

3. That we offer our heartfelt sympathy and prayers to her loved ones.

4. That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy be spread on the minutes of Liberty Spring Christian Church records.

MRS. Y. C. BYRD,
MRS. V. E. RAWLES,
F. F. BRINKLEY,
C. E. BYRD,
Committee.

SYLVIOUS.

Lemuel Sylvious was born May 17, 1856, and died February 10, 1927, aged 70 years. He was an active member of Woods Chapel Church for years. The funeral services were conducted from the Church by the writer. May the Lord bless and comfort the bereaved.

W. T. WALTERS.

BOWMAN

William J. Bowman was born July 11, 1868, and was burned to death in a railroad construction camp March 31, 1927, aged 58 years. The deceased was a consistent member of the Palmyra Christian Church and was held in high esteem by the community as a neighbor and a citizen. Left to mourn his departure are a widow and several children.

The funeral services were conducted from his home Church and the remains laid to rest in the Edinburg Cemetery. May God richly bless the bereaved family. W. T. WALTERS.

MARRIAGES

BUTLER—COPELAND.

On December 16, 1926, the marriage of Miss Berta Maie Copeland, daughter of J. S. Copeland, to Richard Sherman Butler, son of Mrs. R. A. Butler, of Isle of Wight County, was solemnized at the Christian parsonage, Windsor, Va., the writer officiating.

The ceremony was witnessed by a few friends of the young couple, J. S. Copeland and Miss Eula Copeland, brother and sister of the bride, and Mr. and Mrs. Charles Rose, of Walters, Va.

They will make their home near Windsor, Va., where the groom is engaged in farming. They have the best wishes of their many friends.

W. D. HARWARD.

WHY "JOHN D." ATTENDS CHURCH.

John D. Rockefeller, having been asked why it was he attended Church so regularly, made this answer, which we commend to all our wealthy readers, and perhaps some others:

"You might just as pertinently inquire 'Why do I eat?' or 'Why do I sleep?'—because I find one is just as necessary to my well-being as the other.

"I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that only comes from an attendance upon the divine ordinances.

"Then again, it is a great privilege to touch shoulders with the earnest Christian men who are also interested in promoting Christ's kingdom upon earth.

"For four years, while Postmaster-General under the Harrison administration, I traveled nearly 100,000 miles in order to be present each week at my own Church.

"I have made it the rule of my life to be in my regular place each Lord's Day when in health and in the country, believing that Paul was inspired to write that we should not forsake the assembling of ourselves together."

One day of good preaching is no match for six days of inconsistent practice.—T. L. Cuyler.

All the gold we leave behind us
When we turn to dust again
(Though our avarice may blind us),
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it,
What we hoarded we have lost.

—John Godfrey Saxe.

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EARHEART.

Earl Benjamin Earheart, 14-year-old son of George and Lilly Earheart, died March 24, 1927. He leaves to mourn his departure his father, mother, two brothers and two sisters. He was popular with his friends and schoolmates, the latter of whom attended the funeral in a body.

Funeral services were conducted from Whistlers Chapel Church by the writer, and the remains laid to rest in Cedar Grove Cemetery. May the Lord be very near the parents and other members of the family in their sad affliction.

W. T. WALTERS.

LLOYD.

Rosa L. Lloyd died March 17, 1927, at the age of 31 years, leaving a husband, John C. Lloyd, and six small children. Death came to her suddenly while about her household duties. She had been a consistent member of Woods Chapel Christian Church from childhood. Her father, C. E. Shaeffer, is a deacon and superintendent of the Sunday School.

The funeral services were conducted from the Church by the writer, and the remains laid to rest in the nearby cemetery. May the all-wise Father comfort the husband and be a Father to the orphans.

W. T. WALTERS.

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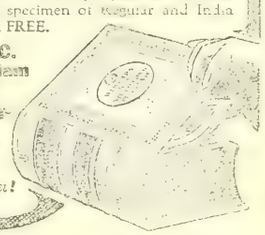

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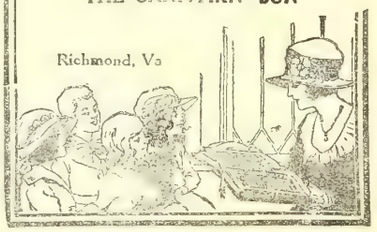

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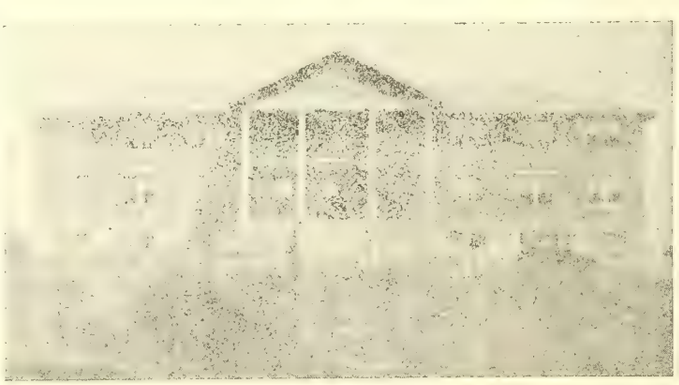

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Auto Values Exceed Livestock.—

The value of automobiles owned in New York State is placed at $563,000,000, while that of livestock is appraised at only $250,000,000.

Garfield's Church Has Anniversary.—

The Franklin Circle Christian Church, Cleveland, Ohio, celebrated its eighty-fifth anniversary last month. For two years, 1857 and 1858, President James A. Garfield was minsiter at this Church. The Church has been successful in adapting itself to the changing urban environment of a great city, and is now a prominent down-town Church. It is interesting to recall that President Garfield was once a pastor.

Supreme Court Decision.—

Associate Justice Oliver Wendell Holmes read a decision recently upholding the Virginia law providing for the sterilization of feeble-minded persons. The case which brought the law in question was the protest of the guardian of one Garrie Buck, herself a feeble-minded mother of a feeble-minded illegitimate child and the daughter of a feeble-minded mother who is now under the care of a State institution. Fifteen States now have laws providing for sterilization, and the decision of the Supreme Court is a momentous decision, and the advocates of racial improvement through eugenics greeted the decision with applause. All Supreme Court decrees become operative at the end of forty days.

The Absent Church.—

In Portland, Oregon, down by a big lumber mill in the midst of the homes of busy workers, a Church, a community Church was dedicated. It had libraries, a dining-room, social rooms and kitchen and a gymnasium. There was no auditorium. To those inaugurating the venture, places to read, eat and play seemed more important than a place to hear. They will have an auditorium later, perhaps, but now they must serve the community.

It may be well, since men will learn how to live together, not apart, and there is no place for discension, divisive argument, and theological bitterness. The Church was built to serve, but, on the other hand, for those who are genuinely Christian or who grow spiritually, which, if the world is ever to be what Jesus wishes it to be, is absolutely essential that men worship, and no place for feeding the spirits of men is included. Where is the Church in it all?

Selecting a Summer Home.—

President Coolidge has not definitely accepted any of the numerous offers of a summer home for his vacation. It is understood that the President will go West, however, because of political as well as personal reasons. A representative of the President, Col. Edward W. Starling, formerly chaperon to John Coolidge, is commissioned to look over the many places tendered the President, and from his report the President will probably make his selection. It is thought that Green Gables, the estate of William Wrigley, Jr., chewing-gum magnate, may be chosen. It is on the shores of Lake Geneva, and within three hours of Chicago. Should the President and Mrs. Coolidge go to Green Gables, they would have the use of one private yacht, a private bathing beach, ten masters' bedrooms, and a bathroom with gold-plated fixtures. It is a magnificent mansion which Mr. Wrigley offers, but there are many other most attractive homes offered the President as well, and he has not chosen as yet where his vacation will be spent.

Two Records Made.—

Up where mercury solidifies after thirty-nine degrees below zero, where the body of a man feels puffed like a cloud, in the basket of a free balloon sat Captain Hawthorne C. Gray. Captain Gray's lungs were supplied with electrically warmed oxygen. His instruments showed him to be forty-one thousand feet in the air. This broke all previous records. A free balloon had reached 35,433 feet, and an aeroplane had climbed to 40,820 feet.

Captain Gray made his observations, turned out some of the gas from his balloon, descended. At eight thousand feet he felt himself to be moving downward faster than he would care to land. Taking his parachute, he stepped out into nothingness, floated gently downward, alighted unharmed a hundred miles from Scott Field, his starting point. Captain Gray had been farther away from the world than any other human being.

The German admiralty reported having found an ocean depth of 34,416 feet; the previously known depth was 32,644 feet. The German ship Emden found the depths in the Japnaese "Ditch" running from Japan to the Philippine Islands. The Emden used a line and sinker to make her discovery. And so has been set records at two extremes of the world.

Bermondsey.—

Bermondsey is a densely populated borough in London, England; 120,000 people live in Bermondsey, of whom one-third are children. Returns from the liquor shops in Bermondsey showed that these people spent 1,335,000 pounds for drink. This sum is about sixteen pounds per adult, and is more than they spent altogether on clothing, bread, milk, and rent. They drank, besides spirits, 5,500,000 gallons of beer.

Mr. Salter, M. P., flung these figures at a complacent British public recently. He went on to point out what could be done with this extra money had it not been so spent. Each child in Bermondsey could have had an extra pint of milk each day, a new suit of clothes, and a fortnight at the seashore, and still there would have been a million pounds left for improving the homes of Bermondsey.

Drinking steadily is today the great evil of Great Britain rather than occasional drunkenness. This soaking [illegible] stantly tends to make men harder and [illegible] in their natures, deadening them to the appeal of the finer things of life; it makes [illegible] indifferent to low wages, poor housing and neglected homes, and it uses up money urgently needed for home betterment and the improvement of family life. There are those amongst us who would fasten upon America an evil similar to that of Bermondsey, but we who claim to be Christian must see that it is not done, regardless of every other consideration urged by the politician.

Dr W A Harper

Floods.—

Since last October there have been flooded areas in the Mississippi Valley. The river, since the middle of April, has been on the greatest flood in its history. Fifteen thousand square miles of territory were under water—an area as large as Belgium; three times the size of Connecticut, and nearly as large as Switzerland. The Red Cross was caring for 323,000 refugees, which did not count the nearly fifty thousand others who have been rendered homelsss. The Red Cross has called for a ten-million-dollar flood relief fund. Up to this writing, it had received eight and one-half million of the amount. One hundred thousand persons have been vaccinated; disease has been controlled to a few cases of typhoid and of dysentery.

By the dynamiting of the Poydras levee, two whole Louisiana parishes were wiped out. In these two parishes lived nearly fifty thousand persons, most of them "Cajans," a mixture of French and Spanish blood. President Coolidge appointed a flood commission, headed by Herbert C. Hoover, Secretary of Commerce, and Mr. Hoover chose John M. Parker, former Governor of Louisiana, to look after relief in his State. As nominal head of the American Red Cross, the President sent out calls for funds, but refused to call Congress together, since he believed the flood danger would be passed before that body could meet. Mr. Coolidge declined also to visit the flooded areas, relying entirely upon Mr. Hoover's reporst. Henry M. Baker, head of the Red Cross relief work, supervised the situation and relief. Army and navy airplanes aided in relief work. From 350 to 500 deaths have been estimated. The property damage cannot be estimated.

NOTES-PERSONALS

Dr. W. A. Harper, president of Elon College (N. C.), was in the city the first of the week on business.

The pastor and members of Wakefield Christian Church, Rev. Carl E. Gerringer, pastor, issued a very attractive invitation to Mothers' Day service at the Wakefield Church Sunday, May 8th. THE SUN's editor was remembered, and no doubt the invitation helped to increase interest in the occasion and the attendance of the service.

The latest advices are that Rev. H. W. Elder, Richland, Ga., is much improved, and is able to attend Sunday services, but he cannot talk. He is still much interested in his work, both for his Churches and for Bethlehem College, for which, prior to his breakdown and loss of speech, he was giving his very life and the constant use of his voice.

Following is the program of dedication service of Roanoke First Christian Church, May 29th: 9:45 A. M., Sunday School; 10:45, song by the choir; prayer, by Rev. J. H. Dollar; song, by the chori; male quartette; Scripture reading, by Dr. S. L. Beougher; dedicatory sermon, by W. W. Staley, D. D.; male quartette; dedicatory prayer, by Rev. W. C. Carpenter; dedicatory formula read by pastor; benediction, by Rev. C. W. Carter.

Miss Gertrude Browne, West Palm Beach, Fla., loaned to a Church or missionary society some Bible verse posters, which she used in her work while secretary of the Woman's Board. She has lost track of these posters, and if any CHRISTIAN SUN reader will locate them and will mail them to Mrs. J. A. Kimball, Route 1 Manson, N. C., it will be a real kindness and much appreciated. The posters were valuable and very interesting, and it is very desirable that they be located.

The social meeting of the Ladies' Aid Society of the First Christian Church, Richmond, Va., given last Thursday night, was a pronounced success. The program was varied and interesting. The women want to express their appreciation to all who took part, especially the orchestra. The proceeds of the evening were $1,007.00. To each one who contributed—thank you! The women are now able to say, "Out of debt, and ready to begin some new and bigger task for the Church and the Master's kingdom."

Brother J. M. Darden, Suffolk, Va., chairman of Committee on Program and Publicity, is preparing a great program for the unveiling of the Old Lebanon Memorial and is doing much among the Churches of Eastern Virginia and throughout the South to make the date and the occasion known. The other two members of the committee assisting him are Dr. W. W. Staley and Bro. W. E. McClenny, all of Suffolk. They are hoping and expecting to have the unveiling at an early date in July, the exact day to be made known soon. It is to be a great occasion.

The Mission Secretary was at Mt. Auburn, Warren County, Sunday, May 8th, Rev. W. C. Wicker, D. D., pastor, when Mothers' Day was observed and the self-denial offering for missions was taken there. The statement was made that this was a blending, and a most appropriate one, of two great ideas honoring mother, one of whose virtues is ever and always that of self-denial and forgetfulness of self for the benefit of others; and our Saviour had taught this as the supreme feature of His own life in behalf of a world that needed Him, and so an offering for missions would do honor to mother and glorify her Lord in that it was an effort to make Him known and His power of salvation felt among those who had not known and accepted Him as Saviour and Redeemer. Dr. D. A. Long was present and preached in the afternoon. Dr. Wicker is held in high esteem by this appreciative and loyal people.

A correspondent sends us this good word about Bethlehem College, Wadley, Ala.: "The work at the college is progressing very satisfactorily. While the building has been slow, it has been steady, and there is but little indebtedness. The brick work was finished about May 1st, and much of the wood work for the roof is done. Almost all the timber is on the ground. In fact, about all that is lacking now is the material for the roof. Rev. H. W. Elder has worked faithfully for the institution and has done the work with small donations. With $1,500 or $2,000 now, the building would be ready for the next term of school."

Rev. J. W. Barrett, Sr., 1028 Thirty-fifth Street, Norfolk, Va., has joined the ranks again of our Christian ministry and writes that he feels as much like work as ever and wishes to be active in the ministry as long as he lives. While Bro. Barrett was affiliated awhile with another communion, the Christian Church has ever had first place in his heart and his good wishes always have been for the progress and growth of the Christian Church, his first love. If there is an opening in any of our Churches for a pastor, Bro. Brarett is now ready to accept same, and we are hoping that his services will be fully engaged, as he is a man of deep piety and consecration, and a heart as well as a hand willing and ready to serve.

We congratulate and envy our good friend and brother, Dr. L. E. Smith, pastor Christian Temple, Norfolk, Va. His congregation evidently wishes to be clear of him for a season and has decided to send him away. He sails June 25th for a three months' trip to Europe and the East for a much-needed rest and a well-earned vacation. His appreciative congregation donates the necessary expenses of the trip, and thus shows its devotion to a faithful man who is giving his life and strength to their betterment and the upbuilding of the kingdom with them. It is a beautiful token indeed of a people's appreciation for a most worthy pastor and leader. Here is hoping that the trip will prove all that is desired and expected of it from pastor and people.

The following from the *Herald of Gospel Liberty* will be read with interest by his many friends in the South, where Brother Butler served faithfully and zealously as pastor for many years: "Rev. M. W. Butler has just tendered his resignation as pastor of the Church at Muncie, Ind., to take effect September 1st. Bro. Butler has been pastor of this Church for seven years, during which time he has almost entirely reconstructed the work at this exceedingly difficult point. Most of the present entire working force of the Church is made up of people who have been received during his pastorate, and the work has been strengthened in very many other ways. Brother Butler is one of our very successful pastors, having been accustomed to rather long pastorates, and we trust that some good field will open to him at once."

In his very inviting Church program and order of service for Sunday, May 1st, Dr. R. C. Helfenstein, pastor, had the following altogether interesting and appropriate announcement to his people: "The Mothers' Day offering will be for the emergency mission fund. It is to be a self-denial offering in the interest of home and foreign missions. Every member of the Christian Church in the Southern Christian Convention is urged to make some offering for this great and worthy work—the sending of the gospel to mission lands in appreciation of the fact that we already have the blessings of the gospel. Some of our members in responding to this call for a self-denial offering are planning to go without dinner one day this week and give what the meal would have cost as their offering. Some will forego some luxury. Some will deny themselves one thing, some another, so as to make a worthy self-denial offering for missions on Mothers' Day in the name of Christ and Mother."

Bro. E. L. Beale, attorney at law, Franklin, Va., submits a copy of pledge taken by the boys of his Sunday School class on Mothers' Day. The boys themselves suggested taking the pledge, and the matter was wholly voluntary on their part. It would seem a pity that all boys cannot or will not carry out this pledge as their physical, mental and moral strength would be the greater for keeping such a pledge. As submitted, it reads as follows: "We, the undersigned members of Class 9, of Franklin Christian Sunday School, of Franklin, Va., composed of eight boys of the ages from ten to twelve years, hereby pledge ourselves individually and with each other not to smoke cigarettes or tobacco in any form before we arrive at the age of maturity of twenty-one years, and to use our best efforts to influence other boys and young men to refrain from the habit. Given under our hands this 8th day of May, 1927—Mothers' Day. (Signed) Vaughan Beale, Jordan Rountree, Jr., J. S. Cobb, Bernard Story, Walter Norfleet, Jr., Jack Norfleet, Robert Sandlin, H. G. Councill, Jr."

In the findings of the Ecclesiastical Council, which met at the Raleigh Christian Church, May 5th, in the interest of closer affiliation and common fellowship between Congregational and Christian Churches, the joint report showed that Congregationalists, while seeking to be Congregational in government, profess to be Christian in name and activity, and that we Christians profess the name of the Head of the Church instead of being designated by the method of our government, nevertheless we practice Congregational government. To put it briefly, we Christians profess to be Christians and practice Congregationalism; Congregationalists profess to be Congregationalists and try to practice being Christians. If there is any good reason why the two should not be one in fellowship and activity, that good reason was not brought out by those who attended the Raleigh meeting. In other words, Congregationalists and Christians will find it much more difficult to discover that wherein they differ than they will to discover that in which they are agreed. Their differences seem negligible in the light of their agreements.

God is always calling every boy and girl. The difficulty is that our children are not brought up in an atmosphere of listening, and so they do not hear the call. Very little likelihood that boys and girls will hear the call to kingdom service, if all they hear at the home table is the price of corn and wheat and hogs, or the price of stocks and bonds. Are there too few offering themselves now for the ministry? Well, money and American rush and bang and go are making so much noise our children cannot hear.

THE CHRISTIAN SUN'S PULPIT

By Rev. John G. Truitt.

A LITTLE COAT.

"His mother made him a little coat.—1 Sam. 2:19.

There are some texts in the Bible so little that one has to see with the heart to see them at all, and such texts are often so sweet that they almost hurt. This is one of that kind. "His mother made him a little coat." There are no words sweeter, or tenderer—that is, if you hear them, as Gordon says, with the "inner ears." Never before had I seen these words as a text; never have I heard them preached from; but oh! how I know their meaning!

Lying in my trunk for safe-keeping is a little bent needle, worn flat with a million stitches. If that little needle could talk, it could tell the story of how a precious little baby's clothes grew! It would tell how soft, pretty hands became hard and rough at the finger-tips; and how pure white little patterns became dresses so sweet and dainty that they seemed almost alive. They were alive with prayers, hopes, dreams, and brave tear-lit joy. Yes, I know that Samuel's mother Hannah "made him a little coat." I have seen that text in living, loving, anguishing life. I do not see how people of good intelligence can fail to believe the Bible, for we can see it mirrored all about us had we only the eyes to see. Once there was no meaning in this text to me, but now it is alive.

Hannah's prayer need never be doubted. She wanted a son, and she knew that sons were heavenly things; therefore she sought it of God. That prayer is still living in the hearts of women, even if sometimes they may pray a counter-prayer with their lips. It is God's prayer that He has housed in their souls forever. How barren was her life without a son! How full of depression, doubt, and anxiety. "If you will give him to me, I will lend him to the Lord." Listen at the beautifully guarded words of a true parent: "If you give him to me, he shall be mine, my very own forever, but I will lend him to the Lord." Something tells us that that was a great prayer, and the Lord answered it. Accordingly, as soon as the baby boy was weaned, Hannah, his mother, and Elkanah, his father, carried him to Eli, the priest, in order that he might attend the altar of God from his baby days. And God's people have never ceased to dedicate their children to God.

"O mother, when I think of thee,
'Tis but a step to Calvary;
Thy gentle hand upon my brow
Is leading me to Jesus now."

Every year all good Jews who could possibly do so went up to God's central altar to bring to Him their offerings and their worship. Through their ancient, God-given sacrifices they were pardoned of their sins. It was a great occasion, and thousands traveled their trade-routes and roads over hills and valleys in order that they might be present upon the great day of atonement. This custom grew until the time of the sacrifice of the Christ Himself in, or just outside the gates of Jerusalem. As the mothers and fathers with their children wended their ways up to Shiloh, they carried suitable gifts and offerings with them. And of all those who went up, there was one young mother, beautiful and devout, who carried one added article wrapped tenderly in her bosom. Had you been an intimate friend of Hannah's, and with the privilege of looking into that little package, you would have seen a pretty little coat! And for you who can understand, there was more than a coat wrapped in that package—prayers with every stitch and life-long devotion with every thread. There was at Shiloh a little boy and God. Oh! if we could only see that wherever there is a little boy or girl there is God, how happy our whole world would become. "His mother made him a little coat," and "Inasmuch as you have done it unto one of the least of these, you have done it unto me." "And Jesus . . . took a child, and set him by Him, and said unto them, Whosoever shall receive this child in my name receiveth me." Every year Hannah carried a new coat up to Samuel.

There are a number of lessons we could draw, and it is pleasant to linger along the way; but let us hasten. What is a little coat for? Many things, but we may name three. First, to keep one warm. The weather could be very cold about Shiloh, and that mother-heart of Hannah's wanted little Samuel, whose very name is so sweet—"God has heard"—to keep warm. It is fatal for a little child not to be kept warm. True, some of the wealth of Israel was at Shiloh, just to help keep Samuel warm, but that did not satisfy Hannah. She wanted to help sustain his precious life by herself, with her very own hands making for him a little coat. To keep warm—to sustain life. Oh! has it occurred to you that mother has literally enwrapped you in herself as your first garment as you came on your way from the hand of God! We say rather glibly a mother puts her very life in the garments she makes for her babies, but most seriously, in the light of this meditation, we can say, "Indeed and in truth, her very life."

Therefore, as we think of mother today, let us think of the things she has done for us to sustain our lives; I almost said, our unprofitable lives, for have they been as profitable, even to mother, as they should have been? May we not reverently reverse the words of Jesus concerning the child and say, "As you receive your mother, ye receive me," or "Honor thy father and thy mother," words He often repeated? Yes, your precious mothers have wanted to warm your bodies that your hearts might be warm for the issues of life.

Secondly, to cover the body, as a protection. Mothers want to protect their children, to cover them from the pitiless eye of the world. If you were to ask me what is the great word of the Old Testament, less than diety, I should seriously consider the word "cover." The first thing the first transgressors against God's wish felt they needed was a coat to cover their nakedness. Theologically speaking, clothes are a sort of admission of the universality of sin. In the Old Testament the word "atonement" and the words "to cover" are one and the same. Adam and Eve sinning in Eden, thought to cover themselves with fig-leaves, but "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them." Covered them with the spilling of blood, covered them with the slaying of animals, out of many and love He hid their sins from the eye of God and man. Oh! but we may say that is too brutal and bloody for a modern mind of refinement and taste and culture, but I say "God made His children a little coat." Too brutal for the modern mind? Look around you and see how the fairest sons of fathers and mothers are now sacrificed to the god of war, to the god of lust, to the god of greed! God have mercy on the culture of this or any other generation which leaves out of their thinking God's covering with blood our sins! God used the best figure He had at His disposal to show us His love and mercy, and from the day He covered the enslaved Israelites in Egypt with the blood of a slain lamb from the fields of Goshen to the day when He covered the sins of all who would believe with the blood of Jesus Christ His only begotten Son, He has been trying to show the awfulness of transgression and the sheer grace and love of God in redeeming His children from the guilt and power of sin. Indeed, there may come a time when such manner of redemption will be outgrown, but not so long as sin with its awful, fatal, tragical power is in the earth, slaying and butchering and killing in a thousand ways the souls and bodies of sons and daughters.

Our mothers would cover us, even as Hannah covered Samuel with the little coat. And do we see only the material coat? Would not our mothers cover our every fault and sin if possible? With God, all things are possible, and accordingly her prayers ascend for us daily, or they have been gathered up at God's throne a protection and blessing for us through all time to come. God has compared Himself to a mother in order that we may the better see Him and draw very near to Him. "As a mother comforteth her children, so would I comfort you."

Finally, a coat is made for decorative purposes. It is not a new thing that people are trying to see how pretty they can make their clothes. It is an age-old effort. It is as old as the first pretty-feathered birds, clothed by the design of God Himself; as old as the beautiful white wool of thousands of sheep herded on God's green pastures; as old as the coats of all the animals which God hath clothed. It is no sin to wear pretty clothes—just as pretty as you are able to afford. The Heavenly Father clothed the plants and animals and entrusted folks with intelligence and taste. Hannah would see to it that her boy was handsomely attired. The coat in the little package which she bore to Shiloh was beautiful—beautiful like the coat which Joseph had worn!

Mother has decorated you with her pretty hand-made garments, and also with her loving heart, her very countenance, and bearing and manner. Through her you are to learn that you also bear the impress of the Heavenly Father, and that you are decorated to adorn God's place for you in the world. "His mother made him a little coat." And it is her prayer that we shall be clothed about with the righteousness of Jesus Christ, our Saviour. How well Samuel wore his clothes! He wore them with a grace which has sweetened the world for all time to come. Clothed to anoint kings; to judge peoples; and to intercede for wayward princes! Our mothers have made us little coats! May we not wear them well? May we not honor our fathers and mothers, and the clothes they have made for us? For our clothes should not only be a decoration by them—a badge of honor with which we may face the world—but they should be a declaration by us of undying faith, and fealty and love, until our children, in turn, shall rise up in the gates and call them blessed.

Rev. H. C. Caviness recently closed a three weeks' meeting with the pastor and people of our South Norfolk Church. Rev. O. D. Poythress, the pastor, writes that it was a most glorious meeting filled with spiritual power and progress. The Church was greatly revived, and more than sixty members were added. Brother Poythress feels that his Church was wonderfully blessed in the meeting and that the results will be felt in the years to come. Bro. Caviness is this week and next with Rev. J. F. Morgan, pastor Rosemont Christian Church.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A HOLY TEMPLE IN THE LORD.

In writing his matchless letter to the Ephesians, Paul shows strikingly how God's power is directed in the achievement of the world's greatest task. Jew and Gentile, Greek and Barbarian are brought together in Christ Jesus, and the picture Paul paints with a skilled hand is that of a human temple divinely built. Ephesians is intensely spiritual in figure and in expression, for only in and through the Spirit can we conceive of a framed building growing into a holy temple in the Lord. Paul is thinking of spiritual processes and achievements. He is treating of the power and the process of union of the creature and the Creator, the redeemed and the Redeemer, the saved and the Saviour, and of the glorious consequences growing out of that union.

Before we are carried off of our feet by man-made programs and processes, by "efficiency experts" and worldly methods, we need to read and meditate much upon the program and the process of Paul's letter to the Ephesians.

Efficiency in modern-day business has led us into devious paths. There is something more than efficiency in the service of the Lord. There is the spirit of the most high God, and also of mortal man to deal with. What the world needs today is spirituality. One is not thinking now of sentimentality or of emotionalism or of words and long faces merely. One is thinking of that spirituality which gives power and direction to human life. This spirituality comes only by communion with God, constant reliance upon Him, unbroken fellowship with Him. It was this spirituality that gave direction to the great energy and the great intellect and the great soul of John Wesley. Hence he builded far better than he ever dreamed of.

It was this spirituality, this consecration to duty and to God, this feeling of dependence upon God that made James O'Kelly a dynamo of righteous activity and brought out of his life achievements and results that he never dreamed of. It was this spirituality, this abiding fellowship, this duty and constant reliance upon God that gave Moody power in his own day and achieved through him results he had never contemplated. This spirituality, not a sentimental emotionalism or a professional piety, but a spirituality that gives direction to conduct and keeps one in daily touch with one's Lord, has given the Church its power through the centuries and keeps the Church alive today.

When we sow to the flesh we have the power of the flesh, the passions and the lusts of the flesh, to aid and to direct us. But when we sow to the Spirit we have the power of God to sustain and to direct us. We should bear in mind that Jesus Himself is building the Church and is shaping its future and directing its present. Those who are truly of the household of faith, and members of His family, are used of Him as willing tools to erect that building fittingly framed together, of which Paul was speaking, that grows into a holy temple of the Lord. How glorious indeed is the lot of any man or woman who, instead of aspiring to use and to direct others, is more anxious to be used and directed of the Lord in the construction of His holy temple on the earth. In our "efficiency programs" and plans, we ought not to forget the sufficiency of our God. He alone can supply our needs. And only as we labor in Him and are co-workers together with Him will the work we do abide and grow into any sort of permanent building. If we are as willing and as anxious that God shall use us as we are that we shall use and direct others, we may be sure that we are building permanently and, by the grace of God, we are making a real contribution to our day and generation. It is not the amount of work we can do that counts. It is the amount that God can do with us that tells and abides. While God is dependent upon us to do His work, He is only so to the extent that we depend on Him and are willing to do His work not in our way, but in His way. "For me to live is Christ, but to die is gain," said Paul. Paul's life meant more ministry guided by the power of his Lord, and to die was only his personal gain; so he preferred to live.

The world needs today the spiritually minded men and women, for these are they who are doing the work that will abide and whose building will grow and not waste away with the years. J. O. A.

BUILDING FOR THE FUTURE.

A group of ministers were talking about the pastorates they had held, and moved away from. One minister who has been and is a very successful pastor, said: "All the Churches that I have served in recent years, but of which I am no longer pastor, seem to be doing much better work since I have left them." Upon first hearing, this statement provoked a smile. But the more one thinks about that testimony, the stronger becomes the realization of its significance. What happens when a minister leaves a Church becomes, in a very real sense, the true test of the work that he has done. Vanity might prompt a minister to take a sort of sinister satisfaction in the fact that a Church is not doing so well since he is no longer at the helm; but if his successor is in any degree competent, it ought to be possible for him to carry on, providing the former work had been built upon a sound foundation.

"What am I building that my successor can use?" ought to be a question that is ever the background of a minister's planning and thinking. In childhood days on the farm, it used to be great been split fine ready for use. Sometimes the builder would build his pen around himself, but fun to build pens out of the stovewood that had when the pen was finished, the only way for the builder to get out was to tear down the pen. It appears at times that ministers who seem to have been very successful in their work have builded around themselves in such a way that they can get out only by tearing down what they have built. They have tied their membership to themselves, rather than to the Church, the kingdom, and the Christ. Such a spirit and such a method may build a congregation, but it does not build a Church. And there is a vast difference between gathering a congregation and building a Church.

The president of a great business organization recently published the ideal that had guided the building of the organization which he headed. He said, "We have tried to so organize our work and train our workers that should the president die or resign, it would only be necessary to hire a new office boy." He explained how this had been made possible. Every man while doing his own work, had also been given an opportunity to learn the duties and responsibilities of the man just above him. It was not only splendid organizing, it was fine work in training and developing men. It is not the purpose of the Church to build after just such a plan as that; but it does seem to this scribe that every minister should have as his ideal that every member and every department of his Church should be so trained and so organized that the work would go on whether the pastor is there in person or not.

What would happen, Brother Pastor, if at the last moment you should be unable to fill your appointment next Sunday? Would there be those whom you have trained and inspired so that they would be able to step into your place and do almost as well, or perhaps a little better than you could do yourself if you were there? Or would they be helpless to do anything without your telling them just what to do and how to do it? One is afraid that there are many congregations that could not or would not take a collection if the minister were not there to tell them when and how to do it. There are ministers who do all the thinking and planning for every organization and department of the Church. No wonder that the minister who follows that plan has to take a month or six weeks' vacation, and the people welcome the relief. The average minister is burdened and distracted with a multitude of details that is making him a lackey and a slave. He must of necessity soon begin to place responsibility upon others and train them to carry it. It is surprising how many individuals there are in the average Church who are willing to work, and who, given responsibility, instructions that will definitely acquaint them with what is expected of them, and time enough to work out and try out their plans, will be able to handle phases of Church work better than the minister ever has or ever can handle them.

The reason why our successors so often have to start all over again is because we have been working according to no plan at all. The trouble is not with our plan. The trouble is that we have no plan that is carefully thought out, systematically arranged, and thoroughly co-ordinated. Three things seem to be necessary if we are to build that which our successors can use to great advantage. First, we must acquaint our people with Jesus Christ, with His spirit, with His ideal, and with His plans for the kingdom; and inspire them with a whole-hearted loyalty to Christ and His kingdom. Second, we must work out definite plans of what the individual Church must assume as its part and its relationship to kingdom enterprises. And, third, we must train our people how to discharge the duties of their stewardship to Church and His kingdom. It is possible today to build a Church program that will ade-

quately take care of all the interests of the kingdom, that will afford ample scope for individual thought and initiative, and that will enable our successor to continue and enlarge upon what has been already accomplished, with no loss whatever of the sacrifices and achievements that have already been made. S. C. H.

A MODERN PROPHECY.

The Sunday Schools of our land, with their more than fifteen million scholars and two million teachers, constitute a modern prophecy of a better day in our national life. To every person who believes in the optimism of youth and in the power of righteeousness, the Sunday School is, moreover, a modern prophecy of a better world.

Little did Robert Raikes appreciate the significance of the great movement he started in Gloucester, England, in 1780, when he gathered the waifs and urchins from the streets on Sunday afternoons to instruct them in ways of right living. But though Raikes' efforts did not have the strictly religious impress common to the Sunday School of today, nevertheless his objective was the same, namely: to give the youth higher ideals of life.

The Sunday Schools of today act on the conviction that it is not enough to acquaint the youth with high ideals, but that the youth should be acquainted with the one God who can help them attain those ideals. The Sunday School seeks to supplement the work of the common schools by including God in the education of the youth. The difference between so-called secular education and religious education is that one includes God, whereas the other leaves God out. True education involves three looks—first, the look inward to cause one to recognize his own resources and abilities; second, the look outward to cause one to appreciate his fellow-men and the world in which man lives; and, third, the look upward to recognize God as the Giver of life and of all things beautiful. Secular education gives one a knowledge of things and their forces, and a knowledge of men and their ways. Religious education goes a step farther and gives one a knowledge of God and His love and of His will for men and women in all the relationships of life.

No person can count himself educated unless he has been enlightened upon the threefoldness of his life—body, mind and soul. The day school seeks to enlighten the child on the nature or laws and the needs of the body and the mind. The Sunday School seeks to enlighten the child as to the nature or laws and the needs of the soul.

No person should be indifferent to the work of the Sunday School. In fact, every person in the community is under moral obligations, whether a Church member or not, to support the Sunday School, for the Sunday School is the only institution in society that seeks to instruct the youth in the moral and religious conduct of life. People who lament the degeneracy of the times, and deplore the recklessness of young girls and boys, are moral slackers if they ignore the claims of the Sunday School, the one institution that seeks to correct these wrong attitudes toward life. The Sunday School is for both the old and the young. When you find a Sunday School that is not attended by the men and women of the Church, you can expect to find little interest shown by the boys and girls. There are numerous revivals that our day needs, but one of the most important is the revival of interest on the part of the adult Church members for the Sunday School. Some of our Churches have experienced this revival, and as a consequence their Sunday Schools have drawn in the boys and girls, the young men and maidens as never before. R. C. H.

THE BIBLE AS HISTORY.

History begins with creation and ends with time. We know nothing, historically, before creation, and nothing beyond time. In the beginning, God created the heaven and the earth, and man would not know that without the Bible. All that is to be after "heaven and earth pass away" is not a matter of history, but of faith. What the "new heaven and the new earth" will be is unknown. History is the record of the known; and that may be sacred or profane. Sacred history was inspired by the Holy Spirit; and profane history is inspired by man. As man was created in the image of God, he creates and records his thoughts and his deeds. Revelation is the sum of sacred history, and human achievement is the sum of profane history. Both deal with the past, both have their records, and their claims. But this article deals only with the Bible as history; and for this it sets up six claims.

1. *Bible History is the Oldest History.*

Herodotus, the oldest profane historian, called by Cicero the "Father of History," was born in Asia Minor four hundred and eighty-four years before Christ, and began writing his history forty years thereafter, which makes the most ancient profane history begin four hundred and forty-four years before Christ. The Pentateuch was written by Moses about fifteen hundred years before Christ, which makes Bible history more than a thousand years older than profane history. As a historian and a man, Moses is as well verified as Herodotus. Both of them have come down to us through historical testimony and claim our confidence. Bible history gives the origin of man; profane history gives man's achievements. Both have their place, but the Bible is the oldest history known to man.

2. *Bible History is More Accurate than Profane History.*

Archaeology has done as much to prove the facts in Bible history as to prove the facts recorded in profane history. The Jew is a living witness to the nation out of which Moses was born and of which he wrote. No nation has been so well preserved and scattered so far over the world as the Jew. God called Abram from Ur of the Chaldees more than two thousand years before Christ to go into a land that He would show him. Abram obeyed the divine impression, and the Holy Land and the Hebrew nation were the result. Profane history does not record as accurately the origin and location of any other ancient nation as this Bible record of the Jewish nation, which is better known than any other nation on the globe. It would be necessary to blot out Palestine and exterminate the Jewish people before the history of the Bible could be disproved or disbelieved. The history of Jacob and his family, of Joseph, of Moses, the emancipation of the Hebrews from Egyptian bondage, and their entrance into the Promised Land are all as capable of proof as the battle of Marathon; and the building of Solomon's temple is better known than the erection of the Pyramids of Egypt.

3. *Bible History is More Universal than Profane History.*

Most all profane history is local in its geography and national in its records. Grecian, Roman, French, and English history treat of individual nations; the Bible, in its scope, deals with the human race and the world. The ten commandments were not given for one nation nor for one generation, but for all men for all time. Egyptian laws applied to Egyptians; Roman laws to Romans; the laws of Babylon were for Babylonians; the laws of the Bible were for all peoples and all generations. There have been no revisions and no amendments to the laws of the Bible, yet our own Constitution, framed in modern times, has been amended eighteen times. Bible history is as universal as geography and the human race, and so accurate that the wisest critics have not been able to destroy its credibility nor its influence upon men and nations. Wherever it has gone it has not only fastened itself upon the minds of men, but upon their hearts. It is printed in more languages (770 languages and dialects), sold in more countries, purchased and read by more people than any other history; yea, than any other book. It is not only more universal in scope, but in its application than profane history.

4. *Bible History is More Prophetic than Profane History.*

The history of Jesus Christ is as well established as the War of the Roses or the French Revolution; and yet His entrance into the world was announced by Isaiah seven hundred and fifty years before His birth in Bethlehem. The prophetic in Bible history challenges the faith of mankind. Profane history does not enter this field at all; it deals only with events. Bible history enters both the past and the future. It foretells the birth of Jesus and records the fact of His birth, and the incidents that attend that memorable night, with shepherds going to the manger, after they had heard the angel say, "Fear not: for, behold! I bring you good tidings of great joy, which shall be to all people." After they heard the multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men," then came and found "Mary and Joseph and the Babe lying in the manger."

5. *Bible History is Fairer than Profane History.*

Bible history records the faults as well as the virtues of its heroes. David is described as a "man after God's own heart," and yet his sin with Bathsheba and his plan for the death of Uriah are recorded plainly in the Bible. The sin of Adam and Eve, of Cain, of Jacob, and of Peter, and many more good men with bad faults, is recorded minutely and nothing is covered up to shield the reputation of any of God's children. Profane history lauds its heroes and leaves out their faults.

6. *Bible History More Productive of Good than Profane History.*

The Hebrew nation had its faults, but it was better than other nations of that day. The Hebrews as bondmen in Egypt were better than the Egyptians were as rulers and taskmasters. Bible history has given mankind Christian civilization, the finest condition for man the world has ever known. Bible history culminated in the Christian religion, and that has so increased the intelligence, the enterprise, the discovery and invention of mankind as to regenerate the religious, social, civil, and commercial interests of the world. Christian civilization rides upon the deep, speaks across continents, flies through the air, floods the world with pictures and fills the garden with the beauty and fragrance of Eden again. It fills the schools with knowledge, the nations with wealth, the home with love, and the temple of God with praise. It has changed the naked savages of Brittian into civilized men, regenerated Madagasker, and planted civilization on many islands of the sea. It feeds the hungry, heals the sick, cares for the helpless, maintains peace and order in society, shines in myriads of lights in homes and along the streets, speaks and sings, and plays its music by radio, and saves all who read and believe.

W. W. Staley.

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Susan Jones Holland, relict of Charles E. Holland, was a member of the Suffolk Christian Church, the Ladies' Benevolent and Social Union, Woman's Missionary Society, Philathea Class, and the Ministering Circle of the King's Daughters. In all of these Christian organizations she was an active, useful and faithful member. She was the daughter of William Henry and Emma Copeland Jones, of Holy Neck, trained in the Christian Church and remained true all her life.

Mrs. Holland, her son, H. H. Holland, and her daughter, Susie Holland, had gone on a trip to the Magnolia Gardens of Charleston, S. C., and were returning during a rainy spell. The automobile in which they were riding skidded, turned over three times, and Mrs. Holland sustained injuries from which she never recovered. This tragic accident occurred near Columbia, S. C., on March 31, 1927. Herbert and Susie were not seriously injured. Her brother, Thos. A. Jones, and his wife were in another car, close enough to see the accident, but unable to help. It was a severe shock to them.

Mrs. Holland was hurried to the Baptist Hospital, in Columbia, S. C., where she received every medical and personal service it was possible to give. Her family from Suffolk hurried to her bedside and many friends offered sympathy and prayers. Members of the family returned to Suffolk with feelings and words of encouragement and hope, but pneumonia developed and the dear ones returned to Columbia. They lingered and prayed, but the end came April 21, 1927. Her remains were brought to Suffolk and buried from the Church she loved on Saturday, April 23rd. There was between her death and that of her husband thirty-two years and seven months before—a remarkable coincidence. On September 21, 1894, Charles E. Holland died from a railroad accident and was buried on the 23rd of that month. Both died of accidents on the same day of the month, buried on the same day of the month, and both brought to Suffolk over the Seaboard Railroad.

Mrs. Holland is survived by one brother, Thos. A. Jones; one sister, Mrs. Adelia Williamson; two half sisters, Mrs. Jennie Lee, of Virginia, and Mrs. R. J. Kernodle, of Durham, N. C.; also her stepmother, Mrs. Sue Jones, of Durham, N. C. She is also survived by three sons—Herbert H. Holland and Harvey M. Holland of Suffolk, and Charles Holland, of Hardieville, S. C.; three daughters—Mrs. Harry L. Trotman, of Churchland, Va., and Mrs. Dr. J. E. Rawls and Miss Susie Holland, of Suffolk; many nephews and nieces and grand-children, and all of them loved her devotedly.

Rarely have such profusions of flowers covered a casket and pulpit as hid them from view in the Church and then covered the grave in Cedar Hill Cemetery. In the Church, Pastor Rev. H. S. Hardcastle offered the prayer, the choir sang "In the Hour of Trial" and "Abide With Me," and Mrs. Telza Miller, Mr. I. W. Johnson, Mr. W. W. Ballard, and Dr. I. W. Johnson sang "Near to the Heart of God" as a quartet, while Mrs. Eloise Crocker Wallace accompanied all the songs on the organ.

I had conducted the funeral service of her husband thirty-two years and seven months before this, and of her youngest child, Thomas Barnes Holland, thirty years, eleven months and thirteen days before this; and now the wife and mother of those dear ones gone before. Sweeter than the flowers that covered her casket and her grave is the memory of her fruitful life of good in the home, the garden, the Church, and that large circle where her life was known.

W. W. STALEY.

ELON LETTER.

The public press was very liberal in the space it gave to the dedication of the Duke Science Building. Five of the largest daily papers in the State sent staff correspondents here to cover the event, and the others used quite largely the story issued by the local correspondent.

In addition, several of them gave editorial space to the dedication. THE CHRISTIAN SUN, the *Herald of Gospel Liberty*, and *Maroon and Gold* naturally gave ringing editorials. The Burlington *Daily Times*, the Raleigh *News and Observer*, the Greensboro *Daily News*, the Durham *Herald*, the Winston-Salem *Journal*, and others also printed editorials. Of the editorials in the daily press, perhaps the best was that which appeared in the Charlotte *Daily Observer*. It reads in full as follows:

"Elon's Great Day.

"The Artelia Roney Duke Building, at Elon College, recently dedicated by representatives of B. N. Duke and the late James B. Duke to the advancement of scientific research, is another milestone in the long history of Duke benefactions to the cause of education in North Carolina. It is fitting that the mother of two such illustrious sons should be so honored. And what honor could be greater than for her name to lead the feet of young generations along the path of mental development?

"The building, planned by the two brothers before the death of James B. Duke, was presented by a representative of Benjamine Duke because of the latter's illness. Of all the Dukes, only Mrs. B. N. Duke was present to see this building added to the golden cloth of educational benevolence which enwraps North Carolina as a monument to the family. Governor McLean, himself unable to attend the exercises which drew many prominent in the State's educational and development life, sent a message by A. T. Allen, State superintendent of public instruction, which announced to the world official recognition of the indissoluble ties which bind the Dukes to the cause of North Carolina education.

"A great day for Elon College, it was no less a great day for the State. At the college it marked the opening of one of the group of five magnificent fire-proof structures which have risen from the ashes of the college's disastrous fire of five years ago. It meant that an integral part of a great instruction which for years has led youth of the State to greater achievement was prepared for even greater service.

"Cold statues of marble or long epitaphs in history can never adequately mark the greatness of the sons of Artelia Roney Duke. But the mind of youth is always fresh. Great industrial enterprises die, change hands and become disassociated from the names of their founders, but educational institutions founded on a service such as has been the heritage of Elon live through the ages, and the names and ambitions of their founders and benefactors are forever green in the hearts of faculty, students and alumni.

"The Dukes—Benjamin and James—following the path laid out by their father, Washington Duke, have not only builded memorials of brick and stone to their names, but have carved out niches for themselves in the hearts of those who love the State and long for its advancement.

"To Elon's heritage of service is added another, the heritage of great industrial achievement turned to the benefit of mankind and sons and daughters of North Carolina in particular. Well may Elon be proud, and well may Artelia Roney Duke, looking down on the works of her sons, be proud!"

W. A. HARPER.

A LAYMAN'S MEDITATION.

(This message was given by Mr. June L. Lehnherr, in the Mooney Memorial Christian Church, Towanda, Kansas, three weeks after his conversion, which took place during the "Religious Emphasis Campaign," held this past winter. This meditation by Mr. Lehnherr, a young business man of Towanda, and another meditation by Mr. Sellars, the editor of the "Towanda News," who was also converted during the campaign, were delivered at a Sunday evening service when the two young men supplied the pulpit for the pastor while he was away in an evangelistic meeting.—Ed.)

I like to think of the Church as an organization like a great army—an army of Christian people who are leading a Christian life.

The thing the Church stands for is the thing that every human being, regardless of race, creed or professed religion, believes in—that which is right!

Every day we hear some person who says, "Ah, the Church! I'm just as good a person as any member of the Church. But I don't believe in getting up and telling folks about my religion, nor in digging down in my pocket to help pay the preacher; and I don't believe in all the various activities of the Church. I'll just go on worshiping God in my own way. I can fight the devil just as well all alone as if I went to Church."

Suppose, for example, that this great country of ours were engaged in a great war. Would you be content to sit at home and say, "Ah, well, I am just as good a soldier as any of those fellows out there. I am healthy, I am strong, I can endure hardships, I know how to fight; but I don't like the army, I don't like the men in the army, I don't like the officers in command, I don't like food, the uniform, all that hiking and drilling is foolishness—but still I am just as good a man as they have in the army." So, rather than join the army, you decide that you are perfectly capable of fighting the enemy alone. So you start out, you have no plan of action, you have no supply service, artillery, machine guns, no hospital corps, no transport, you haven't a thing except the notion that you are as good as any man in the army. What happens? You pick up your old blunderbus, put a little food in your pocket, get a bottle of water and start out; you are a long ways from the front, and since you have no transport you have to walk all the way. You run out of food, your water supply gets low, you have a hard time getting near the front. Finally you arrive at a place where you catch sight of the army of the enemy, but the enemy is organized, you can't get close to him, you fire a few shots but they fall short, your old gun might be all right for rabbits, but you can't get close enough to hit the enemy. You try to get closer, but you have no artillery, no machine guns, no buddies to keep your nerve up, you have no plan of battle, no organization. You are out of food, you are thirsty, you get a slight wound, and have no medical department to take care of you, you tear your clothing, you get wet and cold, finally you get disgusted and go home, leaving the war to the army. A man who would act like that would be a fool, wouldn't he? Yet every day you hear people put up the same kind of an excuse for not uniting with the Church.

And then there are others who say, "What do I

care about Churches? What good does the Church do for me? I don't believe in them, I won't help them, I won't give them any of my money—no, sir! I won't even go to listen to them. I have no use for God or people that believe in Him.

Suppose your neighbor, your father, your son, your brother, or your friend would say, "Oh, I don't believe in war, nor in my country. What do I care who wins the war? What difference does it make to me who is at the head of our government? I refuse to fight, I refuse to buy bonds, I won't do a thing to help my country, and by my attitude I will try to discourage all those that believe in these things. What would you think of a man like that? Would you associate with him or with his family? No! You would say, let's tar and feather him; let's paint a yellow streak on his back; let's make life miserable for him, and if he didn't go out and commit suicide we would lock him up and make him work. We wouldn't kill him; oh, no! for a slacker isn't worth the effort and powder it would take to kill him off.

In time of war we are all proud of the man or boy who, by his actions, says, "I believe in my country, I think she is right, I'll fight for her, I'll carry a rifle, I'll drive a truck, I'll peel spuds, I'll hike, I'll drill, I'll go hungry and thirsty, I'll be cold and wet, I'll be unclothed, and unclean, I'll go over the top, and if need be I'll die for my country! He is cheerful about it. He does what his country thinks he can do best. We all admire that man or boy.

Friends, if we feel this way about our country, why can't we feel that way about God and the Church? Why can't we apply the same reasoning? The Church today is engaged in a war that is a greater war than the world has ever known; a war that grows fiercer every day; a war that requires the best that is in us.

We have our national heroes, a host of brave men, that have lived, fought and died that we might live and enjoy the freedom that is ours in this wonderful country. We willingly go out and fight, and if need be, die to uphold the traditions and the heritage they have handed down to us.

What one of us is not proud of the fact that some of our ancestors fought in the War of the Revolution? Or that he himself, his father, brother or son fought in the World War? I'm proud because I was a soldier; that I fought and endured hardships for my country. My parents, my brothers, my sister, my wife and children, all my friends and relatives are proud of it because it is something to be proud of.

But how much greater should it be to be able to say, "I am a member of the Church, I belong to God's army, I've picked up my rifle, I've put on my uniform, I am proud of my organization, I'm doing my bit; if I get wounded I'll have held; if I lose part of my uniform or equipment, I'll get more. We have a service of supply that cannot be beat. Folks, we are organized. We are proud of our outfit. Just watch us go into action. Nothing can stop us.

The Church, too, has traditions—history, famous men, martyrs. The history of the Church is the history of the world. Look at the names, the great names of Christians that have come down to us from ancient times—Moses, Abraham, David, Solomon, the disciples, and the greatest of them all, our Lord Jesus Christ. Folks, there was a Man! He was human, He lived, He loved, He worked, He played, He was a home-loving man, and yet He traveled, He went hungry, and He feasted, He was a business man, He preached, He would get angry, He would fight if necessary (picture Him when He drove them out of the temple), He was a Christian, a soldier, He gathered His army (the disciples), He drilled His army, He taught His disciples.

Always He remembered He was a soldier of the Church, a Christian, the Son of God. He lived His life and then He died upon the cross—a horrible death—that you and I might know what He did, and that we might have a splendid tradition and a noble heritage to live up to—a tradition and a heritage that demands that you and I become a citizen of God's country, be one of His soldiers, and whether we be rookies or generals to fight a good fight, to do our duty. If we do this, then we will be rewarded.

Perhaps you will say, "Oh, well, I'll wait; I have a long time to live; I know it is a good fight, but you know I just hate to go to so much trouble. I'll wait until it is about over, then I will enlist, I'll volunteer, I'll get into action along towards the last; I'll get plenty of glory, and I won't have nearly so hard a time as those folks that started as soon as they could; it's a long war, and I will have plenty of time.

I wonder if some of you, folks, ever saw a recruit in the army listening to a veteran spin tales about the service. Notice the look on his face. Isn't he interested? Gee! he says, I wish I could have gotten in sooner; I wish I had seen some of those wonderful sights; I wish I could tell some of those wonderful stories. Won't I be glad when I have seen some service!

One of the saddest sights I think I ever saw were the shiploads of men who were on the high seas when the armistice was signed and the war was over. They arrived in France too late—they were not needed, they were in the way; "Don't unload them, send them back"; all the time, all the training wasted. Strong men cried like babies.

A sadder thing is the picture of a man who too late decides he will be a Christian; he will enlist in God's army. He has spent his life in the service of the devil, and now he wants God to take his old, worn out soul, give him a nice new uniform, and let him into glory. He wants to get in on the tail end of things, but he can't—the war is over, he is on the high seas; no use to God, no use to man, no use to himself; all the effort, all the training wasted. Too late! too late! send him back; God can't use him.

Jesus Christ died upon the cross; He was crucified, that you and I might live. Is it too much to ask that we live for Him?

UPGRADING IN MISSIONARY EDUCATION.

II.

What Is an Adequate Missionary Program for a Local Church.

1. First of all, those who guide the policies must become thoroughly committed to ideals of service, not the well-appointed service of the social club which feels responsibility only to its own membership, but the missionary spirit free from parochialism, provincialism, and nationalism. It is fundamental that this spirit should control the life of the whole Church. The program of many Churches reflects the idea that it is only a side issue and effective for the few whose tastes happen to run in that direction. We must recognize that Christianity without the missionary drive in it is an inferior product not worthy of the name. To realize their normal development, Churches and individuals need purposes that are unselfish and are strong enough to call out their best effort. If there were no missionary enterprise, we shuold have to invent such a thing in our own interest.

2. To make this ideal more than theoretical, there must be a clear and convincing presentation of the objectives of missionary effort. There must be pictures of concrete need to prick the imagination. These must be so related to the great problems of modern life that their strategic importance will be recognized. Appeals that are vivid and commend themselves to intelligent criticism receive today the support they need.

3. Every organization of the Church must face these pictures in such a way as to make its contribution to the missionary enterprise. Church organizations are sometimes so vague in their ideals of service that any one might suppose it was possible to be a normal Christian without taking any practical interest in the needs of the world.

4. The missionary program of a local Church, therefore, should begin by making the existing agencies effectively missionary—sermons, Church meetings, the Church school, young people's and adult organizations. Are mossionary sermons and addresses popular? Are missionary meetings well attended? Is the cultivation of the missionary spirit systematically provided for in your Church school? Are there whole departments of the school in which there is no missionary instruction? Do your young people's and adult organizations ever make converts to missions, or do they attract only those already interested? If answers to these questions are unsatisfactory, what is the matter? Do your workers need some upgrading in missionary education?

5. Even if all these agencies are effective, do they reach the entire constituency? Are there persons in the congregation who are not interested in missionary service because, so far as the Church is concerned, they have never had any reason to be? What additional agencies are needed to plow up this virgin soil?

6. With these general objectives, every pastor should survey his field and determine to provide some systematic and effective cultivation of missionary spirit in each separate department of the Church school, in each of the young people's and Church organizations, in Church meetings, and in the pulpit. The staff of workers required for this will differ with the size and character and organization of the Church. There should be not less than one person with special missionary training connected with each department of the Church school and each of the Church organizations.

UNION.

The work in Union Church, Surry County, Va., is going forward in a splendid manner under the leadership of our pastor, Rev. E. B. White. We have a zealous Young People's Missionary Society which meets every second Sunday. We have a mission study class, using the book, "Young Islam on Trek." At the last meeting we had a good program in honor of Mothers' Day. At the regular preaching service Sunday morning the pastor preached a soul-stirring sermon. At the close of the sermon many went forward to the altar to consecrate their hearts and lives anew to God and His service. We are planning a memorial service for the first Sunday afternoon in June, with special sermon and music. We are hoping great and good things for our Church this year.

THE BIBLE IN SCHOOLS.

The Supreme Court of Minnesota has decided that reading the Bible in public school is not unconstitutional. The court holds that instead of fostering the spirit of intolerance by a strained construction of the Constitution, so as to exclude from use in public schools any book proclaiming great moral precepts, it is more desirable that a liberal construction be adopted, to the end that even in the public schools the pupils perceive that there is that in our principles of government which recognizes the religious element of man and guarantees protection to its free exercise and culture.

Thy lips be touched with fire divine
To speak of grace to dying men;
To win the lost the task be thine;
To guide them, lest they stray again.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

OUR SPECIAL MISSIONARY OFFERING.

Some of the pastors have taken the Self-Denial Offering and some have not. We are still hopeful that every pastor in every Conference of the Convention will take the offering and thus show their loyalty to the Church and to their Lord. If the pastors and the people could know the demands and the opportunities of our mission work, we know that the returns would be tenfold what they are. We are not able to meet our pledges already made to pastors and to Churches in the home field. We are behind with salaries and with paying pledges made and those who are depending upon us cannot understand why we are slow in paying our obligations.

The foreign work is equally pressing, or even more so. We promised three volunteers that we would send them out to the foreign field this fall. They are depending upon our promise, but unless our offerings come in more liberally than they have we shall have to say to those three well-trained young people (two to Japan and one to Porto Rico) "We are sorry, but we cannot send you, as the people have not given the funds with which to send you out." The pastors and people, through their offerings, will answer the plea of these three that they be sent out, and as to whether they will go or not depends upon whether the offerings are taken and as to how much they are when taken. It will certainly hurt no Church and no cause, but it will help every Church and every cause to take the free-will offering for missions. We have never known yet a Church to lose in any particular by being missionary in spirit and in giving, but we know hundreds that are losing because they are not missionary and are struggling, if not dying, because they refuse to obey their Lord in His great commission. We are hoping that every Church that has not taken the offering will do so before the month of June is out. The Church has all to gain and nothing to lose in doing this good deed. J. O. A.

BLUE RIDGE SUMMER CONFERENCE.

We sometimes wake up to find that some of the greatest things in the world are right at our door. Very many of us do not know that one of the greatest missionary conferences in America is held every year almost at us, and at one of the most beautiful and inviting spots in all our land. The Missionary Education Movement, with headquarters at New York, undertakes to put on six Conferences a year. The Blue Ridge Conference, to be held at Black Mountain, N. C., near Asheville, this year from June 28th to July 8th, is a Conference for all the South. Every Sunday School, every Church and every missionary society in all our Southern Convention, if possible, ought to be represented at this Blue Ridge Conference. No words can describe it. One has to go and attend the Conference to remotely grasp what manner of Conference it is.

Teachers, preachers, experts in missionary knowledge, instruction, and activity from all denominations gather there, and students of all communions assemble and spend nearly ten days in a most wonderful fellowship. It is difficult to conceive of a finer vacation amid surroundings so inspiring. Organizations, leaders, pastors in our Churches ought to go to work now to get delegates to attend the Conference this year. It is certainly worth more than all the effort and money that it will cost to attend it and get the information and inspiration of its sessions. A letter to Dr. H. F. Williams, Box 330, Nashville, Tenn., will bring desired information about prices and program. Write Dr. Williams and begin now to take steps to secure some one from your Sunday School, Church or missionary society to attend the Blue Ridge Missionary Conference, June 28th to July 8, 1927.

A great program has been prepared. We quoted last week something of the character of the program. The personnel of the program is striking and is a prophecy of what may be expected from good and great, wonderful Blue Ridge.

SELF-DENIAL OFFERINGS.

We are grateful indeed for the amounts that Churches have sent in as a result of the Self-Denial Offering for Missions. We have a long way to go to reach the goal, but we know that many Churches have taken the initial offering, but are holding their funds, hoping to add thereto. We believe every Church in the Conference will take the offering before the month of June closes, which is also the close of our mission period. If there are individuals who will help, they will certainly never find a better investment than this for their Lord and one more deserving and needy. It was our Lord's great commission that we go, and the only way many of us will ever go will be through prayer and through giving. The following have sent their offerings since May 7th:

Previously acknowledged	$1,162.13
Amelia, Clayton, N. C.	4.03
Catawba Springs, Raleigh, N. C.	54.81
Auburn, Garner, N. C.	4.25
Plymouth, Raleigh, N. C., R. F. D.	15.39
Mt. Olivet (G), March, Va.	5.89
Ingram, Va. (additional)	1.00
Oak Level, Youngsville, N. C.	8.00
Good Hope, Youngsville, N. C.	8.85
Mt. Carmel, Franklinton, N. C.	5.67
A. S. Dunn, Lynchburg, Va.	2.00
Winchester, Va.	26.00
Mt. Auburn, Manson, N. C.	40.00
Bethel (W), New Hill, N. C.	3.85
Sarem, Gates, N. C.	5.80
St. Luke's, Dover, Del.	8.00
Mrs. F. L. Patrick, Enigma, Ga.	2.00
Christian Chapel, Merry Oaks, N. C.	1.95
Total to May 14th	$1,359.62

MISSIONARY RALLIES.

Dear Dr. Atkinson:

You will find enclosed check for $32.69. This is our self-denial offering, taken during our missionary rellies. Very glad to say that our rallies were much better this year than the past year. Much more interest was shown, larger congregations and a finer delegation from most of the Churches. Shady Grove District did her best. She is in the lead this time. Every Church was represented in the district, and New Harmony reported a new society, a Young People's Missionary Society. Bro. Jesse Dollar is the pastor at New Harmony this year and takes a great interest in the young people's work. He was also with us at Shady Grove on our rally day and gave the 11 o'clock address. His subject was "Our Young People and their Work." His address was full of inspiration, and I feel that it has already added much interest to our young people's work in the district. We also had Bro. G. D. Hunt with us in the afternoon, and he too gave a fine address on "Our Church and Missions." There was no need for me to state that he was at his best, for we all know that Bro. Hunt can't be excelled when it comes to making a speech on the missionary work; and he is so helpful when it comes to the woman's work. We never call on him for any help but what we find him ready to co-operate with us. He is truly a great and good man. We also had Bro. John Dollar with us at Shady Grove to help us out in all that he was able to do. He was very sick on that day, but in spite of all his suffering he stood up and gave several short addresses and prayed a very helpful prayer. Bro. Dollar is full of the missionary spirit and is ever ready to co-operate with the woman's work.

Mrs. E. M. Carter and Mrs. Lena Stephens were with us, and both did a great work in explaining the missionary work to our Churches and societies. They made several inspiring talks. In fact, there were so many good things said on that day I couldn't begin to tell it all, but have just mentioned only a few of them, as I felt that you would be interested in knowing that we had a great and grand day, and we surely did miss your presence so much.

Respectfully,

Mrs. O. H. Orr.

Lineville, Ala.

MISSIONARY MEETING.

The woman's missionary rally met with New Hope Church April 24, 1927. The following program was carried out: (Morning) Hymn, "Onward, Christian Soldiers"; called to order by President Mrs| V. E. Kitchens, at 10 o'clock; devotional by Mrs. J. A. Floyd; prayer by Mrs. E. M. Carter; welcome, Mrs. J. W. Sands; response, Miss Vera Brown; minutes read and approved; president's message. This was fine, so it was voted that it be published in The Sun. Enrollment: Antioch—Mrs. L. Brown, Mrs. M. Hamlin, Miss Ellen Carden; New Hope—Mrs. G. Barton, Mrs. J. H. Floyd, Mrs. J. W. Sands; Lowell, Mrs. J. F. Brown, Mrs. J. H. Chrisler; Bethany and Forest Home were not represented. Hymn, "Jesus, I Come." Appointment of committee: nominations—Mrs. Lola Brown, Mrs. Mack Hamlin, Mrs. Henry Floyd. Reading by Mrs. E. M. Carter, written by Dr. J. O. Atkinson. Self-denial offering, $8.93. Hymn, "Rescue the Perishing." Address by Rev. G. D. Hunt, "The Mystery of Missions."

Afternoon session. Devotions, by Mrs. Joe Richards, 13th Psalm; prayer, Mrs. J. H. Floyd; "Moslem Women," by Mrs. E. L. Carter; address, "Making Mission Attractive to Our Young People," by Rev. J. H. Dollar, he being absent, Bro. J. B. Sillivan, of Milltown Methodist Church, filled his place with a splendid address. Presentation of our goals, Mrs. E. M. Carter. Business, officers elected—Mrs. J. W. Collier, president; Mrs. L. H. Liles, secretary and treasurer. Hymn, "Take Time to Be Holy." Talks by several present, expressing the joys of the day. Adjourned to meet with Bethany Church next year.

Mrs. V. E. Kitchens, *President.*
Mrs. L. H. Liles, *Secretary.*

THE VOLTAGE OF CHRISTIAN GIVING.

It is doubtful if any one knows enough to contradict me when I say that voltage as a talking-term represents the cosmic push that drives the electric current out of the unattached, invisible somewhere into the needy, work-a-day world and keeps it busy. The word is an intelligent effort to tag with a name the pressure that makes electricity the miracle power that it is. Here is the urge irresistible. We cannot define it, but we may

depend upon it. Its source is so high, so ample, and dynamic that its push never fails! Infinite voltage!

The trouble with our giving is that it lacks spiritual voltage. A dependable, unintermittent push from inside. It is not there! There is not a steady, irresistible pressure from a storage of moral voltage that makes giving like the cosmic outgo of a power-filled center.

A man who knows how to release the currents of giving under a never-failing voltage is not only marked as a vital, dynamic personality, but one who has learned hte secret of that joy and power which transform his life and the life of the world. How do we get that way? Whence comes this giving voltage that sets up an irresistible pressure from within so that all giving is a response to a push rather than a pull?

There is a formula for creating dependable giving pressure inside that never fails. It is as old as the New Testament, and as universal as human nature.

The board of Christian education, with programs, budgets, and obligations loaded with an urgency that always is present when the issue involves both spiritual tragedies and triumphs, here seeks to amplify the benevolence voltage of the Church. It is doing this because dependable support must be assured the cause that affects vitally the progress and perpetuity of the Church itself.

Our people never give beyond the zone of their knowledge and personal interest. There are facts in the program and objectives of this board of Christian education which if laid in the minds of good men and women would make every heart a center of high-giving voltage with wonderful, immediate results.

A single department in this board is operating through seven teaching units to reach with motive-making, character-building materials the homes and hearts of 1,600,000 Sunday School children and young people.

Another department, seeking to catch the imagination of youth on behalf of truth and spiritual values is responsible for more than a million copies per week of thirty-two different magazines, papers, and periodicals that leave the Westminster presses and reach the ends of the earth.

The missionary hosts of tomorrow for intelligence, motive, and giving spirit are dependent on the success of another department of this board. Slacken the energy and efficiency of the missionary education department, and world evangelization is imperiled.

Shall our citizenship of the next quarter of a century have a Christian conscience and moral ideals that will influence national character? With lawlessness rampant and democracy falling into the hands of men and women indifferent to Christian principles, the department of moral welfare has the urgency of a fire alarm at midnight.

Shall the Church keep close to her children as they come out of the sheltered period of childhood into the freedom of adolescence where emotional stress is violent and the controls are not yet rigidly established? This is her duty. Here is another fact that should feed giving voltage. The board in co-operation with fifty-four Presbyterian colleges is setting up Bible chairs and departments of religious education that reach the moral motor centers of our 25,000 students with the ideals and restraints of the principles of Jesus. The university pastors are gathering into their homes and Westminster houses great crowds of lonely, receptive young people out of the 35,000 students enrolled in our State universities. They are led by these sanctified social contacts into life-long loyalties to the Church. Here is an inspiring fact!

The Church, through this board, is putting her hand on more than 800 young men and a large number of young women, cheering them on through what is often penury and hardships toward some form of full-time Christian service. —*Presbyterian Magazine.*

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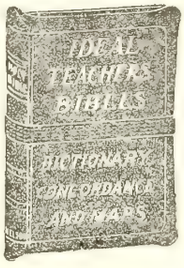

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*

By Rev. H. S. Hardcastle.

CHRISTIAN EDUCATION NEWS NOTES.

Report blanks are now in the office of the chairman. Requisitions have been made by the Virginia Valley, the North Carolina and Virginia, the Eastern Virginia, and the Western North Carolina Conventions. If other Conventions need blanks this year, please notify the chairman at once. Twice the number requisitioned will be mailed, with the suggestion two be sent to each local school.

The Department of Christian Education, Dayton, Ohio, has of recent years been using a very comprehensive and intricate report blank. It has been decided to use this blank only on quadrennial years, and in the interim a much simpler blank. We feel an arrangement will be entered into with the department by which only our own blanks will be used in the Southern Convention. This latter blank, though not as comprehensive as the blank formerly used by the department, is more comprehensive than the blank planned by them for annual distribution.

We hope to soon publish in The Sun and on folders the completed programs for the Bethlehem and Elon Summer Schools. Dr. S. L. Beougher wrote several weeks ago the rearranged Bethlehem program would be ready for publication at an early date, and only a few matters remain to be concluded on the Elon program.

Rev. Stanley C. Harrell has forwarded to the chairman the general theme and the lecture subjects for the Elon Summer School lectures on preaching. The general theme is "The Minister's Message," and the lecture subjects indicate Mr. Harrell will present a very practical course. We are entertaining high hopes for this course of lectures and trust our ministers of the North Carolina and Virginia Conferences will plan to be present.

Mrs. W. D. Parry will again be the Elon Chautauqua organist and will again be heard on the afternoon of Chautauqua Sunday in recital. Mrs. Parry's recitals have been enjoyable features of the Elon programs for several years and the high mark of programs for the music lovers.

Miss Ann Watson, dietician and housekeeper at last year's Elon School, has agreed to serve in the same capacity this year. We know this will prove pleasing news to those who attended the school last year, and we can assure those who plan attending this year for the first time of a good table and efficient service.

On Saturday afternoon, May 7th, there was effected at the Suffolk Christian Church a temporary organization for the congress planned for the youth of the Eastern Virginia Christian Conference. Mr. Ray Ried, of the Holland Christian Church, was elected president; Mr. Percy Nichols, of the Berea (Norfolk) Church, was elected vice-president; Mr. Roy Richardson, of the Suffolk Church, treasurer, and Miss Louise Pittman, of the Wakefield Church, secretary; Mr. W. H. Baker, of Newport News, and Rev. J. G. Truitt, of Norfolk, were elected counselors. It was decided to hold a one-day congress with sessions in the morning, afternoon and night. The time of meeting, place of meeting and speakers for the meeting were left for determination by the following committee: Mr. Ray Ried, Rev. J. G. Truitt, Mr. Clifton Joyner. The following three general subjects were selected for the three sessions: "Youth and the Church," "Youth and the Christian Denomination," "Youth and Life Work." It was also voted to limit attendance at the congress to those persons between the ages of fifteen and twenty-five.

The program for the Valley of Virginia Convention will soon be ready for publication in The Sun.

We have arranged to have Miss Pattie Coghill with us at the Elon School to assist the chairman in the office and to serve as teacher of the class for teachers of Young People's Missionary Societies and of the class for children's workers in the Sunday School.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson IX—May 29, 1927.

Peter Undaunted by Persecution.

Golden Text: "We must obey God rather than men."—Acts 5:29.

Lesson: Acts 5:17-42.

Devotional Reading: Psalm 27:1-6.

Real Christianity usually starts something. It will not "stay put." And as soon as Christianity begins to assert itself there is usually trouble. If the early Church had been content to go along in a passive way, there would not have been any trouble. Nor would there have been any vital Christianity. It was inevitable that there should come a clash between Judaism and Christianity as soon as Christianity began to become aggressive.

And Christianity soon became aggressive. Peter could not keep still. He could not refrain from preaching Christ as the Messiah, the risen Lord and Master, and he never failed to add that He had been put to death by the leaders of the Jews. Something had to be done, and the Jewish leaders did it—they put the apostles in prison. "That would teach them a lesson," they thought; "that would put them to silence." As a matter of fact, it did not put them to silence. And when they were released from the prison and commended to go into the temple and speak they straightway did it. It would appear that they had not learned their lesson after all. They must be impressed with the dignity of the leaders of the official religion of the city, and they were summoned forthwith to appear before the council and give an account of themselves. "Did we not charge you not to teach in this name," said the high priest, "and yet you have filled Jerusalem with your doctrine." "What are you trying to do anyway, bring this man's blood upon our heads?" said he.

Then said Peter and the other disciples, "We ought to obey God rather than men." There is the ultimate and the supreme moral imperative—God. If a man fears God, he need fear nothing else. It is the thing to do—to obey God. But it is so difficult. Public opinion is so strong, ridicule is often so biting, competition is so strong, the appeals of our fellow-men are so powerful, and ofttimes seemingly so harmless that it is tremendously hard to obey God rather than to obey one's own desires or the voice of the crowd. It is not quite so dangerous to obey God today as it was in Peter's day, but it is just as difficult in other ways.

"The God of our fathers raised up Jesus, whom ye slew, hanging on a tree . . . and we are witnesses of these things and so is also the Holy Spirit whom God hath given to them that obey Him." The apostles knew they were following a risen and a living Lord and that conviction gave them courage and power. We need to keep central in our thinking this fundamental fact. Only thus will we have courage, and only thus will we have power. It is our task to bear witness to this fact, and we shall have the power of the Spirit as we obey our Lord and Master. How get power? By obedience. How obey? By the power of the Spirit.

There are times when truth is a very annoying thing. As a matter of fact, truth often has the same effect as waving a red rag before an already infuriated bull. In the long run, error is not half so disconcerting as the truth. If these apostles had been proclaiming an error, it would have been an easy matter to dispose of them, but the fact of the matter was that they had the truth and the members of the council knew it. That made the members of the council all the more angry, and "they were minded to slay them." The enemies of truth are always eager to put the defenders of truth away.

Fortunately, there was a cooler head present—Gamaliel. He was a famous rabbi, a man of generous spirit and of sound wisdom, and he suggested that they take heed as to what they were about to do. He also offered some sound counsel which has a practical bearing upon some present-day problems. He suggested that if the thing were not of God it would come to naught anyway. Why bother with it anyway? On the other hand, if it were of God, they would not be able to overthrow it. Furthermore, they would be found even to be fighting against God. It is too bad that the defenders of the faith, so-called, have not been able to see this truth through the centuries. But, alas! there are always those who think that they have to fight the battles of he Lord for Him. One calls to mind the council demanding that Galileo recant in his statement that the earth moved, and there was a profound truth in his somewhat humorous statement as he arose from his recantation, "She does move for all that." Or one might take as a modern example the matter of evolution. It is not necessary to go into the pros and cons of evolution here. It is sufficient to say that if evolution is false, it will fall of its own weight. Error cannot permanently endure. On the other hand, if evolution is true, all the anti-evolution laws in the world will not prevail against it. In this case, as in every other case of like kind, what is needed is not the suppression of the truth, but more truth.

"And when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jseus." That would be a comedy if it were not so tragic. Think of it! A group of the representative religious men of the center of the Jewish world beating men, few in number, because they proclaimed what on their own admission might be the truth. And think of them so untutored in a knowledge of human nature as to believe that a beating and a warning was going to stop men of this caliber from proclaiming the truth!

"They, therefore, departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name. Read that again. They had sore backs, but they had glad hearts. Here is the stuff of real manhood indeed. "And every day, in the temple and at home—in the Church and in the home—they ceased not to teach and to preach Jesus as the Christ. Those who are time-servers and men-pleasers may be shut up by a beating or a threat, but not so with real, loyal followers of Christ. It is worthy of note, too, that not only in the temple

—the place of worship—but in the home, in the every-day life, the apostles taught and preached Jesus. No wonder Christianity grew and waxed greater in power!

CHRISTIAN ENDEAVOR.

Sunday, May 29, 1927.

TOPIC: "How Have Missions Helped China?" —Luke 4:16-31.

Some Bible Hints.

Missions have given to China the Bible, the great liberator of thought and energy (v. 16).

Missions have given to China Spirit-filled men and women who, out of love, have served the people and sometimes died for them (v. 18).

Missions have brought to China ideals of liberty. Age-long chains have fallen from her spirit (v. 18).

Missions have given China Jesus Christ, whose life and death move men, as nothing else has ever done, to higher living (v. 19).

Suggestive Thoughts.

Missions have opened up China. It was for ages a closed country, living to itself, with no hope of progress. China was static.

Missions have brought to China intellectual light, a new impetus to master western knowledge. Schools and colleges in China are either Christian or spring from Christian influence.

Missions have helped to emancipate women in China. Foot-binding is in disrepute. Women are being educated. They are no longer despised.

Missionary influence has greatly reduced the exposure of infants. China is being taught pity, sympathy, love, and service. No nation can prosper which practices cruelty.

A Few Illustrations.

Missions have opened up China to trade. It is true that selfishness is exploiting the Chinese poor by making them work for starvation wages in factories; but these woes are only growing pains.

Missions have given China hospitals and a medical staff, quite inadequate, it is true, but a beginning. Thousands who are healed in the hospitals learn of Christ there and begin a new life.

Missions have given China a critical spirit. The old faiths have been undermined. China wants truth, and wants to see it as truth before accepting it. China will now "prove all things."

The Chinese student, who is the direct result of missions, is the force that will dominate China in days to come. In no country is education more highly respected. The people go as the students go.

To Think About.

What customs are changing in China?

How can we help missions in China?

What contribution has Christian Endeavor to make to China?

GREENSBORO.

The evangelistic campaign in our city began March 1st and continued through April. Each Church directed its own work. The outstanding thing was that of personal evangelism. Hundreds were added to the Churches, and the work is still going on. Many declare that it has been the most far-reaching revival our city has felt in a great while. It was not an unusual thing to see men leave their business and go out to seek the unsaved. The work was done on the streets, in the shops and places of business and in the homes. The old and the young, men and womne, boys and girls were all busy for the work of the kingdom. There was a luncheon each Wednesday, and ministers and laymen met, and during the hour the work of the kingdom was discussed. It was an hour of prayer and proved to be an upper room for personal workers.

The attendance at Sunday Schools and Churches has never been so large. Our own Sunday School and Church services have increased in attendance. We held one week of special services with Rev. J. Lee Johnson, of Fuquay Spring, N. C., doing the preaching. He is a wonderful gospel preacher, and makes a strong appeal. It was said that his messages were the most appealing heard in our city. The only regret was that he could not remain with us longer than one week. We received into the Church twenty-six members and a great many of those were on profession of faith. Almost every service some one unites with the Church.

An Easter pageant, "The Triumph of Love," was given on Easter Sunday evening to an overflowing house, and was repeated the following Sunday with just as many turned away. It was an appealing gospel message. Many requests have come for it to be given again. All departments of the Church life are active.

C. H. ROWLAND.

YOUTH CONGRESS.

Sixteen young people sat to gether in solemn council on Saturday afternoon, May 7th, in the Suffolk Christian Church, forming a working nucleus for the Youth Congress which is to be held some time during the coming summer. With them, were Dr. James H. Lightbourne, Rev. H. S. Hardcastle, and the writer. Mr. Ray E. Reid, '27, William and Mary College, and a member of the Holland Christian Church, was elected president of the congress; Miss Louise Pittman, of Burton's Grove Church, secretary; Mr. Roy Richardson, of the Suffolk Christian Church, treasurer; Mr. Percy Nichols, of the Berea, Norfolk, Christian Church, vice-president; Mr. W. H. Baker, of Newport News, counselor for the laymen; and John G. Truitt, Norfolk, counselor for the ministers.

During the morning session of the one-day congress the topic for discussion will be "Youth and the Church"; afternoon, "Youth and the Christian Church"; evening, "Youth and Life Service." Details of the program, and promotion of attendance were left in the hands of a committee composed of Messrs. Reid, Richardson and Truitt. Age limits were set at 15 and 25.

It is hoped that this can be made a real youths' congress, and that every pastor and Church will feel it a great privilege to see the youths of our Church in Eastern Virginia get together for a free and unhampered discussion of the above-mentioned topics. An adult speaker will head up the discussion in each topic, and the young people will be given the open floor for both formal and informal discussion of the subject assigned. From every indication, it will be a great meeting.

JOHN G. TRUITT.

The Great Value of the Church Paper.

INTRODUCTION.

Opinions Vary—Something Lacking—Regional Paper and General Organ—Broader Policy. Some of Best Material Lost.

WITH no little interest did we read the reports of the Printing and Publishing Departments of the General Convention of the Christian Church held at Urbana, Ill. The great value of the Church paper was recognized by the Committee on Publications. The proceedings of the Convention require several hundred (400) pages, and the person who is interested can well afford to pay $1.00 for a copy. Address Christian Publishing Association, Dayton, Ohio.

We wish to notice at this time in particular the report of the Committee on Publications. The things advocated in this report are at variance with the opinions of some of the leaders in the Church, but the conditions are such that if the ideas set forth are not reduced to practice, there will be a further reduction in the work of the kingdom as represented by the various regional Conventions. The feature of the report that we wish now to emphasize is that it suggests "the publication of a weekly paper by each of our regional Conventions." If the writer is able to interpret the meaning of the report, it is that something is lacking; that these regional Conventions which have not so functioned have got to assume obligations and begin to rebuild the waste places in their territory. They may not do it as others are doing, but different plans can be worked successfully. They must function executively.

In the report on publications, the committee has wisely advocated the publication of regional papers to be circulated in each regional Convention, and further outlined its ideas. If this should be done, it would, no doubt, strengthen our general organ and give space in it for a broad Church policy. The local news of interest to the special or regional Convention would appear only in the home paper.

These regional, or State Conventions, should assume to function so as to maintain the enterprises of the Church and attain to a higher degree of efficiency. Inspiration should not be allowed to waste itself in thin air. Meetings should be more than inspirational. And, now, since there seems to be a general awakening as to the importance of supplying our Church-folk with their own Church news, we may expect readers and writers will be developed, and support obtained.

But merely to publish and sustain a paper is not the ultimate object. The purpose is to propagate the principles for which the Church stands. If what the Church has is not worth giving to the world, then why plan for the future? According to the published statistics, the Church, till quite recently—if, indeed, it has changed—has been contracting and losing in numbers. But one says, the Church is raising more money than ever before. True it is, but had it not lost some of its best material it would be raising immensely more money, other things being equal. The people of this country have grown more wealthy, and, of course, more should be expected.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

THE MEASURE OF A MAN.

"The measure of the stature of the fullness of Christ."—Eph. 4:13.

Life consists of two groups of folks—those who are content to perform their tasks as required of them, and those who put their heart in their work and do all they can. In which class are we?

In all vocations there is a best that we wish. The lawyer wishes to be a leader without conspicuous mistakes. The business man wishes to excel in commerce and accounting. Science wishes discoveries. Politics calls for leaders. The ambition of all is individual power to achieve the kind of success that the world recognizes and records.

Are we equally as ambitious about Christian character? In this field, are we content to be merely pass men, or do we strive to be honor men? To limit ourselves in this to mere routine and pass men is no Christian at all. It seems that the duty of religious leadership is the greatest call of today. The whole world needs religious leaders of individual authority from God. We must get away from mere obedience to law and learn to do better than the law requires; not to follow the path marked out by others, but mark the very best paths ourselves. This is true manhood.

Prayer.—Dear Father in heaven, help us to realize the ideals of life and enoble us to use our every experience to bring us closer to Thee and to a higher degree of efficiency as leaders of Christian example and life lines. *Amen.*

TUESDAY.

SENSE OF PROPORTION.

"The mark for the prize of the high calling."—Phil. 3:14.

This is one of the most useful life qualities, and one of the rarest. But few see things in their real size and value. We see the city, her buildings, and her gardens, but not the thoughts of the living within their walls. In China we see the "pig-tails," the wooden shoes, and her funny customs, but think not of her revolutions and the thought back of it. We see Egypt's antiquities, but we do not see her new awakening, etc. We see the foreground, but not the background. A tree shuts out miles of landscape. It is just for this reason that leadership is left for those who can see the background. Let us look at things from a distance as well as close up. Let us fix our minds on things great. Let us have a zeal for God that is according to love and knowledge. We cannot enter heaven on imperfect performance. We must draw unto ourselves personal qualities that inspire and influence others.

Prayer.—Dear Lord, make us happy in Thee, but satisfied only to do our best and let folks know where we stand. May we see the true values of life and live by them. We take Jesus for us today to be our Guide. *Amen.*

WEDNESDAY.

SELF-FORGETFULNESS.

"Ye shall know the truth, and the truth shall set you free."—John 8:32.

Unselfish knowledge and unconscious force of character count for many times more than that which is self-centered or self-conscious.

How can we forget self? There is but one answer, viz: doing something for others which absorb the thought until they become fixed on things outside of self.

It is believed that the world is craving this unselfish leadership as never before. The world is facing realities as never before. Folks are looking for a better god than the mere material things of the world, and it is hard to find. Let us begin with self.

Prayer.—Our Father, we pray for a continuation and a fresh baptism of the personal influence of Jesus Christ in our lives and the lives of the people. Give us Thy Spirit, that we may shed it abroad. Help us to see farther than others; may we be steadier than others; may we live for others and become children of God, joint heirs with Christ, to an eternal inheritance. *Amen.*

THURSDAY.

THE GREAT QUESTION.

The greatest question of man is "the minute." Kipling said, "If we can fill each unforgiving minute with sixty seconds' worth of distance run, yours is the world's and everything that's in it."

Another has said, "Lost: one golden minute, set with sixty diamond seconds. No reward is offered for its return—lost forever." The wasted minutes of life have been the cause of the most of life's failures and man's downfalls.

So "now" is the time we have to redeem time. "Now" is our most valuable asset. As we use it we shall rise or fall. The greatest man is he who chooses the right with invincible resolutions; and no man can come to true greatness or to his true self who has not felt that his life belongs to his race, and what God has given him is given him for the good of mankind.

Prayer.—Our Father and our God, it is plain to us that lost minutes can never be recovered and the sin of it is unpardonable. Forbid that we shall throw our lives away in useless things, but use them for Thee. *Amen.*

FRIDAY.

THE NEED OF NATIONAL CLEANSING.

"Render, therefore, unto Caesar the things which are Caesar's, and unto God the things that are God's."—Matt. 22:16-22.

There are two chief reasons why at this time our rich, splendid America is the most criminal country in the world. The first is, our people have not rendered unto Caesar that which is his due—they have not upheld the authority and sanctity of the law of the land, as faithful and obedient citizens. The second is, they have not rendered unto God that which is His due—they have not recognized the importance of religion in our national life. The result has been a sort of moral bankruptcy, an increase of crime and a falling off in spirituality!

Prayer.—By one of the parents, asking that we, and all who love our native land, may unite in praying for a great moral and spiritual cleansing, and asking that all who desire America's highest welfare may join in supplication for a nation-wide revival.

SATURDAY.

THE STRENGTH OF SILENCE.

"And when He was accused of the chief priests and elders, He answered nothing."—Matt. 27: 11-14.

Christ was on trial for His life. Brought before the Roman magistrate by an angry mob, He was falsely accused upon the most ridiculous charges. How it must have stirred Him with indignation! A common prisoner would have broken forth in rash denunciation. But when the prisoner was allowed to speak for Himself, to the great surprise of all, He answered—nothing!

It is silence which connects us to God. If we are perpetually talking, we can never hope to hear His voice. Our modern life leaves too little place for God; thus we become powerless. A Quaker once visited his friend, a prosperous business man. This man, who was very methodical, proudly showed his visitor a daily schedule which listed some activity for every hour in the day. It was crowded with things to do. When asked what he thought of it, the Quaker queried: "But when does thee think?"

Prayer.—By one of the parents, asking that we and those of our household may learn the value of silence, when God speaks to the eager, attentive heart; and that there are times when the silent prayer is the most effective.

SUNDAY.

WHY PEOPLE GO TO CHURCH.

"Then went out to him (John the Baptist) Jerusalem, and all Judea."—Matt. 3:5.

When we look at an average congregation, it is an interesting exercise to speculate as to the various motives that are agitating all these minds. Many may have come for trivial and superficial reasons, but it is safe to conclude that the majority are moved by one impulse—the religious sense. All the week they have brushed up against material things. They have had a surfeit of the secular, the commercial and perhaps the academic. And so, when Sunday morning dawns, with its atmosphere of quietude and peace, they long to hear of God, and to receive those living waters—to listen to those eternal truths—which will refresh the dreary wastes.

This is the only solution which will explain the tremendous sensation which John the Baptist caused in Judea. He was not a learned Pharisee. He was no polished orator. He wore peasant's garb. He had neither temple nor synagogue; his Church was the barren wilderness. But he knew the law of God, and, like St. Francis, he spoke simply from his heart, and therefore reached the hearts of his hearers. They felt that he sought to warn and save them.

Ministers are puzzling themselves extraordinarily in our time how to interest hearers. In their zeal they often resort to very doubtful expedients. In their themes, secular, commercial, academic, political, philanthropic and social subjects—everything but the gospel—are used to attract. Is it a wonder that people do not come? They have had too much of these dry husks all the week. They do not feed the hunger of their souls. They do not tell them of God's infinite love. They do not lead them to Christ and the cross, where they may find release from their sins. They do not give them strength to meet life's trials and sorrows.

If pastors would learn from the example of John to preach only "the kingdom of heaven," if the Church everywhere meant that only God's Word would there speak to the soul, men, women and youths would be drawn to it as no worldly substitute ever will bring them.

RESOLUTION.

Burlington, N. C., May 9, 1927.

Resolved, That the Piedmont Christian Ministers' Association, in session assembled, go on record as favoring the union of the Christian and Congregational Churches upon such a basis and plan as may be mutually worked out by the general bodies of these two Churches.

P. H. FLEMING, *President.*
G. O. LANKFORD, *Secretary.*

Christian Orphanage

REPORT FOR MAY 19, 1927.

Brought forward		$4,927.92
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Shallow Ford	$ 3.71	
Happy Home	3.70	
Mt. Zion	1.91	
Palm St., Greensboro, N. C.	13.55	
New Lebanon Sunday School	2.00	
New Lebanon S. S., Baracca Class	2.00	
Third Ave., Danville	8.49	
		35.36
Western N. C. Conference:		
High Point	$11.74	
Hanks Chapel	1.71	
Providence Memorial	4.04	
Shiloh	1.16	
Grace's Chapel	2.00	
		20.65
Eastern N. C. Conference:		
Wentworth	$17.00	
Amelia	3.40	
Sanford	3.84	
		24.24
Eastern Virginia Conference:		
Ocean View	$ 5.00	
Wakefield	4.66	
Ivor (Jan., Feb., March)	2.89	
Rosemont	65.00	
Cypress Chapel	4.73	
Bethlehem	2.33	
Suffolk	25.00	
		109.61
Valley Virginia Conference:		
Timber Ridge	$ 2.82	
Mt. Olivet (G)	2.60	
		5.42
Georgia and Alabama Conference:		
Hill Side		6.00
Special Offerings.		
J. F. Brown, Roanoke, Ala.	$ 1.00	
J. B. Duke Endowment Fund	2,469.05	
		2,470.05
Easter Offering.		
Julius Pace, Mebane, N. C.		5.00
Grand total		$7,604.25

CHAS. D. JOHNSTON,
Superintendent.

BLUE RIDGE SUMMER CONFERENCE.

By R. B. ELEAZER.

Hundreds of missionary leaders throughout the South are looking forward to the All-Southern Conference of the Missionary Education Movement, to be held June 28th to July 8th, at Blue Ridge, N. C., one of the most beautiful summer assembly points in America. The 1927 conference promises to be in some ways the best of the long series of annual meetings conducted by this organization in the Southeast, beginning more than twenty years ago. An unusually strong program has been provided for this year, covering a wide range of subjects and presenting many of the ablest leaders from the various denominations.

There will be six general missionary courses—three courses in Bible study, five in missionary methods, four normal, and four advanced courses. Credits will be given in the several classes leading to a "certificate of training in missionary education." Among the general courses will be "The Adventure of the Church," "The Story of Missions," "The Cost of a New World," and "The Religions of Mankind." The department of methods will embrace courses on young people's problems, on work in young people's groups, missions in the local Church, missionary story-telling, and missionary education through dramatics. The normal classes deal with the teaching of missions to primaries, juniors, and adolescents, and the leading of mission-study classes.

The faculty will include Dr. E. H. Rawlings, Mrs. Hume R. Steel, and Miss Julia Stevens, from Methodist headquarters, Nashville; Dr. H. F. Williams and Edward D. Grant, of the Southern Presbyterian Mission Board; Bishop Theodore D. Bratton, of Jackson, Miss.; Mrs. Taul B. White, field worker of the Baptist Woman's Missionary Union; Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention; Dr. John L. Lobingier, of the Congregational Education Society; Miss Nancy F. White, Presbyterian home missions secretary; Miss Anna M. Clark, of the United Christian Missionary Society; Dr. W. K. Bloom, Congregational mission secretary, and many others.

The annual M. E. M. conference is in no sense a competitor of the various denominational missionary conferences, but is supplementary to them all, occupying a unique place in the field of missionary training. Not only are its leaders drawn from the various denominations, but the attendance also is made up in the same way. About four hundred delegates are expected this year. For further information, write to the chairman, Dr. H. F. Williams, Box 330, Nashville, Tenn.

GROWTH OF CHRISTIANITY BY CENTURIES.

Close of first century	500,000
Close of second century	2,000,000
Close of third century	5,000,000
Close of fourth century	10,000,000
Close of fifth century	15,000,000
Close of sixth century	20,000,000
Close of seventh century	25,000,000
Close of eighth century	30,000,000
Close of ninth century	40,000,000
Close of tenth century	50,000,000
Close of eleventh century	70,000,000
Close of twelfth century	80,000,000
Close of thirteenth century	85,000,000
Close of fourteenth century	90,000,000
Close of fifteenth century	100,000,000
Close of sixteenth century	125,000,000
Close of seventeenth century	155,000,000
Close of eighteenth century	200,000,000
Close of nineteenth century	400,000,000
Close of 1925	500,000,000

—Missionary Review of the World.

A good sister writes: "I gave my contribution some months ago to the O'Kelly memorial. I cannot understand why our people seem so indifferent and unconcerned about these memorials." Many of us are wondering if we love as we should love and are willing to honor as we should honor those who made our history for us and whose characters loom large in Christian Church annals. Many are intending to send in, but they keep waiting. Let the funds come on, good friends, as we must have $2,085 before the O'Kelly memorial can be erected. It is to be a monument that all of us will be proud of, and it will be viewed by thousands in decades that are to come. We are hoping to put up the Old Lebanon memorial at an early date. Help in the good work.

Previously acknowledged	$1,419.01
Mrs. N. G. Newman, Holland, Va.	1.00
Mr. & Mrs. W. H. Hines, Wakefield, Va.	5.00
Total to May 14th	$1,425.01

Gratefully yours,
MEMORIAL COMMITTEE.
J. O. Atkinson, Treasurer,
Elon College, N. C.

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Aluminum is light in weight, durable, and does not tarnish.

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Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

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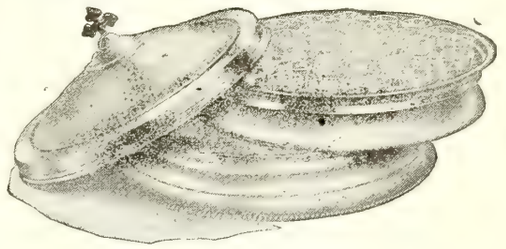
The Silver-Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



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Tray No. 85—Interlocking only, with 36 glasses. $22.00
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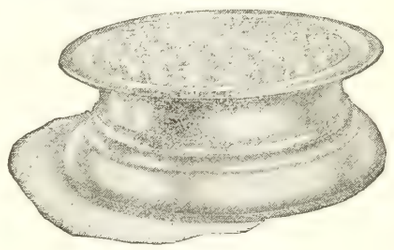
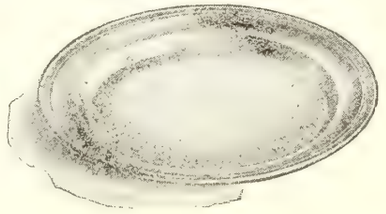
Cover No. 5—Silver-plated; fits Tray No. 85 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). $22.00
Base No. 2—Silver-plate; fits Silver Tray 90 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90 14.00



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Filler—Silver lined 6.00

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

A conundrum for the Korner.

"They come in stockings, Mother knows;
They also come in garden hose.
A dog can make one, and he does,
The largest one that ever was
Weighs just the same as one so small,
It hardly can be seen at all."

Not yarns, not gifts, not feet—no, not bubbles either. Can you guess, dears? Try—who will guess?

And when you send your name and age and address to play the Pollyanna game, tell me your guess. Hurry, hurry! as fast as you can. Send me your name quickly. Then we will search the "Korner" and find our Pollyanna, and find whose Pollyanna you are; and at once all the Pollyannas will begin writing letters to each other, sending wee pictures to each other, or tiny gifts. Then, through your letters to me, your editor, we will choose the best Pollyanna who played, and—but, wait! the rest is a secret. We all like secrets, don't we, dears? Perhaps you will be the one who is the best Pollyanna. Then you will learn the secret first. How nice that will be! So hurry along with your names.

Here is a beautiful story today of an "Upside-Down Garden." Mother will read it to tiny baby, and big brother can read it for himself. Sister, dear, come running—read this pretty story.

Love to all the wee flowers, and to each dear Kiddie.

Your editor,
MADGE MOFFITT WHITESELL.

Address: Mrs. John Whitesell, Box 337, High Point, N. C.

THE UPSIDE-DOWN GARDEN.

By Frances McKinnon Morton.

The girls of the Bluebird Class had decided to raise flowers to sell to get money to buy a new blackboard. Every garden had come out fine but Myrtle's. A neighbor's chickens had come in and scratched up all her young plants after they were well started. Then it rained and rained, so that she could not get into the garden to plant more seed.

There was to be a Sunday School fair in July, and every class wanted to have something to sell. The Bluebird Class was to have a flower booth.

"It's going to be lovely," Myrtle told her best friend, Irma, "and I can't have anything in it."

"I don't think it is too late to plant some flowers, now," suggested Irma. "I have some seeds of flowers that will come up quickly."

So Myrtle planted the seed and was as happy as could be when the plants came peeping out of the ground. This time she was careful not to leave the garden gate open so that the chickens could get in.

"How are your flowers?" Irma often asked her.

"They came up thick and are growing fine," Myrtle told her. "You'd better come and see."

When Irma got there, she began to laugh. She laughed and laughed until Myrtle was almost angry.

"Why are you laughing at my flowers?" she asked.

At that, Irma only laughed harder, until she saw that Myrtle was ready to cry.

"I'm sorry," explained Irma; "but I must have given you the wrong seed. Mother must have put vegetable seed in those packages. Instead of flowers, you have beets and carrots and onions and turnips."

For a second Myrtle looked as if she were going to cry sure enough, but then she had a happy thought.

"I guess vegetables can be sold as well as flowers," she said. "I heard Mrs. Murphy wishing just yesterday that she could get some fresh vegetables. I'm going to take care of these plants just the same as if they were flowers. I expect my little upside-down garden will make as much money for the blackboard as the other girls' flower gardens."

ORANGEPORT.

We are glad to report that the work at Orangeport is moving on smoothly. There have been no sudden outbursts, but the Church seeks to shine with a steady light. We had a good day Easter Sunday. The weather was ideal. A good congregation assembled for worship. Nine members were received into the Church. We had a very good day Mothers' Day also.

During the month of March those of our people who lived on dirt roads could hardly get to the services at all, as the roads were so muddy from the spring thaw. But since the first of April our attendance has been better as the roads have been about normal.

The interior of our parsonage has been very much improved lately by new wall paper and painting. While living was not quite so convenient while the work was in progress, it is now completed and we are settling down to normal again.

The program of the last monthly meeting of our Ladies' Aid, held May 12th, was made appropriate for Mothers' Day. Clippings were read in response to roll-call. The supper table was beautifully decorated with May-pole and apple blossoms.

R. H. PEEL.

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silver and the gold to Phăr'-ăoh

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OBITUARIES.

HOLLAND.

The Ladies' Benevolent and Social Union of the Suffolk Christian Church wishes to pay a tribute of love and respect to one of its oldest and most worthy members, Mrs. Susie Holland, whom God, in His infinite wisdom, saw fit to remove from our midst on April 21, 1927.

In the transition of our beloved friend and co-worker, our union feels keenly the loss of a wise counselor.

Every organization of our Church will miss her loyalty and devotion, and the community in which she lived will miss her uplifting influence and her unselfish service, for truly it is said of her, "she went about doing good."

A beautiful feature of her life was her great love of flowers. She cultivated them with care, then plucked the choicest blossoms to beautify her home, to cheer the sick, and to decorate for services of worship the Church she loved.

Realizing that our loss is her eternal gain, we bow in humble submission to our Heavenly Father's will. May we cherish her memory and strive to emulate her many virtues.

In appreciation of her life, be it resolved: That this tribute be entered upon the records of the union; that a copy be sent to The Christian Sun for publication, and that a copy be sent to her family with our sympathy, our love and our prayers.

A Continuing Fellowship.

Can it be true
That you are away!
Nay! you are here in the traces of your thought,
In the near and far places where you brought
The Light that does not fail;
And in those you've blessed
Who are yet this side the veil.
So with hope anew
We pause to pray
To Him who made your life complete,
We give ourselves for Him to make replete.
You live because you finely lived indeed!
And He in whom you trusted
May aid us serve some human need;
Then, we, like you,
Will live alway!

MRS. W. H. ANDREWS.
MISS EFFIE J. BEALE.
MRS. HENRY CROCKER.

Suffolk, Va.

MORRIS.

Whereas, God, in His great wisdom, has seen fit to remove from our midst our beloved member, Mrs. Rosa B. Morris; whereas, in her death the Ladies' Aid of Burton's Grove Christian Church has lost a loyal member, her going leaves a vacancy that will be hard to fill.

Resolved, That we bow in humble submission to His will who doeth all things well.

Resolved, That, with deepest sympathy to the family, we commend them to the Lord, who doth comfort and keep.

Resolved, That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun, and a copy recorded in our minutes.

LIZZIE BRANCH,
NELLIE BURTON,
LELIA BRITTLE,
Committee.

PATTON.

The hearts of their friends goes out in sympathy for Rev. and Mrs. J. W. Patton in the death of their only son, Kent W. Patton, who peacefully fell asleep on April 18, 1927, after some weeks of intense suffering.

Kent was a student at Elon, and being of a genial and congenial nature, he was a popular fellow there and readily made friends wherever he went. Last winter was spent in Florida, where he underwent an operation. He failed to improve and returned home. The funeral services were conducted from Elon College auditorium by the writer, assisted by Drs. P. H. Fleming and W. S. Alexander, and interment was in the Elon College Cemetery.

Besides father and mother, he leaves two sisters, Mrs. A. L. Rich and Miss Gwendolyn Patton, of his immediate family. May the God of consolation speak peace to the hearts of all his loved ones.

C. H. ROWLAND.

"If I go down into your country I will level your great city to the ground," wrote the Macedonian King Philip to the Spartans, called Lacons, because they inhabited that part of Greece known as Laconia. The reply delivered to Philip contained only one word—"If!" Today when a person speaks briefly and to the point we say that he is "laconic."

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MOSLEMS IN THE UNITED STATES.

The total number of converts from Christianity to Islam in the United States is well over one thousand, according to Prof. Maulvi Mohammed Din, in charge of the mission of the Ahmadiya movement in this country, with headquarters in Chicago. He is quoted in the "Missionary Voice" as follows: "When our prophet, Mirza Ghulam Ahmad, founder of the Ahmadiya movement in India during the latter part of the past century, came to this country, he comported himself as the true believer should. Detained on his arrival by immigration officials, because, he says, 'I was a missionary of the Moslem faith," he preached quietly and engaged in his personal devotions before others whose entrance was also being debated, until there was a total of nineteen converts in seven weeks' time." Investigations by Dr. Zwemer have revealed Moslem groups in Milwaukee, Chicago, Pittsburgh, Cleveland, Akron, New York City, Philadelphia, Baltimore, Boston, Worcester, Sioux City, Fargo, and other smaller towns.

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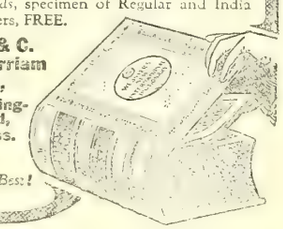

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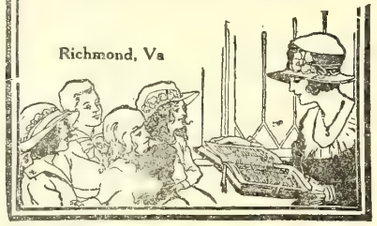

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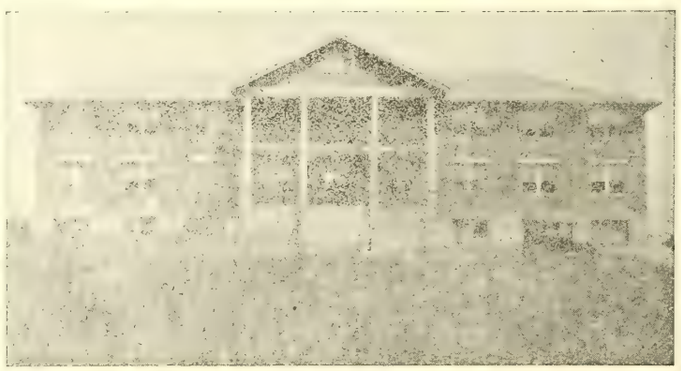

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, MAY 26, 1927. NUMBER 21.

THE SUN'S OBSERVATORY

Unfathomed Power.—

"Oh, wondrous power! how little understood, entrusted to the mother's mind alone, to fashion genius, to form the soul for good, inspire a West, or train a Washington."

Value of Research.—

"Truths have sometimes been discovered by accident, but most truth has come to light only after painstaking search and investigation guided by scientific methods," said the Bureau of Education in explaining the value of scientific research. The ultimate purpose of educational research, according to the bureau, is the discovery of procedures, rules and principles relating to the various aspects of education. Critical, reflective thinking is required, in which discovered facts and principles may be utilized, as well as original data.

Resources Increase.—

Total resources of the 7,828 national banks in continental United States, Alaska, and Hawaii, on March 23, 1927, the last reporting date, were greater by $805,482,000 than on the corresponding bank-reporting date last year, which was April 12th, according to official figures made public by the Comptroller of the Currency J. W. McIntosh. The statement showed total resources on the last call date of $25,699,147,000. For April 12, 1926, the total was $24,893,665,000, and for other two calls in 1926 the resources were $25,315,624,000 and $25,683,849,000, respectively.

Corporate Taxes.—

In view of the large surplus accumulating in the national treasury, there should be an immediate and substantial reduction in the corporate income tax, said a resolution adopted by the finance division of the United States Chamber of Commerce.

During the discussion of insurance, manufacturing and other matters, a very pleasing picture of conditions was painted and confidence in the future expressed. The life value of the United States is more than $2,000,000,000,000, Prof. S. S. Huebner, of the University of Pennsylvania, told the insurance division of the chamber.

National Insurance.—

Preparedness is the best form of national insurance was the substance of an address made by the chief of staff of the army, Major General Charles P. Summerall, at the annual meeting of the Prudential Life Insurance Company of America. "A strong democracy," he said, in quoting Dr. Charles W. Eliot, "always prepared to defend itself against attacks without or within, would be less exposed to international provocation by critical or jealous governments." It is certain, he continued, that unpreparedness has never kept this nation out of war, whereas to a temporary preparedness can be given much credit for prevention of the outbreak of war on several occasions.

Place of Residence.—

New York is listed as first of all, and Texas second, among the States as the future permanent residence of 246,322 immigrant aliens admitted into the United States from July 1, 1926, to March 31, 1927, the Department of Labor announced. Out of the grand total of aliens coming into the country during these three-quarters of the present fiscal year, New York was the intended future permanent residence of 64,098, Texas of 28,808, and Michigan of 22,043. Massachusetts, with its 19,839, almost tied with California as the prospective homes of 19,068, as did Illinois, with 15,272 alien homeseekers, with Pennsylvania picked by 15,049 of the alien arrivals as their future residence.

Alien Increase.—

During March, 46,234 aliens were admitted to the United States, of which number 29,868 were of the permanent residence class and 16,370 non-immigrants, according to statistics issued by the Department of Labor. This is an increase of both classes as compared to the corresponding month of the previous year, when 29,504 immigrants and 15,182 non-immigrants, a total of 44,686 aliens, were admitted.

The principal European sources from which immigration was drawn during March, 1927, were Germany, 4,546; Irish Free State, 2,295; Italy, 1,600; Scotland, 1,098; Norway, 941, and England, 852. The other countries on that continent contributed less than 500 immigrants each during the month of March.

Peace with China.—

"A ban of outlawry on war" with China is urged by Senator William E. Borah. He proposed that America, Great Britain, France, Italy and Japan, by formal agreement apply the principle "where outlawry is most needed." He said:

"The Chinese situation presents perhaps the most vital foreign problem since the war. There are more than 400,000,000 people in China, while some 300,000,000 more sympathize thoroughly with their struggle for national independence. The entire Orient is saturated with the same feeling which actuates China. In dealing with China we are in some respects dealing with nearly one-half of the people of the globe. The conflict now raging in China may seem to us a great, aimless, hopeless sea of turmoil—nothing to engage our enthusiasm, nothing to command our admiration. But to millions of Chinamen it may not seem so. They [illegible] upon it as a fight for independ[illegible]nationhood, for national unity, for a [illegible] of equality with other powers."

College Library

Forced Peace.—

Claiming that it was at the insistence of the United States, and that he believed this country was preparing to take the field if fighting continued, General Jose Maria Moncada, commander of the Liberal forces in Nicaragua, agreed to order his troops to turn their arms over to the United States troops.

"We are," he said, "forced by a greater power to cease our fight, but as peace will be the result I shall devote my efforts to help in restoring order, so that the Liberals may gain legitimate and honest control in the 1928 elections, which will be supervised by the United States."

President Diaz is to continue in power until the elections in 1928. It is believed that the electoral policy of Nicaragua is at the bottom of all the trouble and Diaz proposes the creation by Nicaraguan law of an electoral commission to be controlled by Americans nominated by the President of the United States, and offers to turn over to this board for its purposes the entire police power of the State.

Officials at Washington denied that threats of war had been used in order to attain peace, and asserted that a policy of non-intervention while encouraging peace had been maintained.

Arbitration Urged.—

A peaceful settlement of affairs between the Mexican government and the United States by arbitration was urged by Mr. Everett Colby in a speech before the National Board of the Y. W. C. A. in New York. He discussed the situation in part from the viewpoint of the Mexicans saying that they saw their country exploited by the United States, which appeared to them as the "Colossus" of the North; saw American oil producers "taking riches out of their country without giving so much as a single schoolhouse." He asserted further that now when other nations had adopted peaceful methods of settling international difficulties, America's war-like attitude toward Mexico was "provocative, dangerous, clumsy, unnecessary and out of date."

Arturo Elias, consul general for Mexico at New York, said, according to the *New York Times,* "The Mexican government is facing problems never faced by any other government. I invite the American people to see the importance of the efforts of the government, which will improve Mexico not only materially but morally. Americans are now understanding us. I believe that soon both nations will understand their relations and that they will grow more cordial."

NOTES-PERSONALS

Mrs. W. D. Harward, Windsor, Va., in a line to THE SUN's editor, states that Dr. Harward was much weakened by the last attack from which he suffers, but that he is growing stronger, and as his strength returns he can speak more distinctly, adding, "We are still hopeful for his complete recovery." In this hope unnumbered SUN readers, friends of dear Bro. Harward, will join most heartily.

The Roanoke, Ala., Christian Church is to be dedicated May 29th, with Dr. W. W. Staley, Suffolk, Va., preaching the dedicatory sermon. Other ministers on the program are Rev. J. M. Dollar, S. L. Beougher, W. C. Carpenter, C. W. Carter and the pastor, G. D. Hunt. Our heartiest congratulatino to Pastor Hunt and his faithful co-laborers in the great work they have done at Roanoke.

Christian Temple always does the magnanimous thing. Now they are presenting their beloved pastor with a trip abroad for the summer. Dr. Smith, as THE SUN recently stated, sails June 25th and expects to return by September 15th. If he does not give CHRISTIAN SUN readers the benefit of his travels by a lavish use of his pen we shall vote to keep him at home next time and let somebody else go who will.

Rev. C. E. Gerringer, pastor, Wakefield, Va., announces that the annual home-coming for Barrett's Christian Church will be observed on Sunday, May 29th. All former pastors and all new as well as old members are urged to return for the day. Dr. N. G. Newman, Holland, Va., will give the morning sermon, and others will speak in the afternoon. An all-day service is contemplated and dinner will be served at the Church. A delightful occasion is anticipated.

We learn with delight that Rev. Milton W. Sutcliffe, pastor of our Church at Havre de Grace, Md., is undertaking a gigantic task of constructive work in the building of a Christian Church at Camden, N. J. It is stated on good authority that this is to be the most costly and the most pretentious and most complete Church building of the entire denomination. Brother Sutcliffe is a man of energy and resources, and we are wishing him well in the vast undertaking.

Rev. B. F. Vaughan, Centerville, Ohio, in previous years a valuable contributor to THE CHRISTIAN SUN, and a most engaging writer on all subjects that engage his pen, begins in this week's SUN "Little Journeys to Far-Away Lands," and gives our readers a most interesting insight into the country and history of Alaska. Other interesting lands and peoples will be written of by Bro. Vaughan. His articles are well worth reading and form a valuable contribution to our columns.

Thursday, July 7th, has been decided upon, we are advised, as the date for the program of the unveiling and dedication of the Old Lebanon Memorial, Surry County, Va. Brother J. M. Darden, Suffolk, Va., is chairman of the Committee on Publicity and Program. He is giving much of his time and energy to the program, and with his co-laborers, Dr. W. W. Staley and Bro. W. E. McClenny, hopes to make the day a real epoch in our Church life. The program will be presented in an early issue of THE SUN.

It is not too late to take the Self-Denial Offering for missions. We are sure that many of our pastors who have not yet taken the offering will do so in June, which is the last month of our mission period. It will certainly hurt no Church, and will help every Church, to take this offering. If the pastors and the people only knew our missionary needs and opportunities we know that the offering would be made unanimous and no Church and no people in the Church would be neglected. Let all give something to missions during our mission period. It is needed, and will be used to the glory of God and the spread of the gospel.

Elsewhere is presented a few lines about our Rocky Ford Church, Carroll County, Va., by Mrs. Elsie Bray. Both Sister Bray and her husband, Bro. W. S. Bray, felt constrained to resign from the work and return to their home April 1st. They have proven very faithful workers and the people in and about Rocky Ford certainly appreciate, as we ourselves do, the splendid service they rendered. They taught a six months' school, did much visiting among the people, and kept their Sunday School active. They are very much missed from the work, and we regretted exceedingly the necessity of their withdrawing from the work. They learned to love the people, as the people learned to respect and love them, and thy did their very best and gave the work their strength, energy and devotion. Their labors were certainly not in vain and are appreciated.

THE SUN's editor had the privilege of spending two hours most happily in the Eastern Virginia Christian Ministers' Association meeting at the Central Y. M. C. A., Norfolk, Va., May 16th. Nineteen ministers were present, and it was a meeting of great worth and good fellowship. This is one of the oldest and most successful of our ministerial associations, and has done much to unite the efforts and the activities of the Eastern Virginia ministers in the work of kingdom building. The Piedmont Christian Ministerial Association meets monthly at Burlington, N. C. After some years of indifferent activity, this is coming to be a great factor in our Carolina Conferences. This association labors under the handicap of a more scattered ministry, but its programs are coming to be so weighty and worth-while and its meetings fraught with such delightful associations and fellowship that the feeling grows to the effect that the association is worth-while and deserves all that the ministers put into it.

NOTICE.

We, the sons and daughters of Mr. and Mrs. J. A. Pearce, wish to make the following announcement:

On July 4th we will give a program in Good Hope Christian Church. This Church is located about six miles west of Youngsville, N. C. The program will consist of singing and speaking. Those taking part are E. N. Pearce and R. L. Pearce, bass; J. H. Pearce and E. B. Pearce, tenor; G. A. Pearce, baritone; Miss Ruby Pearce and Mrs. Elsie May, alto; Miss Alva Pearce, soprano, and Miss Laticha Pearce, pianist. The program will begin at 10 o'clock A. M.

Dinner will be served on the grounds. If you have some eats extra, bring them along. It's mother's birthday.

This is to be a "home-coming neighborhood family reunion." Come. Have all the family connections there, one and all, large and small, from far or near, meet us there, and we will have a good time together, and make a joyful noise unto the Lord.

Sunbury, N. C. G. A. PEARCE.

CHEER THEM ON.

You have heard the story of the child who was rescued from the fire that was raging way up in the fourth story. The child came to the window, and as the flames were shooting up higher and higher it cried for help.

A fireman started up the ladder of the fire-escape to rescue the child. The wind swept the flames near him, and it was getting so hot that he wavered, and it looked as though he would have to return without the child. Thousands looked on, and their hearts quaked at the thought of the child having to perish in the fire, as it must do, if the fireman did not reach it. Some one in the crowd cried:

"Give him a cheer!"

Cheer after cheer went up, and as the man heard them he gathered fresh courage. Up he went into the midst of the smoke and the fire, and brought down the child in safety.

If you cannot go and rescue the perishing yourself, you can at least pray for those who do, and cheer them on. If you do, the Lord will bless the effort.—*Moody Bible Institute Bulletin.*

PROHIBITION AT ITS WORST.

"After an examination of all the data, I have estimated that the flow of alcohol down human throats in the United States is at present certainly less than 16 per cent, probably less than 10 per cent, and possibly less than 5 per cent of the pre-prohibition consumption," declares Prof. Irving Fisher, of Yale, in his new book, "Prohibition at Its Worst," which gives a full and careful survey of the whole problem. Professor Fisher also believes that the new recruits to the army of liquor-users are decreasing in numbers, especially among the young first-offenders.

Though believing that evidently constitutional prohibition came in the country somewhat prematurely, Professor Fisher blames the brewers themselves for this summary control of liquor traffic.

It was as an indirect result of this second defeat of war-time prohibition that constitutional prohibition came about. The brewers found that, unwittingly, they had jumped out of the frying-pan into the fire.—*Congregationalist.*

RECEIPTS FOR MEMORIALS.

Because some of the Churches and Sunday Schools and individuals have not sent anything on the O'Kelly memorial, others are having to go back and increase their former offerings. If all who have seen and felt the need of this fund would send in an offering, this would not be necessary. Brother T. J. Holland, Ambrose, Ga., writes, "Enclosed find check for $5.00 from our Sunday School for the O'Kelly monument. We hope you will soon have the fund raised. This makes our second donation. You asked our Sunday School for $15.00 and we sent it; now we are sending $5.00 more." While we appreciate this so very much, we do wish that others who have not made a contribution would take a part in this great and good work. The offerings are not coming in very rapidly, but certainly every dollar that does come in is appreciated and helps us along toward the goal of $2,095, which must be raised before monument can be erected. We feel that all CHRISTIAN SUN readers should have some part in this historical and altogether worthy enterprise.

Previously acknowledged	$1,425.01
Holy Neck, Holland, Va.	16.21
Ambrose, Ga.	5.00
Total to May 21st	$1,446.22

MEMORIAL COMMITTEE.

J. O. Atkinson, Treas.,
Elon College, N. C.

THE CHRISTIAN SUN'S PULPIT

JUDGING OTHERS.

REV. J. G. TRUITT, *Preacher.*

"Judge not, that ye be not judged. For with judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."—Matt. 7:1-2.

A hasty glance at the Sermon on the Mount would place it in the beginning of Jesus' ministry, but it is not nearly the first sermon He ever preached, nor the first great utterance He made. It has priority in the mind of Matthew, and accordingly it holds a first place in his gospel. A careful study of the gospel story places many items of great interest prior to it, chronologically speaking. Indeed, it may be a sort of an inaugural address, as it is sometimes characterized, but Jesus had, in a measure, prepared His hearers for it. It was too mighty to be handed out completely in the beginning of His ministry, for the idealism of it is still far ahead of the most of the world. It must not be a string of the earth's most beautiful pearls cast before entirely untrained disciples. They were, therefore, in a measure, prepared.

Already He had changed water to wine in Cana; already He had driven money-changers out of His Father's house in Jerusalem, and incidentally announced His resurrection; already He had talked with Nicodemus about being born again, and uttered the great message as to God's purpose in sending His Son into the world, and set love in the heart of the whole program; already He had amazed the woman of Sychar by announcing His messiahship, and startled His disciples by breaking across international and interracial lines; and He had not stopped here where He had meat to eat of which they knew not. He had caused it to be said already, "Now, we believe, not because of Thy (the woman of Samaria) speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world."

He had preached from Isaiah in Nazareth and been rejected; He had rebuked the unclean spirits and shown the multitudes that they were obedient unto Him; He had cleansed lepers, healed the paralytic, clashd with the Pharisees on fasting and Sabbath observance, and had done a miracle for an infirm man at the pool of Bethesda. His fame had spread. "And Jesus went about in all Gallilee, teaching and preaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases and all manner of sickness among the people. And the report of Him went forth into all Syria: and they brought unto Him all that were sick, holden with divers diseases and torments, possessed with devils, and epilectic and palsied; and He healed them. And there followed Him great multitudes from Gallilee and Decapolis and Jerusalem and Judea, and from beyond Jordan. And Jesus perceiving it, withdrew from thence; and many followed Him and He healed them all, and charged them that they should not make Him known."

"And seeing the multitudes, He went up into a mountain: and when He had sat down, His disciples came unto Him: and He opened His mouth and taught them, saying (among other things), Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

Shall we pause just a moment on the phrase, "seeing the multitudes?" Looking at the New Testament in the light of our modern times, we can but feel how compassionate would be the expression on our Lord's face were we to see Him now looking upon the world's multitudes. The multitudes had been thronging Jesus. And to Him they were multitudes of individuals—with individual sins, individual temptations, and individual problems. How He read the meaning of their faces, the sorrows of their hearts, their hopes and their prayers. "Seeing them," really seeing and understanding, He called His disciples aside into a place in the mountain and with such provident foresight and mercy; thinking, too, of the immense ministry of love and life for which He was preparing them, He said, "Judge not."

"Many temptations are going to assail you; I wish to warn you against one of the most deadly of them all—judge not." They were going out soon to build a new world, beginning with the multitudes which were now thronging Jesus, and He wanted them to distinctly understand that they would never win the world to a new life by judging it. They were not to judge, but to love; not to condemn, but to construct; not to blame, but to bless. They could not do so by judging.

They were to start out to make their own lives new. They could never do it as long as they held judgment in their minds against their fellows. People who are always filled with suspicion, and doubt, and complaint, about others are themselves sick of soul and mind, unfit for building anything beautiful in God's world. Big grudges grow in little souls, but some lives are so full of love and charity there is little room for unkindness.

How very unfair our judgments are most likely to be! "If we were So-andSo, we wouldn't do thus-and-so." Well, are we at all sure about that? Do we know the victories their present behaviour heralds forth? Do we know the battles that have been fought and won to get them as far as they are toward living the beautiful life? I have never had to fight against alcoholic drink; my mother did the fighting for me! Personally, I am not victor over that bad habit, but I know people who are! On the other hand, I know folks who are never tempted to make exactly the same mistakes which I have to fight to overcome. How impious it is of piety to judge the acts of others. "Judge not, for with what judgment ye judge, ye shall be judged."

Suppose a spirit of judgment had been in the heart of the Christ, do you think that the teeming multitudes would have come to Him for healing? Did He who knew the very heart of men scold because of the conduct that brought about, in many cases, the disease? We have no record that He did. The record is: "He went about doing good." He was worthy to judge, and His judgments would have been true, but He wanted the channels of charity to flow full and deep in His soul, and He judged not. Indeed, He could truly say, "I came not to judge the world, but to save it."

Therefore, it seemed infinitely fitting to Him that He should gather about Him for most intimate instruction those who might later think they were nearest the seat of the judge, and say to them, "Beware, for ye shall certainly be measured by the very same measure you mete out to others." This truth He impressed upon them by day and night for months.

"Who art thou that judgest thy brother?" The greatest man that stood in the circle that stoned the first Christian martyr to death would never have been known to the world had we been the judges. Saul of Tarsus would have bitten the dust. But the Good Shepherd left the eternal fold and came back to earth to flood his face and soul with eternal brightness in order that he might no longer be Saul of Tarsus, but Paul of Jerusalem, and Antioch, and Corinth, and Ephesus, and Rome! Judge not, you will be in God's way. Condemnation will come upon you. You are likely to blight a life and destroy an eternal soul! "Who art thou?" Oh! who art thou who judgest thy brother?

I have even heard people sit in judgment of God Himself! I have heard good men pass unfair judgment on persons I knew full well to be innocent. I must not judge the former, for he might have gotten biased information for which he was not responsible. There is no place to begin in this judging business. Jesus said, "Judge not; let it alone; have none of it, O ye savers of lives and others." Jesus was not condemning properly constituted authority, nor a judge upon his bench; but just such judges as influenced Pilate; just such judges as dragged a poor woman into His blessed presence; just such judges as His disciples would have been had they called fire from heaven upon those who cast out demons, but who did not belong in their group!

If the multitudes are to respect us as a Church, to come to us to be healed of their sins; to be set upon the royal road to right living, they must find in us Him who said, "I came not to judge the world, but to save it."

LONG'S CHAPEL.

We had good services at Long's Chapel on the first Sunday in May. The Sunday School was well attended. Following the morning sermon, the Lord's Supper was administered. The Church choir rendered excellent music. At the afternoon service, Hon. W. H. Carroll, of Burlington, N. C., spoke on the subject of "Saved and Safe." Bro. Carroll is dean of the Alamance Bar Association. His address was excellent, logical and forceful and well received by the large and appreciative audience who heard him. The Pleasant Hill Church choir was with us for the afternoon and rendered good service by their presence and in song. The music rendered by them was enjoyed and appreciated by the audience.

On the second Sunday in May a large audience greeted both the morning and the afternoon speaker. We have an interesting Sunday School at Union and an active missionary society. At the close of the morning sermon the Lord's Supper was administered. Dr. Howard Washington Odum, of the School of Public Welfare, University of North Carolina, spoke for us at the afternoon hour on the subject, "The Good Life." The Scripture lesson was from the sermon of Christ on the mount, the Beatitudes. It was a great address on the good life and how to attain it. It was logical, forceful, and very helpful. The audience was pleased with the speaker and his message. The Church choir rendered good music, which aided much in the services.

P. H. FLEMING.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

AFTER A HUNDRED YEARS.

To have lived and labored a hundred years, whether it be man or Church, is no insignificant thing. This achievement and high distinguish have fallen to the lot of our Milford, N. J., Christian Church. The Church was founded by a woman, Abigail Roberts, in 1827, and has had an unbroken history of service and usefulness throughout the century. What remains of her body lies in the cemetery hard by, which cemetery is now filled and is no longer used for other interments.

Since its founding, the Church has had the labors of some of the most distinguished and powerful men of our communion. N. Summerbell, James Maple, J. J. Summerbell, not to mention scores of others, have adorned its pulpit and poured their lives into the ever-increasing stream of its usefulness and power. Rev. E. C. Hall is the present and much-beloved pastor and is doing faithful and efficient service.

The centennial celebration occurred May 13-15, inclusive, and the program was a most interesting one and was well rendered, attracted large congregations and delighted audiences of happy worshipers. One of the outstanding features of the celebration was the music. This Church seems to have always emphasized and given great heed to the musical features of its activities. The choir at present would certainly do honor to any city Church of greater pretensions and would delight and attract any audience of worshipers. There was read a history of the Church exceedingly interesting, telling of the founding and growth of the work. There was a history of the choir portraying the part that it has played in the growth, usefulness and influence of the Church. There was a sketch of young people's work, and then there were exercises by young and old and a great climax was reached on Sunday night when members and friends of the Church put on a great pageant. Rev. J. F. Burnett, D. D., known throughout the brotherhood, was present and gave two exceedingly inspiring sermons, one Saturday P. M. and another Sunday P. M., the latter being followed by the Communion service, which was exceedingly sweet and holy. A large company sat together at the holy hour and partook of the Lord's Supper in solemn reverence.

The Mission Secretary of the Southern Christian Convention rejoiced in being present at these services, and also enjoyed the privilege of speaking Saturday afternoon and Sunday at the 11 o'clock hour. The pastor saw to it that all ministers attending the services took some part in the program, and there was a large number of visiting ministers of our own and other communions.

The women of the Church served lunch and supper in the basement of the Church to the delight of all who shared the hospitality of the occasion.

The writer was impressed with one fact, which is always apparent, namely: a good and suitable location for a Church house, as a rule, guarantees a strong Church ultimately. It is doubtful if any Church poorly located ever comes to be a strong Church; and it is equally doubtful if any Church well located comes to be a weak or a degenerate Church. Certainly one of the great features in the life of any Church is a suitable location. Milford Christian Church is well located and is at the center of the town's life and activities.

We have the happiest recollections of the centennial celebrations of Milford, N. J., Church, and standing in the presence of a hundred years our imagination was staggered as we endeavored to contemplate the service of soul-saving and of redeeming love the institution had rendered through the years, and we were delighted to think of that which might come to pass in the years that are to be. J. O. A.

THIS IS THE WORK OF GOD.

Not all work for man or God is done with human hands, or the physical body, or machinery devised by man. There is a work of God, and a most vital work, not wrought by the skill of trained hands or the ingenuity of physical devise. It is a far greater work than the hands can do or physical equipment can accomplish. Jesus told what that work was.

A number of people came to Him. They were seemingly sincere. They wanted to get busy, they were anxious to do something. They were so concerned that they put the question to Jesus, "What shall we do, that we might work the works of God?" There are many people of that type still in the world. They have a desire to work the works of God. However, they have their own notions and ideas about that work, and they think that doing the work with hand and zeal and energy will suffice. Jesus knew them then. He knows them yet. He knew that their hands were ready and their energy was abundant, but He knew also that their hearts and purposes were not right. Hear Him, then, "This is the work of God, that ye believe on Him whom He hath sent." Even this did not satisfy these workers. They could not get away from the idea of signs, of physical demonstrations, or physical effort of toil and of tasks, so they replied to Jesus as some are yet doing, "What dost Thou work that we may see and believe Thee?" It was not sufficient for them to be told how they might work and achieve. They even wanted to know of the Master what His works were. It was all a program of works, of activity, of energy, of physical and mental direction and undertakings.

Plainly and clearly Jesus declares that this is the work of God, namely: "That we believe in Jesus whom He hath sent—believe in Him as the true and only begotten Son of the Father, the Lord of creation, the Redeemer of souls, the incarnate One, that Name which is above every name, and the one Name whereby we must be saved." It is easy enough to believe in a Saviour of our own mental construction and design, and a Redeemer that fits into our way of doing things and living, a Son of God who will yield to our way of thinking and believing, of acting and of living. But to believe in a Redeemer who is able and willing to redeem us from our sins, and cause us to face about in our living, a Saviour who can get hold of us and change not only our thinking, but our desires, our ambitions and our aspirations, the eternal and inflexible Lord of creation, whom, if we would serve, we must first of all obey, and yield ourselves to Him instead of making Him yield His life to us. A Saviour whom we can trust and one who we are willing should and can control our inmost life and all that we are capable of—this indeed is the very work of God. It is the fundamental work of God in any human life. We are to work out our salvation with fear and trembling, and this is a part of the most necessary and the most arduous work we have, namely: the work of believing with our whole heart in the Son of the living God as our Saviour and as the world's only Redeemer. J. O. A.

SOME MEMBERS OBJECT.

A ministerial brother, engaged whole-heartedly in the work of the ministry, recently wrote that some of his members objected to his mentioning in the pulpit money, and money raising, and money giving. Some went so far as to say that unless he quit preaching about money and giving that they would stay away from Church. This is too bad! It is such a pity! We pity, however, the objectors rather than the preacher. We admit any one subject harped on continuously in the pulpit becomes monotonous. We admit that it is easy for a pastor to ride a hobby too often and too much, but we are persuaded that where one pastor talks too often and too much in his pulpit about giving to the Lord's cause, dozens of others talk all too little about it.

We wonder what these objectors would have said if they had heard our Saviour preach? We wonder what they would have thought if they had been present when He presented His parables? It is a fact well worth keeping in mind that our Saviour talked more often on the theme of money, even in His day on earth, more about money, and the use of money, and the abuse of it, and used more parables about money and the proper handling of it, than He did about any other theme whatsoever. And the Holy Bible does likewise. We presume there are those who object to Jesus Christ and the Bible because both mention the need of money more often than any other need, and treat of it and the attitude toward it more persistently and more frequenly than they treat any other subject, thought, or theme. Long before Achan coveted the wedge of gold to the hurt of all Israel, and even to the death of many, until this day, covetousness has been a hideous sin. Mankind covets. Men love the glitter of gold and indulge in many forms the greed of gain. They do not love to hear so much about their besetting sins. And possibly the sin most universally besetting to the human race is the sin of greed and of covetousness.

Our Saviour did not need to make the building of His kingdom on earth dependent upon the savings and the earnings and the service of needy people, of bread-winners, of wage-earners, of money-getters, and yet He did that very thing. He made the evangelization of this world a fact dependent upon the sacrificial giving of those who do not feel able to give, of those who earn

their daily bread by the sweat of their brow, of those who need every dollar and can use to great advantage every dollar they have or may have And yet Jesus, knowing these needs and realizing that these needs should be superseded by divine need, laid the burden of building up His kingdom upon those who must sacrifice their personal needs and desires for His sake and the gospels. So people often object to hearing their sins talked about from the pulpit.

Ours is indeed a money-getting and a money-grabbing age. There is money for everything, for every enterprise, for every movement that goes to the pleasure and indulgence of man. But when it comes to asking for money to carry on the work of God in the world then there are folks who object. We Americans spend more money for any least luxury that we may name—chewing gum, cold drinks, cosmetics, tobacco; any indulgence or luxury that may be named we spend more money for either of these than we spned to carry on the work of the Lord God in the world; to make Him and the power of His righteousness and the gift of His Son known to the world and to lift this world from its low depths to holy living and righteous conduct. Yes, some object when the preacher talks money. They want him to talk about something that does not cost them anything, and they will live in possession of all that requires their time, their energy, and their wisdom. J. O. A.

THE MISSISSIPPI FLOODS.

Our country is witnessing one of the most widespread and destructive catastrophes it has experienced in many years. It is too early to tell what the results will be, what destruction has been wrought, what damage to property, how many lives lost. We do know that millions of acres of fertile farm lands have been inundated, towns and villages have been swept away, and hundreds of thousands of people have been rendered homeless. Thus an enormous population, a few weeks ago going about their plans and pursuits of happiness, have been made dependent upon the bounty and liberality of other hands. Their sole dependence for bread and shelter now is in the gift of others more fortunate than themselves. That marvelous product of the Church and Christianity known as the Red Cross, working in the spirit of Christ and under the banner of His cross, immediately sprung to action and began to give relief. The Red Cross first asked for $5,000,000, and then as the flood grew greater in its work of devastation more than twice that amount has been poured into the treasury of this benevolent organization. Millions yet will be needed. We can only think and speak in general terms of this catastrophe, but we know that the hand of affliction and of suffering has fallen heavily upon a large part of a population of a fertile and wealthy land. No one can interpret the mind of an all-wise Providence, but we know even so great suffering and such a calamity as has thus befallen so many will in some way work out to the uplift of man and to the glory of God. Those of us who are not thus afflicted should remember with our liberality those who are, and if we have not already done so, we should lend a helping hand with our liberality to those who now are made dependent upon us far bread and shelter. J. O. A.

The Chamber of Commerce of the United States reports that the year would not be long enough to include all the "special weeks" if they fell consecutively. In addition to approximately one hundred "special weeks," there is a wide variety of "special days," giving every member of the family, many articles of food, and miscellaneous activities a place in the calendar.

SOME FUNDAMENTAL ASSUMPTIONS.

(Address of President W. A. Harper before the graduates and audience at Elon College Sunday evening, May 22, 1927.)

"Teach me to do the thing that pleaseth Thee." —Psa. 143:10.

Humility is characteristic of excellence in every realm of human experience or learning. Not only does pride go before a fall, but finality of conclusion is the mark of pedantry. The true scholar is open-minded, alert for the discovery of new truth, and humble because he has not arrived at ultimate knowledge.

We find this attitude especially characteristic of the great scientists and investigators into the composition and origin and nature of the physical universe. The biologist does not hesitate to assume his cell, nor the physicist his molecule, nor the chemist his atom, as the working basis upon which to construct his science. The mathematician is not ashamed to posit a law of gravity and then to discard that assumption in favor of relativity when that has been shown to be a better explanation of the facts of the universe. At this particular time the biologist, the physicist, and the chemist are inclined to an assumption that bids fair in their judgment to unify our conception of the universe in all its constituents physically. I refer to the explanation of the organization of material substance, whether in animate or inanimate form, as the resultant of protons and electrons as constituting the cell, the molecule, or the atom, being so far as they are able to explain it the equivalent of positive and negative charges of electricity.

The spiritual seer who gave expression to the sentiment contained in our text had a similar insight into the composition of the spiritual world. When a man looks up to God and says, "Teach me to do the things that pleaseth Thee," he assumes the attitude of the real scholar, of the real seeker after truth, and there can be no doubt that such an attitude will bring not only peace of mind and joyous accomplishment in fruitful living, but what is more a growing and expansive comprehension of the spiritual elements that enter into life.

This ardent and trustful prayer of the psalmist contains in its brief space a complete theology and an equally complete sociology. It contains a co-ordinate unity of both principle and practice. It provides a creed and suggests that it should take practical form in deeds. It is personal and social, and at the same time a spiritual dynamic. It suggests man's relationship to God, his relationship to his fellow-man, and his obligation to serve. It is filled with assumptions that are fundamental to spiritual living, and it supplies the dynamic that is absolutely necessary for spiritual vitality. It is not enough merely to have spiritual insight, but this insight must be related to personality in order to function in conduct. The Hindu religion is thoroughly philosophic, and gains the assent of the mental man, but it lacks the inspiriting power of a compelling dynamic, and consequently Hinduism has been fruitless, relatively speaking, in producing great characters or in inspiring men to undertake crusades for the improvement and embellishment of life.

The first fundamental assumption that shines forth from this prayer is that God is a real personality. The psalmist does not pray to a blind force, nor to a universal goodness, nor to a cosmic energy, but to a personality. The imperative second person is used. He regards himself as a personality and calls upon this spiritual Being whom he addresses to teach him. It is characteristic of the Christian Scriptures that no argument is entered into as to the existence of God. God is assumed, and it is plainly taught that failure to assume God is evidence of folly. "The fool hath said in his heart there is no God." This is all our Scriptures say about the existence of God, that the denial of His existence makes a man a fool, and there is no hope for him. It is characteristically refreshing, therefore, to find in our Scripture passage this fundamental assumption as to the personality of God. There is never a suggestion of anything other than this in any place in the entire Christian revelation. There is, however, a growing understanding of the characteristics and the nature of God. Men have not always understood Him in the same way, even in the Scriptures, and we find Him represented variously as delighting in vengeance, as bent on justice, as given to mercy, and finally as a loving Heavenly Father, revealed as such in the life and teachings of Jesus. We are grateful for this growing and expanding understanding of God in His own nature and in His relations to Men, but we are even more grateful that at no time or place is there hesitation to affirm without misgiving or argument that God is.

The second assumption of the psalmist is of tremendous import. Not only does he recognize the existence and personality of God, but he assumes that man can know the will of God. Suppose we were not able to know the will of God. We would have uncertainty, chaos in our efforts to achieve His purpose in the world. We have various ways of ascertaining what God wishes us to do. We have the Scriptures which are the records of how spiritually alert men and women lived forth their lives as they understood His plan for building them. We are not dismayed when we find good men, according to the standards of their time, doing things which according to the standards of our time, our conscience cannot approve. We are not dismayed in such a situation because we know that the human mind is limited in its ability to comprehend and to interpret, that it is limited by its environment, by its experience and by the law of orderly and progressive development in the comprehension of general principles and their application to local situations. We do not regard it as a reflection upon God that His children six thousand years ago were unable to understand Him as we understand Him today. Rather we rejoice that the human race is in school, so to speak, that God is the Master Teacher, and that in each generation our Heavenly Father is able to raise up for Himself prophets who, building upon the spiritual conceptions of preceding generations, are able to add somewhat to a fuller and more satisfying understanding of Him and of His plans and purposes.

The psalmist plainly indicates in his prayer for divine instruction that he feels the need of a personal revelation from God for the wise and useful investment of his life. He is not satisfied merely with knowing what the great spiritual leaders of former generations have thought and done. He is looking forward to a fresh, a personal understanding of his individual relationship to God and of God's will as relating to his own lifework, and so with the humility that is always characteristic of the leaders of men, their prophets and seers, their scholars and discoverers of new truth, he humbly begs "Teach me." It is inspiring to think that God is always ready not only to listen to a prayer like that, but to answer it. Something happens when men pray. Prayer is the highest spiritual function men are endowed with. Prayer is the finest privilege the soul can enjoy, and experience teaches that we are able to do more after we have prayed. I wish to commend to the graduating class this attitude of teachableness, and at the same time I desire to express the hope that throughout all the experiences of life every one of us will make it the habit of our daily plan and program to commune with God

Continued on Page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

Credit is a little word, but a big factor in human affairs. It is derived from "credo"—believe. Creed is derived from the same Latin word. The word credit is usually applied to sale of goods on account. When payment is made, the debtor gets credit for the sum paid. Confidence and trust are other words used in the same sense. One man trusts or credits another for goods sold or money loaned. Notes and mortgages are legal instruments to bind debtors. When one man trusts another and the debtor does not pay, the creditor loses confidence in the debtor. Much of the loss of confidence among men results from failure to keep money promises. Cash in all petty transactions preserves confidence and friendship among men; the abuse of credit destroys friendship and good feeling among neighbors.

Small business should be conducted on a cash basis. It is false business judgment to sell on a credit in order to make customers. Credit in small store business often results in unpaid accounts and the cash trade of the debtor going to another store. If offense is to be given, it is better to give that offense before the sale than after the sale. Experience in selling goods and keeping books, when a boy for a good man, taught me this important lesson. As soon as a customer gets in debt at one store he will spend his cash at another store. I knew a man with small capital who bought for cash only, and sold for cash only; and that man got rich. Scores in like circumstances have sold on credit and failed in business.

Credit belongs to big business. Big business cannot be conducted on a cash basis. Railroads could not be built on cash; steamships could not be constructed on cash; great industrial plants could not be built on cash—these would require more cash than could be raised at the time. Stock must be sold to many investors in small quantities, corporations must be formed, and the business operated on the basis of faith in the men who have charge and the enterprise. That is a risky investment, but it is the only way big things can be done; and it is often the case that the original stockholders lose their money; but the institution benefits the community. Jesus put His life in an enterprise that has benefitted the world and enriched mankind, though He seemed to fail at the time. In fact, His followers thought He had failed. The investment in a big enterprise differs from credit in petty business between individuals.

There are two sides to this credit business. The seller is often as much to blame as the buyer in small transactions that reduce the confidence of one man in another. It is often the case that the seller in his anxiety to sell overpersuades the customer to buy when he is not able. The sale is made. The credit is given. The account is booked. Then pay-day passes and the purchaser fails to appear. The account is unpaid. Then the seller blames the purchaser and regards him as dishonest. The presumption is that the merchant knew more about business than the customer, and is as much to blame for the failure as the customer. The counter is the dividing line and seller and purchaser should exercise his own judgment. The buyer knows what he can pay and the seller knows what he can lose without failure. The counter is the only thing that should separate them.

W. W. Staley.

ELON COMMENCEMENT.

Elon College has this week celebrated the closing of her thirty-seventh annual school term. The commencement is in full swing at this writing, and former friends of the college, relatives, and admirers of members of the large graduating class are gathering at Elon for the annual festivities. Saturday night the Elon College Choral Society rendered "The Rose Maidens" to the delight of a large and an appreciative audience. It was a very worthy and a most effective display of musical art and achievement and reflected great credit upon the society and the college. Sunday morning at the 11:30 hour, Rev. Dr. Robert M. Hopkins preached the baccalaureate sermon. Dr. Hopkins is president of the Christian Missionary Society of the Disciples Church, and also chairman of the executive committee Church Council of Religious Education, St. Louis, Mo. He gave a very plain and practical sermon to his audience and one that should be helpful to the members of the graduating class. He was most fortunate in choosing his text, which in itself is a sermon to young people, and reads as follows: (Dan. 3:16-18) "Shadrach, Meshach, Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dr. Hopkins deplored the fact of the ignorance of the young people in our day as to the teaching the Bible and fundamental facts of the Bible and indicated to the graduating class and to his hearers if they were to withstand the temptations and the trials of this life they must have the foundation of Bible teaching to stand and to build upon.

President Harper Sunday night gave his parting word to the members of the graduating class, which we are presenting elsewhere in The Sun. "Teach me, O Lord, to do whatsoever pleaseth Thee." If this graduating class will make that their prayer and their daily program there can be no doubt as to their future and the outcome of their lives. Commencement at Elon is a real event in our Church life. Many new life acquaintances are made, and it is rendezvous for old friends, alumni and acquaintances of other days. The present commencement promises to measure up to former occasions, and possibly surpass them, for this is the largest graduating class ever to go out at one time. The class this year numbers fifty-three.

J. O. A.

THE HOLY SPIRIT.

(Paper delivered by Rev. J. F. Morgan before the Eastern Virginia Ministerial Association, and published by vote of that body.)

There are two books in the Bible written by Luke. In the first he (Luke) gives an account of the coming into the world of the Lord Jesus, called the second person of the Trinity. In the second (Acts) he describes the coming of the Holy Spirit, designated the third person of the Trinity. In his description of the coming of the Spirit, Luke says, "And when the Day of Pentetost was fully come, they were with one accord in one place. And suddenly there come a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

By the use of the words "fully come," I take it that the Holy Spirit has always been in the world in a certain degree, but that He came fully and completely on the Day of Pentecost, thus making possible the birth of the Christian Church and at the same time becoming the source of power for that Church.

We also learn from Luke the conditions that made possible the coming of the Spirit: "They continued with one accord in prayer," and "the Spirit came when they were all with one accord in one place." Lack of "accord" on the part of the people of God has been the greatest hindrance to the Holy Spirit's work in the world. It is also true that foibles on the part of individuals to bring their wills into "one accord" with the will of God, robs them of the power and presence of the Holy Spirit.

The Holy Spirit is also called the Comforter, and the Spirit of Truth, and proceeds from the Father and the Son, as is seen from John 14:26 and 15:26.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, and when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me."

I believe the Holy Spirit is a divine person in the same sense that the Father, and Jesus Christ are persons. He receives the same honor as ither in the baptismal formula (Matt. 28:19) and in the apostolic benediction (2 Cor. 13:14) . "Sin against Him is sin against God" (Acts 5:3). "Why hath Satan filled thine heart to lie to the Holy Ghost, thou hast not lied unto man, but unto God" (Eph. 4:30). "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," and blasphemy against the Holy Spirit is unpardonable.

The work of the Holy Spirit is divine. Of old, He inspired the sacred writers, and imparted miraculous gifts to many of them. Under the Christian dispensation He applies the salvation of Christ to men's hearts, convicting them of sin (John 16:8-9), showing them the things of Christ. He is the Comforter of the Church, and believes in prayer, witnesses with them, makes intercession for them with groanings that cannot be uttered, directs Christians in their duty, and sanctifies, or sets them apart for heaven.

God gives His children the Holy Spirit, not merely to make them happy, yet those who receive Him will have new joy, but that is not the main purpose. The infilling of the Spirit is not intended so much to make us happy, but to make us effective. We are to receive the Holy Spirit not even primarily for the purpose of cleansing from sin, but for the purpose of empowering for service. "He shall receive power after the Holy Ghost has come upon you and (then) "Ye shall be my witnesses" (Acts 1:8). "They were all filled with the Holy Ghost and began to speak, as the spirit gave them utterance" (Acts 2:4). "They were all filled with the Holy Ghost, and they spoke the word of God with boldness" (Acts 4:31). God then gives His Holy Spirit to His children to make them more useful and effective servants in His kingdom.

In closing, may I say the Holy Spirit gives us power over ourselves. Before Pentecost, a maiden made Peter deny His Lord, but at Pentecost he tells the Jews they killed Jesus, and so firmly stands for Him before thousands that 3,000 are added to the followers of Christ.

John, who wanted the chief place in the king-

dom of Christ, drops out of the first part of Acts, being content to take care of the mother of Jesus. Thomas is promoted from doubting class to an unquestioning faith in the Christ. Yes, the Spirit gives one power over self.

And more, the Holy Spirit gives one power over others. Peter got not only power over self, but under the power of the Spirit He had power over others, and 3,000 were won to Christ, and later 5,000; with no Pentecost, Peter was too weak to win even a maid to Christ, but with Pentecost thousands hung on his magnetic words and walked out of their sin into the kingdom of the Lord Jesus Christ.

The Holy Spirit, then, gives us power—power with God, power over ourselves, and power with men—and our only business with this power, yea the only possible chance for us to have it, is the willingness to use it in the interest of the cause of Christ in all the world.

The great task of the Church is to witness for Christ "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," and we will have the power to accomplish this task, "after that the Holy Ghost is come upon you."

As the Church has grown, she has ever been enriched by the natural abilities of all her members. The wonderful capacities resident within human lives are all needed, and must be dedicated to the work of witnessing for Christ, but all of them are powerless, apart from the Holy Spirit.

The fullness of the Spirit means the fullness of the very life of Christ; this fullness possesses and employs all natural capacities, so that the things of the mind of Christ, the heart of Christ, and the will of Christ, may be known among men.

LITTLE JOURNEYS TO FAR-AWAY LANDS.

By a "Stay-at-Home Traveler."

I.

ALASKA—THE LAND OF TOMORROW.

By B. F. Vaughan.

(Through the kindly invitation of the editor of The Christian Sun, I have consented to write some articles and furnish some material for that excellent religious and family paper. I have chosen the above general title for a series of articles on some interesting far-away countries about which comparatively little is generally known. Our first article will bring us some strange, curious and unexpected things in the story of Alaska.)

Although Alaska is a territorial possession of the United States, yet it seems so far away and its climate so severe we have not become very well acquainted with it yet, and our interest in its wonderful natural scenery and its rich, varied and marvelous resources has not yet been awakened. It was purchased from Russia in 1867 for $7,200,000, during the administration of Andrew Johnson. Fault was found by some because of what they regarded as such a foolish waste of public funds. But time has proven it to have been an acquisition of territory of vast natural resources and ever-increasing wealth, which has already paid for itself many times over.

Great Area and Long Distances.

With an area of nearly 591,000 square miles—more than twice as large as Texas, or about one-fifth the size of the entire United States—it stretches northward about 1,500 miles, with the long Alaskan peninsula and the Alentian chain of islands another 1,500 miles, reaches far out, separating Bering Sea and the Pacific Ocean. The voyage along the coast line is one of the most wonderful and charming in the world. So many islands lie along the coast (about 1,500 in all), separated from the mainland by long, narrow arms of the sea, or fjords, caused by the sinking of the land, the voyager can sail along this narrow water passage for a distance of one thousand miles. Sheltered from the open sea by the numerous islands, with the vast mountain ranges of the mainland rising in some of the highest peaks to an altitude of 20,464 feet, and with mountains reaching far back from the coast, the effect and scenic beauty is indescribable and never to be forgotten.

Natural Resources.

The precious oils, the fisheries, the fur industries, the almost inexhaustable coal deposits, the splendid timber regions, the fine grazing sections, and other natural resources make Alaska one of the richest countries in the world. One of the best authorities on Alaska as it is today estimates its coal deposits as sufficient to supply the world for from 3,000 to 4,000 years. This sounds big, it is true, but when the country is developed and railroads built for long-distance traffic instead of coal being hauled from Virginia, Ohio, and Kentucky, as it now is, to the far northwest regions, those sections may be supplied from Alaska and the mines of the great Northwest.

Perhaps the most profitable industry of Alaska is its salmon and other fish output. The salmon enterprise alone run considerably above $50,000,000 annually, shipped to all parts of the world. The halibut, the herring and the whale industries aggregate another fifty million dollars per year. Over 25,000 persons are employed, and hundreds of vessels are employed and used in carrying on these wonderful industries.

The fur-bearing animals, both land and sea, are numerous, and the finest and most valuable furs in the world are taken and sent to all the great cities of the world. Millions of dollars' worth of revenue are realized annually for our government from these great fur industries. The government limits by law the catch of some of these fine fur-bearing animals. The sea otter, the seal, bever, fox, mink, and other fine furs are taken, and these become the pride of many wealthy people in various parts of the world when made up into fine coats and neckwear.

The mines of Alaska are rich in ores of many valuable products—gold, silver, copper, tin, and other ores. Vast and inexhaustible fields of coal, sulphur and gypsum deposits abound. The richest and most profitable mines are the copper mines. The famous Klondike region swarmed with hundreds, yes thousands, of gold-seekers in 1896 and later when it was announced that gold had been found in abundance in that section. Even as far north as Nome, on Bering Sea, that most northern town, gold was found in 1898 in the sands of the beach. A rush to this region gave Nome such a boom that in 1900 over 12,000 people were found in this city; but ten years later only about one-sixth that number were left. The long, severe winters have greatly hindered the gold-seekers in their search for the precious ore. The romantic interest of those days has not yet been described as it may be some time.

Vast timber lands of many varieties of timber grown in Alaska, from which very valuable kinds of wood are obtained, and great pulp mills have been built within the past few years. The wonderful timber lands in Alaska scattered over the mountain districts and the great valley and table lands, together with the great mountain ranges and the many high peaks rising to great altitudes, lend an enchantment to the view which can never be forgotten. But we must hasten on, lest we tire the reader, even though much remains to be said about this wonderful country.

People, Home Life, Schools, Etc.

We must tell you about some of the people of Alaska, their home life, schools, religion, and mission work.

The Eskimos occupy the northern parts, near the Arctic Ocean and Bering Sea. They are a strange, queer people, a little undersize in height, but heavy and stoutly built. They are an industrious people. The men, women and children all work. The father spends much time carving ivory or wood. The mother may be found in their tent making fur boots, while the older daughter beats out and twists the caribou sinew to make that strong thread with which the furs and boots are sewed. The smaller children will be engaged in some light work, like making curios, or smoothing the first roughness off the ivory from which the father will carve something. They are a light-hearted, good-natured people, easily amused. They have a ready smile for you as you pass by. Peaceable and nonresistant, and in their primitive state they had no form of religion and no form of worship. Many of them have accepted Christianity; others have come under the influence of the Greek Catholic Church. The mission work of the best type has greatly improved social conditions.

Another native race, or branch, are the Alents, found on the Alentian Islands and the coast regions nearby. Still another of the pristine people are the Thlinkitsoo Indian tribes. These are the most highly civilized of the native races, living in log huts, and having tribal organizations.

Missionary and Explorer.

It remains for us, before closing this paper, to give a brief account of Alaskan mission work under the leadership of Rev. S. Hall Young, missionary for the Presbyterian Church in Alaska. He was stationed in that bleak, snowy and severe field of mission work, among the Thlinget Indians, just after his graduation from college in the year 1879. Three men of national reputation in missionary work came soon after his arrival there to help and encourage him for one month in his new field of work. Among these, and a pioneer in mission work in the great Northwest, was Dr. Sheldon Jackson, of lasting fame and influence as a missionary in Oregon and other sections of the great West and Northwest. Another one came on the same vessel, whose adventures as a naturalist and xeplorer will ever rank him as one of the most tireless, adventurous, and intrepid of all the great travelers in Alaska, California and the great unexplored regions beyond the Rockies.

Young has given in his book, "Alaska Days with John Muir," a thrilling and wonderful story of his work in Alaska and the debt of gratitude he owed to John Muir. Starting out very early in the morning in that bleak, cold and desolate region, Muir would take a little lunch of dry bread and other plain food, with his little hand axe, and accompanied by his faithful little dog, Stickeen, would wend his way up the mountain-sides to the great glacial regions far beyond the paths of the ordinary traveler or mountain climber, leaping across some of the great crevasses or openings in the icy path of the huge glacier. His passionate love of natural beauty as found in bleak and desolate regions and his power to relate such adventures after such a day of adventurous mountain climbing, has made him one of the most interesting and charming writers in American literature. His breathless leaps and dangerous descents down the mountains covered with great glaciers, with his faithful and almost human companion, little Stickeen, following him, hesitating at times to make the leap and gain the opposite side where his intrepid master had made a great leap leading the way, where he had cut some little steps or footholds in the icy side of the mountains or glacial crevasse, and then holding out his hand he coaxed the little fellow as he barked pitifully, to make a leap, so they might hasten on toward the foot of the mountain before night overtook them and they both might perish in the drizzling rain and never reach the mission

(Continued on Page 14.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A SECRETARY'S PREPARATION.

We have learned that a secretary in the Church is an exceedingly important person and can help or hurt any cause in his Church very much. In some instances we have learned some secretaries received the envelopes sent for the missionary offring, but failed to carry or to send the same to the Church or in any manner report having received them. They blocked the offering or their negligence came very near doing so, and certainly crippled the offering. Turn now to the other side. Our good friend and always willing and loyal brother, Secretary R. O. Rothgeb, of the Linville Church, Luray, Va., not only made an effort to get an envelope in the hand of every member in the Church, but took it upon himself to send to every member of the Church a letter, which reads as follows:

"Dear Friend,—We are now in the midst of the mission period—the time of year designated by the Southern Christian Convention in which all followers of the Master in the Christian Church are given an opportunity to help in carrying out His supreme command, 'Go ye into all the world and preach the gospel to every creature.'

"Brother, sister, do these words of our Master ring clear in our ears, or are we, like Peter when he denied his Lord, following afar off—too far to hear His voice? For His sake, may we now lend an attentive ear.

"On the first Sunday morning in June, at the 11 o'clock service, the offering for missions will be received, at which time you will please drop your envelope in the basket. If you can't be present to hand your offering in, please mail it to the secretary.

"May you begin now in prayer, making preparation for the offering. Yours in the Master's service," etc.

If every Church secretary had shown thus far the willingness to co-operate in this way, the offering for missions today would be manyfold more than it is, and no Church and no individual would have been the poorer, but all would have been the richer and the happier for the effort. Even now it is not too late, for the period is not out until June 30th, and we are hoping that every Church will take the offering. J. O. A.

SELF-DENIAL OFFERINGS.

We are grateful indeed for the amounts that Churches have sent in as a result of the Self-Denial Offering for Missions. We have a long way to go to reach the goal, but we know that many Churches have taken the initial offering, but are holding their funds, hoping to add thereto. We believe every Church in the Conference will take the offering before the month of June closes, which is also the close of our mission period. If there are individuals who will help, they will certainly never find a better investment than this for their Lord and one more deserving and needy. It was our Lord's great commission that we go, and the only way many of us will ever go will be through prayer and through giving. The following have sent their offerings since May 14th:

Previously acknowledged	$1,359.62
Fuller's Chapel, Henderson, N. C.	9.38
People's Church, Dover, Del.	70.50
Belew's Creek, N. C.	3.50
Hine's Chapel, McLeansville, N. C.	5.05
Lebanon, Milton, N. C.	35.00
Haw River, N. C.	10.25
St. Paul's Church, Wyoming, Del.	2.35
New Elam, New Hill, N. C.	18.37
Durham, N. C.	215.00
Pisgah, Ala.	5.07
Newport News, Va.	33.50
Suffolk, Va.	450.00
Isle of Wight, Va.	11.00
Total to May 21st	$2,228.59

Thanks to the loyal and faithful pastors who have taken or are planning to take this offering. We sincerely trust every Church of the Convention will take the offering before June 30th.

Gratefully,

J. O. ATKINSON.

A GREAT CONVENTION.

The Sunday Schools of the various denominations in Delaware held the forty-ninth annual convention in the First Methodist Church of Lewes, Del., May 12th and 13th. Last year the convention was held in People's Christian Church, Dover.

The Delaware Sunday School Association has enlarged its program of activities, secured one of the nation's greatest leaders in religious education to direct its work, and is looking forward to great accomplishments in kingdom service. Truly a new era is dawning for the Sunday Schools of Delaware. In co-operation with the Sunday Schools of Maryland, the Sunday Schools of Delaware have secured the leadership of Dr. Frank M. McKibben, who will head the staff of efficient workers.

Dr. McKibben received his B. A. degree from Southwestern College, Kansas; his bachelor of divinity from Boston University School of Theology; his M. A. and Ph. D. from Northwestern University. Dr. McKibben is the author of two outstanding texts on religious education—"Intermediate Method in the Church School" and "The Community Training School."

People's Church Sunday School welcomes with a great deal of enthusiasm the coming of Dr. McKibben to his important position, as the Sunday School workers and pastor of People's Church have been seeking in every way possible to boost the work of the Interdenominational Sunday School Association of the State. Dr. McKibben has associated with him on his staff leaders specially trained and qualified for their tasks in their respective fields of elementary, young people's, adults and administrative divisions.

The themes most ably presented by outstanding leaders at the recent convention included "New Standards for the Church School," "The Worship Program of the Different Departments," "The Necessity of Understanding Youth," "Efficient Instruction," "Enlisting and Training the Youth for the Church," "Producing a Christian Citizenship for Tomorrow," "Training a Lay Leadership," "Enlarging the D. V. B. S.," "Protestantism's Opportunity through Week-Day Religious Education," "Religious Education in the Rural Church," "The Church as Educator," "Educational Evangelism." Important round-table discussions were also held to consider the work of the different departments of the modern Sunday School.

People's Church Sunday School had nine registered delegates attending the convention, eight of whom are teaching in our various departments, two representing the beginners' department, one the primary, one the junior, three the young people's, and two the adult departments. The delegates reported the convention to the workers in their respective departments the following Sunday. People's Church Sunday School had the largest delegation of any Church outside of Lewes. At the recent county interdenominational standard training school, People's Church had twenty-six teachers and officers enrolled, it being the largest enrollment of any Sunday School in the county. The general superintendent of the school, Hon. John B. Hutton, and his associate divisional superintendents and department principals are enthusiastically committed to the proposition of "the best methods in Sunday School work." And in this commitment, shared by the teachers of the various departments, People's Church Sunday School seeks to promote and to take advantage of every interdenominational agency for religious education.

This summer our Sunday School will unite with the Methodist, Baptist, Presbyterian and Methodist Protestant Churches in conducting a community daily vacation Church school.

R. C. HELFENSTEIN.

SOME FUNDAMENTAL ASSUMPTIONS.

(Continued from Page 5.)

and to feel toward Him as the psalmist felt when he said, "Teach me."

There is a third fundamental assumption in this prayer. Not only is God a personal Being, and not only can man understand His will, but man is under obligation to do His will. The catechism has a question in it as to the chief end of man, and the answer is "To glorify God and enjoy Him forever." The psalmist would not perhaps state his conviction in just that language, nor would we today, but in the concept underlying this question and answer, for which different phraseology might be used, the psalmist and we both today find ourselves in essential agreement. Perhaps we can state it in some such way as this: "God created man and created him for a purpose. It is man's obligation and should be his aspiration to discover that purpose. God evidently has a life plan for each individual man or woman and the things that men and women do in accordance with His plan and purpose should be pleasing to Him. Jesus taught His disciples to say when they asked Him to make clear to them how they should pray, "Thy kingdom come; Thy will be done on earth as in heaven." This is what the psalmist had in mind when he called upon God to teach him to do the thing that should be pleasing in His sight, and every high-souled man or woman who has ever lived has felt the same urge in his heart to do the thing that should please God. We do not live for ourselves alone, nor do we live for our brother-men alone. There is a threefold expression for our life when it is complete—our duty to ourselves, our duty to our brother-man, and our duty to God. Only when we have met the most exacting standards for this triune relationship of life can we be said truly to have lived. In the sincere desire of the heart to do the thing that pleases God, we have summarized for us, as we have said, a theology, a sociology, and the real spiritual dynamic. It is with fatal results to character that men fail to understand the obligation that rests upon them to do God's will. No system of human philosophy, no program of social betterment, no scheme for the organization and uplift of life can ultimately succeed that does not recognize as fundamental the obligation that men should always feel to a personal God.

There is one other assumption that we must speak of in this connection. It was said in the beginning that humility is characteristic of excellence. The psalmist felt humble and in need of instruction that he might spend his life profit-

ably and approvingly in the sight of God. He had the priesthood and the prophets to enlighten him. He had the record of his nation's leaders in relationship to God to inspire him and bring him insight. He was possessed of a discriminating mind, but in spite of all these enlightening approaches to the understanding of his duty, he felt the need of help. He was not sure that he could make use of these assistants so skillfully that with absolute certainty he would be able to know the best thing to do. The best for him was to be had only through the divine assistance. The best for him was connected in the yearning of his heart to do the thing that should please God. Whatever pleases God, we may always be sure is best. It is certainly refreshing to discover a growing disposition on the part of college-trained men and women to order their lives, to choose their vocations, and to undertake service with the thought in mind that they are not able single-handed and alone to achieve the best, and that it is their privilege always to look to God not only for inspiration, but for insight, understanding, and power to achieve. I greatly rejoice to live in a day when the youth of the world is crusading for the discovery of truth and for the embodiment of that truth in terms of Christian living. It presages a new era in the history of the human progress.

The prayer of the psalmist, which has been the basis of our thought for this occasion, was suggested to me because of its relationship to the life of one of the outstanding Christian leaders of our time. When Dr. Wilfred T. Grenfell, the famous Labrador doctor, had finished his medical education and served his internship, and was ready to take up the practice of his profession, he went to his beloved mother and consulted her as to what he should do. There had been suggested to him the great need of the fishermen of the Newfoundland banks and the Labrador coast. He was anxious to lose himself in service and to do all that he possibly could as a Christian physician for the kingdom of Jesus Christ. He was wealthy. He had social position. He had the prestige of a great name. He had the best training that medical science could provide him. He could have risen to distinction in any place in the world. What should he do with his life? He consulted his beloved mother and she quoted to him these words of the psalmist: "Wilfred," she said, "I would use daily the words of the 143rd psalm, 'Teach me to do the thing that pleaseth Thee.'" And so that great and remarkable life has been invested in one of the out-of-way places of the world in the endeavor to bring health and sound economic conditions and the uplift of the gospel message to the benighted fishermen of Labrador. Dr. Grenfell testifies that this is what Christ has meant to him, and I have no doubt that he will mean a corresponding service and life investment to every man and woman every where who approaches the choice of his or her life-work with the sincere desire to do the thing that pleases God.

A YOUNG MAN'S CREED.

1. I will never patronize anything that brutalizes man or shames woman.

2. I will always do some part of my playing in the open air.

3. I will avoid overamusement and pray to be saved from overwork.

4. I will choose such companions and engage such habits in life as my sister and my wife can share.

5. I will spend my Sabbaths in a way as not to forget my soul in its relationship to God.

6. I will remember to enjoy a boy's life when my boy needs a chum.

7. I will protect my mind and soul from the poison of impurity and sin, as well as my body from disease.

8. I will let manhood be the end of my existence and play be used to make it better, me a stronger workman and a richer soul.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
4. Little Bible Lesson Pictures, per quarter.. .05

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

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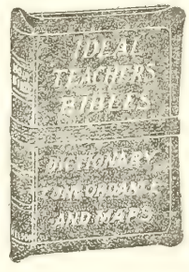

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THE CHRISTIAN SUN
1536 E. Broad St., - - - Richmond, Virginia.

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*

By Rev. H. S. Hardcastle.

CHRISTIAN EDUCATION NEWS NOTES.

The report of Treasurer C. H. Stephenson for April follows:

Receipts.

Balance April 1st	$ 8.48
United Church, Lynchburg, Va.	10.00
Note, Farmers Bank of Holland	250.00
Total receipts	$ 268.48

Disbursements.

Interest on note	$ 5.00	
Salary and expenses of field secretary in full to April 1st.	246.03	
		251.03
Balance in Bank May 1st		$ 17.45

Yes, the Elon Chautauqua and School of Methods will be in session this summer. The dates are July 25th to August 4th, inclusive. We were asked last week if the school would be held this year, and fearing there might be doubt on the part of others, we answer definitely and affirmatively.

Not only will the school be held, but we are warranted in expecting a large attendance of earnest Sunday School, Christian Endeavor and mission workers, a representative group of Carolina and Virginia ministers and a host of young people.

We have arranged with Miss Pattie Coghill for the study class for teachers of Young People's Missionary Societies. It is likely the book will be "Young Japan."

This arrangement completes the faculty for the mission division and the mission classes. In the mission division, Mrs. C. H. Rowland will teach the Woman's Study Book for 1927-1928, and Miss Pattie Coghill will teach the Young People's Study Book for 1927-1928. In the second period, Mrs. Alice V. Morrill will teach Methods of Missionary Instruction. Three classes are thereby provided for teachers of missionary societies, and women interested in missions. During the first period, Mrs. Morrill will have a class in the youth school, "Young People and Missions." This class is for young people and not teachers of young people.

This explanation might be made with regard to the youth school. Every year a large group of young people have been attending the Elon School only to find no classes had been provided especially for them. Usually they have been attending classes provided for teachers of young people. This has not worked out very well for the young people. This year we will have four classes just for young people, two in each of the two class periods, and following these class periods there will be a youth congress under the superintendency of Miss Lucy Eldredge.

Miss Lucy Eldredge will be the leader of the youth school. She is to have charge of the young people, somewhat on the plan worked out by herself last year. We are trusting this will prove attractive to our young people.

Two courses have been provided for ministers. First, we have the Elon Summer School Lectures on Preaching, the course this year being delivered by Rev. Stanley C. Harrell. Mr. Harrell's general theme will be "The Minister's Message." Following the lectures will come the Elon Course in Stewardship, with Dr. W. H. Denison as the teacher. Dr. Denison's course will be "Stewardship and Church Administration."

Ministers will, of course, be at liberty to attend the classes in the mission and the training divisions, but not the classes of the youth school.

In the training division there will be four classes. Miss Pattie Coghill will teach "Methods with Primary Teachers," Miss Lucy Eldredge will teach "Teaching the Youth of the Church," Rev. Edwin B. Flory will teach "Group Instruction and Graded Worship," Rev. F. C. Lester will teach "An Integrated Program of Christian Education."

Rev. Edwin B. Flory will lead the daily service of worship and praise. This service will come the last thing each morning, following the youth congress and the adult forum. We expect everybody attending the Elon Chautauqua to attend these services. Everybody will be on their honor to do so.

Prof. L. L. Vaughan, of North Carolina State College, Raleigh, N. C., will be the leader in the daily forum for the adult school. Prof. Vaughan is an active layman of our Church, and has had first-hand experience with the forum. We feel the constituency of the Elon Chautauqua should prove good material for a daily forum. This forum will be in session at the same hour as the youth congress. Prof. Vaughan has promised to soon have in our possession the outline of subjects for the daily sessions.

Remember that the registration this year at Elon will be two dollars instead of one as heretofore. This change was made in order to give the Chautauqua a larger budget and perhaps enable the school to absorb its whole expense. The board will be twelve dollars for adults and six dollars for children under fifteen for the period of the school.

For information concerning the Elon Chautauqua and School of Methods, write Rev. J. H. Lightbourne, Holland, Va.

For information concerning the Board of Religious Education, write Rev. J. H. Lightbourne, Holland, Va., and send remittances to Mr. C. H. Stephenson, 120 W. Martin Street, Raleigh, N. C.

For information concerning the Bethlehem Summer School, write Dr. S. L. Beougher, Wadley, Ala.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson X—June 5, 1927.

Peter Preaching to the Gentiles.

Golden Text: "For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon Him."—Rom. 10:12.

Lesson: Acts chap. 10-11.

Devotional Reading: Psa. 67:1-7.

Religious bigotry and racial prejudice are two of the world's worst evils. We cannot ignore them either from the standpoint of the peace of the world or the progress of the kingdom. They are so deep-seated and so universal that they constitute a real menace to the world in which we live. Ministers, statesmen, students of present-day problems concur in the opinion that these twin evils must be faced and the problems they present solved if we are to have a world order of justice and brotherhood.

The striking and tragic fact about religious bigotry and racial prejudice is the fact that it is so unwarranted and so indefensible. What is at the basis of race prejudice? The fact that one man is of another race, or has a different colored skin from a man of another race! Reduced to its simplest form, that is the basis of race prejudice. No matter how good a man may be, no matter how educated or refined he may be, no matter how great his achievements may be, the fact that he is a member of another race, or that he has a different colored skin, seems to create a barrier which it is very difficult for men to overleap or break down. There are exceptions, of course, but as a rule the fact that a man is a Japanese, a Chinese, an African, an Indian, a Hottentot or a "what-not," is the grounds, and often the only grounds, on which race prejudice is based. It is surprising how thinking people, and especially good people, can be the slaves of anything so unreasonable and so indefensible as race prejudice.

The same principle applies to religious bigotry. What is the basis of religious bigotry? In the final analysis, it is the simple fact that one man has different ideas about religion, or gives his devotion to a religion which another man does not hold or cherish. Laying aside the trivial matters which are often a matter of personal opinion and intellectual processes, the basis of much of the bigotry that exists between Catholics and Protestants is the fact that one man is a Catholic and another man is a Protestant, and the same principle obtains in regard to the bigotry which exists, alas! all too generally, between the devotees of one religion and another, or between sects of the same religion. Bigotry has no justification in rason, and it has no place in Christian character. There are things that are worse morally than bigotry, at least it is possible to conceive of such things, but there are few things that are more unjustifiable certainly among those who claim to be Christian.

Now, all of this is by way of introduction to the lesson for June 5th, for if that lessno teaches anything it teaches the indefensible position of those who cherish race prejudice and manifest the spirit of religious bigotry.

It is not necessary to go into the details of these two chapters which constitute the lesson for today—how Cornelius had a vision, how Peter had a vision, how those visions resulted in getting the two men together, how God showed Peter in no unmistakable way that He was no respecter of persons, how the Gentiles were brought into the kingdom by faith and not through Judaism, and how Peter, when called upon to justify his action by those who had not had his vision and had not seen the larger implications and applications of the gospel, made his appeal to the facts in the case—the fact that God Himself had given unmistakable evidence that He had accepted the Gentiles. Every Sunday School member should read these two chapters carefully and pray the Spirit that He might interpret as they read.

"What God hath cleansed, that call not thou common." He who looks scornfully upon so-called inferior races and peoples, arrogates to himself a judgment that is forbidden by God. Let all those who call upon the name of the Father know that even though there are others who may be limited in many ways, they are the children of God, and as such they are objects of His solicitude as well as we.

"I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is acceptable to Him." What a revelation that must have been to Peter, steeped as he was in Jewish thought and to some extent Jewish bigotry! God no respecter of persons! Was not the Jew the chosen race, and were not all others as barbarians? What a tribute to the

man that when he did see the larger truth of the gospel he was willing to follow it whitherso it led! It must have come as a shock to his pride to realize that in every nation those who feared Jehovah and worked righteousness were acceptable unto Him. One thing is sure—it comes a distinct shock to some people today to realize that God accepts the humble negro, the "Chink," the "Jap," the "Wop," the Jew, and the lowest of the low, all those who accept His mercy and try to follow His way of life.

It took Peter a long time to learn his lesson, if indeed he ever did learn it fully. It has taken the Church a long time to learn its lesson, and even yet it has not learned it. But it is learning it. It is coming to see that the Church of Christ has no place for racial prejudice and religious bigotry in its spirit or in its program, and it is coming more and more to recognze that there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon Him, and in the light of that fact the Church is emphasizing more and more the spirit of brotherhood and is setting in motion those forces which will make brotherhood something more than a high-sounding phrase; something that will make it a reality in practical every-day life.

Teaching Points.

1. Unsuspected revelations often come to those who pray.
2. God often answers the prayer of men through other men.
3. We must not allow the visions on the housetop to prevent us from answering the knock at our door.
4. The Spirit of the Lord eliminates artificial barriers.
5. No one race or religion has a monopoly on God's grace.
6. If any man will do the will of God he shall know what that will is.
7. If God is our Father, we are brethren.

CHRISTIAN ENDEAVOR.

Sunday, June 5, 1927.

TOPIC: "Our Christian Duty to Maintain Our Health."—1 Tim. 4:8; Rom. 12:1.

(Consecration meeting.)

Some Bible Hints.

The body is God's creation and is entrusted to us to use for His glory (v. 8).

Those that are too busy to take proper exercise must take time later in life to pay for their folly (v. 8).

If the body is to be the instrument of our service of God and man, why not make it an efficient instrument (v. 8)?

Disease maims us so that when we offer our body a living sacrifice it cannot meet the demands that may be placed on it (v. 1).

Suggestive Thoughts.

God means us to be strong and well. Obviously we cannot do our work well unless we are fit; and to be fit we must give thought to our health.

In healing the sick, Jesus never said, "If it be Thy will." He started from the thought that God's will is health for all.

Every where we are surrounded by law, and when laws are broken a penalty follows. We suffer when we break the laws of health whether deliberately or through ignorance.

Personal health is affected by public health or sanitation. In an epidemic, for instance. If we allow disease to breed anywhere it may strike us.

A Few Illustrations.

Those that give thought to their eating are sometimes called faddists; but improper eating causes many diseases which a little care would avoid.

In a survey of fifteen-year-old working boys and girls, it was found that fifty per cent of them were suffering from physical defects. This is bad for business as well as comfort.

Disease affects temper. Indigestion makes a person mean. It is hard to be a Christian when tortured in this way, as Carlyle found out.

Our body is a friend to be cultivated in order to enable us to do all the tasks of life. Here the Golden Rule applies. The better we treat the body, the better will it serve us.

To Think About.

What are some causes of ill health? How avoid them?

Why may a person not abuse his body?

What is being done for the health of our community?

OUR ROCKY FORD WORK.

On October 9, 1925, I first went to Rocky Ford to teach. I found a new Church and school building nearing completion. We began our day school the 9th of October and had a good school and Sunday School with good attendance. At each we found people who really enjoy the Church and Sunday School, and when we left there on April 1, 1927, we had a larger attendance. We found a kind and appreciative people to serve and work with, and we shall never forget them.

Several of our friends came up on the last day of school to bid us good-by. There are many good people at Rocky Ford, and I hope and trust and believe that the Church here will be a real blessing to the community and to the world.

There are many bright children who attend school there, and I do earnestly hope and pray that some consecrated settled Christian worker may be secured to fill the place.

ELSIE BRAY.

Nathalie, Va.

The Great Value of the Church Paper.

EASTERN VIRGINIA CONFERENCE.

The Paper the Advocate—Financial Support—Eighty Years' Contribution—Necessity that Confronts the Church.

THE report of the Committee on Religious Literature to the recent Eastern Virginia Conference at the Community Christian Church, Havre de Grace, Md., embodied suggestions that should have the consideration of all lovers of the Church and Church paper. THE CHRISTIAN SUN has been the medium of communication, and the advocate of the enterprises of the Church, and just as it has thrived so have the enterprises gone forward. When interest in the Church paper lagged, then interest in Church affairs ran low, and on the contrary, when the paper was strongly advocatnig a work of the Church, then interest was awakened.

Take your copy of the "Annual" and turn to this report of Committee on Religious Literature, read and imbibe the spirit, sooner or later you will feel the importance of the suggestions set forth. The report stirred the Conference to action, and it is hoped that members of the Churches generally may be aroused by a careful reading of the report. Following the report, motions were made to help THE SUN in a financial way, and these were passed unanimously and enthusiastically. Those present caught the spirit and at subsequent Conferences similar action has been taken.

As to how much or what part of this report grew out of the report of the Publication Committee of the General Convention of the Christian Church from which we quote the following we are not concerned:

"The contribution which THE CHRISTIAN SUN has made for more than eighty years to the work of our Churches in the Southern Convention has been of such manifest worth that we are led to recommend the wisdom of seeking to establish in each of our regional Conventions a special medium of communication designed to encourage a more unified program of service within their bounds, to the end that our general denomination-wide work may be greatly strengthened."

Thus it is suggested that the regional Conventions each publish a paper, and that the *Herald of Gospel Liberty* be made the general organ in a broader sense, a Church magazine of high order, and that it be supplied at a special price to subscribers and readers of the local or regional paper. This thought springs possibly from developments at the General Convention at Urbana, Ill. The air is surcharged with the idea of doing something. This would discover the gifted writers of the Church as no other plan could. This will keep alive the local interest by means of the regional paper, and the general organ will care for the general interests. If divergent plans and ideas should spring up from the local interests, the general organ would unify these.

The commission that reported to the General Convention seems to have caught a glympse of the necessity that confronts the Church, but the Convention not having given the subject any thought or consideration, "resoluted in the old way." We believe in progress by aggressive measures, if need be. We all want to have a part in whatever is successful, and are willing to lend support. But are we willing to take a forward step? "The fields are white unto the harvest." What are you doing for your paper?

If the statistics published by our people are true, later we will show from them that we are able to possess the goodly land. Suffice it to say that there is a feeling of need for something we have not had. Who will be the Caleb or Joshua?

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

GOD'S FAMILY.

"Whosoever shall do the will of my Father, the same is my brother. For ye are all the children of God by faith in Jesus Christ."—Gal. 3:26.

Let each one think himself an act of God, his life a breath of God, and that God's work is better than the devil's work, and in everything act as though they are. Then go forth and live with others as members of one another. Ye that are strong, bearing the infirmities of the weak, obeying Deut. 15:11 by opening thy hand wide to thy brethren and the poor and the needy.

Prayer.—Our Father, as we read in Thy word that love is the first law of heaven, apply it to us in full force. As we cannot love God and hate our brother, make us superior to hate and teach us how to love our brethren. We desire to be known of others as loving God, and by this Thou hast said all men shall know that we are Thy disciples. Make us true witnesses for Thee in all things. *Amen.*

TUESDAY.

KNOWING OURSELVES.

"We know we have passed from death unto life because we love the brethren."—1 Jno. 3:14.

This is a test of ourselves—love of folks. Not our Church, nor our denomination, nor our club, nor our lodge, nor those who love us. To love only these, what prasie do we deserve? Sinners may do that. But if we love folks, God says that is our test. In this, Jesus is in our midst; we are His and He is ours.

Prayer.—Dear Father, we praise Thy name that Thou art ours through Jesus Christ now and forever. O may we be faithful to the end. *Amen.*

WEDNESDAY.

THE OPPORTUNITY OF A MAN.

"In which hour Moses was born."—Acts 7:20.

In Egypt's darkest days, Moses was born; born in penury, a waif found by the stream of water, reared a foster-child in luxury, an object of suspicion as he visited his people, no one dreamed that he was Israel's emancipator. But God brings His roots out of dry ground. Genius hatches its offspring in strange places.

Likewise, in a desert period of the world Jesus was born in a stable, Son of an humble carpenter, reared in Egypt and had no place to lay His head to call His own. But He was Saviour.

Further, the visible Lord was withdrawn. Darkness, bondage, tradition, Judaism, and racialism reigned supreme. In which time, Paul was born. No one thought of this persecuter as a liberator, but he became the liberator of the Church.

Later, Paul was forgotten, as it were. Luther was born, John Wesley, John Bright, and so on down the epochs of history.

God does not spend all His energies on conspicuous people. Great destinies are often committed to humble people whose names never shine on the scroll of fame. What has the Lord done for us? Has He not given to each of us a sacred purpose, a positive work, a key to turn some lock, power to open some door and be the emancipator of something? We can at least contribute moral vision to our times, breathe moral ozone as we pass, and render a saving ministry all the time.

Prayer.—Our Father, we are glad we live in a day when there is a call for manhood. Give us the vision, make us pure, and forever Thine. *Amen.*

THURSDAY.

SACRIFICIAL OR NO CHRISTIAN.

"If any man will come after me, let him deny himself and take up his cross and follow me."—Matt. 16:24.

Self-denial is fundamental in the call to be a Christian.

Peter, the first friend and senior disciple of our Lord, had just affirmed his faith that Jesus was Saviour and the Saviour had just blessed him and given him the power to unlock the secrets of earth and heaven for the glory of God. This flattered Peter that when Christ told him of His coming Sacrifice he rose up and said that such a thing should never happen to Him, and Jesus had to call him down by calling him of the devil. Thereupon, Peter lost his power. And Jesus declared that if any man would follow Him he must deny himself.

Every moment has its own demand upon us, and offers us our opportunity, and every moment requires an inspiration of the moment. We cannot live today upon the inspiration of yesterday any more than we can live on the food today that we ate yesterday. The inspiration of the hour comes by the denials we make to meet the needs. He who would achieve anything must so live out of himself and in the thing to be achieved that he forgets his own rights and lives for his goal. This is the way of the Christian. Does thy econemy begin at the Church, or dost thou see that thy obligations to the Lord is discharged? We must give substantial proof of our Christianity. It is not enough to be clever, but we must be true.

Prayer.—Our Father in heaven, we desire to be true and a power for Thee. We pray that we may be and may remain ever steadfast, willing to lie down for Him if need be. *Amen.*

FRIDAY.

UNLOADING FOR VICTORY.

"Let us lay aside every weight that doth so easily beset us."

In war, soldiers have to discard everything that is not absolutely necessary to their existence. We have been told that even a photograph becomes a burden and is discarded.

Jesus tells us to lay aside our burdens and cast them on Him. Did you ever understand why folks tire quickly? We marvel at the endurance of a child. He can run and play from morning till night and never seem to tire. Why? He has no burden. He leaves that to father and mother. If we can learn to cast—unload(R. V.)—our cares on the Heavenly Father, we will tire not so quickly and press on always.

A father was moving his library upstairs. His little boy desired to help. He took an armful of books and got as far as the steps. Able to go no farther, he cried and the father came running, took him and the books all in his arms and carried all up together.

A captain could not enter the harbor in a storm. He waited sleepless for three days before he could get a pilot aboard. Finally one got aboard and took the wheel and the captain went to his cabin and slept. The load was cast off.

There are but few of us without troubles and cares. Can we let God take all of us up? Can we let Jesus our Pilot take the wheel of our lives?

Prayer.—Our Father, it is hard for us to realize how hard it is to cast our cares on Thee and that Thou will relieve us. Show us Thy Fatherhood and loving care, for Jesus' sake. *Amen.*

SATURDAY.

THE THINGS WE CANNOT KNOW.

"It is not for you to know the times or the seasons, which the Father hath put in His own power."—Acts 1:7-9.

These words are a gentle rebuke given by Jesus to those who were curious concerning the restoration of the kingdom. After the resurrection, they wanted to know all about this expected kingdom. To this inquisitiveness, the Saviour replied: "It is not for you to know."

Limits are set to our knowledge of God's plans. Jesus recognized the fact that there were some things man could never know. God has His plans, however, unknowable though they are, and hidden in the secret places of infinite purpose. God has a plan for the cosmic and spiritual destiny of this world. He has a plan for those who love Him. "Eye hath not seen, ear hath not heard" the glorious preparation for the redeemed. These very limitations are designed to develop resignation and trust, to encourage and strengthen faith. Let us beware of invasion and faithless trespassing, that would seek to wrench the secret and force the door into God's purpose.

How much we need simple faith and child-like trust! Not to know—but to trust.

"God's plans like lilies pure and white unfold,
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold."

Prayer.—By one of the parents, asking that we may be led to stronger faith in God's wisdom and goodness, and to firmer confidence that, in good time, He will make all things plain to those who trust Him.

SUNDAY.

HIS SUFFERING FOR OTHERS.

"With His stripes we are healed."—Isa. 53: 5-10.

These simple words carry with them the whole burden of the gospel. Nothing can be more worthy of our thought than the suffering of the Saviour.

One of the most terrible means of torture in ancient times was the Roman scourge. It was made of rawhide or the sinews of oxen. Some writers tell us that not infrequently sharp pieces of bone were intertwined with the thongs, and inflicted fearful laceration. And all this was but supplementary to the terrible suffering of the cross! Now, however strange it may be, our "healing" lies in the pain of suffering, in the blood of sacrifice! The world's greatest victories have been won through the shedding of vicarious blood. Can we expect less in the realm of the spiritual?

Knowing what our Lord has done for us, ought we not to love Him more abundantly? There is a story told of a little lad who was about to leave the hospital after a very successful operation. He sent for the doctor, that he might speak to him before leaving for home. This is what he said: "Doctor, the folks will never hear the last about you and what you have done for me." Such is the natural expression of a grateful heart.

Prayer—Lord's Prayer, all the circle joining.

Christian Orphanage

Dear Friends:

The good women still remember our little folks, and last week we received a box from the Ladies' Missionary Society of Burton's Grove Church containing 4 little suits, 4 dresses, and other garments; Mrs. J. T. Banks, Farmer City, Ill., 1 box clothing for one of our little girls; Ladies' Aid Society, Pleasant Valley Christian Church, Earleton, Kans., 4 pillow cases, 4 sheets, 4 blouses, 2 princess slips, 6 dresses, 1 cap, 1 pr. slippers.

This makes 614 little dresses and 170 little suits for boys that have been sent in during the Easter season. What a wonderful contribution from our splendid good women from all over the Southern Christian Convention and many of our good women in Ohio, Illinois, Indiana, and Kansas!

It has been a wonderful contribution and has been given in such a beautiful spirit. It brings cheer to us and makes our burdens lighter. If our people could only see the largeness of our task and the great need of loyal support and the great good that may be done through this avenue of service in the Master's vineyard, I believe the support of the Christian Orphanage would be so liberal that we could care for many of the little children who are crying to us for a home. May the kind Master touch the hearts of our people, that they may see the opportunity and realize their responsibility and give that the work the Master requires of us may be done.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 26, 1927.

Brought forward	$7,604.25

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Haw River	$17.69	
Durham S. S.	23.29	
Bethlehem	3.24	
Elon Church	10.00	
United S. S., Lynchburg, Va.	6.79	
Pleasant Ridge	1.20	
		62.21
Eastern N. C. Conference:		
Liberty, Vance	$ 5.40	
Shallow Well	3.00	
Damascus	1.60	
Pope's Chapel	5.19	
Lebanon	1.92	
Franklinton	7.50	
Wake Chapel	6.23	
		30.84
Western N. C. Conference:		
Zion	$ 2.75	
Pleasant Cross	5.00	
		7.75
Eastern Virginia Conference:		
Holland	$20.00	
Bethlehem	2.82	
Berea, Nansemond	10.00	
First Church, Norfolk	8.49	
Franklin	5.00	
Elm Avenue, Portsmouth, Va.	5.00	
		51.31
Valley Virginia Conference:		
Newport	$ 2.00	
Palmyra	2.08	
Antioch	8.03	
		12.11
Alabama Conference:		
Pisgah	$ 2.13	
Wadley	1.92	
		4.05

Special Offerings.

Boone Bible Class	$15.00	
E. M. Davenport, support children	37.50	
J. L. Rector, Miami, O., Con.	29.89	
Lawrence Holt Endowment Fund	150.00	
W. E. Lowe, Elon College, N. C.	9.00	
Mrs. H. A. Culver, Robinson, Ill.	45.00	
		286.39
H. C. Sears, Ex. Chulchill estate		500.00
Grand total		$8,558.91

EDUCATION IN THE SOUTH.

Desire for higher education is rapidly increasing among the "lesser privileged" groups in the United States, according to the report which will be presented by the American Missionary Association to the National Council of the Congregational Churches at its biennial meeting to be held in Omaha, Neb., May 25th to June 1st.

The association is a Congregational agency which specializes in work among negroes in the South, Southern white highlanders, American Indians, Orientals in Western States, Mexicans in the Southeast, Porto Ricans and Hawaiians.

The enrollment in the four colleges for negroes conducted by the association, it is stated, nearly doubled during the last five years, increasing from 217 to 390. The need for the elementary negro schools of the association decreased during the same period because of the expansion of public school facilities. In some instances the buildings of the association were turned over to the public school authorities, the policy of the association being to co-operate and not compete with the public school system.

The four colleges are Talladega, in Alabama; Straight, in New Orleans; Tougaloo, in Mississippi, and Tillotson in Texas. In addition to the preparatory departments of these colleges, the association has also twenty-four junior colleges, academies and institutes for negroes. Fisk University, Atlanta University, and Hampton Institute were founded by the association and are now maintained on independent foundations.

Practically all the schools are engaged in campaigns for more buildings and equipment and for enlarged maintenance resources. Grants for new buildings at Talladega and Tougaloo have been made by the general education board. There is now being completed at Talladega a new science building, Silsby Hall, costing over $100,000, the gift of an alumnus. Other buildings recently completed at Talladega are Callahan gymnasium, costing $50,000, and Sessions Practice School for teacher training. Holmes Hall, recently dedicated at Tougaloo, cost $70,000.

Among the other schools of the association are Pleasant Hill Academy, Tennessee, for highlanders; Rio Grande Institute, Albuquerque, N. M., for Mexicans; Santee Normal Training School, Nebraska, for Indians, and Blanche Kellogg Institute for girls, Porto Rico.

Two hospitals, at Humacao, P. R., and Greenwood, S. C., are maintained by the association, and it aids 233 Churches and missions.

The assets of the association include $8,682,169 in endowment funds, and $2,500,000 in land and buildings. The income from all sources for current expenses last year was $1,194,918. During the eighty years since the association was founded in 1846, its total receipts have been more than thirty millions.

The president of the association is Rev. William Horace Day, D. D., pastor, United Church, Bridgeport, Conn.; the recording secretary is Rev. William N. DeBerry, D. D., pastor, St. John's Church, Springfield, Mass.; the corresponding secretaries are Rev. George Luther Cady, D. D., and Rev. Fred Leslie Brownlee, New York City.

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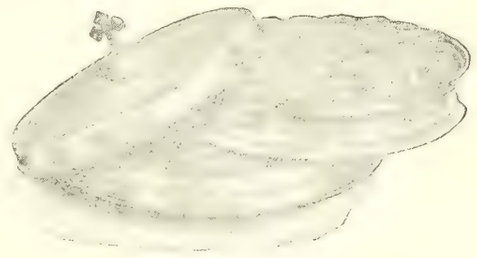

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Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
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Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
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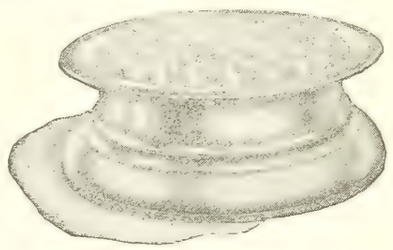
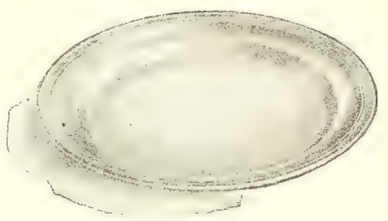
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



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No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Pollyanna:

Of course, we all are going to play this game! Watch out, Pollyanna, you will get a great, big, pleasant surprise this summer! How glad we all are to play Pollyanna once more! It's so nice to get acquainted with all our big Christian Church family. We love this big family, but we love each other better when we get wee letters from the little sisters and brothers and tiny photographs of each other, and then, oh! perhaps a surprise gift. What a good time that all tells us! Dears, right now send me your name and address and your age—could you? would you? Of course! because everything your editor asks for from you she usually gets, because you are all so dear and love your Korner; that's what makes our Korner grow, too—love—and helping with your bright letters and stories and pictures you draw.

So now hurry as fast as ever you can. Send your name and address to play Pollyanna. You will see it all in the Korner when you send your own name, so rush along, little girls and boys. The age limit is six to fourteen. Let's see your very own name next week.

Read this poem about "The Brave Kitten." You will like that, dears.

Love from your editor.

(Address Mrs. John C. Whitesell, High Point, N. C., Box 337.)

Some things we read together:

1. Answer to conundrum for last week: Holes. By the way, squirrels are advertising "holes for sale—oak, elm, maple and beech. (Signed) Nutter & Co."

2. Company for tea:

Polly, put your apron on,
Help Mother serve the tea,
The little cake you helped her bake,
For here is company.
Be careful of the tea cups,
Put spoons and plates for three—
Oh! what lovely times we have
When company comes for tea.

Tune: "Jesus Loves Me."

Jesus calls to us today,
Let us help Him while we may;
He would have us do our part,
Each with glad and helpful heart.

NINA WILL PLAY POLLY.

Dear Mrs. Whitesell:

I wish to enter the game Pollyanna. My age is thirteen years, and my address is Roanoke, Ala., Route 3. Your new member,

NINA KITCHENS.

THE BRAVE KITTEN.

By H. O. Spelman.

"I can't catch a mouse," said Kittie Wee;
"I'd just have to run if it looked at me."
"Try," said Mother Cat, sweet and low;
"Try! You can if you try, I know."
So Kittie Wee tried, and what do you think,
She caught a big mouse as quick as a wink.
She's a splendid mouser, it can't be denied,
And it's all because Kittie Wee tried.

ALASKA—THE LAND OF TOMORROW.

(Continued from Page 7.)

station again where the warm supper and the bright open fire awaited them. At last, poor little Stickeen, cold, shivering and hungry as he was, was willing to risk all for his master's sake. With one sure and well-practiced leap, he jumped to where his beloved master stood to receive him into his arms in safety.

Muir's story of "Stickeen" has been published in a small book and is one of the most startling and beautiful stories of the dog in our literature. Muir, by such adventures as the one here briefly described, became well acquainted with the glacial formations and movements; he also became one of the best authorities on glacial work in this wonderful region of the great Alaskan section.

We must close this paper, but not without mentioning the great rivers of Alaska. The Yukon is a great, mighty stream, flowing northwest and southwest, emptying into Bering Sea. The Mackenzie River carries its mighty volume of cold, fresh water from the Klondike region northward through some wonderful mountain scenery and empties into the Arctic Ocean.

Alaska has schools for the Indians and institutions which receive accredited acceptance in the large colleges and universities; also some schools for mining and agriculture, all of which are well attended.

Centerville, Ohio.

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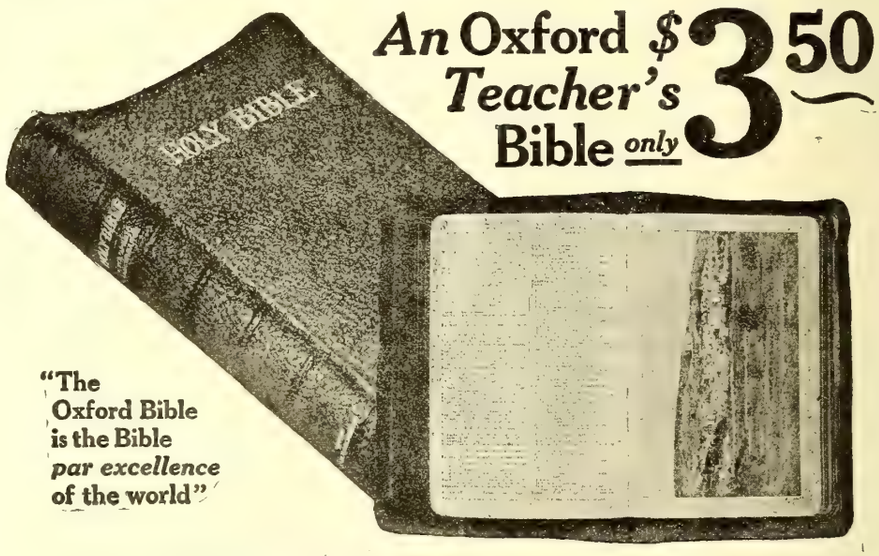

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Specimen of Type

6 And Á-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [3]tri-

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OBITUARIES.

BOWMAN.

Mrs. Margaret H. Bowman, wife of William E. Bowman, of Linville Christian Church, was born September 1, 1847, and departed this life April 8, 1927, in her eightieth year. She leaves to mourn their loss a devoted husband and five children—three daughters and two sons: Mrs. H. J. Cook, Flint, Mich.; Mrs. H. A. Belle, Linville, Va.; Mrs. A. W. Andes, Harrisonburg, Va.; M. D. Bowman, Ravinia, Ill., and J. H. Bowman, Springfield, Ohio.

In early life she confessed Christ and united with the Church and remained a faithful member until death. Funeral services were conducted by the writer in Linville Christian Church. The large attendance and beautiful floral tribute bespoke the esteem in which she was held. Interment was in Linville Church Cemetery. Sweet be her sleep till Jesus awakes her.

W. B. FULLER.

HOLLAND.

Enshrined deep in the hearts of those who were associated with her in the work of the Church, and the many friends who loved her so dearly, lives the memory of Mrs. Susie Holland, who on the 21st of April, 1927, passed into the presence of our Heavenly Father. The members of the Missionary Society of the Christian Church feel that they have lost a true and faithful member. Always active in every good work, always loyal to the society she so loved, she will be long remembered and deeply mourned, and may her sweet personality and willing service be an incentive and inspiration to help us follow more faithfully her example. Our love and tenderest sympathy is extended to her family, with the prayer that God, in His abiding love, may comfort them.

MRS. JOHN M. BUTLER.
MRS. GEORGE W. NURNEY.
MRS. OTIS S. SMITH.

BLACK.

G. H. Black was born 78 years ago the 2nd day of May, 1927; died May 14, age of 36 years. She was the daughter of Mr. and the late Mrs. Millie Parker, 1927. He leaves to mourn their loss a wife, two sons and one daughter and one grandchild. He has one son that preceded him to the other world. He professed faith in Christ when young and united with the Christian Church at Pleasant Ridge and remained till death. He had always lived near Randleman, N. C. Funeral services was held in the M. E. Church at Franklinville in the presence of a large congregation. He was a good husband, a good father, a good neighbor and a good Christian man, always willing to lend the helping hand to others. He was laid to rest in the cemetery at Franklinville to await the resurrection. Burial services by the writer, assisted by others.

J. M. ALLRED.

BAILEY.

Pearl Parker Bailey was born September, 1890, and died in Lakeview Hospital, Suffolk, Va., May 16, 1927, at the age of 36 years. She was the daughter of Mr. and the late Mrs. Millie Parker, and a member of a family of 4 children, 3 girls and 1 boy. On May 8, 1906, she was united in marriage to Caddie S. Bailey, to which union were born four sons.

She is survived by her father, a brother, two sisters, husband and four sons. Funeral conducted May 18th at 2:30 P. M., by the writer, pastor of Wakefield Christian Church, assisted by Rev. S. Y. Craig, pastor of Wakefield Baptist Church, and the body placed in a vault in the family cemetery near Wakefield.

C. E. GERRINGER.

CHURCH MUST BE MISSIONARY.

A Church that is not missionary will cease to be a Church. A Church cold in missions has lost the cross. It may have religion, but not the gospel. It may have social friendliness, human sympathies, good music, intelligent vicks, excellent intentions, but not the power of the gospel. Where the spirit of the cross is, there is pressure of spiritual debt and Christian chivalry. Missions are compulsory in a Church by its own high law if it is to remain a Church. By the law of the spiritual life the missionless Church betrays that it is a crossless Church; and becomes a faithless Church, a mere religious society, and finally, perhaps a mere cultured clique.

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HARVARD PRIZE HYMN.

I know not how that Bethlehem's Babe
Could in the God-head be;
I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery;
I only know a living Christ,
Our immortality.

—Harry Webb Farrington.

APPLE.

Cyrus A. Apple was born April 15, 1865; died suddenly May 7, 1927; aged 62 years and 22 days.

He is survived by his wife, who before her marriage was Miss Lina Cobb; one daughter, one granddaughter, one brother and many other relatives and a host of friends.

Burial was at Apples Chapel, where he had been a member since early life. Services were conducted by the pastor and writer, assisted by Rev. R. A. Whitten.

May the Heavenly Father richly bless and comfort the hearts of his dear ones.

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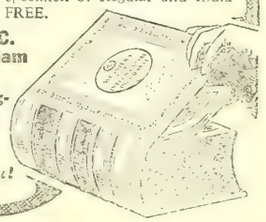

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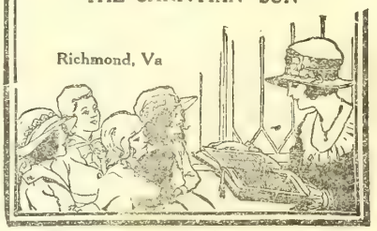

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27 And the boys grew: and Esau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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22 And the prophet Is'ra-el, and said unto thyself, and mark, and for at the return of t

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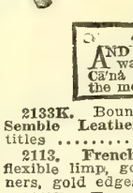

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Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

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IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Negro Hero.—

Out of the flooded district of the Mississippi Valley have come many stories of heroism. One of these reports tell how Samuel White, negro, saved twenty-five families of white people from drowning in an area near New Orleans. Samuel White's wife served food and coffee to the rescued for three days, until other help came. The local press is loud in its acclamations of this negro hero.

New Fields.—

The announcement of Dean Walter S. Athearn, head of the Boston University School of Religious Education, that the course in his school would so be broadened as to include courses in nursery school work, young people's work, and courses in dramatic arts and pageantry, will be most welcome to workers in religious education. Religious education is still growing and formulating plans, organizing materials, and taking shape as a science. The field is a most promising one for the accomplishment of great things for the kingdom.

Orthodox Jewry.—

Thousands of people saw the laying of the corner-stone of what is destined to be the most momentous institution in Orthodox Judaism in the United States. The people met on the corner of Amsterdam Avenue and 186th Street, New York. The corner-stone was the one of Yeshivah College, a group of three buildings, which when completed will cost five million dollars, and in these buildings orthodox rabbis for Orthodox Jewry will be trained. In Yeshivah College the Jews believe lies the hope of their faith for survival.

Menace of the Swimming Pool.—

The moral menace of the swimming pool was quickly seen and pointed out. It was declaimed against from many pulpits. Perhaps thoughtful and self-respecting young people were deterred, but the pleasure-mad crowd rushed on and in. Now it appears that the swimming pool has a physical menace as well. Greensboro physicians have been called upon to treat maladies of the nose and throat which they attributed to bathing in common water at the swimming pools. Would you wash your face at home in water in which other people had washed their feet? Why do it at the swimming pool? Bah!—*Ex.*

Science of Housekeeping.—

Led by Mrs. Richard Boardman and Mrs. Henry F. Patterson, the women of New York decided that housekeeping needed to be organized into a science, and that it needed trained executives and efficient servanst, and so the women of New York founded Scientific Housekeeping, Inc., and many women of many classes went to school.

In the institute, cooks, housemaids, laundresses will be trained and then will be placed in a position where they will be guaranteed a good employer and a nine-hour day. Matrons will learn in the same institute how to be executives, how to treat their servants, and, in fact, the institute purposes to make over the job of housekeeping into a thoroughly modern science.

Vanguard of Civilization.—

According to Ivy Ledbetter Lee, publicity counsel, the three institutions standing at the forefront of American civilization today are the Rockefeller Institute, which is doing fundamental work in dealing with the physical problems of the race; Union Theological Seminary, which is doing work just as fundamental in the realm of spiritual problems, and Harvard Law School, which is dealing fundamentally with the social relations of men.

Mr. Lee was approving the campaign for three and one-half million dollars which the Harvard Law School is now launching. It is a high tribute which Mr. Lee has paid to those institutions, but one which many men will agree is richly deserved. The interesting thing for the average man is the recognition of the physical, the spiritual and the social needs of the race. All of them are contributing to the fundamental needs as well as to mental development.

Across Ocean Flight.—

The crossing of the Atlantic by airplane seemed to have met with constant disaster. A number of lives have been lost in the attempt and several planes smashed. Charles E. Lindbergh, twenty-five-year-old mail pilot, without any noise, hopped off alone in his Ryan plane, shouting to his friends that he would arrive in Paris on May 21st—the next day. The intrepid young pilot sailed away unpretentiously and alone. Lindbergh took as rations two ham sandwiches, two roast beef sandwiches, and one hard-boiled egg sandwich and about four quarts of water. He carried no special insurance, no life preservers, and only two flares for signals. He carried little cakes of highly concentrated food sufficient for a week as reserve rations.

On the same day that Captain Lindbergh started for Paris, English fliers, Carr and Gillman, started for India, hoping to break the nonstop distance record. Lindbergh completed the trans-Atlantic flight. Paris, with great preparations to welcome the daring airman, received him on his arrival with great ovation.

Old Trees.—

In Lombardy there stands a stately old cypress known to the Romans in the time of Julius Caesar. Napoleon thought so much of this cypress that he ordered his workmen to make a turn in the road to save it when constructing the Simplon tunnel. In the edge of Mexico City, Cortez sat beneath a stately cypress back in the sixteenth century. That same cypress still stands. There is a Yew tree in England which was two hundred years old when King John signed Magna Carta in 1215. Two centuries ago a Japanese general built a road. At his death the wealth of Japan vied with each to do him honor, but one man gave no bronze or stone, but from his forests gave thousands of trees, and now they form two hundred years after, a green vista for thirty miles. Trees are the friends of humankind. They are always beautiful and they are constant. Joyce Kilmer wrote,

"Poems are made by fools like me,
But only God can make a tree."

And those lines are known and loved in many lands as expressive of what so many hearts have felt.

Dangerous Characters.—

The National Society of Scabbard and Blade have issued a most interesting list of dangerous characters. The names appearing on the list are there because the owners of the names are opposing the society's scheme of militarism. Jane Addams, famous founder of Hull House, is listed as the most dangerous woman in America, and she, with the rest of those listed, is considered an undesirable citizen. Miss Addams is listed because she is a member of twenty-eight organizations, of which the society thinks nineteen are clearly subversive of the nation's good. It is interesting to note that those organizations considered subversive of good of which Miss Addams is a member are mentioned the American Peace Society, American Relief for Russian Women and Children, Fellowship of Reconciliation.

Senator Borah is listed because he offered to introduce a bill relieving the Secretary of State of his power to exclude visitors at pleasure. Others include John Dewey, Francis E. Clark, George A. Coe, Henry Sloane Coffin, Charles W. Gilkey, Rufus M. Jones, and C. C. Morrison—a list of gentlemen indeed, whom any man might rejoice to call friends. But the National Society of Scabbard and Blade designates them as dangerous characters, and we agree that they are dangerous to the society's proposed scheme for militarizing the United States. Miss Addams and the gentlemen listed on the black-list wield great power to save America for Christianity.

NOTES-PERSONALS

Several interesting articles are omitted on account of lack of space this week, together with a splendid report of Elon College.

The offering for missions will not hurt any Church, but will help a most worthy cause and will be a blessing and a benefit to every Church that takes it and to every individual who contributes to it.

For information about the Elon Chautauqua and School of Methods, write Rev. J. H. Lightbourne, Holland, Va. For information about the Bethlehem Summer School, write Dr. S. L. Beougher, Wadley, Ala.

Many ministers left their fields of labor long enough to visit again alma mater and spend a few hours in delightful fellowship on the campus and in the homes at Elon last week. Elon commencement is a get-together of pastors, and also many influential laymen in the Christian Church, and the fellowship of commencement days is a wholesome experience and a delight to many hearts.

CHRISTIAN SUN readers hereafter, in addressing by word or letter P. J. Kernodle, managing editor of THE CHRISTIAN SUN, will please take note, and say "Dr." Kernodle. Elon College did the courteous and honorable thing in recognizing the faithful service, the Christian activity and the educational achievement of Dr. Kernodle in conferring upon him the degree of doctor of letters (Lit. D.). This is a compliment from a high source, richly deserved, and one that the college can never have occasion to regret, for no one among us has labored through the years with more zeal, unselfishness, and application to duty and to learning than has Dr. P. J. Kernodle.

Rev. P. T. Klapp preached to our new and promising congregation and Church at Caraleigh, Raleigh, N. C., Sunday night, May 22nd. Rev. J. E. Franks is the beloved pastor. Reports both from Bro. Klapp and other sources are that this is a most promising and loyal Church. In proportion to numbers, it seems that the offering for missions from this faithful band will be among the most liberal from any Church. The cash and pledges to be paid before the mission period ends amounted to about $50.00. Bro. Franks is enthusiastic over the prospect of this point. Under the lay leadership of Bro. J. H. Lee and others, there is a consecration to the Church and to the Lord that will tell mightily in the future in the salvation of souls and to the upbuilding of the community.

SELF-DENIAL OFFERINGS.

The Self-Denial Offering is still coming in. We wish so much that every one who contributes might know how grateful we are for every contribution that comes in for missions now. Many Churches have not yet taken their offering, but we believe and devoutly trust that all Churches will do so before the mission period (June) is out. Some Churches that have taken the offering have not yet sent in. Let them complete the task as speedily as possible, as the amounts are already due and should be speeding on their way in service to the kingdom of our Lord. The following have sent in their offerings since May 21st:

Previously acknowledged	$2,228.59
Elon Community Church, Elon, N. C.	65.06
Salem Chapel, Walnut Grove, N. C.	25.00
New Hope, Louisburg, N. C.	10.40
Caraleigh, Raleigh, N. C.	4.76
Shallow Well, Jonesboro, N. C. (add'l)	2.00
Cypress Chapel, Suffolk, Va.	16.00
Pleasant Ridge, Guilford College, N. C.	16.65
Pleasant Hill, Liberty, N. C.	14.12
Lea's Chapel, Apex, N. C.	5.25
Total to May 28th	$2,387.82

Thanks to the loyal and faithful pastors who have taken or are planning to take this offering. We sincerely trust every Church of the Convention will take the offering before June 30th.

Gratefully,

J. O. ATKINSON.

RECEIPTS FOR MEMORIALS.

The fountains of loyalty and liberality for our memorials seem to have almost dried up. As a good brother remarked last week, "The memorial fund seems to be running dry." It is. And very many CHRISTIAN SUN readers are tired of seeing the announcement and plea for more funds. They are not half as tired as we are. Our weariness comes from the staggering thought of our indifferent interest in the history and a memorial to the man and the movement that have made us what we are and given us a Christian Church. Our weariness comes, in the second place, from the thought that these memorials should have been placed a half-century ago, and that at the present rate it will be a long, long time before we have completed them; for the O'Kelly memorial will not be placed until the funds are in hand. The total necessary is $2,095. All donations will be acknowledged through THE SUN, and we will appreciate an increasing stream of names.

Previously acknowledged	$1,446.22
Miss Lousie Savage, Elon, N. C.	2.00
Total to May 28th	$1,448.22

MEMORIAL COMMITTEE.

J. O. Atkinson, Treas.,
Elon College, N. C.

FIRST CHURCH, RICHMOND.

Dr. Simpson, of New York, in a most interesting talk at First Christian Church, Richmond, last Sunday morning, presented the subject of "The Near East Relief Work." Dr. Simpson is a forceful speaker and expressed himself as being pleased with his visit.

At the close of the service, P. J. Kernodle, senior deacon of the Church, was given a surprise. Dr. C. C. Ryan, the pastor of the Church, made a most impressive presentation speech, which, in part, follows:

"Friends, as I have listened to the sermon today, I have watched with a deep feeling of reverence this basket of old-fashioned Sweet Williams. Perhaps I have watched them too closely, but as I watched, they, with their many colors, told to me a story of hope, and struggle, and purpose, and that story has revealed to me the fact that old-fashioned things, whether flowers, institutions, ideals or individuals, if right, are not out of date. The old-fashioned flower and the old-fashioned man make us think of the yesterdays, when times and conditions and demands were different from those of today.

"The conditions and influences that surround us during the adolescent period of our lives have much to do in shaping our worth in mature life. These old-fashioned flowers bring to my memory that May 16th was my mother's birthday—an old-fashioned woman and mother—and as her child I "rise up and call her blessed."

"But these flowers were not brought today in her honor, but to help me in the performance of a splendid privilege, which I can only perform with the help of my brother, P. J. Kernodle, and I will be glad to have him come to the front seat now.

"My brother, I know that you are an old-fashioned man; perhaps the world would say you are conservative, maybe to a fault, but you lived in the years before I was born, in the Reconstruction days, when men's souls were tried, but the trials of your life, the energy of your nature, the faith of your soul has so shaped and fashioned you that, while you are an old-fashioned man, you are the kind of a man that the world needs today. We younger men need you to hold us down and up and together in these days of new ideals and modernistic tendencies.

"To crown a person means to place upon their head a wreath signifying accomplishment. Because of your great worth, both in goodness and intelligence, we at home have appreciated you, and I am glad that men who are big and broad and splendid enough to manage the affairs of a great college, they too have felt your power and worth. In looking about for men to crown with honor, they found none more worthy in the whole Southland than you. At the last convocation of the trustees and faculty of Elon College, where you spent so many years in toil, they voted to crown you with honor, and that honor is the degree of 'doctor of literature' (Lit. D.).

"Doctor means teacher, and we will be your pupils. We will sit at your feet and have you impart to us that wisdom which you have gleaned by long years of faithful service and toil. And we will take notice, too, of that wisdom which is yours because you have walked with Jesus. Elon College has not only honored you, but she has crowned herself with glory in this confirmation.

"As your pastor, it is my splendid privilege to present to you this dpiloma, tied with the 'Maroon and Gold'—the colors of old Elon College. This diploma confers upon you the title doctor of literature."

The handsome basket of flowers was presented to Dr. Kernodle by the members of the Church.

GRAHAM-PROVIDENCE MEMORIAL.

Sunday, June 5th, will be the twenty-fifth annual meeting of the Providence Memorial Association. The approaching event promises to be the greatest thus far in its history. To this sacred spot, made hallowed by so many sweet associations and to so many people of the past, it is hoped and expected the many friends of Providence will gather together and rejoice.

For more than a century and a quarter Providence has been a meeting-place for the Christians. There is no Church with perhaps a longer or greater history. Certainly no Church has ever given more of our ministers an opportunity to develop their preaching ability than has Providence. From the roll of her membership, other Churches have sprung up. She is truly a mother of men and Churches, and there are many who can arise and call her blessed.

The annual meeting of the memorial association has always been a blessed reunion. The Church always offered the best it had, and was embarrassed that it could not offer more. The association could hardly exist without the Church, and the Church has been greatly helped by the association. That spirit of mutual co-operation has been beautiful, and has brought about results that must make us all glad.

It was at the last annual meeting of the association that plans began to materialize which has resulted in the moving of the building about 150 feet towards the south, and so improved on both the inside and outside that it is actually new.

(Continued on Page 14.)

THE CHRISTIAN SUN'S PULPIT

GREAT POSSESSIONS.

Rev. J. G. Truitt, *Preacher.*

"A man's life consisteth not in the abundance of the things which he possesseth. . . . Thou fool, this night shall thy soul be required of thee. . . . He went away sorrowful, for he had great possessions."—Luke 12:15-20; Matt. 19:22.

The conclusion of my sermon I shall put first for a change—it is this: Any man that has Jesus has great possessions; without Him, both our inheritance and our earnings will perish. He is the first and the last in great possessions, and all possessions beside Him may be counted as nothing. Very often we may sit down and say, What are the things I need, for it may be a career, or a house, or a castle, or a kingdom we are building, and if so, our best answer will always be: Jesus. Our health is not so good, nor our wealth so great, nor our hope so sure that we may dispense with Him.

1. *What Great Possessions are Not.*—"A man's life consisteth not in the abundance of the things which he possesseth." Not the things. Houses, clothes, money, education, travel—these are some of "the things" that are usually highly prized. But if we, as young people wishing to amount to good things in the world in our day and generation, put them all together on one side and Jesus on the other, they become as nothing. "A man's life consisteth not in the things which he possesseth." I think one of the saddest things along the roads of our country is an old house. Have you ever seen an old, forsaken house? One day it was the very fondest dream of some young couple; for it they slaved and worked, and even prayed. But that was many years ago. Now there are weeds and thistles where pansies and violets grew; owls and bats now live where once pretty pictures hung. I do not know the name of the couple, for they are now not remembered. Pretty houses and lovely lawns are beautiful, and we should have only that kind; but let me warn you not to put too much of your life-blood in a mere house. Some day it may be barren and empty. They are "things which perish with the using."

The pretty clothes of the young men and young women of this congregation are indeed a delight to the eyes. But they, too, my dear young people, are "things which perish with the using." Excessive amounts spent for clothes in one's youth often measure the difference between poverty and a competence in years yet to come. "A man's life consisteth not in things." Money is oftentimes now the great objective. Solomon, in a spiritless mood, once said, "Money answereth all things," and almost it does; but brave, young Christian coming down from a place of prayer, and surrender, and consecration to the Christ, and seeing a nobler and far more beautiful objective for life, said, "Thy money perish with thee." In the conversations and teachings of their Lord they had learned some mighty things about real values. So now "neither said any of them that ought of the things which he possessed was his own," but their lives and their all was committed to a wealth "more precious than gold that perisheth."

They had heard Jesus say of a young and prosperous man, who said he had more than he knew what to do with, and now he would take his ease and feed his soul on mere metal: "Thou fool, this night shall thy soul be required of thee." "Thou fool" "this night" "thy life shall come to its accounting." Money is a wonderful thing, and young people, you will need to earn it. Yea, you are not worthy of your wonderful day and generation if you are "slothful in business," idle and empty-handed; but in God's name I pray that you will never merit the title, "thou fool." "Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, and miserable and poor, and blind, and naked." "A man's life consisteth not in the abundance of the things which he possesseth." Money often grows from a stem of cruelty to blossom into the blood-red flower of crime and ripens into the fruit of a curse! "He went away sorrowful, for he had great possessions."

Education without Christ will be but a talent wrapped in a napkin. Pardon me for a brief testimony. I have studied geology, psychology, biology, and botany, chemistry, mathematics, history, and literature; I have learned to read a bit in Greek, Latin, Hebrew, German, French, and English; but my fine young people, I have at times been brought to some awful test of soul and looked up into the face of my Lord through blinding tears, and thought, "O God, without Thee, how worthless!" Thrice robed in scholastic gowns to awaken with life staring me in the face and say of myself, "Wretched, and miserable, and poor, and blind, and naked." O young people, let me tell you today, "a man's life consisteth not in the things he possesseth."

And I mentioned as fifth in this series of "things" travel. Of this I shall only pause long enough to say, when William Borden wrote his mother from a ship on the Pacific as he was touring the world, a young man just out of high school: "So many of the others on board have been around the world two, and three, and four times; again I pale into insignificance." So it matters not what be the greatness of the possessions, they are flavorless without God.

2. *What Great Possessions Are.*—Let us test them ever yone with the requirement that they shall "not perish with the using." Time, for the use of it is its glory. Every individual that comes into the world has a whole life-time, whether it be three days or threescore years. Let me call your attention to a young man who was a member of the same club I belonged to at Princeton. A wonderful picture of him hung upon the wall, and one day we were told why his was the one student picture that graced those walls. I shall make the story brief. In Chicago, in 1887, there was born into one of the most beautiful stone mansions in that city a son of very wealthy parents. His parents were staunch Christians, and the young and beautiful mother thought it her God-given duty and pleasure to bring her two sons and two daughters up "in the fear and admonition of the Lord." Therefore, besides the daily family prayers, she gave them individual Christian teaching. When this particular lad grew to high school age he was sent to one of the best high schools in Pennsylvania. He was so bright and studious as to finish his course at the very top, and all the time he had kept up his daily prayer and Bible study.

As soon as his high school days were over, he went around the world in travel for a year. His traveling companion was a fine, young graduate of Princeton Theological Seminary. Together they read the Bible in every land, and bended their knees to the Saviour of the world on every shore. It was a wonderful experience for a lad in his teens. He fell ill of typhoid fever in China and spent his first Christmas away from his wonderful mother in a hospital on the other side of the globe. They are great letters which he wrote his mother from there, for he was a very brave boy and God blessed him. When he was well they took up their journey, and the things he saw made his heart hungry for the peoples of the earth who had never enjoyed the things which he enjoyed, not known the Saviour which was so constantly his Helper and Guide.

He returned via London, and in one of R. A. Torrey's great meetings there he made the great resolution of becoming an active soul-winner for Christ. Hundreds, yea thousands, live today to tell the story of how the resolution was kept. At Yale University, where he went to college, he became one of the leading students for many generations scholastically, and the leading student spiritually, judging by his influence upon his generation and succeeding generations of students. While there, he developed the idea of group Bible study, and group daily prayer, and he established Yale Hope Mission, which is today one of the greatest missions on earth in many ways. In the meantime, he had decided to give his life a missionary to Moslems in China—in the very darkest and most benighted spot.

His theological preparation was done at Princeton, and during his three years there he was made a director of China Inland Mission, a director of the National Bible Institute, a director of the Nile Mission Press, a trustee of Moody Bible Institute, and all during that time he was practically the owner and promulgator of the Yale Hope Mission. When he graduated from Princeton he visited more than thirty colleges, speaking for student volunteers to the foreign mission fields of the earth. During his school days in seminary he gave to Christ more than $65,000, and such service for Him that rendered him a conspicuous success in a half-dozen different spheres of activity.

Just before Christmas, 1912, he sailed for Cairo, Egypt, where he was to learn Mohammedanism and to speak its tongue, before going to Tibet, China. He did not dally, for he might have waited until Christmas was over to bid his folks goodby; he always felt the call of the Christ to be urgent. So about Christmas time the waters of the mighty Mediterranean bore one of young Saul's brave successors to his appointed place. About Easter-tide the same waters bore his mother to her dying son, for in about three months the soul of William Whiting Borden went out to meet His God. Every great daily in the world heralded his death about the earth, and they buried his body in the sands of Egypt. His will directed that a million dollars of his wealth, which was practically all of it, be given to missions at home and mostly abroad.

"God has His best things for the few
Who dare to stand the test;
God has His second best for those
Who will not have the best."

Borden had the best. And although he lived only a few months over twenty-five years, he is still preaching to his millions. "He had great possessions . . . and the Lord looking upon him loved him." He went and sold all he had and gave it to the poor! Great possessions do not perish with the using. Gordon had overcome about the greatest temptation on earth. Yes, he had great possessions, namely: time, opportunity, Christ, then "things" and love. "A man's life consisteth not in the abundance of the things which he possesseth . . . One thing is needful." Borden chose that good part, which was never taken away from him!

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

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R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHURCH HISTORY, RELIGIOUS PEDIGREE.

The *Christian Century,* Chicago, prints at length in its news columns the salient facts about the meeting of the Congregationalists and Christians at Raleigh, N. C., May 5, 1927. The *Christian Century,* which stands for Christian union, takes exception to a statement from an address on the occasion by Dr. W. A. Harper—"If we knew less Church history we could more readily agree." The *Century* is of the opinion that that statement by Dr. Harper is not true. The *Century* makes a keen distinction between religious pedigree and Church history, declaring that "sectarian pride in religious pedigree does not arise from much knowledge, but from that little knowledge which is the deepest form of ignorance." We are inclined to think that what Dr. Harper had in mind in his Raleigh speech was "this little knowledge" which is the deepest form of ignorance and which is held to, and quoted, and used, and talked, and believed in, as Church history; and if we had less of this in our thinking we could have the spirit of union the more readily in our hearts. Is it not a fact that the great body of Church people become enamoured of the little knowledge about their own Church history and never become acquainted with the real facts of their history?

For instance, how many Presbyterians are there today who believe that John Calvin, their great founder and builder, never had any idea of establishing a Church, a communion, or a separate denomination? John Calvin's life, utterances and records show that he gave his great mind and heart to the establishment in the minds and hearts of his hearers the one thought of the sovereignty of God, and this great thought he wished to get established in the minds of the whole Church. He was about the last man in his day who would ever have thought of starting a denomination. Yet a denomination has sprung up and is doing a great work in the world with the belief on the whole that John Calvin was their founder, and that it is their distinct prerogative to be Calvinistic, and that they are following the wish and leadership of Calvin by having a separate denomination.

Likewise, Methodists have it as a part of their Church history—and a very vital part—that John Wesley founded their Church, and he is heralded as the founder of Methodistism. The plain facts of history are that John Wesley was never identified with the Methodists as a denomination, and his whole soul was aflame with a zeal for evangelization in his own Church, which was the established Church of England, and in which he persistently contended, against any withdrawal from that Church. "He stood for a league with every soldier of Jesus Christ," desired most vehemently the union of the forces for Christ of his own Church, with no thought or desire of establishing a new Church.

Or take the most numerous religious denomination of Protestantism—the Lutheran Church, named for Martin Luther. Martin Luther had a passion for that freedom and life which come from establishing the authority of the Word of God instead of the word of the Pope and the Church of Rome. "Do not call the Church by my name, for I will soon be a bag of worms," persisted this man of God, who gave his life not to founding a Church with authority, but to preaching and teaching the Word of God as a sufficient rule by which to govern men's lives.

James O'Kelly and his follwoers worked hard to prevent the establishment or the founding of a Church or a denomination, and yet there are members of the Christian Church who think that they know our Church history and feel that our leaders meant to establish a denomination and a Church. The plain facts of history are that our Church forbears were satisfied that the name Christian was sufficient for all denominations, and that by using the Word of God as the sword of the Spirit, the whole world of Protestantism and of Christian believers might live and die under the one all-sufficient name, "Christian."

It is the smattering idea of history which builds up a religious pedigree and does so much to cleave asunder the army of the Lord and divide that army into separate and often into opposing camps. In almost every instance the historical figures who are acclaimed as the founders of sects and denominations were men who were most bitterly opposed to founding or beginning a sect, a denomination or a separate communion. Is it not true, then, if we knew less of the history of the separate communions, and kept in mind more of the facts that moved the great souls back of these Churches and denominations, we would the more easily unite, and would be more nearly ready to be one in Christ Jesus, whose name is above every name? J. O. A.

RETRENCH OR REFORM.

Much has been written the past three months about our mission situation. We have done our best to inform the people of our needs and of the consequences. The response thus far has been disappointing and heart-rending. Our people do not know; seemingly they will not learn. We are not meaning to cry, "Wolf! wolf!" when there is no wolf at the door. We have sought, we are seeking now, to give the plain, unvarnished facts. The Mission Secretary has before him while he writes these lines, from the Secretary of Foreign Missions this on behalf of our board: "First, shall we continue with our present program for the balance of the year and keep faith with ourselves and the Church and go deeper in debt? If so, state how the deficit is to be handled? Secondly, or shall we retrench and write to our missionaries in Porto Rico that the additional missionary promised this year will not be sent out and they must further curtail their expenditures by $2,200? Write to the missionaries in Japan and tell them that the two additional missionaries we promised to send them this fall will not come, and to curtail the expenses by $3,100. Thus making a total curtailment of $5,300 of funds that we promised our missionaries for them and their work this year." This is the side for foreign missions. The home mission situation is equally deplorable. Two pastors receiving aid from the home mission fund have informed the Mission Secretary that unless the meager appropriations made to them were paid that they do not see how they can continue the work.

We are running no summer school in the mountains this year in order to save expenses, and are only supplying a preacher for three months, that meetings may be held and the work continued on the most economic basis possible. In the face of these appalling facts, numbers of our ministers have not responded with even the promise of an offering from their Churches, and numbers of the Churches have sent in no offering, and, so far as we know, are not promising to take an offering; and very many of those sending in have reported offerings that were deplorably small. We appreciate every word that is spoken in behalf of missions in our Southern Convention and among CHRISTIAN SUN readers. We appreciate every dime that is given for this so-much-needed work. We appreciate every expression of co-operation on the part of the pastors and Churches who are co-operating. We would not for a moment have any one think that efforts are unappreciated; but we say it in all candor that many of our people are not missionary in their giving and in their activity, and the Church must suffer the consequences unless there is a change of mind and heart on the part of very many amongst us. From the beginning of the Church until this good hour, God has never permitted a non-missionary Church to prosper and to gain power and prestige in the world and He never will, for He never can. The only excuse that a Church has for claiming the name Church is that it may be missionary, and when it ceases to be missionary it ceases (at least in spirit and in the meaning of that word) to be a Church. It may be a place of gathering and a place of comfort and security for people who are deluded or honestly mistaken; but the Church of the living God is a missionary body and lives up to the obedience of our Lord and Saviour Jesus Christ when it undertakes to carry out His command, his superlative and supreme command, "Go ye into all the world and preach the gospel."

We are entering now the final month of our mission period. By June 30th, every Church in the Convention should have taken, and with all our hearts we trust will have taken, the offering for missions—one-half for home, one-half for foreign missions, unless designated otherwise—and if there are liberal souls and willing hands, as individuals, who wish to see the work of our Lord, as represented through the Christian Church, go forward, now is the time to give a helping hand and make donations and gifts that will tell for time and eternity. Don't forget that we face a crisis. We may relieve the situation by denying ourselves for the sake of our Lord; by giving our means to carry the blessings of the gospel of the Son of God, that others may share with us that blessing which has made us what we are. J. O. A.

COMMENCEMENT AT ELON.

Graduation day at Elon Tuesday, May 24th, attracted the usual attendance. Whitley Auditorium was well filled, with quite a few seated in the galleries. Miss Mary Addie White, daughter

of Rev. T. E. White, of Elon faculty, welcomed the audience with a very appropriate salutatory. There were six speakers for the graduating class —three young men and three young women—the speakers, with their subjects, being "Does Opportunity Knock?" James M. Green; "The Advantages of a Handicap," Bruce Cates; "All the World a Stage," Gwendolyn Patton; "Making Our Life a Poem," Alice Baldwin; "North Carolina Today and Tomorrow," R. Lingle Cobb; "The Spirit of Youth," Kenneth Hoyle.

The Stanford orator's medal was awarded to Mr. Cobb; the Moffitt essayist medal to Miss Baldwin, these being the awards of honor for the best oration and best essay, respectively, presented for the class. The valedictory was delivered by Miss Emily Midyett, Norfolk, Va. Fifty-two received the degree of bachelor of arts, and one the degree of bachelor of philosophy. Several diplomas and certificates were presented for proficiency in the various departments. Dr. James Dillard, of Charlottesville, Va., secretary of the Gean's Fund and also of the Slater Fund and a member of the General Education Board, delivered the literary address. Dr. Dillard came originally from Nansemond County, Va., and spent his childhood days near Holy Neck Church. He said he was brought up on The Christian Sun when Dr. W. B. Wellons was editor and Rev. R. H. Holland, of Holland, Va., was a constant contributor. Dr. Dillard felt very much at home among Christians, having known many of our preachers and having been associated in early days with the Christians. His was not a regular commencement oration, nor a product of the orator's art. It was, however, a real literary address which the speaker sought to lodge in the mind and hearts of his hearers, and especially of the graduating class. The subject was "Carrying On in Education"; the thought and the theme presented and emphasized being that of the right kind of reading. He gave a long account of the books that every college graduate should read and over and over again after graduation and through life. The address was much enjoyed, and its contents will not pass out of the minds of those to whom he spoke with eloquence, fervor and emphasis.

Dr. E. L. Moffitt, former president of Elon, on behalf of the board of trustees and the college, presented Bibles to the members of the graduating class. Dr. Moffitt's remarks in presentation were appropriate and exceedingly helpful and suggestive. The program was interspersed with music and the exercises on the whole were inspiring.

This closed another successful year in Elon history and sent fifty-three young lives out into the world to help mold the thought of the world and to help to do the work of the world. What a stream of influence, which should be for good and for God (as one presumes it is), thus goes into the ever-swelling current of human life and achievement. We are presenting to Sun readers the report of the president of the college, which carries its own comment and reveals the fact that Elon is "carrying on" and is achieving results worth while in the world of education, of learning and of Christian experience. J. O. A.

CHURCH UNION AT THE SOURCE.

By Rev. F. P. Ensminger.

(This article was prepared by Rev. F. P. Ensminger, Mission Secretary Congregational Church, for his Congregational Church organ, with no though of its appearing in The Christian Sun, and is printed by request of the editor of The Sun.—J. O. A.)

What might be called the Raleigh plan of Church union, by way of the local congregation, was effected at Raleigh, N. C., on May 2nd to 5th, through the action of the First Christian Church of Raleigh, the Conference of the Congregational Churches of the Carolinas, and a joint ecclesiastical council of Christians and Congregationalists.

The First Christian Church was organized in 1881, and is led by a group of business and professional men of Raleigh, including a number of professors from the North Carolina State College. The Church of 275 members is centrally located, being two blocks from the capitol building, on Hillsboro Street, which leads to the State College. It is of blended native stone, built in English-Romanesque design, with Norman-Gothic influence. Its beautiful auditorium seats 550 and has specially designed furniture and a Skinner pipe organ. The Church school auditorium provides seats for 300, and has departmental rooms The large recreation and dining-room and the kitchen are in the basement.

The Raleigh press gave much space to the action of the Church, with such head-lines as "Strike Hands in Raliegh Church," "Christian Congregation Affiliates with the Congregational Church," "Another Step Toward Church Unity"; the Hon. Josephus Daniels, ex-Secretary of the Navy and editor of the *News and Observer,* welcomed the gathering, and entertained in his home a group of Congregationalists, including Dr. Jason Noble Pierce, pastor of the present Secretary of the Nvay.

The letter-missive of the Joint Advisory Council, sent out by the local Church, read:

"You are hereby invited to be present at a joint advisory council of Christians and Congregationalists to be held at our house of worship in the city of Raleigh, N. C., 9 A. M., on May 5, 1927, to meet the brethren called for counsel in fraternal relations, to hear our statement regarding financial adjustments and fellowship relations.

"We believe that we have the means of bringing into closer relations through the movement toward Christian union, Churches and individuals that are 'one in faith and doctrine, one in charity.'

"We trust that the broadening fellowship will also enlarge the work of the Church for the kingdom of Christ in Raleigh, and we trust that the public meeting following the council may have a profound effect upon the city of Raleigh and the cause of Christian union."

Four North Carolina and three Virginia Churches, with a membership of over 4,000, were invited. Five Carolina Congregational Churches, Central Church of Atlanta, and the First Church of Washington were called. Of the ten called as individuals from each Church, Dr. William E. Barton, Dr. Frank K. Sanders, Dr. Ernest M. Halliday, Dr. W. Knighton Bloom, Dr. Luman H. Royce, Rev. John Stapelton were present as Congregationalists, and as individuals from the Christian Church: Dr. J. O. Atkinson, Mr. J. M. Darden, Mr. K. B. Johnson, Dr. D. A. Long, Mr. George E. Whittaker. Representatives of the Christian Churches included Dr. L. E. Smith, President of the Southern Christian Convention; President W. A. Harper, of Elon College; Dr. W. W. Staley, and an imposing group of Christian Church leaders. Including honorary members, there were fifty present at the council. Dr. Sanders was moderator, and President Harper scribe.

Leaders in this movement of the Raleigh Church toward Church union are Dr. Carl C. Taylor, dean of the graduate school of the North Carolina State College, an ordained minister, and brother of Dr. Alva Taylor of the Christian Century; Prof. Edward W. Boshart, of the State College, formerly a Congregational leader at Lakewood, Ohio, and Binghamton, N. Y.; and Prof. L. L. Vaughan, of the State College, member of the executive committee of the North Carolina Christian Conference, whose wife is president of the Woman's Missionary Organization of the North Carolina Christian Convention. Dean Taylor stood for the organization of a broadly inclusive community Church into which he hopes other denominational groups may come. Prof. Boshart was chairman of the sub-committee which engineered the action. Prof. Vaughan insisted on the equality of the two Churches in the arrangement and was the spokesman of the Church at the council.

The leading question propounded to the council was whether or not an autonomous Church could have full membership in two parallel denominational conferences. The Raleigh Church had changed its name to "United Church of Raleigh, N. C. (Congregational-Christian), Inc."; had secured the ownership of its property, and stated this article regarding Church membership as one of its objects: "To become a Congregational Church and an active member of the Congregational Conference of the Carolinas, or its successors, sustaining, in due share, its causes, activities, benevolences, and expenses. To retain membership and relations with the North Carolina Christian Conference, or their successors, as formally held by this Church, as the First Christian Church of Raleigh, N. C. To hold fellowship, in all ways consistent with the foregoing, with all Churches seeking a Christian union." The Conference of the Carolinas, with Secretaries Bloom and Stapleton as advisers, had passed on the application of the Church and seated its delegation without a dissenting vote. It had met certain arguments such as the impossibility of a double allegiance embodied in the saying, "Ye cannot serve two masters," by again affirming the historical position that a Congregational Church has no master on earth and by recalling the status of citizens of the United States, in having a double loyalty to State and nation, though not on the same plane. Precedents for the action were found, but the great impulses which were recognized by the Conference were the notable decision of the local Church to promote Church union, and the exhortation of the committees on inter-Church relations of the two denominations to bring the Churches together. If the local Church is loyal to Congregational ideals and active in performing the functions of the Congregational Church it is entitled to Congregational recognition. A fair analogy seems to be that a Church has the same right to close relations with equal non-mandatory conferences as have members of a family toward paternal and maternal grandparents.

Along with the question of double membership, the Church committee submitted to the council practical questions flowing from it, such as the desirability of two apportionments, a free use of the project method for non-denominational and denominational causes; an equal division of benevolences; the principle which should guide the missionary committee, the principles which should guide choice of delegates to conferences, and other matters.

Dr. William E. Barton was made chairman of a findings committee of ten. Dr. Sanders, Dr. Halliday, Dr. Pierce and Moderator Crandall, of the Conference of the Carolinas, being the four other Congregational members. President L. E. Smith, Dr. Atkinson, President Harper, Dr. Staley, and Attorney D. R. Fonville were the five Christian Church committeemen.

While the committee on findings was arriving at its conclusions, an impromptu acquaintance meeting became the warmest type of fellowship meeting. Dr. Jason Nobel Pierce had finely remarked that in so great an issue denominational and financial considerations should not overshadow the spiritual ties. Recognizing the fact that the names were the main differences, the historical fact was recalled that New England Churches were originally and preferably called Churches of Christ; also that some Congrega-

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CONTRIBUTIONS

SUFFOLK LETTER.

The importance of the country is indicated by the common reason given for dull business, that there has been a "failure of crops" or low prices for farm crops. When you hear business men in the cities talking about business, they invariably speak of the crops. If crops fail, business declines. Business has its roots in the soil; and the tillers of the soil not only cultivate their crops, but the business in the cities as well. There should be the most friendly relations between the cities and the country, as they are mutually dependent upon each other. They have a common interest, and should co-operate in all the relations of business, education, social and religious life, and in all civic affairs. Statesmanship represents both urban and rural interests, manufacturing, commercial and agricultural interests.

Education fails unless it prepares the young for life in the city and in the country. There seems to be a tendency in education at the present time to prepare men and women for city life and city occupations. In all the professions, the end seems to be residence in the city and service in the city. This is partial education, as both city and country must be served. Teachers, in their preparation, have their mind on residence and position in town. Very few think of teaching in the country. This lies at the bottom of the consolidated schools. Education in these days leads the mind of the young toward the city in its plans, its aspirations, and its hopes. True education prepares the individual for the place, the work, and the home for which nature has endowed the man.

A very obvious example of this tendency in men and this fault in education is seen in the education of ministers. Almost all the lines of preparation imply preparation for a town or city church. In fact, Sunday School literature, in all its branches, swings around a city school. In the fundamental features the city and the country Sunday Schools are alike; but in the details they differ as much as country differs from city. The preparation for the minister should include country Churches, country neighborhoods, and country conditions. Not many young men preparing for the ministry in these days have in mind a country charge. The country Church needs a real country preacher; and it requires more ability to preach and fill the position of a successful country pastor than in the city. Country people think more on a sermon than city people. They have more time to think and talk over the sermon with their neighbors. Too many things occupy city people to give them time to analyze and weigh the sermon. What the nation needs, what the Church needs, is a class of young men called of God to preach, and then willing to take charge of a country Church or Churches, with such preparation as will qualify them to render good service. Here is a great necessity, a great opportunity, and the hope of a great reward. A first-class country preacher has a field of service wide open, appreciation and co-operation awaiting him, and a field for the exercise of the greatest gifts. The country Church is the hope of Christianity, and the country preacher has the largest opportunity to make his influence, his example, and his service count for real power.

W. W. Staley.

ELON LETTER.

The thirty-seventh annual commencement, which is now history, will be written of by others. I would like to write about what seems to me to be a new era in the history of the college. I refer to the fine spirit of co-operation and determination to serve the college on the part of the alumni.

First I would like to quote a paragraph from my report to the trustees, which reads as follows:

"For years, as president of the college and as an alumnus, I have felt the need of a closer co-operation between the alumni and the college. I stand ready, by conference or any other way, to further this good enterprise, to which annually I have called your attention. I can sense an evident and growing desire on the part of the alumni in this same direction. They are in position to render a great service to the college, and I understand will present certain plans to you at this session. I feel sure their plans will have your most careful consideration, and I trust that out of them shall come a new day for Elon. Colleges are increasingly relying on their alumni for counsel and advice, and Elon should be no exception to this general principle."

The Alumni Association has adopted a modern constitution and appointed six different committees, including its executive committee, on various matters of helpfulness for the college. These committees are, besides the executive committee, committees on administration, instruction, athletics, memorials, and finance.

The trustees in turn have appointed a committee to co-operate with these committees of the alumni. In my judgment, this means a new day for the college.

The president of the Alumni Association, Dr. W. H. Boone, of Durham, who is also the chairman of the executive committee, has already conceived certain forward-looking plans which he expects to initiate. Announcement of them will be made shortly. In particular, he is interested in securing a field secretary for the alumni who will correspond with the alumni, publish items of interest which they send, and in other ways tie them and the college together.

We shall look forward to great benefit from this fine spirit of co-operation between the college and the alumni, and, as I have said, it means a new day for the college.

W. A. Harper.

THE GREATEST NEED OF THE TIMES.

By Rev. E. B. White.

I am convinced that a critical survey of the world is not needed to reveal the sad fact that we are living in what I consider to be a godless, desperately wicked age. In reading the Bible I find that the great apostle Paul speaks of "perilous times"; therefore, the great question I wish to ask is this: Are we in "the perilous times" of which this God-called, Spirit-filled apostle speaks? Beloved, do we see nothing like it in the world around us? Are we sure there is nothing like it in our own glorious republic at this very moment? These are indeed most solemn questions, and we should take time to consider them.

For nearly six thousand years this old earth has been the seat of the darkest and most terrible rebellion against its Maker and God of grace and truth! No wonder many in these days are looking with grave apprehension toward the future. Are we not sailing over tempestous seas that might easily wreck our glorious civilization? Who can deny the fact that the passing centuries have witnessed many a human institution laid away in time's great cemetery. Where are the mighty dynasties of Pharaoh and Nebuchadnezzar, of Cyrus and Alexander the Great, of Caesar? The facts of history prove beyond question that these great and mighty empires which one time seemed as fixed as the stars of heaven have long ago crumbled to atoms. Their proud capitals and palaces and beautiful temples have been buried beneath the drifting sands of the ages. Yes, like stricken hulks, they are strewn upon the shores of time to remind us of the all-important fact that "righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). Other civilizations have been engulfed, and we might meet with like disaster. Let us not forget that the first step toward the ruin of an individual or nation is invariably the one towards irreligion, covetousness, sensuality, unbelief, and faithlessness to God.

We seem to have been set apart, as no other nation has been since the days of Israel, to demonstrate the great purpose of God; therefore, we ought to be a Christian nation, not in name only, but in fact and in truth.

These are "perilous times," and we need to ask ourselves: where are we heading? What is to be the fate of our civilization? Shall we be but another in the long line of nations rising to greatness and might and falling to oblivion and decay.

Our forefathers laid the foundation of this great and glorious nation—"the queen" of nations—upon a rock stronger than Gibraltar, because God, the Eternal One, was the foundation upon which they built. This nation was planted for the purpose of preserving on earth true religion, an open Bible, reverence for the Christian Sabbath and other great American principles, but I am afraid that America is slipping. Our gracious Heavenly Father has been so kind and good to us, His rebellious children. Think of it—He has sent His abundant showers and sunshine upon our fields, opened up the bowels of the earth with its veins of minerals, gas and oil until we have become a vast and mighty nation of wealth and luxury. Notwithstanding these gracious blessings, it must be said of us that our prosperity has not contributed to our spirituality; on the other hand, much to our shame, we have, in a very large measure, forgotten the God of our salvation. This is a materialistic age, which has brought about appalling conditions. What are some of them? It seems to me that multitudes of men and women born and reared in a country dedicated to God by God-fearing forefathers have long since dismissed God from their thoughts, the Bible from their mind, the Christian Sabbath from their decalogue, and the seventh commandment from their conscience. Is it surprising, then, that we seem to have Johnstown flood of godlessness, infidelity, wickedness, sensuality, unbelief, rampant lawlessness, contempt of authority and law, and greed and graft sweeping in upon us? I am not surprised to discover a dreadful killing frost of apathy and worldliness settling down upon the Church. My! this is awful.

I love to think of the good old days of our fathers; it was not at all difficult to discriminate between the world and the Church. The dance hall, card table, theater, race course and prize fights had no charms for them. Why? Because they were Spirit-born sons and daughters of he Almighty. They seemed to breath the atmosphere of another world. They lived according to 2 Cor. 6:14-18. Ah! but what do we find today? The line of distinction between professed Christians and the ungodly is hardly distinguishable. Too often we find Church members loving what the world loves. They fail to realize that world-

liness is incompatible with spirituality. Multitudes join the Church in this age of "fashionable religion" as a means of securing respect and confidence of society, and advancing their own worldly interest. Too many people come into the Church without a deep conviction for sin—perhaps on "decision day"—but genuine conversion does not come that way. I am convinced that we have entirely too much card-signing and handshaking, and too little real, old-fashioned conversion in most of our revivals. That is why many people have come to think that they can make a profession of religion and join the Church and live a sort of haphazard indifferent life and yet retain a state of salvation. No wonder the Church is losing its power. We need to realize the fact that God cannot save a lost, hell-bound world through the instrumentalities of a worldly Church. It can't be done. Who can deny the fact that many of our great Churches are running on formality instead of spirituality? I am not surprised when the "higher critics"—these intellectual Christians; "Professor This" and "Doctor That" —tell us that we are living in a "new age"; that we are not expected to do things in the "same old way" as formerly, but as for me I still prefer the "old paths," because the pathways to God are just the same today as they were in the days spoken of in the New Testament and as they will be a thousand years from now. Praise God, the old-time gospel is for all time, all people and all worlds. In essentials, it, like its author, is the same yesterday, today and forever. It still brings forgiveness, peace and life; yea, life more abundantly.

One of the great dangers confronting us is that we too often discover the official leadership of the Church today committed to a philosophy not after Christ; to an intellectuality which is not Christian, and who seem to delight to trace their geneaology back to a zooligical garden instead of the Garden of Eden. These modern apostates are making avowed efforts to strike Christ from Christianity. Their design is to rob the matchless Son of God of everything supernatural. They offer us a religion without an inspired and authoritative Bible, man without divine creation, Christ without Deity, religion without regeneration; they have taken the venom out of sin, the blood out of the Atonement, and they offer us heaven without hell. These men do not know in their hearts the power of the old gospel. No wonder we have Churches today that breed worldlings—dancers, card-players, movie-trotters, etc.

We need a tidal wave of virtue, conviction for sin and genuine repentance to sweep over the land. We need to get people saved. Somehow, we seem to think that before we can accomplish anything for God we must have a magnificent Church building, a great pipe organ, a scholarly preacher, and what people call a good time socially; but what does this amount to if we are not bringing sinners to Jesus Christ for salvation?

In this perilous, challenging, godless, wicked age we need a Spirit-filled ministry which will, without modification or reservations or evasions, preach the people full salvation in Christ. The time has come for every preacher to remember the most solemn and awful charge ever committed to mortal is that which is entrusted to the minister of the gospel. He is a messenger of God and it is his commission to proclaim the Word of the Lord. This is no time for compromise, for dodging issues or modifying the message. Somehow, I think that much of our preaching makes too many Church members and not enough real, consecrated Christians. "Preach the preaching, I bid thee," is the great command.

Beloved, do we realize what it means to give up these truths of a personal God, of the pre-existent, virgin-born, atoning Christ, and the personal power of the Holy Ghost, it is to give up everything; yes, it is to tear the foundations from beneath the Church and Christian civilization.

Sin in its awfulness, sin and apostasy so rampant in our day calls for a great remedy, and I am so thankful that such a remedy has been provided, and can be found in the glorious gospel of Christ, which is the power of God unto salvation. The only power that has come into the world or ever will that is able to take you out of what you are and put you into what you ought to be is faith in Jesus Christ. Every Bible Christian knows there is no salvation outside of the Lord Jesus Christ. He is the world's Redeemer.

Unless we get back to God and Christianize our family life and call a halt to the giddy gait by which we are rushing into paganism, Western civilization must reel into inevitable dissolution.

The greatest need of the times is a "great spiritual awakening"; another heaven-sent, Spirit-born revival of true religion. A revival in which worldly, cold, formal, lifeless Church members will go down in penitence before God and cry for mercy, and get a religious experience that will enable them to rejoice in the wonders of God's saving grace, and keeping powers; this, beloved, is

The greatest need of the times.

It is Christ or chaos.

Dendron, Va.

CHURCH UNION AT THE SOURCE.

(Continued from Page 5.)

tionalists, as for instance our Canadian brethren and others, favor the name United Christian Church, which the Raleigh Church had considered. (The order of the denominational adjectives—Congregational, Christian—in the final legal name of the Raleigh Church was allowed in deference to some problematical individual who would remark that there might be Congregationalists otherwise designated.)

The Christian Church has been very fond of its name. Many think of it as a symbol of Christian unity. At the close of the fellowship talks, the women were asked to express themselves, and a lovely woman—a pastor's wife—showed what might happen when it was thought that the Christian Church passion for Church union might meet an obstacle in the name. She said, "I have always taught my primary children in the Sunday School the principles of our Church, including the sentence 'Christian, a sufficient name for the Church,' but if this would stand in the way of union I would be willing to sacrifice the name."

On the return of the findings committee, the council resolved itself into a committee of the whole, under the leadership of Dr. William E. Barton. Dr. Sanders, reporting the findings, said that if there seemed to be in them any advantage to the Congregationalists, it had been suggested by the Christian people, and if there seemed to be and advantages to the Christian Church, Congregationalists had insisted on the rulings. The committee suggested:

"That the council approves the basis of organization of the United Church of Raleigh (Congregational-Christian), Inc., and its articles of incorporation, understanding the purpose thereof to be the maintenance on a parity of organic relationship with the Congregational and Christian Churches."

Also: "That while the membership of the United Church of Raleigh in either of the two denominational bodies is one, that must be determined by these bodies, each for itself, this council believes this Church to be ecclesiastically eligible to membership in both the bodies named."

And: "That in the judgment of the committee, the local congregation must be relied upon to elect its representatives to the gatherings of each body without partisanship or favoritism."

It submitted three other findings affecting local conditions, and added: "This council places on record its hearty approbation of the spirit which has characterized this movement and of the action of this Church. We profoundly believe that the spirit of God is moving in the Church at large for the healing of divisions and the establishment of a true type of Christian unity and a united impact upon the organized forces of evil. Many and difficult as are the practical problems attending the merging of corporate bodies, we believe that the concrete example here presented is one which illustrates the feasibility of the uniting of kindred Christian bodies, and we hail it as a prophecy of a movement whch we believe is destined to go far beyond the bounds of the organization now immediately concerned."

The Congregationalists present were much impressed with the personnel of the Christian Church group. They were people of ability, piety, tolerance and the finest courtesy, as was seen when President Smith insisted on giving up his time to Dr. Barton at the great public meeting following the council.

The Christian Church not only allows all modes of baptism, but receives as members those who believe that the ordinance is wholly of the Spirit, and does not require the water ceremony. It insists that Christian character is the test of Church fellowship. Good as was the Congregational part in this approachment, the Christian attitude and generosity were even better.

The delegates had lunch together, and at a fellowship supper heard an excellent address by President Harper on "Church Union and its Difficulties." At the public meeting in the Church following the council, the assembly was greeted by Dr. W. A. Stanbury, pastor of the large Edenton Street Methodist Church. Dr. Jason Noble Pierce responded, and a splendid historical address by Dr. William E. Barton closed the notable council. The superintendents of the Christian and Congregational Conferences were directed to do all possible to carry on the work auspiciously begun. Dr. D. A. Long, one of the patriarchs of the Southern Christian Convention, was hopeful that the council could make recommendations on its own initiative for union of the two denominations. He went so far as to say that property arrangements might lean toward the larger denomination—that we are all Christians anyway.

With the impression that the Church of Raleigh had been led of God, and that the Spirit manifested itself in the council, came the thought that a new way of effecting Church union, by beginning at the bottom, had opened, through the partnership of a Church in the two Conferences of the same territory. Should a sufficient number of important self-determining Churches take such a step, the fellowshipping bodies would become one.

The final note of this meeting of those who were "one in faith and doctrine, one in charity," was sounded when the council, having finished its proper task in making findings in accordance with the letter-missivs, unanimously voted the following resolution: "This council heartily registers its ardent desire that the union of our two denominations may be found feasbile by our respective commissions and may be accomplished without unnecessary delay."

CABBAGE PLANTS.

CABBAGE PLANTS—100, 30 cents; 300, 75 cents; 500, $1.00; 1,000, $1.50. Postpaid. Prompt shipment; guaranteed service.

Old Dominion Plant Farm,

R. F. D. No. 2, Courtland, Virginia.

MINUTES OF THE JOINT ECCLESIASTICAL ADVISORY COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES.

RALEIGH, N. C., MAY 5, 1927.

The Joint Ecclesiastical Advisory Council of Christian and Congregational Churches met pursuant to the invitation of the "United Church of Raleigh, N. C. (Congregational-Christian), Inc.," in the former First Christian Church, Raleigh, N. C., at 9:15 A. M. today.

Rev. William E. Barton, D. D., Foxboro, Mass., as the senior pastor present, read the letter missive convening the Council, as follows:

LETTER CONVENING COUNCIL.

"You are hereby invited to be present at a Joint Advisory Council of Christians and Congregationalists to be held at our house of worship in the city of Raleigh, N. C., 9 A. M. on May 5, 1927, to meet the brethren called for counsel in fraternal relations, to hear our statement regarding adjustments and fellowship.

"We believe that we have the means of bringing into closer relations through the movement toward Christian union, Churches and individuals that are 'one in faith and doctrine, one in charity.'

"We believe that the broadening of fellowship will also enlarge the work of the Church for the kingdom of Christ in Raleigh, and we trust that the public meeting following the Council may have a profound effect upon the city of Raleigh and the cause of Christian union.

"We believe that your coming will bring a great blessing to us. If you cannot accept the invitation, please let us know, as this will reduce the roll and so protect a majority attendance.

"Trusting that you will find it possible to join us in this meeting, we are

"THE UNITED CHURCH OF RALEIGH (CONGREGATIONAL-CHRISTIAN), INC.

"By L. H. JOBE, *Secretary.*"

W. A. Harper was chosen temporary scribe.

The roll of Churches and individuals invited was called, and a quorum was found to be present, as follows:

CHRISTIAN CHURCHES.

Durham, N. C.—Rev. Stanley C. Harrell, Mrs. Stanley C. Harrell, Dr. W. H. Boone, Mrs. W. H. Boone, Mrs. J. P. Avent, J. L. Cash, R. J. Kernodle.

Elon College, N. C.—Rev. W. S. Alexander, D. D., Dr. W. A. Harper.

Holland, Va.—Rev. J. H. Lightbourne, D. D., Dr. Job G. Holland, A. L. Jolly, Wilson J. Holland.

Christian Temple, Norfolk, Va.—Rev. L. E. Smith, D. D.

Richmond, Va.—Rev. C. C. Ryan, D. D.

Suffolk, Va.—Rev. W. W. Staley, D. D., Rev. H. S. Hardcastle.

Burlington, N. C.—Rev. G. O. Lankford, D. D., W. K. Holt, J. M. Fix, D. R. Fonville, H. W. Trollinger, Mrs. H. W. Trollinger.

Greensboro, N. C.—Rev. C. H. Rowland, D. D., Mrs. C. H. Rowland, Miss Graham Rowland.

Individuals.—Rev. J. O. Atkinson, D. D., Elon College, N. C.; J. M. Darden, Suffolk, Va.; Rev. D. A. Long, D. D., Florence, S. C.; George T. Whitaker, Franklinton, N. C.; Hon. K. B. Johnson, Fuquay Springs, N. C.; Hon. Ben T. Holden, Louisburg, N. C.

CONGRETATIONAL CHURCHES.

Charleston, S. C.—Rev. Geo. N. Edwards, Mrs. Geo. N. Edwards, Miss Mary Brown.

Star, N. C.—Rev. S. M. Penn, Rev. Edward F. Green, D. D.

Southern Pines, N. C.—Rev. Park W. Fisher.

Tyron, N. C.—F. W. Crandall.

Individuals.—Rev. William E. Barton, D. D., Foxboro, Mass.; Rev. F. P. Ensminger, D. D., Star, N. C.; Rev. Ernest M. Holliday, D. D., New York City; Rev. Luman H. Royce, D. D., New York City; Rev. Frank K. Sanders, D. D., New York City; Rev. John Stapleton, Washington, D. C.; Miss Hazel Brownson, Charleston, S. C.

Rev. Frank K. Sanders was chosen Moderator. After prayer by the Moderator, W. A. Harper was chosen permanent Scribe.

Rev. F. P. Ensminger, in the absence of Prof. L. L. Vaughan, of the local congregation, read certain papers relative to the proposed joint relationship of the former First Christian Church, of Raleigh, to the Conference of the Congregational Churches of the Carolinas and the North Carolina Christian Conference.

Prof. Vaughan arrived, and went into further details respecting the proposed joint relationship.

The Constitution and By-Laws of the "United Church of Raleigh, N. C. (Congregational-Christian), Inc.," and the Certificate of Incorporation of the same were read and admitted to record, as follows:

CONSTITUTION AND BY-LAWS OF THE UNITED CHURCH OF RALEIGH, N. C. (CONGREGATIONAL-CHRISTIAN), INC.

ARTICLE I—NAME.

This Church shall be known as the UNITED CHURCH OF RALEIGH, N. C. (CONGREGATIONAL-CHRISTIAN), INC.

ARTICLE II—OBJECT.

The object of the Church shall be to promote faith in God as revealed to mankind in innumerable ways, and especially in the life and teachings of Jesus Christ.

ARTICLE III—MEMBERSHIP.

"Members may be admitted by complying with the requirements of the Church, in seeking to live a Christian life in the Spirit of Jesus through the worship of God, and the service of men.

ARTICLE IV—GOVERNMENT.

Section 1. The government of the Church shall be vested in its membership.

Sec. 2. The officers shall be a Business Board of twenty-one members, a Board of Deacons of six or more members, and a Board of Trustees of five members.

Sec. 3. The Business Board shall consist of the pastor, the superintendent of the Sunday School, and the president of the Woman's Association, together with eighteen other members, elected by the congregation at its annual meeting. It shall transact such business as is vested in it by the congregation.

Sec. 4. The Board of Deacons shall consist of six or more members, elected by the congregation at its annual meeting. The Deacons shall seek to promote the spiritual interests of the Church and assist with its ordinances.

Sec. 5. The Board of Trustees shall be elected by the Business Board for a term of five years, one being elected each year. This Board shall be the custodians of the Church properties and shall transact the legal business of the Church.

ARTICLE V—AMENDMENTS.

This Constitution may be amended or altered by a two-thirds vote of those present at any congregational meeting, provided one week's notice shall have been given at a regular service of the Church.

BY-LAWS.

Meeting of the Congregation.

1. The annual business meeting shall be held the first Wednesday night after the first Sunday in January. Special meetings may be called by the Chairman of the Business Board, provided that notice be given at the preceding Sunday morning service.

Quorum.

2. One-fifth of the active membership shall constitute a quorum of any congregational meeting. A majority of the Business Board shall constitute a quorum.

Communion.

3. Communion shall be observed on the first Sunday of January, April, July and October, provided, however, at the discretion of the pastor and Board of Deacons; it also may be observed at the Easter season.

CERTIFICATE OF INCORPORATION OF THE UNITED CHURCH OF RALEIGH, N. C. (CONGREGATIONAL-CHRISTIAN), INC.

This is to certify that we, the undersigned, do hereby associate ourselves into a non-stock corporation under and by virtue of the laws of the State of North Carolina, as contained in Chapter 22 of the Consolidated Statutes, entitled "Corporations," and the several amendments thereto, and to that end do hereby set forth:

1. The name of this corporation is the United Church of Raleigh, N. C. (Congregational-Christian), Inc.

2. The location of the principal office of the corporation in this State is at the northeast corner of Hillsboro and Dawson Streets, in the city of Raleigh, county of Wake.

3. The objects for which this corporation is formed are as follows:

(a) To promote faith in God as revealed to mankind in innumerable ways, and especially in the life and teachings of Jesus Christ.

(b) To aid human beings in the development of the highest qualities of spirit, mind and body, and particularly through the ministry of a Church which shall be autonomous in government and in thorough accord with the principles of freedom and progress of the Congregational and Christian Churches.

To conduct religious, educational, social and philanthropic work for the benefit of mankind.

(c) In general, to aid the cause of Church union among the followers of Christ, and in particular to promote Church union by advertising the affiliation of this Church with Church Conferences and groups.

(d) To own and control the local Church property. To become a Congregational Church and an active member of the Congregational Conference of the Carolinas, or its successors, sustaining in due share its causes, activities, benevolences and expenses.

To retain membership and relations with the North Carolina Christian Conferences, or their successors, as formerly held by this Church as the First Christian Church of Raleigh, N. C.

To hold fellowship, in all ways consistent with the foregoing, with all Churches seeking Christian union.

And in order properly to prosecute the objects and purposes above set forth, the corporation shall have full power and authority to purchase, lease and otherwise acquire, hold, mortgage, convey and otherwise dispose of all kinds of property, both real and personal, both in this State and in all other States, Territories and dependencies of the United States, and generally to perform all acts which may be deemed necessary for the proper and successful prosecution of the objects and purposes for which the corporation is created.

4. The corporation is to have no capital stock.

5. The names and post-office addresses of the incorporators are as follows:

6. The period of existence of this corporation is unlimited years.

7. Members may be admitted after organization upon the following terms:

By complying with the requirement of the Church in seeking to live a Christian life in the spirit of Jesus Christ through the worship of God and the service of men.

Prof. Vaughan was asked to state why the local congregation sought this new relationship. He replied that there were two reasons: "The adherence of the congregation to the general desire for and hope of Christian union, and the need of more adequate financial resources."

Dr. William E. Barton announced that the Conference of the Congregational Churches of the Carolinas had voted unanimously on yesterday its approval of the proposed joint relationship.

Dr. Barton then inquired if the North Carolina Christian Conferences had taken action. Prof. Vaughan explained the relationship of the local congregation to the North Carolina Christian Conferences, and stated that the Executive Committee of the North Carolina Christian Conference, the only incorporated body having final equities in the property of the former First Christian Church of Raleigh, had approved the plan and that the property had been duly ordered to be deeded to local trustees. He also stated that the local congregation had voted unanimously for the joint relationship. Prof. Vaughan submitted the following documents for record:

DOCUMENT I.

CONGREGATIONAL MEETING, FIRST CHRISTIAN CHURCH, FEBRUARY 14, 1927.

Dr. Parry, as Moderator, called the meeting to order. In the absence of the Church secretary, L. H. Jobe was elected secretary *pro tem.*

Mr. Vaughan stated to those present the purpose of the meeting; that is, to consider a plan of affiliation between the Congregational and Christian Churches and such other bodies that may wish to join. He stated, further, the reasons for the step in the following:

1. The need of doing greater work on the part of this Church.
2. The possibility of growth in the service of God and community.
3. The possibility of relief through financial support.
4. The development of Church unity.
5. Suggest Congregational affiliation.
6. Approval of plan following the presentation to this congregational meeting.

Mr. Boshart then gave some of the details necessary to work out this affiliation. He gave the following steps of procedure:

1. Request the Christian Conference to deed the Church property to the trustees of the local Church.
2. Request the Board of Directors of the Carolina Conference of Congregational Churches for application for membership in the Conference and to pay the required dues.
3. Prepare articles of incorporation.
4. Select a name for the local Church organized, which name must be significant of a purpose.
5. Apply for grant and loan to the Congregational Church Building Society.
6. Ask for an Ecclesiastical Council on unification.

Each of these items was thoroughly discussed and voted upon affirmatively. The name decided upon under item 4 above was: United Christian Church of Raleigh, N. C. It was moved and carried that under this name, as it shall appear on the corner-stone and the literature of the Church, should also appear "Congregational 1927," "Christian 1927," and such other names and dates as affiliations are made possible from time to time.

Anticipating the action of the congregation, Rev. Ensminger, superintendent of the Conferences of Congregational Churches, secured the vote of this Conference and stated before the meeting that the action would be in the affirmative and that the directors of his Conference had voted to accept affiliation.

After some very encouraging and enthusiastic remarks by several persons of the Christian Church, Dr. Atkinson and Rev. Ensminger were elected members of this new organization.

There being no further business, the meeting adjourned.

L. H. JOBE,
Secretary Pro Tem.

DOCUMENT II.

RALEIGH, N. C., FEBRUARY 26, 1927.

We, the Executive Committee of the North Carolina Christian Conference, met in session for the purpose of considering a resolution presented to the Executive Committee by the First Christian Church, Raleigh, N. C. The resolution is as follows:

"We, the members of the First Christian Church of Raleigh, N. C., in congregational meeting assembled, do hereby request the North Carolina Christian Conference to release the properties of the First Christian Church of Raleigh, N. C., to the trustees of the Church, it being understood that the Church assumes all outstanding obligations.

"It is planned by the First Christian Church of Raleigh, N. C., to incorporate as the United Christian Church of Raleigh, N. C., in affiliation with the Southern Christian Convention and the North Carolina Conference of Congregational Churches. This action has been deemed wise in order that we may more effectively serve our community in the spirit of the Master through Church unity. It will also make possible the receiving of much-needed financial aid."

In view of the purpose set forth in the foregoing resolution, we approve the proposed incorporation of the First Christian Church, Raleigh, as the United Christian Church, and its affiliation with the North Carolina Conference of Congregational Churches. In order that the aforesaid Church may be autonomous in government, we approve the transfer of title of property on which the Church is located from the North Carolina Christian Conference to a Board of Trustees which are to be named and elected by the United Christian Church, Incorporated.

Should the United Christian Church, Inc., cease to function for the purpose as set forth in the articles of incorporation, the property shall be returned to the North Carolina Christian Conference insofar as its interest may appear.

EXECUTIVE COMMITTEE,
North Carolina Christian Conference.
W. C. WICKER, *President.*
L. L. VAUGHAN, *Secretary.*

The North Carolina Christian Conference
(SEAL)
Incorporated 1919.

DOCUMENT III.

SPECIAL CONGREGATIONAL MEETING, FIRST CHRISTIAN CHURCH, MAY 2, 1927.

Regular notice was given at morning and evening service on Sunday, May 1st.

The meeting was called to order by the Chairman, and prayer offered by Mr. Stephenson.

Mr. Ensminger, of the Conference of Congregational Churches of the Carolinas, was requested to state the reasons for the meeting. This he did, stating: (1) That he had been misinformed concerning the method of this congregation being accepted as a member of the Congregational Conference, but that this matter could be attended to at the Conference meeting at this Church on May 3rd and 4th following; (2) that there were certain technicalities in the wording of the papers of incorporation, including the name as adopted therein. He read revised incorporation papers and suggested certain names which would be acceptable legally by the Congregational constituents After a few questions and discussions, the following motion was made and passed:

That the incorporation papers, as revised and read, stating the name of the Church as the *United Church of Raleigh, N. C.* (*Congregational-Christian*), *Inc.,* be substituted for the incorporation papers as previously adopted.

All members of the Business Board who were present, this being a majority of said Board, attached their signatures to these incorporation papers.

There being no further business, the meeting adjourned.

L. H. JOBE,
Secretary Pro Tem.

The Church property and other assets were stated to be valued at $178,194.74, with an indebtedness of $104,537.78, as follows: First mortgage to the Board of Trustees of Elon College, $50,000, and current indebtedness in the form of open accounts, $6,542.37; interest and insurance due, $3,534.50; and notes due, $44,460.91—total current indebtedness of $54,537.78.

Prof. Vaughan, for the local congregation, asked information on several important questions.

On motion of Dr. Barton, seconded by Dr. Atkinson, all the questions raised by the local congregation and all documents relative to the proposed joint relationship were referred to a Special Committee of Ten persons, five Congregationalists and five Christians, with power to add to its membership if deemed advisable, for consideration and report to the Joint Ecclesiastical Advisory Council, each denomination to name its quota of representatives.

Dr. Sanders announced that the following persons had been appointed on this Special Committee to represent the Congregationalists: William E. Barton, F. W. Crandall, Ernest M. Holliday, Jason Noble Pierce, and Frank K. Sanders.

Dr. Smith announced that the following persons had been appointed on this Special Committee to represent the Christians: J. O. Atkinson, D. R. Fonville, L. E. Smith, W. W. Staley, and W. A. Harper.

A telegram was read from Rev. C. A. Vincent, Winter Park, Fla., expressing his regret at not being able to attend the Council, and the Scribe was ordered to acknowledge its receipt and to express the Council's regret that he could not be present.

The Special Committee of Ten was allowed to withdraw and to prepare its report to the Council.

Rev. G. O. Lankford, D. D., was called to the chair to preside in the absence of the Moderator, and Rev. Stanley C. Harrell was asked to serve as Scribe in the absence of the Scribe.

It was moved and carried that all present representing Churches be enrolled as members of the Advisory Council.

A very uplifting fellowship meeting was conducted, in which remarks were made by Rev. John Stapleton, Rev. H. S. Hardcastle, Dr. W. Knighton Bloom, Dr. C. H. Rowland, Rev. Park W. Fisher, Dr. C. C. Ryan, Dr. Luman H. Royce, and Dr. D. A. Long.

Dr. Royce raised the question of name, if the union of the two denominations should be proposed. Dr. J. H. Lightbourne replied to the question and others spoke with reference to the point raised. No action was taken.

The Council adjourned until 2:30 P. M.

Dr. W. S. Alexander led in a closing prayer.

AFTERNOON SESSION.

Convened at 2:45 o'clock. Prayer by Dr. W. W. Staley.

The report of the Special Committee of Ten was presented by its Chairman, Dr. William E. Barton, and read by Dr. Sanders, as follows:

FINDINGS OF THE JOINT ECCLESIASTICAL ADVISORY COUNCIL.

The Advisory Council, called by the United Church of Raleigh to advise it in the matter of entering into relations with both the North Carolina Christian Conferences and with the Conference of Congregational Churches of the Carolinas, records its conclusions in the following recommendations:

AS TO THE BASIS OF ORGANIZATION AND INCORPORATION.

1. That the Council approve the basis of organization of the United Church

of Raleigh (Congregational-Christian), Inc., and its articles of incorporation, understanding the purpose thereof to be the maintenance on a parity of organic relationship with the Congregational and Christian Churches.

As to the Constitution and By-Laws.

2. That we approve the Constitution and By-Laws, with the suggestions: (a) That the terms of office of the various officers be specified, and (b) that the duties of the Trustees as custodians, but not owners, of the property be prescribed and limited in form substantially as follows, viz: "The Trustees shall have the custody of the Church property and hold it subject to the uses of the Church, but shall have no right to sell, mortgage, or otherwise incumber the same or to permit its use for other than religious purposes without the vote of the Church."

As to Financial Matters.

3. That if the Congregational Church Building Society should in future make a grant in favor of this Church, it be requested to include in its grant mortgage the sum not exceeding $12,000, advanced to the Church for Church-building purposes by the Mission Board, Inc., of the Southern Christian Convention, and to include in the mortgage instrument the following stipulations:

(a) That in the event this Church should ever cease to exist, the said Congregational Church Building Society and the said Mission Board shall be entitled to equal security for their pro rata shares in the total amount covered by said grant mortgage. ....

(b) That in the event this Church should withdraw from affiliation with either the Congregational or the Christian denomination, the amount advanced by the Board of the denomination from which withdrawal is made shall become due and payable by the local Church.

As to Question 1.

Is the "United Church of Raleigh (Congregational-Christian), Inc.," entitled To Membership in the North Carolina Christian Conferences and the Conference of the Congregational Churches of the Carolinas?

4. That while the membership of the United Church of Raleigh in either of the two denominational bodies is one that must be determined by these bodies, each for itself, this Council believes this Church to be ecclesiastically eligible to membership in both the bodies named.

As to Question 2.

On what Basis should the "United Church of Raleigh (Congregational-Christian), Inc.," be Represented in the Gatherings of the Congregational and Christian Churches?

5. That in the judgment of the committee, the local congregation must be relied upon to elect its representatives to the gatherings of each body without partisanship or favoritism.

As to Question 3.

In what Way should the Benevolences of the "United Church of Raleigh (Congregational-Christian), Inc.," be Administered?

6. That we refer to the proper Boards of the Congregational and Christian denominations for their earnest consideration the request of this Church for counsel and possible aid in its financial crises.

And in Conclusion.

This Council places on record its hearty approbation of the spirit which has characterized this movement and of the action of this Church. We profoundly believe that the spirit of God is moving in the Church at large for the healing of divisions and the establishment of a true type of Christian unity and a united impact upon the organized forces of evil. Many and difficult as are the practical problems attending the merging of corporate bodies, we believe that the concrete example here presented is one which illustrates the feasibility of the uniting of kindred Christian bodies and we hail it as a prophecy of a movement which we believe is destined to go far beyond the bounds of the organization now immediately concerned.

J. O. Atkinson,
William E. Barton, *Chairman,*
F. W. Crandall,
D. R. Fonville,
Ernest M. Halliday,
W. A. Harper, *Secretary,*
Jason Noble Pierce,
Frank K. Sanders,
L. E. Smith,
W. W. Staley,
Special Committee of Ten.

The Council went into committee of the whole to consider this report, with Dr. Barton presiding. The findings were considered seriatim, and, with minor changes, adopted.

Upon rising from the committee of the whole, the findings, as amended were unanimously adopted.

Drs. Atkinson and Ensminger were elected a Special Committee on publicity. Dr. Smith suggested that there might profitably be an exchange of publications of the two denominations.

Attention was called to the conference held in Toledo, Ohio, June 17, 1926, between representatives of the Commission on Christian Unity of the General Convention of the Christian Church and of the Commission on Interchurch Relations of the National Council of Congregational Churches, and to the fact that the agreements of that conference had been approved by the General Convention of the Christian Church held in Urbana, Ill., in October, 1926, and that they would be presented to the National Council of Congregational Churches to assemble in Omaha, Neb., on May 26, 1927. In view of these agreements, it was voted that there should be free interchange of pulpits on the part of congregations of the Congregationalists and Christians contiguous to each other, and every attempt made to cultivate a spirit of closer co-operation and fellowship.

The Scribe was instructed to furnish copies of the findings of the Council to the periodicals of both denominations and to the public press.

It was voted to print the findings in permanent form.

The Moderator and the Scribe were authorized to edit the minutes of the Council for the press and the two denominations, and to edit it as including the evening program.

The Scribe was ordered to send copies of the minutes of this Council to the Commission on Christian Unity of the Christian Church and the Commission on Interchurch Relations of the Congregational Church, and to the Conferences of the two bodeis represented in the Council.

The minutes were read, approved and ordered filed with the local congregation.

Having completed the business for which it was assembled, the Joint Ecclesiastical Advisory Council went on record in the following resolution, which was unanimously adopted:

This Council heartily registers its ardent desire that the union of our two denominations may be found feasible by our respective Commissions, and may be fully accomplished without unnecessary delay.

Prayer was then offered by Dr. Pierce, and the Council adjourned.

At the evening session, an address of welcome to the Council was delivered by Rev. W. A. Stanbury, D. D., of the Edenton Street Methodist Episcopal Church, Raleigh, to which Rev. Jason Noble Pierce, D. D., of the First Congregational Church, Washington, D. C., responded.

Dr. William E. Barton, of Foxboro, Mass., delivered the closing address.

On motion, the Joint Ecclesiastical Advisory Council then adjourned without day.

Frank K. Sanders, *Moderator.*
W. A. Harper, *Scribe.*

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*

By Rev. H. S. Hardcastle.

CHRISTIAN EDUCATION NEWS NOTES.

We wonder how many of our Sunday School, Endeavor and Church officials have read Dr. W. A. Harper's book, "An Integrated Program of Christian Education?" Every religious periodical that has come to our attention since the first of the year has highly recommended this book and praised the author as a pioneer in a field where pioneering is needed. One sentence from Dr. Harper's book has been of inestimable value to the writer, both as parent and preacher. It is, "We mean that all the materials and apparatus calculated to exercise a formative religious influence over the child from the home to the university are to be integrated into one self-consistent program of religious education."

Rev. F. C. Lester is to have Dr. Harper's book, "An Integrated Program of Religious Education," as the text for his class in the training division of the Elon Chautauqua and School of Methods.

A recent correspondence with the People's Christian Church, Dover, Del., presents the matter of the relation of our Sunday Schools to the State Sunday School Associations. The Dover Church is so far from the Eastern Virginia territory it prefers to give its support, financial and spiritual, to the State Sunday School Association. We are not prepared to pass judgment on this decision, but we are prepared to suggest our Churches should always be found ready and anxious to co-operate with this interdenominational Sunday School work. Next month the Virginia State Sunday School Convention is to be entertained at the Christian Temple, Norfolk, Va. Several of our men are to appear on the program. Our Churches should certainly support this Convention and the State association if they really believe in unity of activity among the denominations. Here is a great field for the carrying out of one of our cherished principles.

Miss Pattie Coghill writes us she is delighted with the plan to have her at the Elon Chautauqua. We will write Miss Pattie several have already informed us they are delighted to know she is to be there.

It seems to the chairman some money ought to be coming into the treasury of the board from somewhere. The chairman does not know exactly from where it should be coming, but he knows it should be coming. The board needs it.

Work on the educational and social units of the remodeled Suffolk Church are progressing rap-

idly. It is chaos now; but in the matter of a few months Suffolk will have a real Church school equipment.

Please call the attention of the mission societies of your Church to the fact the woman's and young people's study books will be taught at the Elon Chautauqua this summer. And call attention, too, to the fact there will be a class on methods of missionary instruction.

Rev. C. E. Gerringer advises us Wakefield expects to have a delegaiton at Elon this summer. Holland plans to be represented again, and that means Holy Neck will also be there. Dr. L. E. Smith is the advocate of numbers, so we can look for a host from the Temple. We feel pretty sure Eastern Virginia will be well represented. How about North Carolina? We have had several inquiries from North Carolina parties, and that is a good indication.

We would rejoice if the North Carolina ministers would get back of the Elon Chautauqua and School of Methods solidly. They have not in other years. If they would this and succeeding years, the influence of the institution, as well as its support, would be assured.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XI—June 12, 1927.

PETER DELIVERED FROM PRISON.

GOLDEN TEXT: "Many are the afflictions of the righteous; but Jehovah delivereth him out of them all."—Psa. 34:19.

LESSON: Acts 12:1-7.

DEVOTIONAL READING: Psa. 34:1-8.

"Peter, therefore, was kept in the prison." He was put in prison and kept in prison by Herod because he saw that it pleased the Jews. Alas, the things that are done for policy's sake! How often men do the things that please the people, rather than the things they ought to do! The world needs men who fear God and serve Him, doing things for a sense of right and duty and not from mere expediency.

It might be added that Herod had seen to it that Peter was safe enough. He was not only within the inner prison, but he was entrusted to four groups of soldiers of four men each, and Peter was chained always to two soldiers, while there were always two other soldiers on guard. All of this symbolized the power of mighty Rome herself.

"But prayer was made earnestly of the Church unto God for him." Peter was safe as far as human power was concerned, but there was a power with which Herod had not reckoned, and it was beginning to manifest itself. It came as a result of a very simple, but a very sound principle of action—prayer. "Prayer was made"—prayer is a means of releasing spiritual power; "prayer was made earnestly"—it was earnest, genuine prayer; "of the Church"—there was concerted, united, organized action; "unto God"—these people believed that God is, and that He is a rewarder of those who diligently seek Him; "for him"—it was not only earnest, it was definite prayer. Here are the conditions for prayer that really accomplishes things. All the power of the Roman empire could not avail against this.

"And when Herod was about to bring Him forth"—God keeps His appointments, He is never late. "Peter was sleeping between two soldiers, bound with two chains"—he was not worrying himself about the matter at all. In nothing was he anxious, and he had the peace of God which passeth all understanding. Peter probably did not know what would be his fate, but at any rate he was not worrying, especially when worrying would do no good. It is too bad that we cannot follow the example of Peter in a great emergency, in the details of our every-day life.

"And behold, an angel of the Lord stood by him, and a light shined in the cell, and he smote Peter on the side and awoke him, saying, 'Rise up quickly.'" There was something for Peter to do. It was a time for action. He was to be alert, and he was to do everything he was told to do if he was to be delivered. It is always thus. There is the divine part and the human part. We are delivered as these forces co-operate.

"And his chains fell off from his hands." That by which he was bound was taken away. The miracle has been repeated again and again. Men and women, bound by man-made chains of habit and heredity, slaves and prisoners, have been freed, not by their own strength, but by the spirit of the living God. The shackles have been struck off from their lives and they have been made free in Jesus Christ.

"And he went out and followed." He did not understand it, mind you, but he did as he was told. There is a great deal about religion that we cannot, and it may be added we need not understand; but there is enough that we can understand that will lead us from darkness and bondage into light and liberty. What we need is the willing spirit, the determination to follow the light

(Continued on Page 14.)

The Great Value of the Church Paper.

THREEFOLD DEPARTMENTS.

Missions, Education, Publicity—Committees and Sub-Committees—Conferences Best Developed. Inferences from Tables.

IN a paper read before several of the Conferences of the Southern Christian Convention, the following has been stated:

"The work of the Church embraces three great departments—missions, education, and publicity. These are so interlocked that one cannot exist without the other. Under the last named falls the consideration of publications." This classification of departments—missions, education and publicity—embraces the whole concern of the Church.

The term "missions" embraces the total variety of missions, whether home or foreign, or evangelistic, and the means of support. The term "education" embraces the various kinds, whether secular, or religious, or Christian, and the means of acquiring. The term "publicity" includes the making known facts or news, "good tidings," whether printed or spoken. This last division embraces the publications issued by the Church. Every other branch of missions, education, or publicity, can be referred to one of these divisions, and should be to prevent overlapping and duplication. A sufficiently large committee of each department should be put in charge, that it might be divided into sub-committees when there is need to examine or prosecute any special feature of work pertaining to a subject.

Each of these departments must be financed, hence each should so plan for its maintenance. A calendar should be agreed upon by the several departments for working time, so as not to interfere with each other. Each should report to the central agency.

The following table of Conferences is presented to show practically what each Conference is doing, and the goal that each might set before itself:

TOTAL MEMBERSHIP AND CONTRIBUTIONS.

Name of Conference.	No. of Churches.	Members on Roll.	Contributions.	One to Twelve.	One to Ten.	One to Nine.
Alabama	28	2,000	$ 5,800	166	200	222
Eastern North Carolina	46	5,000	29,500	416	500	555
Eastern Virginia	47	10,800	210,700	900	1,080	1,200
Georgia and Alabama	17	1,700	7,600	140	170	190
North Carolina and Virginia.	36	6,000	36,250	500	600	666
Western North Carolina	35	3,800	24,220	316	380	422
Virginia Valley Central	25	2,500	9,130	208	250	277
Totals	234	32,800	$352,200	2,646	3,280	3,540

One may glean from this table whether the Church is benefitted by having a paper or not; whether these subscribing or supporting the paper do more for the special enterprises and benevolences of the Church; which Conferences are best developed and have made greatest progress. And from the above table the following observations are made:

The usual average for the religious newspapers, it has been found, is one subscriber for every ten members. Any denomination failing to give that amount of support is not doing its duty by its recognized journal—a few are doing better. In our Church the number of paid subscribers is now less than one to twelve members, and on this low basis the number as seen in footing of table is 2,646, which is approximately the number of copies sent out; but on a basis of one to nine the number would be 3,644, which would exactly meet the present cost of printing.

Printing with the present-day equipment seems to be advancing in cost without remedy, and it will only be by some improved method or equipment that the cost can be kept down to the present standard or brought lower.

If our Churches would maintain even the above rates of support as a budget, those subscribing for THE SUN could well afford to add 2 per cent to the budget, the present cost of printing and issuing our Church paper. Three per cent more would place a copy in our 10,000 families,—practically every family in the Church. The average contribution per member is $11.00, and 5 per cent added would increase it 55 cents. Then, for this increase, the whole membership of the Southern Convention could enjoy the Church paper.

FAMILY ALTAR

Conducted by Rev. H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

Hidden in His Pavilion.

"In the secret of His pavilion He shall hide me in His pavilion."—Psa. 27:5.

David was much sinned against from his youth up. Because of his charm and accomplishments as a musician, and for his popularity with the people. Saul, his king, hated him and set out to have him done away with. First he called under the pretense of being the musician for him in his moody hours, and when he played Saul threw a javelin at him. David escaped. Then Saul assayed to compliment him and gave him a military commission and made him a captain over a thousand men, but he was bullet-proof and he escaped. Then Saul offered him the hand of his daughter, with intentions of taking advantage of the nuptials and making away with him, but this failed. Saul then waged war with a neighboring country and offered him the second daughter if he would win the battle. He hoped that the young officer would be slain, but he won the war and the lady also. Again Saul feigned to be crazy and sent for David to soothe his evil spirit, and when he appeared he tried the javelin again, but missed. As a last effort, Saul himself waged war with David, and when sleeping David approached him and took his weapons away from him. David knew the Lord, trusted Him and lived for Him. Somehow he knew that he was kept by curtains of the impalpable pavilion of the Lord.

A chief machinist told me that once as they were repairing machinery aboard ship he was standing under a great piece of machinery hoisted above. Something said, "get away." He obeyed the voice quickly, and the machinery suspended above fell where he had been standing. It was the pavilion of the Lord.

Many incidents in life are similar, reminding us of God's protection to those who are truly His.

Prayer.—Our Father, give us a conviction of what Thou art to us in every-day life. Give us Thy thought. Make us Thy high tower. Hide us from dangers and draw us closer to Thee. *Amen.*

TUESDAY.

Strong Young Men.

"Let no one think slightingly of you because you are a young man."—1 Tim. 4:12.

John says, "I write unto you young men because ye have overcome evil, and because ye are strong and the Word of God abideth in you."

Young men are attractive. We all covet the time when we shall be young men and we likewise rue the age when we feel that we are no longer young and have to be referred to as an old man. Physical health, exuberant vitality, buoyant hopefulness, fresh enthusiasm, untarnished ambitions and undaunted courage, makes youth attractive, and there is no sin about these God-given qualities. They are the very essence of God's glory. It is the kind of life necessary for the conquest of the Lord. Christian life calls for strength for men of moral convictions, for men of decision who make no compromises and surrender no principle, but throw all their manhood in the conflict against evil. "Quit you like men, be strong."

And young men can be all God wants them to be if they live at the source of strength. A nation's strength is her young manhood trained for service. A locomotive's power is its steam-blast that sucks in the air from the heavens. The power of Christian forces in her young manhood infused with the word of God and breathing in His Spirit from heavenly sources.

"Wherewithal shall a young man cleanse his way? By taking hold thereto according to Thy word." David said, "My strength is in the fact that Thy word have I hidden in my heart, that I might not sin."

Prayer.—Our Father, who art in heaven, we pray for a daily portion of Thy strength and Thy spirit. We pray for vision to abide in Him. We pray for the patience to wait on Thee. Renew our strength day by day, that we may never weary of Thy way or jointly the way, but may find always the riches and charm of Christian manhood and womanhood. *Amen.*

WEDNESDAY.

A Talk to Young Men.

"My son, give me thine heart, and let thine eyes delight in my ways."—Prov. 23:26.

When Zaccheus climbed the sycamore tree to see Jesus he contributed more to the Christian world than he ever dreamed of.

First, he started right. He was a young man and he loved the world, but he loved goodness greatly, and there was something about this man Jesus that charmed him. Thus, he was prepared to stand all the criticism and shut his eyes and ears to all but the Christ. The young man who can forget himself and what others may say and just hanker after God and the things of God. So it was on the limb of the tree he believed He would see Jesus, "and Jesus came to that place." Jesus always comes to the place where one is waiting for Him.

The people said, "Holy horrors! That man is the worst in the city." They saw Zaccheus as a publican and sinner, but Jesus saw His kingdom. They saw a man they hated, but Jesus saw a son. What does He see in you?

In John Newton the world saw a drunkard, but Jesus saw a theologian and poet. The world saw a swearing tinker, but Jesus saw John Bunyon. The world saw a young man just peddling shoes, but Jesus saw D. L. Moody. The world saw a rum-seller, but Jesus saw John Whitfield. What does God see in you? Your friends see the worst perhaps, but God sees the best. It made Zaccheus a man to take Jesus with him. Take Jesus with you.

Prayer.—Our Father of love and mercy, do Thou see in us what we may be for eternity? Give us the will to take Thee with us in our homes and on our way. *Amen.*

THURSDAY.

The Silence of His Presence.

"Be still and know that I am God."—Psa. 46:10.

"Empty wagons make more noise than the loaded ones," my professor used to tell me. A match makes more noise than the breaking of day or the bursting sun. All great movements of the universe are silent.

The Bible teaches us that it is in the quiet when the mind and spirit learns its best lessons and becomes aware of God. It is in silence that the Son of God comes forth with the radiance of glory.

We are carried away from our good judgment by noises. We limit our horizons and cloud our vision by worldly attachments. The Word so often enjoins us to be quiet and think. We need the ministry of quiet, of blessed sitting down when conscience can speak to the inner life. This is a supreme reason for a quiet Sabbath.

Prayer.—Our Father, make us willing to follow our Master and live alone with Thee and pray much. We ask for Jesus' sake. *Amen.*

FRIDAY.

How to Attain Real Self-Knowledge.

"Search me, O God, and know my heart."—Psa. 139:23-24.

This utterance of the Psalmist seems to us one of the most precious in the Scriptures. The human personality is the most delicate and complex of organisms, swayed by manifold influences. Especially in the moral sphere is it subject to temptation. We must watch and pray, and strengthen ourselves by divine grace.

It is self-love that fetters our search and deceives us. If we could but rid ourselves of this conceit, and be reduced to true humility, and cry in self-abasement, "God be merciful to me a sinner," we would make the first real advance in the new and higher spiritual life.

If we lay our whole heart and our secret thoughts open to our Maker and Judge, He will prove our best Friend, reproving us with tender and loving kindness. So we will become truly acquainted with our moral delinquencies, cast out our evil ways, be pure in word and deed, and rise to lives of spiritual holiness and beauty, walking in the way everlasting.

Prayer.—By one of the parents, asking that we may be strengthened in faith and divinely led to do God's will, knowing that if we fully trust Him we shall be guided aright. Ask in Jesus' name.

SATURDAY.

In the Shepherd's Care.

"Having no hope, and without God in the world."—Eph. 2:12-16.

What tragedy in this snatch of a sentence—"no hope!" There comes to mind the remembrance of two funeral services. In the one, the cortege went with measured tread through leaf-shaded aisle, to a massive granite mausoleum in a magnificent cemetery. The father stood dumb with grief through the committal service. He had lived without religious conviction. Not long afterward he himself was placed to rest beside his loved ones.

There comes the memory of the other occasion. A girl was laid to rest. The interment was on a shoulder that projected from a mountain-side. Only a home-made headstone marks the site. These folks were mountaineers, and their hilly farm produced little more than bare necessities. But how the mother and father had loved this girl!

The minister expected a trying time. Instead, when he reached the cabin home, the mother took him aside and narrated a rich experience. The night before, she and her husband, so deep was their anguish, tossed for hours and could not sleep. Then, together, they knelt in prayer. Some impulse came—an impulse that could not be repressed—that led the mother to light the lamp and turn to the Bible. She read from Luke, how Jesus had met a sorrowing mother and raised her child to life. "He gave him back to his mother." The mountain woman's eyes were luminous. "It is God's word to us," she said. "The good Father will keep our daughter safe. She cannot come to us; we shall go to her. The Good Shep-

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

We often have messages that encourage us along our way. We received a box this week containing a beautiful quilt with this little note attached: "This gift, every stitch was made by an old Methodist friend in her seventy-seventh year, hoping to help keep some little orphan warm." Now, isn't that a sweet message any time, but especially when you feel a little blue! If a good woman seventy-seven years old can make a pretty quilt and out of the pure love in her heart send it to the Christian Orphanage to keep some little motherless child warm, what could our younger women do? It is a beautiful challenge!

Did you ever really think what it means to a child, especially a small child, to lose its father and mother and never more in its journey through life have a loving caress by a loving mother or have the pleasure to be embraced by the strong arm of a father? Did you ever seriously think what a great loss they have sustained and a loss that can never be restored?

Some weeks ago we received two little children, the oldest less than five, and when the party left they cried like their little hearts would break. That's when you want to pick them up in your arms and soothe their tears away. We called one of our little girls who has a very sweet disposition and loves little children, and told her to take the little girl out to the chicken yard and let her look at the chickens. While out there she picked a bunch of wild flowers and when she came back the little brother was weeping like his little heart would break, and the beautiful part of the story is this: she put her little arm around her little brother, opened his little hand and put the bunch of wild flowers in his little hand, and we turned away from the touching scene while a tear trickled down our cheeks.

The Christian Orphanage is doing its best to be a father and mother to these two dear children, and they have wiped their tears away and they are happy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 2, 1927.

Brought forward		$8,558.91
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Lawrence Mem'l Bible Class	$ 1.70	
Reidsville	8.07	
Happy Home	1.00	
Liberty	1.00	
		11.77
Western N. C. Conference:		
Parks Cross Road	$ 2.73	
Smithwood	1.45	
Ether	2.59	
Burlington	83.74	
		90.51
Eastern N. C. Conference:		
Raleigh, First	$ 2.25	
Henderson	5.82	
Morrisville	2.00	
		10.07
Eastern Virginia Conference:		
Barretts	$ 1.30	
Oak Grove	1.67	
Mt. Carmel S. S.	3.87	
Mt. Carmel S. S. Class 6	.35	
		7.19
Alabama Conference:		
Beulah		3.00
Special Offerings.		
R. W. Malone, Burlington, guardian		300.00
Grand total		$8,981.45

THE OLD STORY.

Haidar Pasha is a suburb of Constantinople, where wealthy merchants live. In the cool summer evenings, the Turkish ladies love to emerge from their harems and gather on the roofs to chat, sing, and play stringed instruments. One evening, after one of the missionary ladies was in bed, she heard a Turkish lady on a neighboring roof strum on the guitar and begin to sing in a rich contralto voice. Her English was perfect, and she was singing, "Tell Me the Old Old Story." The missionary hastily slipped on her dressing gown, and walked out on her roof, whence she could just discern the neighboring Turkish ladies.

"That is a Christian hymn you have been singing, madam," she said, hardly expecting an answer, for it is against Turkish custom for a woman to uncover her face or to speak to one of another faith.

"Yes," she replied in soft tones.

"Are you, then, of the Christian faith?"

"No," she said; "I am a Mohammedan, but I love some of your hymns."

The missionary bade her good-night, but the next day she wrapped up a small New Testament and tossed it on the roof of the women's residence. Some months afterward, she found the following letter on her roof: "I found the Bible which you threw on my roof, and offer you my thanks. I have read it many times and love it. The reading about Jesus Christ has melted my heart. I am compelled to be a secret Christian, as we cannot do what we would here; but I am sure Jesus understands and knows that I intend to worship Him. Adieu, Azaide."

(Continued from Page 12.)

herd will give her back smoe day, even as Jesus gave the boy back to his mother. Then we shall be together forever."

Prayer.—Lord's Prayer, all joining.

SUNDAY.

A SINGING RELIGION.

"And when they had sung a hymn, they went out into the Mount of Olives."—Mark 14:26.

With this statement, Mark concludes his account of the Last Supper. His words convey the impression that music ministers to men, girds them for crises and crosses. They suggest also that Christianity is a singing religion.

Music helps men to live. It helps folk overcome temptations. We can more effectively stand up for Jesus on Monday, if we sing "Stand Up for Jesus" on Sunday. We are better fitted to rescue the perishing during the week if we sing "Rescue the Perishing" on the Lord's Day. Music helps men to live!

And music also helps men to die. When the Titanic was rammed by an iceberg a dozen or more years ago, most of the crew and many passengers were left to the mercy of a sinking ship and an angry sea. The ship's band became the center of those left behind, and the shipwrecked party gathered around in silence and serenity. As the folk in the lifeboats made their way to land and safety, the strains of a great hymn reached their ears—"Nearer, my God, to Thee."

Yes, the Christian religion is a singing religion. It helps men to live and to die. May we use the ministry of music more in our daily meditation!

Prayer.—By one of the parents, asking that we may come to know how effective music is in urging earnest souls to action; also that our lives may be brightened, as far as possible, by consecrated music.

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Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
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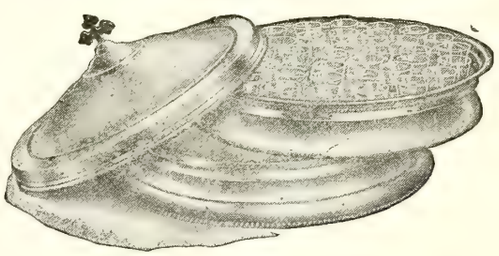

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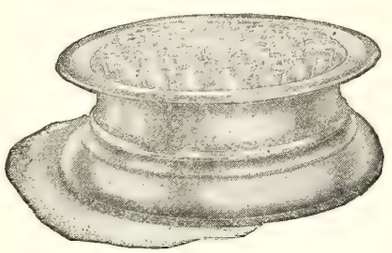
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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(Continued from Page 11.)

we do have, and the faith to believe that we shall come to more light. Obedience is the organ of spiritual knowledge.

"They came unto the iron gate that leadeth into the city, which opened to them of its own accord; and they went out and passed on through one street." When we walk in the way of the Lord, the things that appear to be insuperable obstacles are usually removed when we reach them. The women who were first at the tomb found the stone which had been such a problem in their minds rolled away when they reached the tomb. It was so in Peter's case; it is usually thus in our case. Barriers are broken down or removed for those who set themselves to follow their Lord.

"And straightway the angel departed from him." The angel remained with Peter as long as there was need for him. When Peter got to the place where he could help himself, the angel left him. Why not? Why expect God to do for us what we can do for ourselves? Let us learn once and for all that God does for us what we cannot do for ourselves, and helps us to do what we ought to do, but He does not do what we ourselves can do.

It is interesting to note the effect Peter's deliverance had upon the disciples. In spite of the fact that they had been earnestly praying for him, they were dumbfounded when he appeared before them. They could not believe that their prayers had been answered in such a definite way. As Dr. Jowett says, "The answer often comes knocking at the door, but we won't let it in, and we never know that the answer has been given. We are in an unexpectant mood, and we have never suspected the wealth which the Lord would have left at our gate."

"But Peter continued knocking." Persistence is a prerequisite to success. Doors open to those who apply themselves insistently and persistently to their tasks.

"He declared unto them how the Lord had brought him forth out of the prison." It is well to recount the work of the Lord in our lives, that is if we can tell stories of real deliverances. Let the redeemed of the Lord say so.

CHRISTIAN ENDEAVOR.

Sunday, June 12, 1927.

TOPIC: "Poems that are Worth While."—Psa. 23:1-6.

Some Bible Hints.

Poems of faith are worth while because they inspire confidence in God and strengthen us to dare and do (v. 1).

Poetry often expresses feelings that we ourselves could not put into words. Poems of this kind are wings, lifting us above trouble (v. 3).

Poets frequently see meaning in death and calamity that are hidden from our eyes, and their thoughts illumine and comfort us (v. 4).

The highest poetry leads us to God. True poets, like Isaiah, see Him and tell forth their vision in burning words (v. 6).

Suggestive Thoughts.

Poems of nature help us by supplementing our nature study with the poet's vision of beauty. Real poems give us insight.

Poems of childhood help us to recall our own childhood and interpret for us children of today. To help youth we must understand its soul.

As love is the greatest thing in the world, so poems of love will always stand high with us, inspiring affection, creating kindness, and holding up a noble ideal.

Poems of memory touch chords in the souls of the old as poems of hope awaken response in the young. The poem that is worth while is the one that meets our need and mood.

A Few Illustrations.

Tennyson's "In Memoriam" has helped many who were passing through bereavement and sorrow. What is finer than the canto beginning, "Strong Son of God, immortal love?"

Gray's "Elegy in a Country Churchyard" is a beautiful example of meditative poetry, full of charm, of insight, of faith, in spite of a note of sadness.

Burns' "Cotter's Saturday Night" is perhaps one of the finest descriptive religious poems ever written. It shows the way to make home heaven.

Joseph Addison's ode, "The spacious firmament on high," which is a paraphrase of part of Psalm 19, is a gem in the way of nature poetry, leading the thought in worship to nature's God.

To Think About.

What poem has helped us?

Why should we cultivate a taste for poetry?

What is the difference between poetry and prose?

(Continued from Page 2.)

The building has been raised and encased in brick, making room for a basement for Sunday School rooms and a heating system. The inside has been beautified, but its form is unchanged. And all this has been done without any trumpeting. Three committees were selected—one from the Church, one from the Men's Bible Class, and another from an interested group at large. These, with a great faith, have gone forward and have practically given us a new Church. To them, and every one who loves Providence, is due praise and help. They have planned and labored both for the present and future.

Here is hoping that the committee may not be disappointed on June 5th in having the friends of Providence present. A great program for the morning has been prepared, and in the afternoon the corner-stone will be laid, with appropriate ceremonies. Come and let us rejoice together.

T. E. WHITE, *Pastor.*

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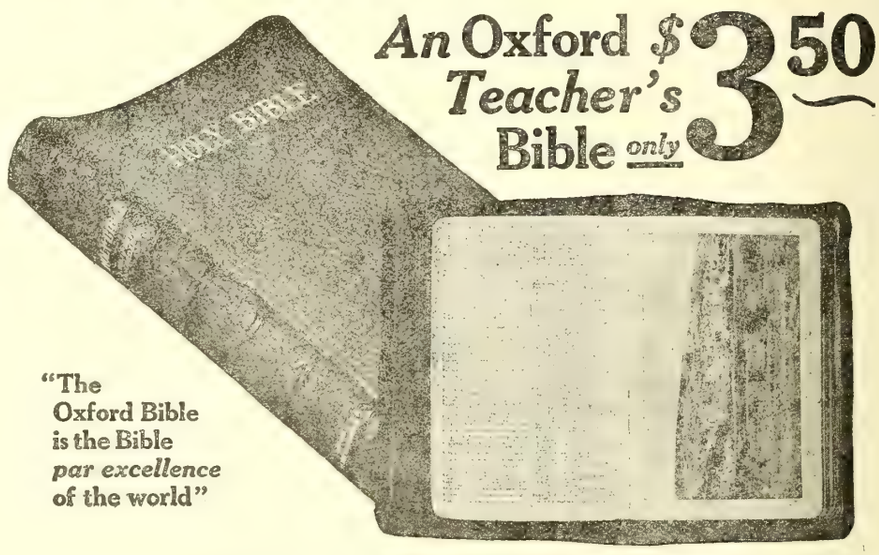

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Specimen of Type

6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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OBITUARIES.

URQUHART.

William James Urquhart died in Richmond, Va., May 24, 1927, in his ninetieth year. Funeral services by his pastor, Dr. C. C. Ryan, of First Christian Church, of which he was a member, attending Church and Sunday School regularly till recently. Born in Isle of Wight County, Va., he was educated under that master teacher and educator, Col. Jasper Philips, of Chuckatuck, Va. He won honorable distinction in the War of 1861-'65.

His father came from Inverness, Scotland, about the beginning of the nineteenth century, landing in Philadelphia, after a stormy voyage of seven weeks on a sailboat. The father of Gen. George B. McClelland was a fellow-passenger.

He was descended from the ancient family of Urquhart, whose history goes back to 1306, the klan of Urquhart owning Inverness Castle and the parish of Urquhart in the days of "the border warfare." Mr. Urquhart was a man of culture and strong religious convictions, inheriting the sterling qualities of his Scotch father. His brother Alexander was a pioneer in cotton manufacturing in the South, at Scott's factory, near Smithfield, Va.

The sons of Mr. Urquhart died years ago. His daughter, Mrs. Sydney Crumpler, lives in Norfolk, Va. His sisters were Mrs. Ann Pitt, Mrs. Victoria Pitt, and Mrs. John B. Newman, of Isle of Wight, Va. Drs. J. U. and N. G., W. T. and C. E. Newman and Mrs. Charlie Joyner, Mrs. W. C. Wicker and Mrs. Leon W. Stagg are nephews and nieces; Capt. Charles B. Godwin, of Chuckatuck, is also a nephew.

A number of relatives and friends from a distance attended the funeral services. The casket was covered with floral decorations furnished by the Sunday School class of which he was a member, and by other friends, which were placed upon the mound in Hollywood Cemetery.

SENIOR BIBLE CLASS, No. 1,
First Christian Church.

HOLLAND.

The Philathea Class of the Suffolk Christian Church Sunday School, in the following resolutions, tried to express what their hearts feel, but words fail:

1. The class has sustained a loss in the death of Mrs. Susie Holland, caused by a tragic car accident, near Columbia, S. C., on March 31, 1927.

2. She was carried to the Baptist Hospital, in Columbia, where she received the best attention and kind hospitality by good people in that city. Pneumonia followed the injury caused by the accident, and she surrendered her life sweetly to Him who gave it, on April 21, 1927.

3. The memory of her faithful and loyal life in the Church and the class will be a source of inspiration and comfort to all the members and our faithful teacher, Col. J. E. West.

4. All the members of her family have our sincere sympathy and prayers in their bereavement and loss, which is her eternal gain. Her devotion to her family, her Church, and her friends furnishes a lesson for our lives in resignation and a sure ground for hope of reunion in the heavenly home.

5. We recommend that these lines of appreciation become a part of the class records, a copy sent to the family, and a copy to The Christian Sun for publication.

MRS. W. H. BARNES.
MISS VICKIE ELLIS.

HUMILITY OF MIND.

Be content to lose the idea of thine own importance; cease to be wrapped up in the contemplation of thine own claims and rights. Be not counting on the honors to be rendered thee, hour by hour, from this man and that. Shrink into non-importance, a simple servitor, whose business it is to do, to suffer, and to give thanks. You will then have entered the very path trodden by the Lord Jesus Christ.—Bowen.

Doing nothing for others is the undoing of one's self.

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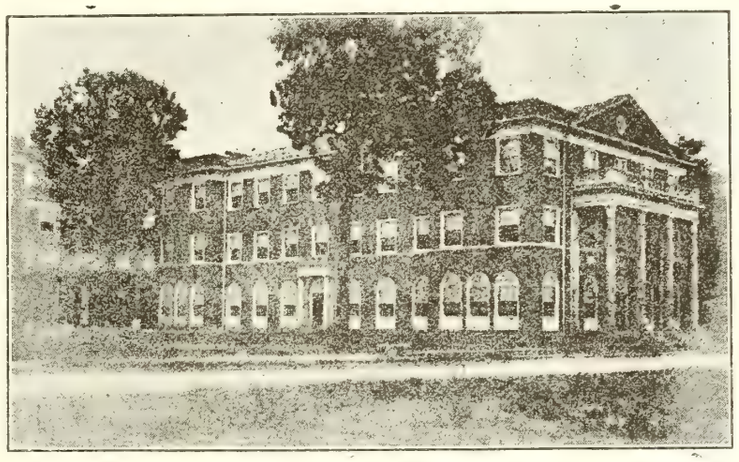

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C. M. CANNON, *Registrar*, Elon College, N. C.

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WRIGHT.

Mrs. Sarah E. Wright died at her home near Holland, Va., May 20, 1927, aged 76 years. The funeral services were conducted at Holy Neck Church, and the burial was in the family plot at Reynoldson, N. C., the writer and Rev. L. F. Paulette, pastor of the Holland Baptist Church, officiating.

Mrs. Wright is survived by two daughters, Mrs. R. M. Schram and Miss Carrie, of Holland, Va., and seven sons—H. C. Wright, Craddock, Va.; James T. Wright, Philadelphia, Pa.; Harvey E. Wright, Whaleyville, Va.; Joseph J. Wright, Edgar Wright, Henry I. Wright and Thomas Lafayette Wright, of Holland, Va.

Mrs. Wright was a woman of strong Christian faith, and loved her Church and enjoyed the worship when able to attend.

May our Father's richest blessings rest upon her loved ones.

N. G. NEWMAN.

Real Christianity does not separate us from the common mass of men, but brings us close to them. Jesus was close to them. He was interested in all their life and experience and tried to help them up.—Sperry.

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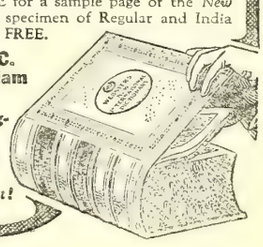

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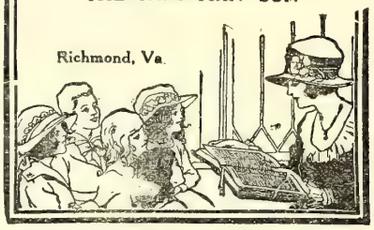

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, JUNE 9, 1927. NUMBER 23.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Poe's "Raven" Ms. Sold.—

The only autograph manuscript of Edgar Allan Poe's "The Raven," presented by him to Dr. Samuel A. Whitaker, a college chum, has just been sold to dealers. Although the purchase price was not disclosed, the manuscript is valued at more than $50,000. Poe received $10 for the poem.

Books and Art.—

To the duties of General Lincoln C. Andrews, already burdened with prohibition enforcement, has been added that of United States censor of literature and art. Some books were held up at the port of New York rceently. They were unexpurgated copies of "The Arabian Nights" and the "Decameron." The general allowed them entrance, but forbade further importation until his department could make rulings concerning the admission of such books and art. The matter of book and art importation has become a large item, amounting last year to a value of more than sixty-eight million dollars.

As We Look at It.—

The thing which causes so many people to think that prohibition has failed is that we are prone to compare present conditions with perfection instead of with conditions which existed before the passing of the amendment. In 1914, 7,200 saloons were running at full blast in Chicago. To the back rooms of the saloons on three streets only 14,000 women and girls went every twenty-four hours. Similar conditions existed in other cities. Chicago is a bad town now, but had Chicago's population been as large in 1914 as it is now, it would have been a far worse town then.

Prohibition is not all that we could wish, but it is so much better than what we used to have if the statistics gathered in those old days mean anything—and they do, because then they were gathered not for some cause, but simply as a matter of news.

A Christian Adventure.—

The University of Iowa has just established a school of religion in which devout and earnest men will seek to teach religion as a dynamic lifeforce instead of as a creed, tenets, or priestcraft. The school includes the faiths of Protestants, Roman Catholics and Jews. The board of education of the Presbyterian Church approved the adventure of the university and brought down upon its head the wrath of the *Presbyterian,* potent fundamentalist organ of that Church. It scoffs at the idea of Protestants, Catholics and Jews working together, and brands the whole scheme as a farce. The Iowa University plan for teaching religion may not work, but it can be tried, and Christian men and women ought to be last to throw mud at an honest effort to make the world better by the only agency which can lift it —religion. We may have our own creedal opinions, and creeds have done good and will do good, no doubt, but religion is a vital power after all, and can be so taught. The university's thought is to so teach it; let us wish the new school of religion well.

Awe not Fear.—

In a significant sermon, Dr. W. Russell Bowie, pastor of Grace Episcopal Church, New York City, said recently: "Men do not fear any more —they do not fear man; they do not fear God; they do not fear law; they do not fear moral authority. Fear is passing out of our modern consciousness. How can we turn fear into power, love, and a sound mind?

"There is just one word that holds the key to that reconciliation, and the word is 'awe.' Fear is blind,, fear is servile, fear is unwilling and always has been; fear is a degrading thing. Awe is sublime subjection to the soul of something that is not dark or alien, but that is something of our own."

These words of Dr. Bowie's may open to our understanding the changing attitudes of men and women in the younger years of life of which we have been conscious, but not quite able to understand. The passing of fear from human consciousness means that it must be replaced with something nobler, finer, which will have in it the transforming power. Dr. Bowie suggests "awe." In his suggestion may lie a solution of many a vexing problem.

Growing Larger.—

Not long ago an editorial writer in the *Evening Graphic,* Bernard McFadden's New York tabloid, declared that the staggering columns of type and unwieldy size of the full-sized daily had driven many to the comforting refuge of the tabloid. It is certainly true that since the war the daily paper has grown enormously. The size means increased advertising, new features, and increasing revenue. In half a dozen cities in the United States daily editions of from 48 to 56 pages are the rule. A Sunday edition of less than a hundred pages is considered puny, and the New York *Times* has appeared with 240 pages in its Sunday edition.

Instead of grwoing smaller, the daily will con tinue to grow larger until within ten years a daily paper of a hundred pages will be common. This is the prediction of Henry Alexander Wise Wood, who has patented more printing machinery than any other man, in the *Editor and Publisher* Mr. Wood points out that the technical difficulties of publishing such a daily are solved. He further goes on to declare in his article that in the battle between the newspaper and magazine, the magazine has already suffered defeat. It is merely, according to Mr. Wood, a pleasant survival from the past. Whatever the fate of the magazine is, it is definitely certain that the daily is coming to carry almost every feature of the modern magazine, plus its own peculiar features. However, there are still some exceedingly healthy magazines, judging from their circulation statistics.

Congregationalists and Christians.—

The committees on Christian union met with the committee of Christian union of the Congregational Church during the gathering of the Congregationalists of the Carolinas, recently held in the Christian Church at Raleigh, N. C. The two bodies of Christians have been making efforts to get together, and this meeting at Raleigh was made a practical one. The Raleigh Church will have the Congregationalists of that city on its membership roll, and will hold affiliations with both Congregationalist and Christian bodies. It is a momentous step which the Raleigh Church has taken, and has in it possibilities for a closer co-operation between the two religious bodies. A report making certain recommendations was passed by the Christian Church at the Urbana Convention, and this same report will come before the Convention of the Congregational Church now in session at Omaha May 25th to June 1st. The writers of the report make the following interesting findings, which it would be well for every reader to ponder: "(1) Each Church has a Congregational form of government; (2) in each, the individual Church is the unit of authority; (3) each Church accepts and practices representative government with regard to matters of common concern to the Churches; (4) each Church accepts the Bible as the rule of faith and practice, recognizing the right of free, individual interpretation; (5) neither Church holds to a creed which is binding upon individuals or upon the Churches; (6) each is agreed upon the general foundational tenets of our common Christianity, etc. The Congregational statement of 1913 and the principles of the Christian Church we find essentially in accord in evangelical temper and inclusive in their scope."

Seeing, therefore, as the report finds that the two Churches are so much alike in the great essentials, it might be well for us to be one in cooperative endeavor. The Congregational Church has in its national Convention 5,600 local Churches, and the Christians, 1,208 Churches. The adventure of the Raleigh Church is one to be watched in its practical working out of Christian union.

NOTES-PERSONALS

The complete program for the Elon Summer School appears in this issue of THE SUN.

Rev. J. G. Truitt preached the baccalaureate sermon at the Dendron, Va., High School Sunday P. M., May 29th.

An announcement of a Sunday School Convention is worth more than a write-up after it is past and gone into history.

Rev. C. C. Ryan, D. D., pastor First Christian Church, is this week on a visit to friends in Ohio. Mrs. Ryan accompanied him.

Rev. G. Campbell Morgan, the famous London divine and noted Bible scholar, has accepted a position on the faculty of the Bible Institute of Los Angeles, Calif.

Chaplain H. E. Rountree, who furnishes the prayer page for THE CHRISTIAN SUN, is now located at Marine Barracks, Parris Island, S. C. His own health and that of Mrs. Rountree is much improved, and he is enjoying the busy life of a navy chaplain.

The "Light Brigade" of the United Lutheran Church in America is raising a memorial fund of $10,000 in honor of the late lamented Mrs. E. C. Cronk, so well known and loved in missionary circles. The memorial is to be a kindergarten and day nursery in Japan.

J. O. Atkinson, Jr., is traveling for THE CHRISTIAN SUN, soliciting renewals and subscribers. any aid given him in his work will be appreciated not only by him but by THE SUN management, who at this time of the year greatly need funds to help pay the cost of printing and publishing.

The Mission Secretary enjoyed the privilege of being with Rev. T. J. Green, pastor, at Shallow Ford Church, Sunday May 29th. It was "Mission Day," envelopes were distributed, and the offering taken for missions. Brother Green is a faithful and consecrated pastor, and is doing good work in all his Churches, where he is held in highest respect and love.

Many Churches and Missionary Societies should be making preparation to send one or more representatives to the Missionary Education Conference at Blue Ridge, N. C., June 28th to July 8th. This is one of the six great missionary conferences, inter-denominational and Church-wide, that the missionary education movement of America puts on each year in the United States. It is the most attractive and wholesome meeting, and place of meeting, that any one can attend during the year, and the moral and spiritual benefits to be derived from the meeting cannot be over-estimated. The fees, room and board, is only $30.00 for the ten days, and it is doubtful if there is a spot in all the South more attractive at which to spend a holiday, and a gathering so helpful at which to spend a vacation as this Blue Ridge Conference. Any Church will get the worth of its money, and more, by sending one or more of its promising young people to this wonderful and glorious conference.

Rev. Dr. Frances E. Clark, known the world over as the "Father of Christian Endeavor," died at his home, Newton, Mass., May 26th. Dr. Clark was one of the best known and most beloved men in all Christendom. He was the founder of Christian Endeavor, having started that movement and organized the first Christian Endeavor Society while pastor of Williston Congregational Church, Portland, Maine, forty-six years ago. Thus, in less than a half-century, this man of God lived to see a work of his founding spread to all lands and countries where Christianity is taught and practiced. Dr. Clark resigned from the active presidency of World-Wide Christian Endeavor two years ago owing to ill health. He was in his seventy-sixth year when he died. Many CHRISTIAN SUN readers will remember him, having heard him in the Elon College baccalaureate sermon delivered at Burlington Christian Church in May following the fire which consumed our Elon College Chapel on January 18th of the same year. While Dr. Clark was a Congregational minister, it is doubtful if most of the millions of young people gathered in Christian Endeavor Societies ever knew or inquired of what Church he was a member. They knew him only as Christian Endeavor Clark. Surely the good that he hath wrought will live after him in the centuries to come.

UNVEILING OF LEBANON MONUMENT.

Governor McLean, of North Carolina; Lieutenant-Governor J. E. West, of Virginia; President W. A. Harper, of Elon College, and Others Will Take Prominent Part.

Addresses by Angus W. McLean, Governor of North Carolina; Lieutenant-Governor J. E. West, of Virginia; Col. E. E. Holland, of Suffolk; Dr. C. H. Rowland, of Greensboro, N. C., and Dr. W. A. Harper, president of Elon College, will be among the features of the service July 7th, incident to the unveilnig of a monument at the Old Lebanon Church site in Surry County. Judge Jesse F. West, of the Virginia Supreme Court, will preside.

The monument commemorates the founding of the Christian denomination August 4, 1794, by the Rev. James O'Kelly. It will be presented by Dr. J. O. Atkinson, of Elon College, and the acceptance will be by Lieutenant-Governor West. There will be music by a band, and singing by a chorus of about 500 voices which will be led by Rev. O. D. Poythress, of the South Norfolk Christian Church, accompanied by Mrs. C. R. Wallace, of Suffolk.

A large platform is to be erected for the preachers and others taking part in the exercises, and loud speakers will be installed so that those speaking may be heard over the grounds. Some 200 acres of free parking space have been secured.

Many of those going to the celebration will carry their lunch with them, but the ladies of new Lebanon Church are to be prepared to serve lunch and refreshments at nominal cost. Invitations are being broadcast throughout the entire Christian denomination, and thousands are expected to be in attendance. The spot is beautifully located among many shade trees.

Old Lebanon Church site is situated in a most historic part of the State of Virginia, on the highway from Smithfield to Petersburg, near Surry Courthouse, on the south side of the James river, just across from Jamestown Island, and near Bacon's Castle, where the walls of the old Church are still standing. Any one attending the unveiling easily can visit many places of interest before returning to their homes.

The program, Judge West presiding, follows:

Music by Band.

Doxology.

Invocation—by Rev. E. B. White, Dendron, Va.

Song—"The Church's One Foundation."

Prayer—By Dr. W. W. Staley, of Suffolk.

Song—"I Love Thy Kingdom, Lord."

Address—By A. W. McLean, Governor of North Carolina.

Music by Band.

Address—By Col. E. E. Holland, Ex-Congressman, of Suffolk.

Waverly Quartet—J. E. West, Jr., Oscar H. West, Joe Moss, and J. F. Beard.

Address—By Dr. W. A. Harper, President of Elon College.

Presentation of Monument—By Dr. J. O. Atkinson, Elon College.

Unveiling of Monument.

Acceptance of Monument—By Col. J. E. West, Lieutenant-Governor of Virginia.

Song—"Blest Be the Tie that Binds."

Address—By Dr. C. H. Rowland, of Greensboro, N. C.

Benediction—By Rev. Stanley C. Harrell, of Durham.

Music by Band.

RECEIPTS FOR MEMORIALS.

The fountains of loyalty and liberality for our memorials seem to have almost dried up. And very many CHRISTIAN SUN readers are tired of seeing the announcement and plea for more funds. They are not half as tired as we are. Our weariness comes from the staggering thought of our indifferent interest in the history and a memorial to the man and the movement that have made us what we are and given us a Christian Church. Our weariness comes, in the second place, from the thought that these memorials should have been placed a half-century ago, and that at the present rate it will be a long, long time before we have completed them; for the O'Kelly memorial will not be placed until the funds are in hand. The total necessary is $2,095.00. All donations will be acknowledged through THE SUN, and we will appreciate an increasing stream of names.

Previously acknowledged	$1,448.22
Mrs. Susan Garrison, Elon College, N. C....	1.00
Mrs. G. S. Watson, Elon College, N. C....	1.00
J. W. Payne, Wedowee, Ala.	2.50
Total to June 4, 1927	$1,452.72

MEMORIAL COMMITTEE.
J. O. Atkinson, Treas.,
Elon College, N. C.

THEY ALL SAY SO.

A visitor from England, Miss Lucy Gardner, who holds the position of secretary of "Copec," and who came to America recently in a hostile attitude toward prohibition, said this upon leaving: "There are many things to be said on this great and difficult problem. I will say only one —it is this: We are often told that prohibition has caused a great deal of secret drinking among the young, and that this is one of its most serious results. I spoke at many gatherings, both at colleges and high schools, and came directly in touch with the students, who often entertained me to lunch or tea. I always asked the question, 'Is there more drinking among the students than there used to be before the Volstead act?' And the kind of reply I used to get was this: 'We suppose it must be so, because so many people say it, but it most certainly is not so here.' And one wonders how far the enemies of this great moral spectacle that America has given to the world, exaggerate, for the purposes of propaganda, instances of what may be found in every university the world over. At any rate, as one who went to scoff and remained to pray, I wish to bear my testimony to its power for good and its results."

THE CHRISTIAN SUN'S PULPIT

NOT TO DESTROY.

Rev. J. G. Truitt, *Preacher.*

"I am come not to destroy, but to fulfill." —Matt. 5:17.

Jesus had already felt the pang of being judged harshly. On every side He had heard the words, "Thou art come to destroy." If He healed the sick, or spoke away the sins of the people, in some way, somewhere there would come the words to His ears, "Thou art come to destroy." If He held little children in His arms, or cleansed the temple, somebody would sooner or later say, "Thou art come to destroy." If He ate with publicans, or raised the dead, eventually some one turning bitterly away would say, "Thou art come to destroy."

How could they so completely misunderstand? How can we? Are not many of us holding back to keep Jesus from ruining us? Are not we trying still to hold the reins to keep our self-respect? Are we not afraid to trust Jesus to sit on the throne in our lives? "Thou wilt destroy my pleasure, or my opportunity to become rich, or my chance to get even with the world, or maybe one of my neighbors." Maybe you do not know what it is to be afraid of Jesus; to say of Him, "Thou art come to destroy." Maybe you have never realized that you have a life to invest, or to be invested by Jesus. Maybe you have never felt that you had some good talent, or trait, which it would be well to lay into the bread-breaking, hunger-feeding hand of Jesus. Maybe you have only seen the raveled representation of Christ, never been near enough to look directly into His eyes and feel His love constraining you, and have therefore come to the hasty conclusion that He is in the way of some things you greatly want. Day by day I am learning something about Jesus, namely: the truth of His wonderful words: "I am come not to destroy, but to fulfill." There are plenty of times when I have had my doubts, at several turns in the road, at several places in life I have wondered, and, indeed, I still do so; but more and more it comes to me, "I am not come to destroy, but to fulfill."

They were poor, needy hearts and lives that thronged Jesus in His day. Just as needy were they as yours and mine; they had their individual and national hopes: yea, may I not say, their international hopes; but they were afraid Jesus had come to destroy! What a pity they so misunderstood Him! I can see, in the light of His revelation, why He loved them so, and prayed so eagerly for their peace and pardon. He was indeed a great Saviour, and it could not be otherwise. "He had not come to destroy, but to fulfill."

They had their law. It was a wonderful treasury; it was a sacred trust; it had come by many hard paths, and from the very lips of their Jehovah God. It was a precious heirloom from their ancient Israel. It had stood the test of common sense, and filled a need for all generations. Between them and their God it was their law. Jesus appreciated the hold their law had upon them and understood it far better than they themselves did. "Think not that I am come to destroy the law."

There was something about the whole matter that they had not realized. It is summed up in the one word, "traditions!" (That word has given no little trouble in our day.) Something had been happening throughout many generations that they had not taken duly unto account: "traditions." Their man-made traditions had become their tragedy. "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do Thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread. But He answered and said unto them, Why do ye also transgress the commandment of God by your traditions? For God hath commanded, saying, Honor thy father and thy mother (elders due the greatest of all respect): and he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or mother, It is a gift, by whatsoever thou mightest be profited by me; and honoreth not his father or mother, shall be free. (In other words, Whosoever shall say, I am a profit to my parent, rather than that my parents are a profit to me, shall go free, even though he does not honor his father and mother.) Thus have ye made the commandment of God of none effect by your traditions." "Full well ye frustrate the commandment of God, that ye may keep your own traditions."

What Jesus wanted was that the eternal commandments of His Father might be put into life; that they might arise and shake themselves free of the encumbrances laid upon them by the vain minds of men; and that the people might, as they looked upon the laws of God, see that they were miserably in need of mercy and works meet for repentance! No man respected the law more than Jesus, but He wanted it to lead to life, for He came that men might have life, and have it more abundantly. Therefore, for Him the law must be a schoolmaster to lead up to living, rather than a mass of burdensome traditions, stifling all the best for which they were originally given. The "letter of the law," magnified into volumes of nonsense, was to be treated as so much rubbish, while the "spirit of the law" was to be brought into play as never before. Murder could no longer be simply the overt act of killing another if the Sixth Commandment was kept, for hate, anger and malice would all be forbidden by that commandment. In other words, Jesus meant that the laws should not be addressed primarily at the acting, but the actor!

The Jews wanted plenty of room to hate, if little room to kill, and the hater is the worst murderer of them all. The Jews might get others to do their killing. There is much thinking afloat now that the ancient Jehovah was a killer, and accordingly He is held in contempt; but it should be remembered that the laws which Jehovah laid down largely stopped the overt act of killing in Israel, especially in the ideal Israel. On the other hand, we have our own selves to thank for piling rubbish upon the teachings of the Prince of Peace, until we, in great mass-movement among Christia nnations, pray to the "killing" god of old to bless our arms of war while we serve our much-better revealed God of love and mercy. Oh, God have mercy upon our "goodness," and upon our own vain traditions. Oh, Christ, Thou art still needed among men to make full the laws of old.

Further, Jesus was accused of coming to destroy the sweet prophecies of Israel; all their hopes were to die in His hands, they feared; and all the things their seers saw were now to be lost sight of forever. But how passionately, how tenderly Jesus tells them, "I am come not to destroy the prophets, but to fulfill." Is there pessimism in my treatment of this text? Then I have not portrayed well what is in my soul, for I believe in Jesus and the happy fulfillment in Him of every prophecy concerning the redemption of the nations and the glorious triumph of the King of kings in the world. And I am not vaguely closing my eyes to the things that are that ought not to be. I see evil a-plenty all about us; I see Churches with many vacant pews; I see a Sabbath much sinned against; I see breaking homes, and broken nations; I see false teachers, and foolish prophets; I am reading the things that you read, and maybe much that you do not have time to read; but, thank God, I see so much that is good, and better, and best that my heart rejoices, and I am thankful to be living in a time as promising, although full of peril, as this.

"I am not come to destroy, but to fulfill." Christ is the source of the love we see in our world today. Where is the nation, or person really in need today, and honestly and humbly seeking it, but what finds the world full of friendliness, and love, and help? It may be Mississippi or Armenia; it may be you, or I; but there are enough spiritual and material windows open in the earth today to fill us with the light of the life of Jesus. History has recorded no such time when sheer kindness, and commonness of interest is as apparent as it now is. Witness the world's approval overnight of a brave boy's prank (almost) as he succeeds in carrying out a desire. How such a deed shows forth the friendliness of the whole world! And, mind you, he is a hero and has not killed anybody, much less put nations to the sword! That brave deed happened in a world which Jesus has made.

May not we so live individually, and nationally, as to cause a good world to grow, and thus help to bring to pass that which is first spoken and then written: "I am not come to destroy, but to fulfill"?

A BIOGRAPHY OF JESUS.

Within the last few months, the Asheville *Citizen,* the morning paper of largest circulation in western North Carolina, conceived the idea of publishing as a serial, chapter by chapter, the gospel of Luke. The version used was that of King James, even to the divisions of verse and chapter. One chapter appeared each day. It was published under the title of "Jesus of Nazareth," by "Dr. Luke." Some of the readers of the paper wondered why a later translation had not been chosen and why verse and chapter divisions had not been omitted. By changing the familiar setting, they thought a fresher appeal might be given to the great story. It seemed that the well-known gospel as given in the King James version was entirely too well known and too easy of access to produce any reaction.

But behold the joke of this reaction; a joke, if it had not enfolded a tragedy as well. While the editors received many letters of commendation and admiration, it seems that many letters of censure and criticism were received also. The trend of some of these queries and criticisms was rather startling. "Who was Dr. Luke anyway?" The writer had never heard of him before. "Why did the editors choose a biographer of Jesus who was an atheist, or certainly a modernist?" "Why were youthful readers to be thus corrupted?" "What were Dr. Luke's sources of information?"

One young lady who had "been a Christian worker" for years, had never heard of any such man, and rather resented his irruption into the field of biography.

After the publication of the 24th chapter, the editors announced the authorship and their reasons for publishing this book, viz: to discover whether or not the Bible was generally read. They quoted Basil King, who says that whenever he finds his faith wavering and his feet slipping, he has but to read the first two chapters of Luke to restore his spiritual strength, and they closed with the pungent advice to their critics to go home and read the gospel of Luke and, in addition, the entire Bible as well.—*Ex.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE VALLEY CONVENTION.

The meeting place was Bethlehem Church; the date, June 1, 2 and 3. The people were all there. Pastors, Sunday School superintendents, Christian Endeavor leaders, delegates, representatives and visitors, all came. And all were happy. It was just glorious. President Roy A. Larrick was radiant. He had a right to be. He had worked on his program and on the schools and societies, and here was the response—as many people as renowned and quaint old Bethlehem Church could hold, and then some! Rev. W. B. Fuller opened the Convention with devotional services Wednesday P. M., and Rev. W. C. Hook, of Waverly, Va., filled the evening program with a strong address on "Our Supreme Need." The enrollment showed practically all the schools and Endeavor Societies of the Conference represented.

Thursday morning opened with a house full of expectant and interested Sunday School workers, officers and teachers. The reports of the departmental secretaries showed fine work done the past year in all departments—teacher training, by Secretary R. O. Rothgeb; home department, by Mrs. A. W. Andes, secretary; cradle roll, by Mrs. R. C. Myers, secretary.

The achievement and feature of the morning service was a great and most informing address by Rev. A. W. Andes, on "The Country Sunday School." Bro. Andes, himself a successful country pastor of ripe experience, has recently made a study of the whole subject of the country Church and gave his audience the thrill of his interesting investigations.

In the afternoon Mrs. R. A. Larrick, secretary, reported the work of the organized class, and Mr. E. Floyd Showalter, secretary, reported what the Sunday Schools of the Convention were doing for missions. The schools of this Convention are showing a highly and most commendable interest in missions, and there is much talk in the Convention of their schools undertaking the support of a missionary either in Japan or Porto Rico. Some of the schools are ready now to undertake this very thing and only await the will and co-operation of the other schools.

The Christian Endeavor program Thursday afternoon was fine, many young Endeavorers taking part to the delight of all. Mr. J. Warner Stearn made the report and showed that the work of Christian Endeavor is on the increase in the Convention.

Rev. B. J. Earp made a most excellent address on "Christian Endeavor Through the Week," and Rev W. B. Fuller stirred the Convention with an appeal to give the young people a chance in kingdom service. The annual address was exceedingly appropriate and practical, and was delivered by the wide-awake president of the Convention—R. A. Larrick.

Thursday night the Mission Secretary, J. O. Atkinson, spoke on "The Mystery of Missions." The attendance Friday was quite as large and enthusiastic as on Thursday. The features of the morning session were: (1) Superintendents and their problems, by all superintendents present; (2) a most timely and telling address of power and eloquence, by Rev. W. C. Hook on "Evangelism in the Sunday School." There were interesting reports during the day and valuable information was given and received on all departments of Sunday School and Christian Endeavor work. Bethlehem entertained the Convention in royal fashion.

It was good indeed to be in the Convention. It was "the best yet" session of this growing body of Christian workers. J. O. A.

THE CHURCH UNIVERSAL.

It may surprise some that the word "Church" is not found in the Old Testament.

The origin of the word "Church" is obscure, if not unknown. It is used but twice in the gospels, and that by Matthew only (Matt. 16:18), "Upon this rock I will build my Church"; and (18:17), "If he neglect to hear them, tell it to the Church." In all other cases, Matthew uses "the kingdom of heaven" thirty-six times. Mark, Luke, and John never use "kingdom of heaven," but "kingdom of God." Luke does use the word Church in Acts 2:47, "The Lord added to the Church daily such as should be saved," and in twenty other places in Acts. It is used one hundred and seven times by five other writers in the New Testament.

Pentecost was the birthday of the Christian Church. From that day until this the word Church is used as the body of believers, the place of worship, and a denomination. At one time in Rome it was a co-ordinate part of the State.

The history of the Church is the history of missionary evangelism, autocratic domination and divisions. The missionary period was most fruitful of spiritual results; the autocratic period of oppression; and the divisive period most wasteful of opportunity, means, and Christian effort. A definition of the Church is difficult, if not impossible; but all regenerated children of God are members of the universal Church. This Church is spiritual and invisible. Protestantism in all nations is usually in our minds, when we think of the Church; but Jews and Roman Catholics are a part of the universal Church. We would have no Bible and no Saviour but for the Jews. Luke is the only writer of the sixty-six books of the Bible who was not a Jew; and Church history and doctrine would be meager but for Rome. Jesus Himself was a Jew, born such, and He came unto His own and His own received Him not. Rome put Christianity in all the world, wrote its history, preserved its doctrines, and the universal Church has always been one in prayer. In its present divided state, we must recognize "Christ as the Head of the Church," and that "He loved the Church and gave Himself for it" (Eph. 5:23-25.)

Independent movements, such as the Evangelical Alliance, Y. M. & Y. W. C. A., Christian Endeavor, Inter-Church Conference, and the Federal Council of the Churches of Christ in America. All indicate a common desire for closer co-operation among men for missions, benevolent activities, and the salvation of mankind. The trend of Christian literature, missionary enterprise, sympathetic attitudes, and fraternal relations is a conscious or unconscious recognition of the unity for which Christ prayed and suggests that it is coming and that it can be accomplished only by prayer. It cannot be realized by doctrinal agreements through mind, but by working agreements through heart.

Railroads have united on a standard-gauge, cars of all companies are linked together in one train, and all work together without any surrender of interest or corporate rights. One car can run on all lines. The autonomy of each is preserved and the power of all is combined. They work together and all profit thereby. Churches can do the same in their work. The Church is a chain, denominations are links, all stronger when the links are united in their co-operative strength. What the Church needs is broader views and closer work; more loyalty to their own and more love for others. The Church universal embraces all, and should help all, and more especially help the unsaved. W. W. S.

THE PROGRAM OF YOUR PREDECESSOR.

In an editorial appearing in The Christian Sun of May 19th, under the title "Building for the Future," we discussed the necessity of a Church program which looks to the future. Our thinking grouped itself around the question, "What am I building that my successor can use?" We contended that a pastor, in building the program for his Church, should have in mind what is to happen when he lays down the responsibility and another takes it up. While we were writing, we were conscious of the fact that we were dealing with only one phase of a two-sided issue.

Now comes a letter from a faithful, thoughtful, hard-working pastor calling our attention to the other side of the question. He speaks with greater emphasis and clearness than had occurred in our own thinking. What he says in his letter is so timely and thought-provoking that we are going to take the liberty of quoting from what he intended as a purely personal letter.

"I have just finished reading your editorial in last week's Christian Sun. I like it. However, I wish to suggest you now write another editorial, and this second one on the responsibility of the pastor, who is the successor, to realize that his predecessor might have had a program; that the program might by chance have a few good features; and that he is under some responsibility at least to 'carry on.'

"It strikes me this is fair. I have succeeded other pastors and some day some one is to succeed me. In every former instance I have spent the first month endeavoring to grasp in full the program of my predecessor, and the first year in fitting myself to it so as to carry on. In the latter instance, I should not like for my years of labor to be judged as being without blessing or any merit of service, if the pastor who succeeds me marks time. I think that fair.

"It is not a matter of glory, but it is a matter of consecration. I would feel I had missed my calling, that voices heard by me with distinctiveness were after all false, if God did not bless my labors. Your position is fine as a general prin-

ciple, and of course we have to deal largely with general principles. But there are sufficient exceptions to this rule to afford grounds for another editorial from you."

The letter contained a personal experience of how the writer had labored in building up a pastorate and in putting on a program of kingdom service. The fine results that followed his efforts were dissipated and lost, because the man who succeeded him did not recognize the program of his predecessor, and had no program of his own. There is no necessity for giving the instance in detail. The reader will be able to call to mind similar instances from his own experience or observation, that will have greater force of appeal to his own mind. It has happened times without number that the fine work that has been done by one man, and the results that he has achieved, have been disregarded by his predecessor, and the whole thing has been worse than a dead loss.

In many Churches where the short-term pastorate, of one, two or three years, is the rule, the history of the work is just a series of "beginning all over again." The results are very much like the work done by the old country schools that had a term of two or three months in midwinter. By the time the pupil had reviewed and caught up with what he had forgotten during the long vacation, school was over, and finally the pupil got disgusted and quit. There is an inherent weakness and disadvantage in the short-term pastorate itself. But not all of the failures can be attributed to the system. There are pastors who seem to have an idea that the only way to demonstrate their wisdom and ability, is for them to disregard everything done by their predecissor, and to do as many different things as possible; and if there are some of the things done by the former pastor that must be repeated they must at least be done in a different way. Variety may be the spice of life, but too much spice is reasonably sure to impair the digestion.

There is more involved here than policy and methods. There is an eternal principle involved. St. Paul recognizes this principle, and concludes his great faith chapter, the 11th of Hebrews, with this thought. He has reviewed the procession of the great heroes of faith, he has cited their achievements, but he adds, "they, without us, should not be made perfect." Every man is an heir of all the ages. He inherits the legacy accumulated by all of the great and the good. He builds upon the foundation which they have laid. It is divinely appointed that each man should enlarge upon the work of his predecessor. Our work can never be done by disregarding, neglecting, or disparaging the work of those who have gone before us, not even our immediate predecessor; but we continue, conserve, and make perfect them and their labors. S. C. H.

THE QUEST.

I sought for God in field and hill,
In lonely paths, in crowded ways;
I sought Him when my heart was still
In words of prayer and hymns of praise,
In mystic need and subtle thought
I sought Him, but I found Him not.

I fled from God with craven fear
To hide from him my nakedness.
The words I spoke He must not hear,
The thoughts I nursed He must not guess.
Oh, to be hidden and forgot!
I fled, but I escaped Him not.

I found a friend who trusted me,
Yet knew my weakness through and through;
I found a task that seemed to be
Too bitter hard, yet mine to do.
In love and work I found my soul,
Forgot my quest—but reached my goal.

ELON PRESIDENT'S REPORT.

I have the honor to hand you herewith my sixteenth annual report as president of Elon College, and with it the annual reports of the business manager, the dean, the dean of women, the registrar, the librarian, and the graduate manager.

I. OUTSTANDING EVENTS OF THE YEAR.

The year 1926-'27 has been characterized by certain outstanding events which will be mentioned in order and commented upon. These events are as follows:

1. *Building Dedications.*

On October 3, 1926, the Mooney Christian Education Building was dedicated. Mr. and Mrs. Orban and their daughter, Mrs. George S. Melville, were present for the dedication. The addresses given on the occasion have been preserved in a "Souvenir Christian Education Bulletin," of which 5,000 copies were issued and distributed throughout the country. The publication of this bulletin has brought the college to the favorable attention of educators.

On April 27, 1927, the birthday of Mr. B. N. Duke, the Artelia Roney Duke Science Building was dedicated. This dedication was a notable educational event in the State and was attended by members of the Academy of Science, representatives from colleges and universities, State officials, leading citizens, and leaders of our denomination. The addresses given on this occasion have been gathered together into a special bulletin which is now in the press. When it is printed and circulated, it will bring the college to the favorable attention again of the leading educators. The editorials by the newspapers and the news stories by their staff correspondents recounting this event have greatly benefited the college.

2. *Refinancing.*

In accordance with your decision at your annual session in 1926, the college indebtedness has been refinanced. The Virginia Trust Company, Richmond, Va., was used for this purpose. They have given us a very favorable basis, the details of which were recorded in the minutes of the regular session of May, 1926, and the called sessions of August and September, 1926.

It is expected that the interest and payments on the bonds given the college by the Southern Christian Convention will care for the interest and annual principal payments on this obligation to the Virginia Trust Company.

It was certainly the part of wisdom to place these obligations of the college where they can be distributed over a term of years and where the possibility of embarrassment is reduced to the minimum.

3. *Honors to Faculty Members.*

It is a source of great satisfaction to note the honors that each year are added to the Elon faculty members by the various professional and institutional organizations with which they are associated or to which the college belongs. There is no evidence more noteworthy than this of the growing estimation of the college in the public esteem. Without going into detail, it may be said that there is hardly a professional organization with which the college has contacts in which some one of its officers of administration or instruction does not have official position.

In addition to this, three books have been published by faculty members during the past academic year, and a fourth is shortly to be printed. The public has become accustomed to rate faculties by the recognition granted them by professional organizations and by their productive scholarship in the form of books and contributions to learned periodicals.

4. *Growing Alumni Interest.*

For years as president of the college and as an alumnus, I have felt the need of a closer co-operation between the alumni and the college. I stand ready by conference or any other way to further this good enterprise, to which annually I have called your attention. I can sense an evident and growing desire on the part of the alumni in this same direction. They are in position to render a great service to the college, and I understand will present certain plans to you at this session. I feel sure their plans will have your most careful consideration, and I trust that out of them shall come a new day for Elon. Colleges are increasingly relying on their alumni for counsel and advice, and Elon should be no exception to this general principle.

5. *Admission to Membership of S. A. C. & S. C.*

The most significant achievement of the past year, however, has been the admission of the college to membership in the Southern Association of Colleges and Secondary Schools. You will recall that for many years I have annually called attention to the hope we entertained of admission to this association. Three years ago, when the Southern Christian Convention met in Norfolk, Va., and a year ago when the same Convention met in Durham, N. C., by the provision of bonds to offset indebtedness and to add to endowment, the way was paved for our entrance into this association.

We had not expected to make application for entrance until the fall of 1927, but, when the College Association of North Carolina met in Durham in November, 1926, leading educators of the State insisted that our application should be made immediately, and, acting upon their advice, the application was made and we were admitted the last of that month.

There are great advantages in belonging to such a standardizing agency, and in this connection it should be said that the Southern Association is the outstanding agency operating in our territory. I may briefly summarize the advantages we enjoy as members of this association:

(1) Our graduates are admitted without question to the graduate departments of any university of this country or in the world.

(2) Teachers' certificates will be issued to our graduates by the various States of the Union and foreign countries without question.

(3) The educational foundations are accustomed to look with greater favor upon members of such associations.

(4) The graduates of such colleges are admitted to certain social organizations of college alumni in the several cities.

(5) The public generally is accustomed to think more favorably of colleges members of such associations.

(6) The student body of a member institution feels that it is equal from every standpoint to the student bodies of other institutions, and this aids greatly in the development of college spirit.

(7) The high school graduates are accustomed to prefer member colleges for their college careers.

It is quite significant that this seventh advantage has already begun to operate in the enrollment of our students for next year. Before commencement, the registrar could have filled the freshman class full with applicants. He felt that some of the places should be held open for our own people. This is certainly a gratifying situation.

Perhaps it will be well to call attention to the requirements for entrance to the Southern Association. These standards relate to entrance requirements, to graduation requirements, to the de-

(Continued on Page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

Intelligence reveals ignorance. Wealth discovers poverty. Goodness discloses badness. Perfection uncovers imperfection. Good roads make old roads look bad. Beauty magnifies ugliness. So runs the whole gamut of comparisons. This is the key to modern estimates of manners and morals. More light shows defects before unknown. Behaviour is comparative. Character is comparative. All relations are comparative; large and small, hard and soft, thick and thin, bright and dull.

Many of the questions of this age and time must be approached and determined by the above standards to have correct views. During barroom days, a man with a flask of liquor in his pocket attracted no attention; now it seems worse than a saloon. The temperance sentiment has so much increased that the bootlegger and the drinker are among the worst of men. When ministers went home with deacons from Church and all took a dram together, the liquor question provoked no criticism. Changed conditions and changed sentiment have changed the thought toward drink, and that is the basis of the criticism that "it is worse than it ever was." The same is true of the behaviour of young people, about which so much is spoken and written. Uncomplimentary remarks, confidential suspicions, open charges, all grow out of the greater light and the more open conduct of this age. It is the concrete road compared with the alley; the electric light compared with the tallow candle. People see more of young folks now than in former days, and the public is more concerned for others than in former days. When there were no newspapers, no telephones, no Sunday Schools, and no public schools, the conduct of people was comparatively unknown. Today there are few private matters. Almost everything is public. While the agencies named have enlightened people, they have, at the same time, improved the conduct of the young; otherwise, the Church and Sunday School, and the public school are failures. If modern conditions are not better than former conditions, then the public school, the Church, and the Sunday School should be closed, and the saloons opened again to corrupt politics, impoverish homes, abuse wives and children, and fill the streets with drunken men and lewd women. Men used to attend Church without shaving, with uncut hair, unpolished shoes, in their shirt-sleeves, and it seemed all right. It would not be thought so now. They used to say "blacking shoes"; now they say, "shining shoes." Times have changed. People have changed. When you count Sunday School and Church services, people never attended Church as well as they do today. Profanity used to be common; it is rare today. Quarrels and fights were once common on the street; people are more friendly now. What was once the rule is the exception today. It is not safe to make the exception the rule as we are in danger of doing in regard to conduct and life in this brighter, better day.

W. W. STALEY.

A VITAL QUESTION.

In my message to the members of this district, I wish to discuss briefly a question that should be of vital interest to each of us. It is this, "Why have we not been able to interest and enlist in the cause of missions a greater number of our Churches?"

In our Alabama Conference we have twenty-five or six Churches, and out of this number we only have seven or perhaps eight active missionary organizations. This truth has troubled me. I have questioned my own self over and over: why is it we have not been able to reach them? I have considered this thought: can the trouble be with those of us who are interested in the work? Have we done our part? I fear we haven't done all we could to create interest in the work. On the other hand, it may be that our organization is not as effective in the work as it should be.

The recent reading of "Prayer and Missions" has caused me to think along this line: what constitutes an effective organization? In my opinion, it should be a praying organization. We all realize that prayer, faith and service are the very foundation of every effective mission organization. Let us then, each, question our own hearts in this manner: Are we truly praying for the mission work? Have we the conquering faith that will achieve success? I think of prayer as being in touch with God. Are we? What does your prayer life mean to you? Is it a privilege or an obligation?

As you trace the missionary movement step by step, you can see that every forward movement was ushered in by the prayer of faith. Societies were organized, movements inaugurated, leaders developed. Note that prayer was the habit of Jesus' life. In Luke 5:16 we are told Jesus Himself habitually withdrew into solitary places and there used to pray. We pray in a perfunctory manner that God will send a missionary from our Church.

But if that call should come from our own household, I am afraid some of us would not be willing, and I fear some of us would almost be rebellious. An organization that rightly conceives of prayer must be dominated by faith. What is faith? One answer is "in harmony with God."

In Hebrew 11-1 we have another: "Now, faith is the substance of things hoped for, the evidence of things not seen." A missionary organization cannot live without faith. Isn't that true? Because it deals not only with a past which it may know and a present it can see, but with a future in whose possibilities it must believe. We must have faith that we are young to push forward.

God invites us to test and prove the promises of our faith by our prayer. We must have faith that we are going to have a missionary organization in all of our Churches if we ever reach them. We must have an organization of prayer dominated by faith and service. We cannot be of service in this world and be selfish—a truth we learn from the life of Christ. He was ever ready to share with His disciples every blessing. So we must have that same desire to be of service. We should be willing to share our love of Christ and all that it means to us with those who do not have a knowledge of His love. Here, I think we reach the real mission of the missionary society, which is sharing the blessings Christ has been to us with some one else. To share the Christ with some one who does not know him we must be like the Christ.

Zinzendorf, when approaching the West India Islands, said, "You wonder why Christianity makes such slow progress among us!" It is because we don't live the life Christ would have us live. A severe indictment! Yet how true. Our lack of Christ often speaks louder than any words our missionaries can say.

What is the foundation or corner-stone of a life of service? It is giving first of ourselves, then of our substance. There is no real mission service to me without giving. I have an idea some of you may be thinking, "I wish the missionary society and the Church would stop talking so much about giving. All we can hear is money." How often do we hear this remark. Expect great things from God. Attempt great things for God. The missionary society ought to be the life of service and the great reservoir of the prayer life of the Church. It will be only when our people get the right conception of this phase of our work, become true stewards of our time, our talents and our means, in a way that will assure the coming of the kingdom. How many of us can truthfully say: "Take my life and let it be consecrated, Lord, to Thee; take my feet and let them be swift and beautiful for Thee." Now, in the next sentence so many of us wilt away when it comes to "Take my silver and my gold, not a mite would I withhold."

May our woman's missionary work grow and go.

MRS. L. H. LILES,
Roanoke, Ala *Supt. District Missionary Rally.*

WOMEN IN FAR-OFF LANDS.

A writer in a current magazine recently made the claim that future historians delving into the records of the twentieth century would become immensely interested in the fact that only women at that time peopled the land, basing their discovery on magazines and newspapers which give full space to women, and do not mention the other sex. It is in keeping with this trend of the times that not only are women mentioned in this article, but that they devote their discoveries and theories to their own sex.

"The Ideal Woman," "Marriage for Love or Money," and "Should a Wife Always Obey Her Husband?" were chosen for discussion at a woman's organization in—where do you suppose? Not in New York, but in a group of Syrian, Greek and Armenian girls, called the "Rainbow Group," in the Y. W. C. A. center in Cairo, Egypt. The woman question seems to have penetrated to the farthermost corners of the earth, none of the sex being too young, or too inexperienced, to tackle it.

In one Y. W. C. A. club in Cairo, of which 500 girls are members, twenty-five nationalities are represented. When "Woman" is discussed at these meetings, it means twenty-five points of view. As the women in none of those countries enjoy the privileges of the women in the United States, there is, without doubt, a great deal of emphasis placed on what they should have, what they should do, with encouraging reports of the length of the road they have traveled in reaching their present positions in life.

That they are keeping abreast with women in newer lands is evidenced in the program of one of these clubs. They gave a course of talks on health, hygiene, home decorations, became interested in international migration service, and organized classes in French, English, shorthand and Arabic. For recreation, they have lantern lectures, country dancing and singing, whist drives and tea parties, and on Sundays they gather to hear an address from some good speaker on the Bible.

Sixty-six races, with their diversity of language, tradition and creeds comprise the nine millions of population in Canada, and here the woman question looms large because it is through women that their task of weaving all these different races into the life of the country is being done. "The task," reports a secretary for the Y. W. C. A., confronted with so many nationalities in association work, "challenges all that is best within us."

"National Y. W. C. A.'s all over the world

have been urged by some of the League of National Leaders to concern themselves in the social effects of moving-picture films. Those of us who in China watch the worst of foreign films interpreting other countries to the Chinese long to do something in this field." "This," says a writer in *Woman's Outlook,* the organ of the Y. W. C. A. of India, Burma and Ceylon, "is a subject which we should do well to think seriously about in India."

It is easy to understand why future historians will decide that the world was peopled solely by women in the twentieth century; the women are doing things, their activities knowing no geographical boundry lines.

AMERICA'S BIGGEST ENTERPRISE.

An enterprise that vitally touches the lives of 28,398,170 individuals and almost every home in the United States of America may well be called its biggest business.

When we recall the fact that in 1923-24 (the reports of which have just been compiled), the enormous sum of $2,386,889,132 was expended in this work, the significance of the statement is further enhanced. There is permanently invested in its property also an amount greater than $6,462,531,367, with more than $827,581,535 endowment funds.

When we think of the nature of this enterprise, we are led to see the statement contains no exaggeration. We are talking of the task of education in America. Carved on the granite walls of the great Public Library in the city of New York you may read these words of Daniel Webster: "On the diffusion of education among the people rest the preservation and perpetuation of our free institutions." To the three R's this statesman urged that a fourth R be added—'religion.' George Washington, in his farewell address, said: "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, the reason and experience both forbids us to expect that national morality can prevail in exclusion of religious principle."

For this and other reasons, both the Church and State must function in this enterprise. Those were memorable words of Dr. W. H. P. Faunce: "Here, then, is our national peril—that the supremely important task of our generation will fall between Church and State and be ignored by both. The Church may say, 'Education is no longer in our hands'; the State may say, 'On all religious matters we are silent.' Thus millions may grow up—are actually growing up in America today—without any genuinely religious training. It is time, therefore, for our Church and school to cooperate, as army and navy co-operate, in defense of our common country."

The day of prayer for schools and colleges and the youth gathered within them, which has been observed by the Presbyterian Church in America for more than a hundred years, is an evidence of, and an opportunity for, such co-operation. At this time the tremendous task is recognized, the teachers are remembered at the throne of grace, the students are reminded of their duties and opportunities, the satisfaction and rewards of unselfish service are presented to them, and our people are urged to study and help and support all our educational institutions.

There are many who criticize today the instruction of high school and university. Is not the Church primarily to blame because it has not inspired its youth to enter upon the work of teaching and has not made adequate provision for their spiritual development? More than 1,000,000 teachers are in the various schools, colleges and universities of America today, with more than 27,398,170 youth enrolled as students. They are rendering a wonderful service. They will effect the welfare of this country and of the world far more than any army or navy that can be assembled. You can conceive of no more highly multiplying work than theirs.

May we think seriously of this work, pray earnestly for teachers and students and give large emphasis to the supreme need for a large increase in the number of thoroughly trained Christian teachers in our own country and in other lands. —*Henry H. Sweets,* in *Western Recorder.*

ATTEND OUR SUMMER SCHOOLS.

This college year has now come to a close and commencements are all over. Many tired minds are taking a much-needed rest, and also many bodies are getting greatly needed exercise. I know of nothing better than for the whole family to attend a summer school of Christian education where they can lay aside their cares and worries and spend a few days together studying God's Word and better methods of imparting it to others.

I think one of the greatest mistakes leaders make is that they are satisfied with what they know, and the methods they are using. If we as preachers, teachers, and officers are not continually taking in information it is a certain fact that we will soon stop imparting it. I am not surprised that so many of our Churches and Sunday Schools are at a standstill or a decline, when I think of some of our efforts as ministers who go before our people with little or no preparation, depending on the Lord to fill our mouths, which He does (with hot air). Then I think of the Sunday School superintendent meeting his school with no program. If he should happen to have one at all, probably it is ten years old, and the children know before they go just what it is going to be. But to me the saddest part is when one goes before a class to teach God's Word with no preparation, and studying the lesson as given in the quarterly is only a small part of preparation. It takes much prayer and meditation to be prepared to teach the Word of God.

In these summer schools of Christian education, we have the best talent our Church affords, and second to none anywhere. I am especially interested in the schools at Bethlehem and Elon, and hoping that more of our people will take advantage of these great opportunities this year than ever before, that they may get inspiration and carry it back to their communities, and that great revivals will be the results, that will last twelve months in the year.

I know there are some people who think men and women from some other State, or community, do not know what our community needs. My advice to such people is to attend one of these schools and get first-hand what they have for you. I know by experience it is worth your time. These schools depend wholly upon us as leaders and pupils to support them. Let's make them the best in their history. "We are well able!"

G. H. Veazey.

COMMON WELFARE.

To have the facility of interesting one's self in the welfare and happiness of others is an admirable and advantageous quality—a quality or habit that may be considered almost invaluable. For it is only when one has reached that stage where he can enjoy giving and helping others that true happiness exists.

For an example, picture a miser who spends all of his time in collecting dollars, oblivious of the wants and needs of others. He is able to have all the luxuries, the money-bought pleasures and friends, but yet the majority of his ilk cannot be said to enjoy life.

On the other hand, there is the man who devotes his time to the interests of the community in which he lives, giving cheerfully to Church, charity, and other organizations that promote the common welfare. Such a person is surrounded by friends, his place in life is an enviable one. Upon dying, he does not leave behind a hoard of money to cause dissension among relatives, and at last be squandered, but his attainments are reflected in the lives of others. His memory is perpetuated by these reflections.

Thus it is obvious that the interests of others are an essential factor in the existence of man. Each individual of the human horde is dependent upon others. All are bound together by ties that cannot be severed. Happiness and contentment are realized as one strives to promote the welfare of all.

QUARTERLY REPORT.

Report of funds of the Woman's Mission Board of the Southern Christian Convention for the quarter ending March 31, 1927.

RECEIPTS.

Alabama Conference.		
Women's Societies		$ 19.60
North Carolina Conference.		
Women's Societies	$799.65	
Young People's Societies	184.82	
		984.47
Eastern Virginia Conference.		
Women's Societies	$911.53	
Young People's Societies	333.25	
Willing Workers' Societies	49.53	
		1,294.31
Virginia Valley Central Conference.		
Women's Societies	$ 79.61	
Young People's Societies	40.10	
Christian Endeavor, Winchester	5.46	
		125.17
Total receipts		$2,423.55

DISBURSEMENTS.

Foreign Missions.		
Japan:		
Dues	$311.06	
Specials	425.23	
Mr. & Mrs. McKnight (Bethl'm)	5.43	
Mrs. Fry's School (N. C. Con.)	50.00	
Sunday School (Suffolk women)	25.00	
		$ 816.72
Porto Rico:		
Santa Isabel	$296.55	
Olive Williams Fund (N. C. C.)	7.00	
		303.55
Home Missions.		
Richmond:		
Dues	$311.06	
Specials	425.41	
		736.47
Mountain work		486.47
Elon Orphanage:		
Mary Gilbert (Suffolk women)	$ 15.00	
Irene Boone (Holland women)	30.00	
		45.00
O'Kelly Memorial		15.14
Miss Howsare (Franklin D. V. B. S.)		20.00
Total disbursements		$2,423.55

Respectfully submitted,
Mrs. H. S. Hardcastle,
Treasurer.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

New Jersey Conference Leads the Way.

The Urbana Convention adopted a standard budget plan for the benevolences of the denomination. It provides a board of finance to make out the budget each year and apportion it on an equitable basis to the several Conferences so that each might undertake its fair share of our needs. The board of finance has worked diligently and has carried out the instructions of the General Convention faithfully. The New Jersey Conference is the first one to meet in 1927. The share it is asked to assume is $14,000. The Conference passed a resolution approving the action of the General Convention in adopting the budget plan, and pledged itself to undertake to raise its share. A committee is charged with apportioning its share to the Churches of the Conference and in helping the Churches to understand the plan and in reaching their apportionments. The finance board anticipates general co-operation on the part of all Conferences and Churches. There seems to be a steadily growing spirit of co-operation in the brotherhood. The New Jersey Conference set a splendid example. We are notifying the Conferences as rapidly as possible of their apportionments, and hope to report the full list soon. The full apportionment is $200,000, which should not be hard for us to raise in any given year.

The Home Mission Period.

The Christian Church did a splendid thing when it planned and adopted a Church year and program, setting a definite time when each of the great departments should conduct an educational campaign, giving instruction and definitely presenting to all our people the importance of the work of that department, and of their own need of information about it so that they might support it intelligently with prayer, money, conversation. May and June are the months of the Department of Home Missions and Church Extension. This work should now have the undivided attention of our pastors, Church officials and members. It is a vitally important work and has never received as much attention or as large or as many gifts as it merits. Multitudes of calls, very important, cannot be met by our home mission agencies without greatly increased prayer and gifts. The June offering should be unusually large. We earnestly bespeak such a response and interest.

Among the Churches.

Your secretary has recently conducted stewardship and Church finance institutes at Bangor, Lubec, Eastport, Newport, Albion, in the Main Conference, and counseled with workers at Corinna and Portland; conducted institutes at Hilton and Irvington (Second) Churches in the New Jersey Conference; held conferences with our splendid groups of students at Yale Divinity School and Boston University School of Religious Education; preached at the East Cobleskill and Huntersland Churches in the New York Eastern Conference; attended a meeting of the special committee on annuities, as appointed by the Federal Council committee on financial and fiduciary matters in New York; attended the New Jersey Conference throughout. Your secretary has a personal interest in every Church and pastor and a sympathetic understanding of the problems of the pastor and the local Church. He is very grateful for the privilege of being a Christian minister.

Items.

The new uniform blanks for "Church Reports," "Ministers' Reports," "Christian Education Reports," are ready and should now be called for and used. Other blanks are in preparation. The blanks are furnished by the General Convention free and are suited to meet the needs of all Conferences, so that no Conference or regional Convention will need to prepare any others.

A much wider use of the local Church budget, the every-member canvass, the two-treasurer system, are being made than ever before in our Churches. There is an improvement in the plans of finance generally in the Churches. This is as it should be. Many of our Churches make the canvass this month. Do it thoroughly and get both spiritual and financial blessings.

DR. CARROLL'S STATISTICS.

All denominations are indebted to Rev. H. K. Carroll, D. D., for his annual compilation of Church statistics. He published in the *Christian Herald,* issue of April 16th, the 1926 gains in Church membership for all Christian bodies in the United States. The net gain of all the Churches, Roman Catholic included, was 489,000. This gain was much less than the gains of several years preceding. They had been as follows: 754,654 for 1920, 1,013,296 for 1921, 784,292 for 1922, 690,992 for 1923, 621,630 for 1924, 984,846 for 1925.

The reasons for losses or small gains in the various Churches are difficult to find. Dr. Carroll thinks they are due in part to large "pruning of the rolls." He mentions also the expensiveness of Church membership in these days of large missionary and benevolent enterprises, but this certainly cannot be a reason for reduction in the number of members. One could hardly account, for instance, for the turning of a 90,493 gain for 1925 in the Churches of the Disciples of Christ into a loss of 4,887 for 1926. There is good ground for accepting Dr. Carroll's explanation of the situation with the Colored Methodist Episcopal Church, which exists almost entirely in the South. He thinks the northward migration of negroes has caused the decrease of 10,980 members in that denomination.

Perhaps any explanation that could be offered would be more of an excuse than a reason. The Churches are halting in their work because of a lack of faith and consecration. We need to repent, to draw nigh to God. Emphasis must be laid on prayer, on personal experiences of grace, and on vital fellowship with God. We have not trusted in horses and chariots, but we have relied on too many vain substitutes for spiritual agencies. There needs to be a great turning unto the Lord. The people, even the ministers, should come before the altars with offerings of penitence and vows of rededication. Unless the Churches put their dependence more fully on the resources of heaven and less on human manipulations their gains will be even less. They will suffer pitiable losses.—*Nashville Christian Advocate.*

ELON PRESIDENT'S REPORT.

(Continued from Page 5.)

gree requirements, to the number of college departments, to the training of the faculty, to the salaries of the faculty, to the class-room hours for teachers, to the endowment of the college, to the library, to laboratories, to the separation of the college from the preparatory school, to the proportion of regular college students to the whole student body, to the college plant, to the curriculum, to such extra-curricula activities as athletics, social clubs, religious life, and amusements, and to the standing of the college in the educational world.

Every one of these seventeen standards must be reported upon by an official inspector. The inspector for Elon was President Chase, of the University of North Carolina, and Dr. R. B. House, Dr. Chase's secretary. On every one of these standards we were given hearty endorsement, with the exception of th income and support of the college. We were plainly told that the interest on the bonds given by the Southern Christian Convention and the money provided for us through the Convention's benevolence budget would have to be raised. It is particularly gratifying to us that whereas eight professors meeting the requirements is regarded as meeting the standards for a recognized college, fourteen members of our faculty were recognized as meeting these requirements. The association particularly endorsed our plan of aiding our professors to go to summer school where they could keep right up-to-date in their departments.

I congratulate you upon the fine way in which you have managed the affairs of the college, thus bringing it the most distinguished recognition an educational institution can achieve.

II. PROSPECTS FOR INCREASED ENDOWMENT.

During the year I have been in conference with the General Education Board, the Carnegie Corporation, the Theo. Presser Foundation, the J. C. Penney Foundation, secretary of Mr. B. N. Duke, and the religious education secretary of Mr. John D. Rockefeller, Jr. The college has been visited during the year by a representative of the Carnegie Corporation and by Prof. Leonard, of Columbia University, in close contact with Mr. Rockefeller's secretary of religious education. Mr. Sands, secretary to Mr. Duke, has also visited the college in connection with the dedication of the Duke Science Building. The literary address for the 1927 commencement is to be delivered by a member of the General Education Board, Dr. James H. Dillard. It is impossible to prophesy as to the ultimate results to be had from these contacts, but everything is being done to inform these agencies and persons of our needs and to convince them of our merit, and I am hoping that we shall ultimately receive recognition and assistance from some of them at least. I would appreciate suggestions from you along these lines.

III. GIFTS FOR THE YEAR.

The late Dr. R. M. Morrow, for so many years your colleague in the trusteeship, left a bequest of $10,000 to the college to be added to the permanent endowment fund. When this is paid, I suggest that $10,000 of the Southern Christian Convention bonds be canceled. It was the understanding that additions to the endowment by members of the Christian Church would reduce the $100,000 of bonds outstanding given for endowment purposes by the Convention.

The Kappa Psi Nu Social Club has given the college a note for $1,250, bearing 6 per cent interest. The interest on this note is to be loaned to a student to pay tuition each year, and eventually the club expects to pay the principal of the note, so that it may continue as a permanent loan fund.

Dr. J. L. Kernodle, of Burlington; Mr. John M. Coble, of Burlington; the I. T. K. Social Club, and Rev. and Mrs. J. W. Patton have indicated their intention to establish loan funds, but these matters have not yet been brought to my attention in final form.

The class of 1927 has given the college $4,250

as an expression of their appreciation for the alma mater.

We have received gifts during the year as follows:

B. N. Duke	$10,000.00
Palmer Fund	2,500.00
Other sources	4,978.32
Total	$17,478.32

IV. S. C. Convention for the College.

Attention has already been called to the fact that the Southern Christian Convention provided in the benevolence budget for the annual support of the college $36,750, $30,000 of which was to be regarded as interest on the $500,000 of bonds given—$400,000 to offset indebtedness and $100,000 to add to endowment. The Southern Christian Convention provided a financial board to have general oversight not only of money to be raised for the college, but of the entire benevolence budget, and it was agreed that the Churches should be apportioned a certain part of the general benevolence budget with a special allotment for the colleges of the Church. It was provided that January and February should be the months during which the Churches were to be given opportunity under the leadership of their pastors to raise this money for the colleges, and that when this had been done, the colleges, through their field agents and other workers, could approach individuals, asking for not less than $25.00 to supplement the free-will offerings. There was a further provision that collections on the standardization fund and the emergency fund should be credited toward the benevolence budget, with the exception of the Alamance County fund, which was raised independent of the Church for the Alamance Building.

The college entered heartily into this plan and co-operated in every way possible with our pastors, and at the end of March cast up the total received from these various sources and found that $25,000 was lacking to meet the appropriation of the Convention through the benevolence budget to the support of the college for the year 1926-'27.

I immediately selected a group of individuals in the Church of liberal mind and disposition, and laid the matter before them in personal letter or in interview. I called the administrative committee together, and Dr. L. F. Johnson was chosen to help in the field work. Through the generous kindness of a trustee, a proposition was made that he would pay 50 cents on every $1.00 that we might secure from other sources up to the full $25,000. This generous proposition put new life into our proposal, and we are happy to report that on this basis $16,718.95 were secured by May 16th. The friend sent us his check for $8,333.33 on May 20th, enabling us to close one year in splendid financial shape.

It is evident that this high-pressure method will not work permanently, and it was the plan of the Convention that educational methods should be instituted in the Church through which, by systematic giving, the needs of the college would be regularly forthcoming. In order to do this, there must be co-operation between the various boards of the Church in the support of an efficient field force to co-operate with pastors and Church officials in instituting proper financial methods. It will be necessary perhaps for some years to secure a part of the financial support of the college through individual gifts, but this should diminish regularly from year to year until finally the Churches themselves will assume through regular channels the support which the college must have in order to continue its work.

There is no question that faces the board of trustees at this time of greater importance than this, and I hope that there will be full and frank discussion and that the plans adopted will commend themselves to the Church at large.

W. A. Harper. *Pres.*

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3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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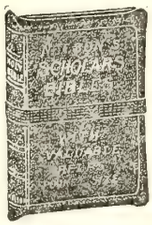

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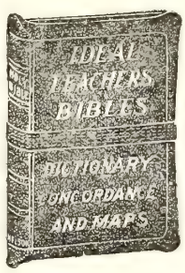

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BY REV. H. S. HARDCASTLE.

CHRISTIAN EDUCATION NEWS NOTES.

The following is the corrected, complete program for the 1927 session of the Elon Chautauqua and School of Methods:

First Call .....6:30 A. M.
Reveille .....6:45 A. M.
Breakfast .....7:30 A. M.
Class Work .....9:00 A. M.-11:00 A. M.

ADULT SCHOOL.

Training Division.

Class 21. 9 to 9:50 A. M.
Teacher—Miss Lucy Eldredge.
Book—"Teaching the Youth of the Church," Mauss.
For—Teachers in the Intermediate, Senior, and Young People's Departments.

Class 22.
Teacher—Rev. Edwin B. Flory.
Subject—"Group Instruction and Graded Worship."
For—Teachers, Superintendents, C. E. Presidents and Leaders.

Class 23. 10 to 10:50 A. M.
Teacher—Miss Pattie Coghill.
Book—"Methods for Primary Teachers."
For—Teachers of Beginners, Primary and Junior Departments.

Class 24.
Teacher—Rev. F. C. Lester.
Book—"An Integrated Program of Christian Education," Harper.
For—Superintendents, Pastors, Church Officials, Men.

Mission Division.

Class 31. 9 to 9:50 A. M.
Teacher—Miss Pattie Coghill.
Book—"Young Japan," Kerschner.
For—Teachers of Y. P. Missionary Societies.

Class 32.
Teacher—Mrs. C. H. Rowland.
Book—"The Adventure of the Church," Cavert.
For—Teachers of Women's Missionary Societies.

Class 33. 10 to 10:50 A. M.
Teacher—Mrs. Alice V. Morrill.
Subject—"Methods of Missionary Instruction."
For—Teachers of Missionary Societies and Women.

The Elon Division.

The Elon Summer School Lectures on Preaching. 9 to 9:50 A. M.
Lecturer—Rev. Stanley C. Harrell, Durham, N. C.
General Theme—"The Minister and His Message."

The Elon Summer School Course on the Church. 10 to 10:50 A. M.
Lecturer—Rev. W. H. Denison, D. D., Dayton, Ohio.
General Theme—"Stewardship and Church Organization."

THE YOUTH SCHOOL.

Miss Lucy M. Eldredge, Superintendent.

Class 51. 9 to 9:50 A. M.
Teacher—Mrs. Alice V. Morrill.
Subject—"Youth and Missions."
Book—"The Story of Missions," White.
For—Young People Interested in Missions.

Class 52.
Teacher—Rev. W. H. Denison, D. D.
Subject—"Youth and Stewardship."
Book—"The Way to the Best," Melvin.
For—Young People Interested in Stewardship.

Class 53. 10 to 10:50 A. M.
Teacher—Rev. John G. Truitt.
Subject—"Youth and the Bible."
Book—"The Teachings of Jesus," Rall.
For—Young People Wishing to Take Course in Bible.

Class 54.
Teacher—Rev. H. S. Hardcastle.
Subject—"Youth and Life Work and Problems."
Book—"Jesus and the Problems of Life," Weston.
For—Young People Interested in the Vital Questions of Life.

11 to 11:50 A. M.
Adult School—Adult Forum under the Leadership of Prof. L. L. Vaughan.
Youth School—Youth Congress under the Leadership of Miss Lucy Eldredge.

The Elon Summer School Service of Worship and Praise. 12 to 12:50 Noon.
Leader—Rev. Edwin B. Flory, Dayton, Ohio.
(Every one attending the Chautauqua is expected to attend this service.)

1:00- 2:00 P. M. Dinner.
2:00- 3:30 P. M. Quiet Period for Study.
3:30- 5:00 P. M. Recreation.
5:00- 6:00 P. M. Sociability.
6:00- 7:00 P. M. Supper.
7:30- 8:30 P. M. Night Services in the Auditorium.
8:30- 9:45 P. M. Group Meetings and Games.
9:45-10:00 P. M. Good Night Sing.
10:00 P. M. To the Dormitories.
10:15 P. M. Taps.
10:30 P. M. Lights Out.
10:30 P.- 6:30 A. Quiet for Sleep.

NIGHT PROGRAMS.

Monday, July 25th—Welcome, President of the Elon Chautauqua.
Tuesday, July 26th—Stewardship, Dr. W. H. Denison.
Wednesday, July 27th—Prayer Service, Dr. C. H. Rowland.
Thursday, July 28th—Missions, Mrs. Alice V. Morrill.
Friday, July 29th—The Orphanage Program by the Children.
Saturday, July 30th—Campfire on Athletic Field, under Promotion of Youth School, Rev. E. B. Flory.
Monday, August 1st—"An Integrated Program," Dr. W. A. Harper.
Tuesday, August 2nd—"Youth," Miss Lucy Eldredge.
Wednesday, August 3rd—"Church Night," Rev. F. C. Lester.
Thursday, August 4th—"Good-By," President of the Elon Chautauqua.

SUNDAY, JULY 31st.

Morning—Sunday School.
Worship and Sermon, Rev. E. B. Flory, Preacher.
Afternoon—Organ Recital, Mrs. W. D. Parry, Organist.
Evening—The Burlington Christian Church will Hold its Service in Whitley Mem'l Auditorium.

CHURCH NIGHT—WEDNESDAY, AUG. 3rd.

On "Church Night," Dr. C. H. Rowland will conduct the devotionals, classes in announced subjects will be held, and Rev. Stanley C. Harrell will deliver one of his lectures on "The Minister and His Message.

INFORMATION.

Registration—Adults, $2.00; Children, $1.00.
Board—Adults, $12.00; Children, $10.00.
Rooms—Free to registrants; beds have only mattresses.

THE ELON SUMMER SCHOOL LECTURES ON PREACHING.

Rev. Stanley C. Harrell, Lecturer, 1927.

General Theme—"The Minister and His Message."
Subjects—
1. "The Challenge of the Minister's Task."
2. "The Message Concerning the Book."
3. "The Message Concerning God."
4. "The Message Concerning Jesus Christ."
5. "The Message Concerning the Kingdom."
6. "The Message Concerning the Minister's Denomination."
7. "The Message on Christian Morals."
8. "The Message on Stewardship."
9. "The Missionary Message."
10. "The Evangelistic Message."

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XII—June 19, 1927.

PETER TEACHES GOOD CITIZENSHIP.
(Temperance Lesson.)

GOLDEN TEXT: "Love worketh no ill to his neighbor."—Rom. 13:10.

LESSON: 1 Peter 2:11-17; 4:1-5.

DEVOTIONAL READING: Psa. 146:5-10.

The lesson comes near enough to July 4th to be timely and appropriate. There is always a great deal of oratory "spilled" on the Fourth of July in regard to patriotism. It is well to be reminded that the finest kind of patriotism expresses itself in good citizenship. It is not very difficult to be patriotic in the popular sense when flags are flying and drums are beating and bands are playing and boys in uniform are marching, but it is more or less difficult to be patriotic in the best sense of paying taxes and observing laws and voting intelligently and serving one's country in the every-day, hum-drum, common places of life. Patriotism and good citizenship in essence are one. The real patriot is a good citizen, and the good citizen is a real patriot.

"I beseech you as sojourners and plgrims to abstain from fleshly lusts, which war against the soul." This earth is not man's abiding place; he is a sojourner and a pilgrim here. I do not believe the lines of the hymn, "This World's a Wilderness of Woe"—the man who wrote those lines had the blues—but it is at best a pilgrimage, a camping-place where we prepare ourselves to move on to that habitation not made with hands, eternal in the heavens. Therefore, let every man "abstain from fleshly lusts which war against the soul." The ultimate goal of life is perfected character. But character is not a gift; it is an achievement. Therefore, let every man fight an uncompromising warfare against everything that will mar his character in the making. A man owes it to his country to be a good man; that is the best gift he can offer to his country.

"Having your behaviour seemly among the Gentiles; that wherein they speak against you as evildoers, they may by your good works, which they see, glorify God in the day of visitation." The Christians of Peter's day were not very popular. There was a great deal of criticism leveled at them, and all kinds of hard things were said about them. Peter suggests that this was not a matter of much import. The think that matered most was the kind of life they lived. Let them keep their lives on a high level, and that would be irrefutable argument in behalf of the things they believed. His advice is sound for today. Profession, of course, does count. But profession is not as important as expression. What we need today is not more Christian creeds, but more Christian living. Live such a life that there is no argument against it. To paraphrase the slogan, "Say it with flowers," let Christians "Say it with Christian living."

"Be subject to every ordinance of man for the Lord's sake." Peter would probably have something to say today to those who flagrantly defy and disobey their country's laws. He would not, I think, defend unjust and outgrown laws, but he would say that the proper thing to do is not to defy such laws, but to repeal them. A good citizen is under obligation to obey a law. He also has a right to work for the repeal of a law which he does not think is just. We can have no quarrel with the liquor forces so long as they try to repeal the eighteenth amendment by adopting proper measures of repeal. We can, of course, withstand them, and we should withstand them. But we do have a quarrel when they set about openly to defy the Constitution and to undermine it as it is. Such men are traitors.

"As free and not using your freedom for a cloak of wickedness." We Americans boast of our freedom. It is well to keep in mind that in the final analysis a man is not free who does as he pleases; he is really free as he does what he ought. The man who is really free is the man who has the power to do what he ought to do. Whatever freedom we have constitutes a responsibility; we are to use it as bond-servants of God.

"Wherein they think it strange that ye run not with them into the same excesses of riot, speaking evil of you." There are a number of people who think that it is the most deadly dull thing in all the world to be a Christian. They "think it strange" that real Christians will not join them in some of the things they do. They make fun

of them because they will not. Let such be reminded that, even though the Christian gives up some things, he does not give up anything that is wholesome. Furthermore, there is nothing more deadly dull than sin. Finally, the verdict must not be given until the evidence is all in. The present life is not all. There cometh a day of reckoning. Let every man take heed unto himself.

"Love worketh no ill to his neighbor." Let us not forget that our main problem is not the problem of more laws, but of less laws. It is only as we substitute for external laws on statute books the law of love in the hearts of men, that we shall come to the solution of our problems—all of them.

CHRISTIAN ENDEAVOR.

Sunday, June 19, 1927.

TOPIC: "Our Need for a Christian Sunday."—Mark 2:27, 28; 3:1-5.

Some Bible Hints.

A Christian Sunday is one kept in ways in which Jesus would keep it if He were living our life today (v. 27).

The Sabbath is not meant to enslave man, to limit his life, but to expand it in right ways, developing especially his spirit (v. 27).

We need more Church worship today, not less, and no Sabbath is well kept that neglects the Church and worship (v. 1).

The principle of Sabbath-keeping is expressed in verse 4. Any time is the time for doing good (v. 4).

Suggestive Thoughts.

Our need for a Christian Sunday is based on our tendency to be so immersed in our own interests that we forget God and the things of the soul. No life is complete that forgets God.

Some of us have withered souls, as this man had a withered hand, and we need the healing touch of Sabbath worship to restore us.

The Sabbath should lead us to the Church where we are likely to come into contact with influences that help and lift and heal. Suppose this man had stayed at home that Sabbath day!

We need a legal Sabbath because there are always people who take advantage of the weak, or exploit people's desire to be amused or entertained, making them thus neglect life's highest interests.

A Few Illustrations.

Without a Christian Sunday, work would be common. Ask the steel workers of Pennsylvania if they need a Christian Sunday, and you will be enlightened.

We need Sunday for physical reasons. Science shows that long hours of labor are bad for man; and labor seven days a week is also bad. We must have time to recuperate.

A Christian Sunday will be spent in doing good, in some little unselfish service for others. Christianity is Christ-likeness.

Sunday might well be spelled "Son-day." It is His day, and should be devoted to His interests. It is the day of friendship and Christian fellowship.

To Think About.

How is Sunday desecrated in our community?
What is your principal need of Sunday?
What is your ideal Sunday?

WASTE OF THE LORD'S MONEY.

Papers of nearly every denomination come to our desk, and from them we learn, without scarcely an exception, that their home and foreign work is seriously hampered by debt.

Nothing like this state of affairs has ever been known, certainly not to the same extent, if we consider the enormous sums now due from these committees.

On the other hand, these same papers that bring the details of these great debts also bring the news that never before in the history of the different denominations have as great sums been spent in the building of the Churches—with prices ranging from one hundred thousand dollars to three-quarters of a million.

Serious-minded men are asking the question whether the Lord is pleased by such an outlay. When years of work on the foreign field is about to be abandoned and the labor of years lost, is this the time for building costly temples to the Lord?

Dr. Peck used to say that no one could build a Church too costly, provided that it was built for the glory of God and not for the glory of man. What Church building could stand such a test?

We are all like Nebuchadnezzar, walking around these costly temples or looking with pride upon their magnificent adornment, and saying, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?"

Suppose that every denomination would stop striving to outshine the others in costly buildings, and be content with plain, though comfortable, buildings, and devote the surplus to work at home and abroad—what an example it would be to the world, and how soon would the world be ready to receive its King!—*Presbyterian Standard.*

TIME TO BLUSH.

In a letter to Senator Norris, of Nebraska, George H. Fetzer writes of dishonest election in Philadelphia. He says: "In the district they had 380 registered voters. It was checked up, and 235 of these found to be fakes—men and women who had never lived there, some dead for ten years, and several were the names of cats and dogs."

It is this sort of thing that makes us blush and wonder if Dr. Harry Emerson Fosdick is not right when he says that something is wrong with the moral nature of many Americans.

Restrictions, checks, and careful watching will doubtless help a little, but, after all, the radical cure lies in a change of heart. If men are dishonest there will be dishonest elections, provided something is to be gained by them. Whatever helps to make men honest will help his situation. Religion is the cure. How to extend religious training so that all children will benefit by it is our problem. The school is the natural answer. It is possible to give several hours a week to religious training in school if the ministers would unite and teach the children of their own faith. —*C. E. World.*

The Great Value of the Church Paper.

THE CHURCH'S GREAT RESOURCES.

Five Per cent Added to Budget Would Put the Church Paper in Every Home—Other Plans Developed—Convention Budget May be Raised.

WITH our great resources as a Church, though reckoned as one of the smaller denominations, the Southern Christian Convention has a membership of 32,800, which contributes annually $352,200 for Church activities. To state directly: if 5 per cent were added to this for a Church publication fund budget we would be able to place our Church paper into every family of the Southern Christian Convention. Our Church claims to have blazed the way for others in many respects, and this would be an inspiration to our own people and possibly to others. But the following figures show what can be done independently of the budget system:

The plan worked out on a subscription basis but not here itemized, shows that the income per year might be $14,995.60, after paying solicitors and agents a commission of $5,415.20. And with special machinery, the cost of publication might be so reduced as to leave a margin of $4,595.60 to $6,155.60 annually. But for the time to put the plan in operation, the special equipment would pay for itself in less than three years. This special equipment, including installaton, can be had for $16,500.00.

Now, what is the object to be expected? Less than one-third of the homes or families of the Church are reached by THE CHRISTIAN SUN, and we have apportioned $25,000 to be raised by the Churches. As has been frequently stated, the one-tenth of our people that take the Church paper pay 90 per cent of the money raised for the support of the Church and its enterprises. Now, at the recent Durham Convention a budget of $150,000 was named; of this amount, $25,000, as just stated, has been apportioned. If one-tenth of our people should raise the $25,000 apportioned, on the same basis, then, ten-tenths should raise $250,000, which would be $100,000 more than asked for. To reach the whole membership by a publication or the Church paper, if it should produce half, or even less than half of what was counted above, the attempt would be worth the efforts put forth. The benevolences of the Church—missions, education, orphanage—would receive an impetus not known or felt in many years.

If one-half the energy was spent by many of the pastors and Church people in trying to build up the waste places in Zion that is spent in planning for betterment of selfish interests there would be no cause for self-seeking or bartering in the cause of righteousness. It is not meant that one should go counter to one's convictions of what is right, but to advise the performance of duty with the whole force of one's being. It is true that great crowds are able to do much if properly manned, but large crowds without a spiritual leader will accomplish very little for the kingdom.

These briefs are designed to beget thought about the Church paper, and the reader's attention is directed to them, and his support, both favorable and constructive, is earnestly solicited. .

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

GOD'S BRUISED ONES.

"The spirit of the Lord is upon us . . . to set at liberty them that are bruised."—Luke 4:18.

It is amazing what cripples we are. It is equally amazing how small a thing will cripple us. For example, a fall and a bruised knee, a bruised finger, a skinned wrist, etc.

We are quite as easily crippled morally and spiritually. Folks get sore from ingratitude, from rasping tongues, from losing job, and from imaginary wounds. Then there are grievous blows when one loses all his property, when the bank fails and one loses his entire bank account, when one's peace is gone and when one loses his soul.

Jesus says that one of the specific reasons for His coming into the world is to relieve the bruised. Underneath are His everlasting arms to sustain us. At our command is His word to nerve us. His promises hearten us. His spirit inspires us. His victories give us hope.

Prayer.—Our Father in heaven, baptize us with Thy presence always, and no experience however small be without Thy spirit to bear our burdens for us. Teach us how to trust Thee and cast our cares on Thee. In Christ's name we ask it. *Amen.*

TUESDAY.

THE HEART OF THE GOSPEL.

"The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—Phil. 4:7.

If we are to be ready to give help to them that need; if we are to enjoy peace of soul and mind; if we are to be in harmony with the world around us, and if we are to be worthy the highest type of a Christian gentleman—we must have the power of the gospel, we must have Christ's spirit in our spirit, we must keep in tune with God, or we can never do the work. A musician cannot use his instrument, no matter what his ability may be, unless the instrument is in tune. God is the great Musician, and we are His instruments. Then, our vital duty is to keep ourselves in close touch and in full harmony with the great Musician.

Prayer.—Our Father, we pray for the power of the Spirit in our lives, so we can say that the sweet peace of heaven fills our souls. May this be so now and forever. *Amen.*

WEDNESDAY.

THE GOSPEL WITH THE AGED.

"Even to your old age I am He, and even to hoar hairs I will carry you . . ."—Isa. 46:4.

We have a beautiful illustration of the blessed results of following Jesus. A dear old lady, blind for fifteen years, seventy-five years of age, lay dying. A minister knelt by her bedside to pray, and said, "My precious mother, you seem to be nearing the end. Are you prepared to go?"

Her reply was: "Sir, fifty years ago I gave my heart to God. Twenty-five years ago I buried my dear husband; fifteen years ago I went blind, but through it all a strange sweet peace has filled my heart. I am more than ready and willing to go."

The minister tarried until she passed away, and said: "I would rather witness a saint going home than to see the coronation of a king."

Prayer.—Our Heavenly Father, fill our hearts daily with a peace of God that passeth understanding. Unto our end be Thou with us, and in glory we shall be with Thee forever. Forgive us of all our sins and make us clean and spotless, a fit dwelling-place for Thy Spirit. *Amen.*

THURSDAY.

THINGS THAT MAKE LIFE SWEET.

"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."—Psa. 23:6.

The memory of good things! How oft hast thy way been gladdened with plenty How oft hast the joy and laughter around thy fireside made glad thy existence? How oft hast answered prayer given heart and trust and peace and hope to thy life? How oft hast good deeds followed those who have passed on and inspired a closer walk with God? How oft hast pain, or trouble, or sorrow, or hard times been turned into riches and deeper devotion and loyalty? How oft hast the conversion of child or friend brought to thee floods of grace?

These things help us to drink the bottom of God's cup. By these we come to the gates of paradise and with each added year catch visions of glory. To live for God all our days means to reach ripe old age and say, "All Thy ways are ways of pleasantness, and all Thy paths are peace.

Prayer.—Our Father, may the joys of the kingdom be as real to us, that our every day may be filled with those things that will give us an abundant entrance into the kingdom of God. *Amen.*

FRIDAY.

GLIMPSES OF A GRAND OLD MAN.

"For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:38-37.

If you were to pick up a newspaper tomorrow morning and read in brazen headlines, "Arrested for Principle's Sake," what would you think? That was what Paul was arrested for. Duty was his motto throughout life, and when he came to the end he said that duty is the climax of Christian faith. In all his experiences he never shrank from duty, nor did he ever compromise his principle.

Call for thy candles to be lighted. There can be no better preparation for the final judgment than for each one to be found at his post of duty.

We are living for our captain of salvation. Duty at our post is the most admirable of Christian graces.

Prayer.—Our Father, the wreckage of life is appalling. We are Thy life-savers. Send us forth to do good and to help all along the way. We pray power to be right, and love to be faithful. *Amen.*

SATURDAY.

WHEN TROUBLES COME.

"Cast thy burden upon the Lord, and He shall sustain thee."—Psa. 55:22.

What do you do when troubles come? When sorrows break in upon you, when cherished plans fail? There are a number of things that you might do. First, you might "bear them." This is the suggestion of the stoic. His motto is self-control. But having no outlet for his emotions, he becomes like a stagnant pool, full of bitterness and poison.

Again, you might take the attitude of the cynic toward your troubles. He says, "Ignore them." While we ought to minimize our troubles more than we do, there is no warrant in our going to the foolish extreme of denying that they exist.

The epicurean considers his troubles and says, "Drown them," but lo and behold, after he used his famous recipe these same troubles are staring him in the face, bringing another heartache, or headache, or both.

David suggests a better program. Out of his own experience, he recommends a formula which has stood the test for 3,000 years. He says when troubles come, we should "cast our burdens upon the Lord."

Nine times out of ten, these burdens will disappear as we take them to the Lord, because they are unable to withstand the light and the glory of His holy presence. And if, in the tenth instance, the burden does not disappear, we are to look at the promise again, and note that He will give us added strength to bear up under our burden—"He shall sustain thee."

Thus whenever our burdens, our crosses, our distresses are getting the better of us, if we will commit them to the Almighty by faith and prayer He promises to sustain us.

Prayer.—By one of the parents, asking that our faith may be strengthened, and that we may meet all trials with firm reliance that He who guards His own will be our Helper in the time of need.

SUNDAY.

"DO NOT CHEAT YOUR HEART."

"My grace is sufficient for thee."—2 Cor. 12:8.

Sometimes the refusal is better than the granting of a prayer request. There are some highly beneficial lessons that we can learn only by suffering. Such are the lessons of patience, of prayer, of hope in God. Before Paul can preach to others satisfactorily, he must know these lessons. Therefore, bitter though the experience may be, let his prayer for escape from suffering be denied.

Adelaide Proctor has an enlightening verse:

"Do not cheat your heart and tell her,
'Grief will pass away,
Hope for fairer times in future
And forget today.'
Tell her, if you will, that sorrow
Need not come in vain;
Tell her that the lesson taught her
Far outweighs the pain."

The root of suffering is bitter, but we cheat ourselves when we despise the root, and thereby lose the fruit. To be brought very low, then to be raised up by His mighty power until we know that His grace is sufficient for our every need—this is better than never to have suffered, and never to have reached out with a seeking, anxious heart to find Him.

Prayer.—By one of the parents, asking that we may learn to realize that to those who love and serve Him faithfully, our Heavenly Father has so arranged that the call for help in times of need will never pass unheeded.

Dogs take no interest whatever in pictures shown on a screen, says a German scientist. Cats, on the other hand, are greatly alarmed at the appearance of a dog; ducks and song birds are panic-stricken at sight of a hawk, and reptiles are completely fooled by picture projections of flies and worms in their natural size.

Christian Orphanage

REPORT FOR JUNE 9, 1927.

Brought forward		$8,980.73
Sunday School Monthly Offerings.		
Western N. C. Conference:		
Liberty		2.36
Eastern Virginia Conference:		
Ocean View		5.00
Valley Virginia Conference:		
Concord	$ 1.91	
Linville	4.87	
Mayland	3.50	
		10.28
Special Offerings.		
Jr. Philathea Class, Suffolk, Va.	$ 2.50	
C. D. West	3.75	
W. W. Brown	15.00	
W. A. Roscoe, support of Lois	15.00	
M. Y. Wilson, support children	15.00	
		51.25
Grand total		$9,049.62

SUNDAY SCHOOL CONVENTION.

Following is the program of the Sunday School and Christian Endeavor Convention, to be held at Providence Church, Graham, N. C., June 14, 1927:

Morning Session, 10 o'Clock.

Song Service.
Devotional Period—Rev. H. E. Crutchfield.
Welcome—J. B. Farrell.
Response—Pauline Scott.
Address—President.
Recognition of Delegates.
Business.
Address—"Working Together," Dr. G. O. Lankford.
Address—"Line Up," R. O. Smith.
Announcements.
Adjournment.
Lunch—1 o'Clock.

Afternoon Session, 2:30 P. M.

Song Service.
Devotions—Rev. G. H. Veazey.
Address—"The Sunday School and Missions," Dr. J. O. Atkinson.
Address—"Our Orphanage," C. D. Johnston.
Solo—"Happiness," Emma Woodson.
Address—"The Children of Our Sunday School," Miss Nellie Flemming.
Address—"The Sunday School Teacher," Miss Jessie Boswell.
Committee Reports.
Adjournment.
Supper—6:30 o'Clock.

Night Session, 8 P. M.

Song Service.
Worship Service—Burlington Young People.
Address—"Christian Endeavor," Jack Stafford.
Address—"Building a Men's Class," J. H. Harden.
Address—"A Program for Our Young People," Dr. W. A. Harper.
Adjournment.

BETHLEHEM PROGRAM.

Following is the program for the Bethlehem Summer School of Christian Education, to be held July 11th to 16th:

MORNING.

8:15 Worship:
Monday, Rev. C. W. Carter; Tuesday, Rev. Carl Dollar; Wednesday, Rev. W. C. Carpenter; Thursday, Rev. S. D. Lankford; Friday, Rev. Joe French; Saturday, Rev. Paul House.

8:30 Classes:
1. Children's Division — Primary Methods, Mrs. V. L. Carter.
2. Young People's Division—"Youth and the Church," Dr. J. H. Lightbourne.
3. Stewardship—Dr. W. H. Denison.
4. Missions—"The Cost of a New World," Dr. J. O. Atkinson.

9:30 Classes:
1. Missions—"A Kingdom Without Frontiers," Dr. J. O. Atkinson.
2. Youth and Stewardship—"The Way to the Best," Dr. W. H. Denison.
3. Bible for Young People—"The Teachings of Jesus," Dr. J. H. Lightbourne.

10:15 Classes:
1. Evangelism and Life Service—Dr. McD. Howsare.

11:00 Recreation.
11:15 Youth Congress—Dr. J. H. Lightbourne.
Adult Forum—Dr. W. H. Denison, Leader.
12:00 Dinner.

AFTERNOON.

2:00 Sunday School and Christian Endeavor Work—Open Discussion, by Dr. J. H. Lightbourne.
2:40 Lecture Hour:
Monday, Rev. J. H. Dollar; Tuesday, Rev. G. D. Hunt; Wednesday, Rev. H. M. Gray; Thursday, Rev. J. D. Dollar; Friday, Rev. C. W. Hanson; Saturday, Rev. C. W. Carter.
9:30 Daily Vacation Bible School—Misses Susie Elder, Regina Carter, Eunice Stephens.

EVENING SERVICES.

7:00 Vesper Services:
Monday, Dr. W. H. Denison; Tuesday, Dr. McD. Howsare; Wednesday, J. J. Carter; Thursday, Dr. J. O. Atkinson; Friday, Miss Susie Elder and Henry Lee Swint.
7:30 Sermon Hour:
Monday, Dr. McD. Howsare; Tuesday, Dr. W. H. Denison; Wednesday, Dr. J. O. Atkinson; Thursday, Dr. T. J. Archabaugh; Friday, Commencement, Dr. J. H. Lightbourne.
Registrar—Alma Beougher.
Manager of Dining Hall—Mrs. S. L. Beougher.

SELF-DENIAL OFFERINGS.

The Self-Dneial Offering is still coming in. We wish much that every one who contributes might know how grateful we are for every contribution that comes in for missions now. Many Churches have not yet taken their offering, but we believe and devoutly trust that all Churches will do so before the mission period (June) is out. Some Churches that have taken the offering have not yet sent in. Let them complete the task as speedily as possible, as the amounts are already due and should be speeding on their way in service to the kingdom of our Lord. The following have sent in their offerings since June 1st:

Previously acknowledged	$2,408.91
Linville, Va.	13.05
Reidsville, N. C.	45.85
Henderson, N. C.	28.24
Ingram, Va. (additional)	5.00
Total to June 4th	$2,501.05

Thanks to the loyal and faithful pastors who have taken or are planning to take this offering. We sincerely trust every Church of the Convention will take the offering before June 30th.

Gratefully,
J. O. Atkinson.

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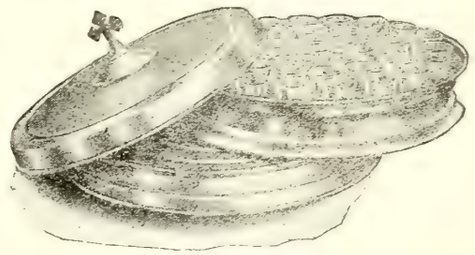

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Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

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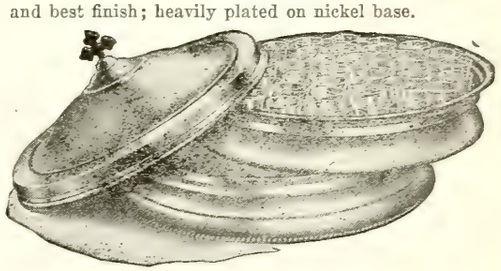
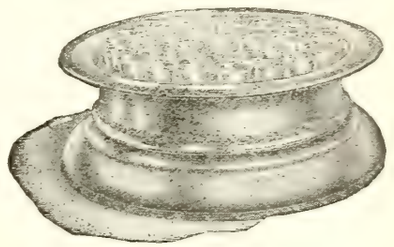


Style No. 85

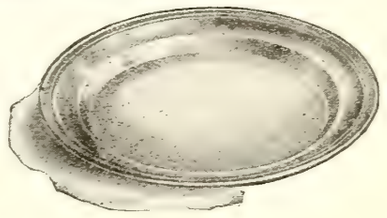
Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

Your editor is teaching in the Thomasville Daily Vacation Bible School, so I am asked to write the "Kiddies' Korner" for a short while.

The Pollyanna spirit seems to be growing, and soon the game will be in full swing. Send on your names, so that you may have your share in the fun.

These are such lovely summer days, and it is such a temptation to loaf on the job and be lazy after working so hard in school. I am sending you a little story on kindness, which I hope you will like.

Don't forget the game, and write your letters with ink, so there will be no mistakes.

Yours sincerely,
MRS. T. A. MOFFITT.

Ramseur, N. C.

THE WAY TO BE KIND.

By Mildred Houghton Comfort.

The primary class of the Elm Street Sunday School was to have a new member. Mildred Lea had come to live right in the neighborhood of the Church, and Esther Brown had heard that the new girl was very anxious to join the class.

"We must all be very kind to her," warned Esther, "because she's new. We must make her feel at home."

John agreed to put pennies for her in the collection, because he could easily earn them peddling papers. Polly said she would give an extra dress to the missionary box, so that Mildred would not have to give anything. And June promised to make both her and Mildred's share of the cookies for the class party.

No one could help liking the new girl. Her eyes sparkled with happiness when she found herself with her new friends on the first Sunday. She had brought pennies for the collection in a new pocket book, but she was not given a chance to take it out. John proudly paid her share, dropping the pennies in the collection box, one at a time.

The following Monday, after school, the pupils were asked to bring what they could for the missionary box. Mildred's eyes sparkled.

"Oh, what fun!" she laughed. "It will be fine to know that some girl in a far-away land is wearing something of mine."

"But you are not to give anything," replied Polly. "I shall give a dress of mine as your gift."

Mildred looked sad, but she only said, "That's very kind of you."

At last the day for the class party came. Every boy and girl in the neighborhood ran busily about. They passed Mildred on their way to the grocery store or meat market. All shouted some greeting as they ran along merrily, but no one had time to stop or visit.

Mildred began to feel a little bit lonesome, but at the party they let her be the leader in every game. Then they gave her the choice of refreshments. They felt that the party was a great success. They were being kind to Mildred.

Then an exciting thing happened. Mildred invited the whole Sunday School class to a picnic.

The day of the picnic was a sunshiny Saturday. It would have been fun to tramp out into the woods, but Mildred took them out in the closed bus. She could not let them walk she said, when they had been so kind to her.

When they reached the big woods, Mildred sent them out to pick flowers. She would fix the lunch, she said.

John lingered behind, hoping that she would ask him to fetch wood for the fire. He liked to make a wood-fire at a picnic more than anything else. But Mildred reminded him that he had worked so hard for her pennies, she wasn't going to let him work here.

Polly and June led the crowd of boys and girls back from their romp through the woods. They had brought bouquets of violets and May flowers for the table.

"Oh, won't it be fun to set and decorate the table!" they cried.

"No; you are not to do one single thing. You have always been so kind to me," explained Mildred.

The two girls looked ready to cry, but Mildred pretended not to notice.

It was the new member of the class who watched the baking potatoes. It was she who toasted the wieners on sticks and who set the table on the ground. Last of all, she brought the water from the spring all by herself.

"All ready!" she cried at last. "You've all been so kind to me—"

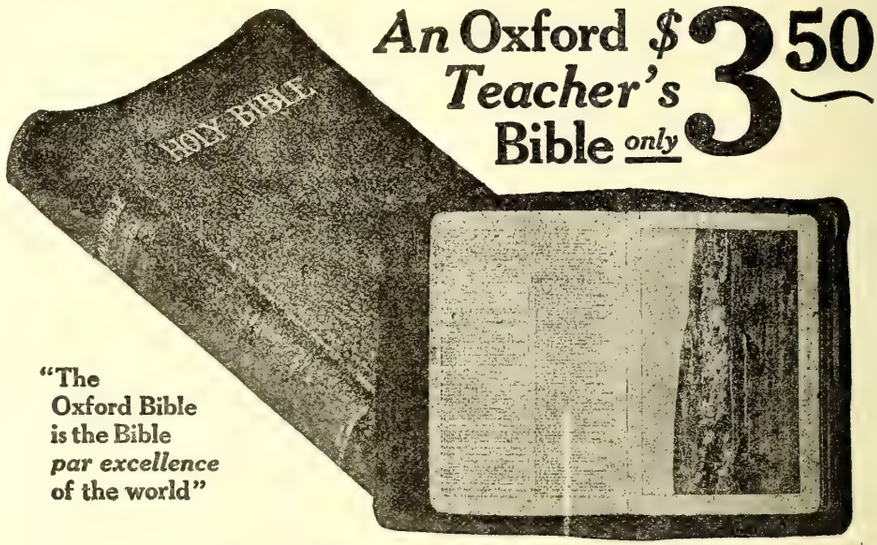
"Don't say that again," interrupted John; "we haven't been kind to you. When you wouldn't let me get that wood, it set me thinking. I know now that you wanted to put your own pennies in the collection."

Mildred laughed. "Of course, I wanted to," she said.

The others stared, but finally Polly spoke. "And you would really have enjoyed giving something for the missionary box."

"I'd like to have done my part," answered Mildred.

OXFORD BIBLES



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Specimen of Type

6 And A-hī'-shăr *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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OBITUARIES.

HAYSE.

Mr. J. M. Hayse, for a number of years a most faithful member of the Burlington Christian Church, very suddenly passed away at his home here on the evening of April 22, 1927, at the age of 63. The deceased was a sincere Christian, a good husband and father, and a splendid neighbor and citizen. He was loyal to the Church, regular and faithful in attendance, liberal with his means, and always ready to serve.

For more than 22 years he had been in the service of the government as a rural letter carrier. He was a member of the State Letter Carriers' Association and had been for years, and had never missed an annual meeting of the association since he became a member. He had also represented the State association in the national association meetings. In these gatherings his influence was always felt for good.

Besides the sorrowing family, he leaves a great host of friends who grieve because he is gone and will never cease to cherish his memory.

The funeral occurred from the Burlington Church on Sunday afternoon, April 24, with his pastor in charge, assisted by Dr. P. H. Fleming. Interment in the local cemetery.

May he sleep in peace, and may his grief-stricken family find comfort and strength in the abiding presence of Christ.

G. O. LANKFORD.

PIERCE.

Whereas, it has pleased our Heavenly Father to call to his reward little Ernest Pierce, son of Mrs. E. S. Pierce, a devoted and faithful member of the Woman's Missionary Society of Damascus Christian Church; therefore, be it resolved:

First. We bow in humble submission to the will of Him who doeth all things well.

Second. That we, the Missionary Society of Damascus Christian Church, extend our heartfelt sympathy to the bereaved family.

Third. That a copy of these resolutions be sent to the family of the deceased, a copy be spread on the minutes of the society, and a copy be sent to The Christian Sun for publication.

By order of the society:

MRS. R. L. CORBITT,
Sunbury, N. C. Secretary.

WICKER.

Brother B. W. Wicker was born September 15, 1852. He was called home May 27th. He was united in marriage to Miss Catherine Kelly December 28, 1879. To them were born the following sons and daughters: Mrs. W. D. Wicker, K. W. Wicker, J. M. Wicker, Mrs. H. C. Rigsbee, Miss Ida Wicker. All are living except K. W. Wicker. His wife preceded him about two years.

He early professed faith in Christ, and his quiet and unassuming, but faithful and loyal life was the greatest evidence of the genuineness of his profession. The funeral was from Turner's Chapel Church of which he was a charter member. May the Lord comfort the bereaved.

R. L. WILLIAMSON.

Many a heart is hungry, starving,
For a little word of love;
Speak it, then, and as the sunshine
Gilds the lofty peaks above,
So the joy of those who hear it
Sends its radiance down life's way,
And the world is brighter, better,
For the loving words we say.

The fire of a forest will burn out, but you cannot arrest the effect of a cruel word. It will go on slaying, poisoning, embittering, beyond your control forever. —Dr. Kirk.

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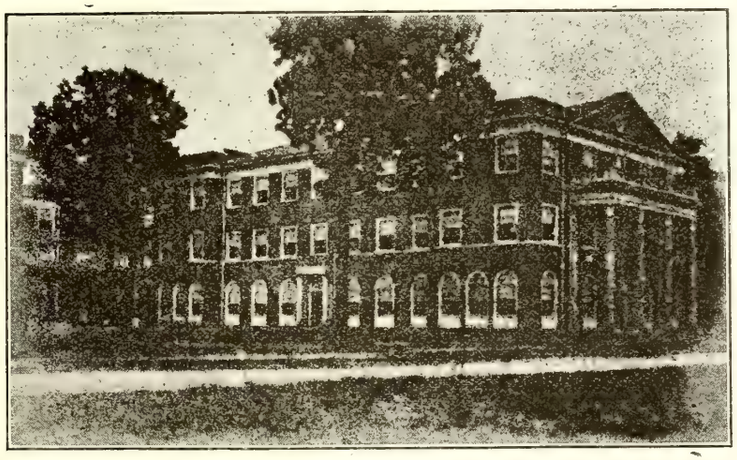

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C. M. CANNON, *Registrar,* Elon College, N. C.

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KNIGHT—MORRIS.

A wedding of interest to the people of Greene and Albemarle Counties was solemnized Friday morning, June 3rd, at the home of Miss Ruby Martz, near Lacey Spring, Rockingham County, when Miss Elsie O. Morris became the bride of Clyde H. Knight. The impressive ring ceremony was performed by Dr. W. T. Walters, of Harrisonburg, assisted by Rev. W. C. Hook, of Waverly, Va.

The bride's only attendant was Miss Cecil Collier, of Nortonsville, and the groomsman was Norman Morris, of Dyke. The wedding march was played by Miss Ruby Martz. The bride wore a traveling gown of blue and carried a bunch of white roses.

Mrs. Knight is a daughter of Mr. and Mrs. N. E. Morris, of Dyke, Greene County, and the groom is a son of Mr. and Mrs. J. M. Knight, of Nortonsville, Albemarle County. They will make their future home in Dyke, where Mr. Knight has a position as teacher in the public school.

The wedding party, with the bride's mother, attended the Christian Conference, in session at Bethlehem Church, at Tenth Legion, and motored to the home of Miss Martz, where Dr. and Mrs. Walters were guests during the conference for the ceremony.

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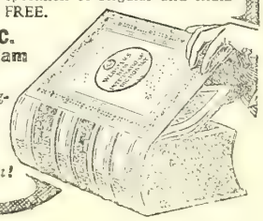

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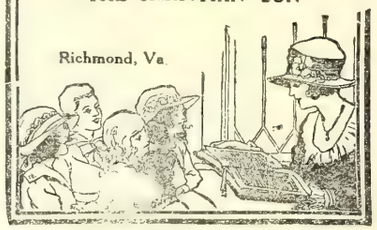

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Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, JUNE 16, 1927. NUMBER 24.

THE SUN'S OBSERVATORY

Mrs. W. A. Harper 8-1-26

By Rev. S. M. Lynam.

Home Missions.—

The Philadelphia Christian Endeavor Union has held 218 mission meetings, 188 meetings in public squares and parks, and has distributed 8,000 tracts and gospels during the past year. They visited 1,402 ships last year; they distributed 3,274 comfort-bags at Christmas; they organized a Christian Endeavor Society on the hospital ship "Mercy," and they furnished a room known as the Francis E. Clark Room in the Seamen's Church Institute. They have also put on radio services through Philadelphia stations.

A New Ford.—

After many stout denials by Ford officials that Mr. Ford would change the present Ford model, Mr. Ford announced that they had been working on a new model for several years. It would cost more to manufacture, but would be more economical in operation, would control more easily in congested traffic, and would have style. The officials had denied the change, because it is not considered ethical for a manufacturer to say what he will do until he is ready to produce. Mr. Ford is again well, after his automobile smash-up, and went with his son, Edsel, to see the fifteen millionth Ford assembled in his plant. He and Edsel got into the new car, drove to the museum, where Mr. Ford got into the first Ford ever built for sale, tinkled the door bell, and Edsel and his father were off for a tour of the museum district in two vehicles, between which there have been built nearly fifteen million cars. The Fords will continue to manufacture parts for their present model, ten million of which are now in use, even though they may change the model of the cars which they manufacture.

Congregationalists.—

The National Council of the Congregational Churches met for conference at Omaha, Neb., recently. The council elected Prof. Ozora S. Davis, Chicago Theological Seminary, moderator. It put into the hands of one board all the home work of the Church as home missions and Church extension, Sunday School promotion, educational activities and publishing. All these things previously had been handled by separate boards. A committee recommended a merger between the Congregationalists and Universalists, Christians, Brethren, United Brethren, and Methodist Protestants. The Congregational Church, though it has a membership of about nine hundred thousand, is earnestly desirous of union, and is seeking to bring together various religious bodies. As a member of the Congregational Church, President Coolidge was elected honorary moderator for the third time, and William E. Sweet, one-time Governor of Colorado, as vice-moderator. Dr. Ozora S. Davis was once a telegrapher, and it is he who has made the Chicago Theological Seminary popular with divinity students from the Middle West and South.

The President's Vacation.—

President Coolidge announced recently that Guster Park, a State-owned forest reserve of 125,000 acres, in the Black Hills of South Dakota, had been selected for his summer vacation. The Hunting Lodge, of thirty rooms, is being made ready for the coming of the President at the middle of June. By the porch of this summer White House stroll deer, buffalo, and wild sheep. A stream near the door is well stocked with rainbow trout, a fish more sportive than the pike of his last summer's White Pine Camp. Newspapers have begun to drape this choice of the President's with political significance. The President is going out where the "blues" begin. The people of South Dakota are mostly farmers; farmers are disgruntled, and the farmers of South Dakota particularly so. It is pointed out also that South Dakota holds its primaries earlier than the other States, and that the farm paper editors will visit Guster Park, shake hands with the President, eat his trout, and return to their desks thinking more kindly of the President, who possibly aspires to remain in office.

The Summer White House, or business offices, will be located at Rapid City, and there the famed White House conferences will go on through the summer. There, too, the newspaper men will be located, not so much to their liking, because the climate of Rapid City is warmer than that of Guster Park farther up in the hills.

Presbyterians.—

The Presbyterian Church held its 139th general assembly at San Francisco, Cal., during the last days of May. Dr. Robert E. Speer, age sixty, learned, traveled, and politic, was elected moderator to succeed Dr. William Oxley Thompson, president-emeritus of Ohio State University. Moderator Thompson had spent his year dampening the ardor of the contesting factions in the Church, and he had done his work so well that Moderator Speer will be free to devote his energies to the development of Church enterprises. Princeton University was placed under a single board and the appointment of Dr. Gresham Machen, who had been appointed to the chair of apologetics, was not confirmed. Dr. Charles R. Erdman opposed the appointment of Dr. Machen on personal grounds. Between the two men, there has been a bitter strife for years at Princeton. Moderator Thompson said that what was needed at Princeton was not more theology, but more religion.

The general assembly decided that a Presbyterian licensed to preach was responsible to a single Church; that a Presbyterian ordained was responsible to his presbytery, and that the general assembly, as a federation of presbyteries, had no right to interfere with the domestic affairs of the presbyteries. Will H. Hayes, potent cinema czar, reported on his campaign to raise fifteen million dollars as a fund for pensioning ministers. His work was well done, and the Presbyterians applauded him heartily. The whole gathering was characterized by more peace and harmony.

From the Wharves of New York.—

From the wharves of New York went six Cunard liners, bearing three thousand Rotarians, to Ostend, Belgium, to attend the international gathering of Rotarians. From other wharves sailed other ships from every quarter of the globe, bearing five thousand other Rotarians, to Ostend to promote the sixth principle of Rotary—"Advancement of understanding, good will, and international peace." Harry H. Rogers is the international president, and will bear greetings to all other Rotarians of the world. The wives of Rotarians, called by them "Rotary Anns," sailed on those same ships to Ostend, and will enjoy the daily programs which committees on every ship are preparing for every day. Rotary is looking forward to a great meeting at Ostend. There are 130,000 Rotarians back of President Rogers. It has become a force in the world during the twenty-two years since Percy Paul Harris, a lonely Chicago lawyer, called three friends into his office to discuss the Golden Rule.

Young Harris had seen life. He had been expelled for pranks from Black River Academy, and the same love of fun was the cause of his expulsion from the University of Vermont, but he finished his education at Princeton, and knocked about the world considerably, doing many things for a living. He settled finally in Chicago, married, and began practicing law. The friends which Percy Paul Harris called in were Sylvester Schiele, coal; Gustavus Loehr, mining, and Harry Ruggles, printing. They talked long, and called together fifteen or twenty other men representing different lines and professions. Rotary was born.

The Rotarians have been the butts of many a joke, but they have gone on serving. Service is the whole of Rotary, and they have sought to promote an intimate relationship among themselves. The organization has outgrown its adolescent stage, says Mr. Harris, the founder; William Allen White, of the Emporia (Ill.) *Gazette,* and many another able Rotarian, and a bright future awaits this Rotarian organization to go on serving the world in an ever-increasing manner.

NOTES-PERSONALS

Judging by chemical progress, a French speaker warns that in the next war asphyxiation of entire cities by gas warfare will be possible.

We are still in the mission period, and any congregation not yet taking the offering will do a most noble and wholesome thing by taking as liberal offering for missions as possible and sending the same in by June 30th.

Mrs. O. M. Cockes, Elberon, Va., is the newly elected superintendent of the Waverly-Wakefield district of the Woman's Missionary work. Mrs. Cockes is exceedingly anxious that the work in her district shall be 100 per cent spiritually and financially, and that the district may show up well in every respect.

Every CHRISTIAN SUN reader will feel that in the death of dear Uncle Wellons a real friend has gone from us. The end came peaceably in the Masonic Home at Greensboro, N. C., Friday, June 10th, at 10:45 A. M. A sketch of his life is found elsewhere, and more about his achievements will be printed later.

The Sunday School and Christian Endeavor Convention of the North Carolina Christian Conference meets at Elon College June 23rd and 24th. It is hoped that all the Sunday School and Christian Endeavor Societies of the Conference will be represented, as a good program has been provided and a most helpful meeting is anticipated.

A devoted friend of the writer advised that it was perfectly in order for the editor of THE SUN to say that, despite his youth and brevity of years, he is now a glad and happy grandfather, Jennie Lee Bradford having arrived safely and beautifully some two weeks ago, since which time the editor has been beside himself in the exuberance of youth and all that a fond grandfatherhood implies.

Rev. H. J. Fleming, who has been teaching at Saluda, N. C., the past year, is at this writing at Burlington, N. C., and will be glad to assist in evangelistic meetings this summer. Any of our pastors needing assistance will do well to write Bro. Fleming, who has proven his worth and merit as an evangelist. We trust that pastors will use him during the summer as occasion may permit. His address this summer will be Burlington, N. C.

We are greatly indebted to our good friend and neighbor, Dr. William Thornton Whitsett, for the account of the dedicatory service of Providence Memorial Church and the fine historical sketch presented in another column. Old Providence Church is the mother of many Churches, enterprises and institutions of religion, and it is gratifying indeed that it still lives and shows vigor and activity as its years of usefulness and service come and go.

Rev. E. B. White writes: "We had a splendid service at our Church last Sunday night. I preached a special sermon by request of the Odd Fellows, who attended in a body. Our choir and quartet sang most beautifully. I consider these singers second to none in the entire Conference. In fact, a preacher couldn't ask for better people with whom to work than I have in all three of the Churches of the Dendron charge. To the glory of God, we are making splendid progress."

Our heartiest congratulations to Rev. H. E. Crutchfield, who finished his year of post-graduate work at Elon College at the recent commencement, and who on June 6th was united in marriage to Miss Agnes Margaret Whitt, Rev. C. E. Newman and Rev. H. C. Crutchfield, a brother of the groom, officiating. Miss Whitt graduated from Elon College in 1923, and has spent the past four years as teacher. The popular pair have our very best wishes for a long and happy wedded life.

Rev. L. E. Smith, President of the Southern Christian Convention, who, by the way, has recently changed his address to 272 East Thirty-ninth Street, Norfolk, Va., having moved into a beautiful and commodious parsonage provided by his Church, sails for the Holy Land on June 23rd. He plans to return September 12. The members and friends of his Church are giving him the trip, which his great services have well merited. Dr. Smith has agreed to keep a diary on his trip and to write for THE SUN and the *Herald of Gospel Liberty* of things seen and learned in his travels.

It is learned that Rev. J. H. Lightbourne, D. D., has resigned his pastorate at Holland, Va., his resignation to take effect with the conclusion of the present fiscal year of his Church. Dr. Lightbourne has done a very constructive work at Holland, and his people there are of one mind and one heart in deeply regretting his decision to accept work elsewhere. In a service of six years he has carried forward a constructive and a consistent program of sound and solid work, which proves him to be a real builder in kingdom's service. Fortunate indeed will be the Church that secures his services as pastor.

J. O. Atkinson, Jr., is finding encouragement as soliciting agent for THE CHRISTIAN SUN, and feels grateful to the friends on whom he has called and either renewed their subscriptions or gave their name and check as new subscribers. The only hope of financing THE SUN through the summer is collections from subscribers, and the President of the Convention, Dr. L. E. Smith, who handles the matter, advised THE SUN's editor recently that unless subscriptions come in better than they had been recently the Convention would have to borrow funds with which to pay for printing the paper. Every dollar sent to the office through the mails or paid to the traveling agent, J. O. Atkinson, Jr., is very greatly appreciated.

The Woman's Mission Board of the Southern Christian Convention met in Franklin, Va., on Thursday, June 9th. Mrs. J. A. Williams, of Franklin, Va., is president of the board; Miss Margaret Alston, Henderson, N. C., is secretary, and Mrs. H. S. Hardcastle, Suffolk, Va., is treasurer. Other members of the board who were present were Mrs. C. H. Rowland, Greensboro, N. C., vice-president; Mrs. E. L. Beale, Franklin, Va., corresponding secretary, and Mrs. I. W. Johnson, Suffolk, Va., secretary cradle roll. A full day's work was put in, and plans for the year were fully discussed and we trust wisely made. The women are doing a great work, and Mrs. Williams and her co-workers desirve much credit for the energy and consecrated enthusiasm with which they plan for and direct the same.

Rev. J. E. McCauley graduated with the bachelor of divinity degree from Vanderbilt University Theological Department June 8th. We congratulate our brother on being the winner of the highly prized "Founder's Medal," this being a much-coveted award given to the member of the class who graduates at the head of his class. Bro. McCauley is this week assisting Bro. Floyd Ballard in an evangelistic meeting at Henderson, N. C. It is his present plan to return to Vanderbilt to pursue studies leading to the degree of Ph. D., which he hopes to achieve in two years. Bro. McCauley is one of our very successful pastors and very promising ministers. Yet while the Church needs him sorely, it is exceedingly commendable in him, while opportunity affords, to make best possible preparation for his life's work.

Bro. T. J. Holland, Ambrose, Ga., attended the dedicatory service of our Roanoke, Ala., Church, Sunday, May 29th. He writes: "I met Dr. Staley at Manchester Saturday morning, and we went to Roanoke together. Dr. Staley was at his very best Sunday morning and Sunday night. I have never enjoyed two sermons more than I did these, and I never saw Dr. Staley enjoy any service more than he did with Bro. Hunt and his people at Roanoke. Bro. Hunt has the most promising Church at Roanoke that I have had the pleasure of visiting; never saw finer spirit in any service in all my life. The Church was overrun at all services and made Dr. Staley feel good to witness the interest that was manifested in him and in the services. I am planning to go to Virginia in July and be present at the unveiling of the Old Lebanon Memorial, Thursday, July 7th."

Rev. G. D. Hunt, writing under date June 7th, was in a meeting with Rev. A. H. Sheppard, of North Highlands, Columbus, Ga., and was hopeful of a good meeting. He writes that our dear Bro. Rev. H. W. Elder is in a critical condition, and he wishes the prayers of the people in Bro. Elder's behalf, whose work is so important and seems to need him so much. Bro. Elder is able to be about, but is unable to speak or to enjoy the company of his friends. Bro. Hunt is happy over the dedicatory service at the Roanoke Church and over the great sermons by Dr. Staley. The offering for the day was approximately $615.00. The basement of the Church is used for Sunday School purposes, and the Sunday School, as well as the Church, is growing in interest and in members. "The day of the dedication was the most delightful day of my life. I thank God that I have been spared to see a house of worship erected for the Christians at Roanoke, and I rejoice that we can now worship there under our own vine and fig tree and none dare molest or make afraid."

All CHRISTIAN SUN readers should get ready and go to the unveiling of the Old Lebanon Memorial, Surry County, Va., July 7th. A great program for the day has been arranged and an effort is being made to secure an attendance of five thousand people for this notable epoch in our Church history. Christian parents would do well when convenient to carry their children along with them, that the memory and the events of the day may be transmitted to generations yet to come. It was on this site the Old Lebanon Church stood in which, on August 4, 1794, the name "Christian" was adopted as sufficient, and the Bible was accepted as the only creed of a people who declared that they wished no name to designate their Church save that name which is above every name, and at which every knee shall bow. The committee on program and publicity, headed by Bro. J. M. Darden, Suffolk, Va., is leaving no stone unturned to make July 7, 1927, one of the most memorable days in all our Church life and history. This committee needs and should have the hearty and enthusiastic support of every Christian pastor and congregation, and our people should now be planning to make the trip and plant their feet on soil now made sacred and memorable forever.

THE CHRISTIAN SUN'S PULPIT

DAILY ADDITION TO THE CHURCH.

JOHN G. TRUITT, *Preacher.*

"And the Lord added to the Church daily such as should be saved."—Acts 2:47.

There is a hero in the earth today. His name is Lindbergh. He is known and honored in every land. He modestly says he has not advanced civilization. But has he not done much for world friendliness, and will not world friendliness advance civilization?

There is a Saviour in the world today! His name is Jesus, for He shall save His people from their sins. He is just as though He came this morning to many a soul, so fresh, and sweet, and new is He. He was never more loved than He is today, and never more needed; and never loved He more than now. He is adding to the Church daily such as are saved.

Lindbergh's heroic act has been called wonderful, but I know one who has Himself been called Wonderful for now well-nigh two thousand years, and He is more wonderful today than ever before. His name is Jesus, or a great prophet once said it was "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace." And history shows that they are the medals that have been awarded Him by millions of souls for many centuries. In every clime, in every age, somebody has been praising His name; in every continent there has been lifted to Him in beautiful prayer:

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, oh, leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head
With the shadow of Thy wing."

1. *Jesus stood alone in history.* The single-handedness of our recent world hero emphasizes the isolation of Jesus. Out of the "ivory palaces" into the gray dawn of a bitter and needy age He came. A single star shown above Him, and a single desire was in His heart. When He began to tell the truth about his wonderful mission, they took Him out of the synagogue in His home town and would have thrown Him headlong over the cliffs, but He escaped them. Later He gathered a group of His followers about Him and began to indicate that there would of necessity be a show of loyalty under great difficulties by those who undertook with Him mighty things in the earth; there would be denials of self, persecutions by others, and ofttimes seeming defeat; but, nevertheless, sins were going to be forgiven, souls were going to be redeemed, and a new earth was going to come if they were only faithful. And they filed out from His presence. "Then said Jesus unto the twelve: Will ye also go away?" "Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life." There was hope, for a few friends followed Him, and heard Him still. There were a few "backers." But one day it was no longer mere talk about a cross. He actually stood under its grim shadow. The faces of even these disciples blanched, and they fled. He stood alone! And when He was crucified, in utter hopelessness they dispersed to their old occupations; and yet today in every land crowds of immortal souls are singing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers 'round its head sublime.
When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy."

2. *Jesus was the proof of His doctrines.* Claiming to be able to raise the temple (His body) in three days was a vain boast, or a mighty challenge and the world's great hope. He did it. Saying that if a man would save his life he must lose it was a strange paradox, but by His own life He confirmed it. How? Read the Acts of the Apostles, keeping in mind my text. Chapter 1, verse 1, "Jesus"; chapter 1, verse 2, "apostles"; chapter 1, verse 16, "120 disciples"; chapter 2, verse 6, "a multitude from all nations"; chapter 2, verse 41, "about 3,000"; chapter 2, verse 47, "and the Lord added to the Church daily such as should be saved"; chapter 4, verse 4, "about 5,000"; chapter 4, verse 32, "the multitude of them that believed"; chapter 5, verse 14, "multitudes both of men and women"; chapter 6, verse 7, "number of disciples multiplied greatly"; chapter 6, verse 7, "and a great company of priests were obedient to the faith" (priests! think of it, who had clamored for His crucifixion, and heard Him say: "Father, forgive); chapter 8, verse 8, records the conversion of Samaria by Philip—and thus we could go on showing how they by their thousands upon thousands believed upon Jesus.

In the ninth chapter, Churches are "firmly established throughout all Galilee (not synagogues in the land where Jesus in His flesh had spent many days well-nigh alone, but "Churches!"), and all Judea and Samaria." Also in the ninth chapter we find Paul, the persecutor of the Church, preaching Christ "boldly." In the tenth chapter, Peter, great Jew, converts Cornelius, a great Roman Gentile, and his whole household; and the remaining chapters show that while Peter gave a few days to Gentiles nearby, that Paul gave all the remaining years of his life to Gentiles unto the very ends of his earth!

And thus they went—the Lord adding to the Church daily—through peril, and persecution, and sword, bearing the banner of the cross and singing:

"Fear not, I am with thee; oh, be not dismayed,
For I am thy God, I will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteousness, omnipotent hand."

3. *Jesus is with us always, even unto the end of the world.* In His day there were those who said: "It can't be done"; now they say: "It was done, but it is not being done now." O pessimists, is He not the same yesterday, today, and forever? Has He, like the gods of Baal, "gone on a long journey?" or are we creatures of our own courtyards and ignorant of what is going on in the world? Is the reflex from our own darkness within hindering our view of the conquests in lands afar? Does not Jesus still call the best of earth to Him?

Here are a few statistics, roughly culled from a 1925 missionary atlas of the world: $70,000,000 annually go to pagan lands to preach His name; there are about 30,000 fully trained and equipped missionaries going into heathen regions of the earth; 1,000 wonderful missionary physicians make more than 10,000,000 treatments every year; ten lepers were healed in one day by Jesus, today His followers have 10,000 of them in asylums of mercy and love, and perhaps a million are prevented from ever being leprous. The 7,000 believers of Elijah's day have been made 500,000,000 in our day! But some one will say, "They are figures." Yes, thank God, they are figures—figures adding up and multiplying like the figures in the first chapters of the Acts. Oh! to be sure there is much for which we should bow our heads in shame, but the Lord is doing His part! There is nothing of which we may boast but Christ and Him crucified; but, thanks be to God, He is still infinitely worthy of our praise! He has not failed, nor allowed the frustration of the power of His cross, and as we bow our heads may there not come into our lives a new faith in His Church and the additions thereto, and a new determination by His help to live the life. Amen.

UNVEILING OF LEBANON MONUMENT.

Thursday, July 7, 1927—11 o'Clock A. M.

Doxology.
Invocation—by Rev. E. B. White, Dendron, Va.
Song—"The Church's One Foundation."
Prayer—By Dr. W. W. Staley, of Suffolk.
Song—"I Love Thy Kingdom, Lord."
Address—By A. W. McLean, Governor of North Carolina.
Music by Band.
Address—By Col. E. E. Holland, Ex-Congressman, of Suffolk.
Waverly Quartet—J. E. West, Jr., Oscar H. West, Joe Moss, and J. F. Beard.
Address—By Dr. W. A. Harper, President of Elon College.
Presentation of Monument—By Dr. J. O. Atkinson, Elon College.
Unveiling of Monument.
Acceptance of Monument—By Col. J. E. West, Lieutenant-Governor of Virginia.
Song—"Blest Be the Tie that Binds."
Address—By Dr. C. H. Rowland, of Greensboro, N. C.
Benediction—By Rev. Stanley C. Harrell, of Durham.
Music by Band.

Rev. O. D. Poythress, of South Norfolk, Va., will lead the singing.

Judge Jesse F. West, of Waverly, Va., will preside.

W. W. STALEY,
W. E. MCCLENNEY,
J. M. DARDEN,
Suffolk, Va. *Committee.*

NOTICE.

I wish to withdraw a notice that appeared in a recent issue of THE SUN. The notice was to the public that there would be a home-coming day at Good Hope Church July 4th. There will be no such meeting at Good Hope, I am sorry to say.

G. A. PEARCE.

NOTICE.

The North Carolina and Virginia Christian Sunday School and Christian Endeavor Convention will be held at Elon College the 23rd and 24th of June. All pastors and superintendents are urged to be present with delegations from their Sunday Schools and Christian Endeavor Societies.

M. F. ALLEN,
President.

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E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE PASSING OF UNCLE WELLONS.

Rev. J. W. Wellons, D. D., the grand and good old man of the Christian Church and faith, quietly and serenely passed into the spirit realm from the Masonic Home, Greensboro, N. C., at 10:45 A. M., Friday, June 10th. At the time of his going he had spent on earth one hundred and one years, five months and ten days. There was seemingly no disease or ailment of any part of his body that carried him away. The infirmities of age gradually sapped his strength, and his vital powers slowly, but steadily and calmly, became exhausted.

When THE SUN'S editor visited him a few weeks ago his mind was clear, his memory accurate, and his thoughts, though expressed with faultering words, were as logical and sound as they had ever been. In the last years of his life, in fact, his body was for the most part remarkably free from disease and his mind and soul were as strong and vigorous as in former years. He was ready to go, and often remarked that he could not understand why he might not now pass over, but that God had willed otherwise, and God's will with him was supreme and sufficient.

Born in Sussex County, Va., January 1, 1826, and having in early years given his heart to God, he gave the strength and the energy of his long life to the service of his Lord, and for three-quarters of a century preached the Word to thousands who were helped and blessed by his life and his messages. He joined Barrett's Christian Church when he was eleven years of age, and in the year 1854 joined the North Carolina and Virginia Christian Conference as a minister. He was ordained in 1856 at Hank's Chapel, Chatham County, N. C., and for many years served that and other Churches in that section. He related more than once the fact that one year he served thirteen Churches, whose total salary to him amounted to $80.00 for the year. He lived many years at Franklinton, N. C., and served Churches in that vicinity, later moving where he lived and labored as pastor of our Durham Church. With the closing of his pastorate at Durham, he came to Elon College to live, and for several years was co-pastor with the present editor of THE CHRISTIAN SUN and Mission Secretary, who learned to love him as a friend and a brother in Christian service and a veritable father in Israel. He was a man of unusual accuracy in judgment, and his counsel and advice, when followed, were sure to lead to right and wise conclusions. His wisdom and good, sound sense were remarkable and never failed him. The man's life was larger than anything and everything that he ever said. His well-ordered life reached the hearts of the people and had a weight and an influence even beyond any merit or might of his verbal utterance. According to his records, he had seen, as a result of his labors, more than seven thousand profess faith in Christ, and these were won to his Saviour, not because his sermons were eloquent, but because his life was eloquent and spoke always in terms of the Christ Whom he preached and Whom he lived.

The burial services were conducted from the Whitley Auditorium, Elon College, N. C., Sunday, June 12th, many of the ministers of the Christian Church whom he loved, and all of whom loved and esteemed him, being present and taking part.

Uncle Wellons, in a sense, never grew old. He was optimistic under all circumstances, and progressive under all conditions. He served Elon College as trustee from its founding until the day of his death, and he loved the college as he loved the Church and contributed to its welfare and growth through all its years by his wise counsel, his singleness of devotion, and his constant and earnest prayers. On the day he celebrated his one hundredth anniversary he preached in the College Chapel to a great audience a sermon that was most remarkable in its preparation, delivery and power. It is given to few men to live as long as Uncle Wellons did, and none in our day have been so much beloved and so highly esteemed and so widely known. His righteous deeds commended him to mankind, and now that he has passed from us, we know that only his body is put away; and while his soul is with the God who gave it, his works for good will live not in this generation only, but to bless and to benefit generations yet unborn.

God bless the memory of our dear beloved Uncle Wellons! We loved him for what he was, honored him for what he did, and venerate him for the victory and triumph he achieved in Christ Jesus who lived in him and wrought righteousness through him. J. O. A.

AN EVENTFUL DAY.

July 7, 1927, should be made an eventful day in our Christian Church history. Thousands of us are to gather on that day and unveil and dedicate a monument on the Old Lebanon site, in Surry County, Va., on which site the Rev. Rice Haggard arose and, with Bible in hand, moved that "Henceforth we be called Christians only, and that the Bible be taken as our creed."

That was on August 4, 1794, and now, after a great following in all this land have sprung up out of that event, we are returning to the sacred spot to do honor to our origin and our history.

A splendid program has been prepared. It is printed, in part, elsewhere in this issue of THE SUN. But no program can do justice to the day and the event. We will show our appreciation of our history and our traditions by gathering at the historic spot on July 7th.

It is believed by many that there will be 5,000 people there. Bro. J. M. Darden, chairman, with the other members of his committee on program and publicity, is leaving no stone unturned, not only to bring the people together on the day named, but to give them something in history, in song and in thrills of inspiration after they arrive that will well repay them for their coming together.

We Christians have done all too little, heaven knows, to honor the names of our Church heroes and memorialize the events of our history. Now, that a chance is given, we should gather in thousands to make the day memorable for generations yet to come. J. O. A.

READ—AND THINK!

Rev. F. M. Jones, Evarts, Ky., printed a poster and placarded his town therewith, giving the poster the title, "Why Baptist Churches Will Not Surrender." Brother Jones gives ten reasons for his position, and then adds some important information about the setting up of the other denominations and sects. I would like to add to his list of other denominations that the Christian Church was set up in recent times by the Rev. James O'Kelly, in Surry County, Va., in 1794, and that the Church, therefore, is 133 years.

Brother Jones' reasons are so startling, frank and straight-forward that it will pay the readers of THE CHRISTIAN SUN to ponder them. He claims to represent the Baptist Church. Whether he does or not is for members of that denomination to decide. It will certainly be worth while to read his pamphlet, as follows:

"Why Baptist Churches Will Not Surrender.

"1. Because Jesus and all the apostles were Baptist—all baptized by a Baptist preacher (Matt. 3:13). The same Baptist preacher was sent from God (John 1:6).

"2. Because Jesus set up the first Baptist Church out of Baptist material (Mark 3:13-14). And that Jerusalem Baptist Church organized other Baptist Churches, and they in turn organized other Baptist Churches, and will until Jesus comes. Amen.

"3. Because all the New Testament saints were immersed, and there is not one precept or example for springling or pouring as baptism in all the Bible (Rom. 6:4; Col. 2:12).

"4. Because Baptists stand strictly for believer's baptism (Acts 8:12; Mark 16:16). Those who sprinkle babies or immerse in order to save are imitating the Roman Catholics, and not the Bible.

"5. Because Baptist Churches are local and independent, as were all New Testament Churches; no marvel, for all New Testament Churches were Baptist Churches.

"6. Because there is no place in a Baptist Church for bosses, and all are equal, and all have the same power and privileges.

"7. Because Baptist Churches practice close Communion. They alone have kept it as Jesus requested 'in remembrance of Jesus only' (1 Cor. 11-24-25). When the Lord's Supper is thrown open to show broadness and love to others, it ceases to be the Lord's Supper, and the same parties are referred to 1 Cor. 11:27-29.

"8. Because Baptists teach salvation by grace, strictly independent of good works (Eph. 2:8), and if by grace there can be no apostacy.

"9. Because the Bible teaches only Baptist doctrines unmixed from lid to lid.

"10. Because all other denominations were set up of, or by human heads.

"We give a few leading examples (and all unnamed are as they): Catholic, set up by Gregory the First, A. D. 590; present age, 1,332 years. Lutheran, set up by Martin Luther, A. D.

1520; present age 402 years. Episcopalian, set up by Henry the Eighth, A. D. 1534; present age, 388 years. Presbyterian, set up by John Calvin, A. D. 1536; present age, 386 years. Congregational, set up by Robert Brown, A. D. 1580; present age, 342 years. Methodist, set up by John Wesley, A. D. 1740; present age, 182 years. Campbellite, set up by Alex Campbell, A. D. 1827; present age, 95 years. Mormon, set up by Joe Smith, A. D. 1830; present age, 92 years. Christian Science, set up by Mary Eddy, A. D. 1884; present age, 38 years. Baptist, set up by Jesus Christ (Mark 3:13-19; Matt. 16:18). Amen. (Signed) F. M. Jones, Evarts, Ky."

W. A. H.

WITH HIM.

Until one studies the need, it is surprising to discover how often Paul, in his inspired writings, speaks of the varous circumstances and conditions under which we, while in the flesh, may actually be with Jesus. Three times in Galatians (2:20, 5:24, 6:14) we are told how we may be crucified with Him. In Rom. (6:8) and Tim. (2:11), the inspired writer speaks of being dead with Him. Also in Rom. (6:24) and in Col. (2:12) we are buried with Him. In Eph. (2:5), Col. (2:13) we are quickened with Him. Eph. (2:6) raised with Him and seated with Him. In 2 Cor. (13:14), Rom. (6:8) we are living with Him. 1 Cor. (3:9, 15:10) laboring with Him. Rom. (8:17) suffering with Him and then glorified with Him; 2 Tim. (2:12) reigning with Him, and then as a grand climax in 1 Thess. (4:14) coming with Him.

"For me to live is Christ," said Paul. What a blessed union and a glorious fellowship! And yet that is a high and holy privilege that may be achieved by every son and daughter of God.

"Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity."

IS WORLD PEACE ONLY A DREAM?

The best people of every race, the people who have the highest ideals, are today trying to discover the path that leads to world peace. The people who are seeking to discover the path that leads to peace are influenced by the philosophy of realistic idealism—the philosophy of the Hebrew prophet in his declaration in Isaiah 2:1-5. The people who want world peace are impelled by the spirit of the Prince of Peace—Jesus of Nazareth, the Spirit of love and good will.

But there is another group of people in each country who are trying to block every possible path to peace. They want humanity to remain in the jungle of war. This group of individuals are influenced by the philosophy of materialism—the philosophy of selfishness.

But is world peace only a dream, or may it indeed be a reality? Believers in God and in humanity believe that world peace not only may, but that it must, become a reality if the human race is to survive. But world peace will not come by any *ipse dixit,* or by merely waving the wand of desire. It will come at a great cost. While we do not believe in the philosophy of the pacifist who believes in a policy of non-resistance, neither can we believe in the philosophy of the militarist who believes in the policy of settling international disputes by the waging of war. War always costs too high a price in the loss of life, in the wreckage of homes, and in the retrogression of religion and morals, to say nothing of its cost in money and property for Christian people to believe in war as a rational means of settling disputes.

The price of world peace is love—love even for enemies. If men loved as they should, they would not want war under any condition. If they loved as they should, they would not consent to kill their brother-man. If they loved as they should, they would not plan instruments of destruction and death to undo the labor of centuries.

There are several things that stand in the way of the world meeting the condition for universal and permanent peace.

One of the barriers to peace is greed. There are many men here in America who are interested in the manufacture and sale of munitions of war, and because the future welfare of their business depends upon war, and the constant possibility of war, they are not interested in peace propaganda, but instead are opposed to all legislation for world peace. The dividends of profit that war brings are of more concern to them than the human lives that peace would save. No doubt, there are some war munition manufacturers, and we have reason to believe there are such, who carry on their business as a patriotic duty and would be willing to sacrifice their business if such would bring about world peace. But the vast majority of men who have grown rich from munitions of war would rather have the world plunged into war again than to have their business collapse. But not only does the greed of some of the war munition investors stand in the way of world peace, but also does the greed of men of any line of business who capitalize war for profiteering purposes. Their number was legion in the World War. Every unscrupulous person who delights in the opportunity war affords for greater profit, and who think more of gain than of human life stands in the way of world peace.

Another barrier to world peace is politics. There are men who would rather have their nation face the continual possibility of war than to have their party suffer defeat. If one man seeking office favors the League of Nations or a Court of International Justice, his opponent instantly declares his opposition to such, merely in order to win more votes.

The question of how to arrive at world peace should be taken clear out of politics, and instead of letting the law-makers decide the issue, let the young men of the world who are of the draft age, let them decide the question as to whether or not there shall ever be any future wars. They are the ones who will have to fight the wars if wars come. They are the ones who should have the privilege of deciding whether there shall be any more wars or not. Men who are passed the age of eligibility for war service have declared the past wars. No future war should be declared by any group of men except those who will have to do the fighting.

The majority of the nation's law makers and legislators—those who have the authority to declare war—are men between fifty and seventy years of age. They are men who have the most of their life behind them. It is not fair to the future for men from whom the enthusiasm of life has gone, and whose vision is dimmed to have the full voice in making decisions that will make the world of tomorrow. The people who are to live in the world of tomorrow ought to have some voice in what kind of a world it is to be. Progress in Church, in school, and in State has been thwarted by failing to take into counsel the inspiration and the aspirations of youth.

I submit, it is not fair to the present generation for them not to have the deciding vote as to the world of tomorrow. It is not fair for men who are passed the draft age to make declarations for war which will have to be fought by young men who have had no voice in the declaration.

If provision were made that the legislators of the different countries who declare war had to go first, there would be no more declarations of war. If in all nations the draft began at the top instead of at the bottom and took all the men between seventy and sixty first, and then from sixty to fifty, and then come down the line, there would be no more wars. If every nation would agree that in case of war all the old men, all the disabled men would be drafted first, there would be no more wars. It would be far more consistent, far more humane for the old men who only have a little of life left at the best to offer up their lives on the altar of war than for the young men with thirty or forty years of life before them to offer their lives. Certainly the old men could not fight as well as could the young men! But if every nation adopted this policy, and a war should be declared, the nations fighting would have an equal chance, as it would be the old men fighting old men, the cripples fighting cripples, and the disabled fighting the disabled. How slow would the old men in the legislative halls of the nations be to declare war if they knew they themselves would have to go first!

If every nation would adopt the universal draft policy, and on occasion of war the nations conscript property as well as life, as recommended by the American Legion, the dream of world peace would speedily become a reality. War-makers and war advocates would quickly be silenced if they knew that a declaration of war would take from them their property rights during the prosecution of the war, and maybe for all time.

If the nations of the world would accept Mr. Briand's proposal regarding the United States and France, the dream of world peace could become a reality in this generation. Mr. Briand's proposal that the United States and France enter into a treaty to outlaw war for all time between these two naions, has most promising possibilities for similar treaties between each nation and every other nation. Mr. Briand expresses the possibilities of his proposal in these words: "If there were need for those two great democracies to give high testimony to their desire for peace, and to furnish to other peoples an example more solemn still, France would be willing to subscribe publicly with the United States to any mutual engagement tending to outlaw war, to use an American expression, as between those two countries. The renunciation of war as an instrument of national policy is a conception already familiar to the signatories to the covenant of the League of nations and of the treaties of Locarno. Every engagement entered into in this spirit by the United States toward another nation, such as France, would contribute greatly in the eyes of the world to broaden and strengthen the foundations on which the international policy is being erected. These two great friendly nations, equally devoted to the cause of peace, would furnish to the world the best illustration of the truth that the immediate end to be attained is not so much disarmament as the practical application of peace itself."

The time will come when war will be outlawed just the same as dueling is outlawed, and when peace and good will shall cover the earth as the waters cover the sea.

"Science has made the world into a neighborhood. It remains for the Church of Jesus Christ to make the world into a brotherhood." World peace will become more than a dream; it will become a glorious reality when the Christian people in all nations begin sincerely to follow Jesus Christ in His crusade for peace and good will.

R. C. H.

CONTRIBUTIONS

SUFFOLK LETTER.

The most significant progress of the human race has been religious. The call of Abram and the founding of the Hebrew nation added permanent value to mankind. That nation has impressed its faith and character upon the life of the world; and the chief thing in its history is its religion. The Old Testament scriptures have done more to fashion the thought and standards of living than all other books. The deliverance of the Hebrew millions from Egyptian bondage through the leadership of Moses is the most remarkable emancipation known to history; and that was in origin, purpose, and achievement religious. It was directed by God and carried out by man. That is the secret of all progress. The wilderness journey of forty years was a sample of the slow march of progress. The long, hard journey is a school for the trial of faith, the testing of endurance, and the willingness to hold out faithful to the end.

The second step in the progress of the race was the entrance of the Babe of Bethlehem into the life of mankind. "God was manifest in the flesh." (1 Tim. 3:16.) It was the divine in the human, and that is truly religious. It seemed like a small matter that a babe should be born in humble station; but it was the beginning of a new religious movement destined to produce greater human progress than ever known before. From that night when the shepherds on the Judean hills heard the "heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13-14), the race has moved forward. From that night until this day Christian civilization has been on the upward march. The New Testament has changed the civilization of mankind. Rome yielded to the teachings of the Prince of Peace. Rome's power today is religious, not military, as it was when Rome was the mistress of the world.

The Reformation that started with Luther released a new power in Christian liberty. That spirit has been gaining ground for four hundred years. The progress of mankind increases with every new religious impulse that enters into the nations through the spiritual intelligence of the Church. Back of all education, free citizenship, industrial co-operation, commercial prosperity and social improvement, is religion as it works in the heart, the home, the Church, the school, and the State. As the aspirations and faith of man increase, his achievements are over the oceans, through the mountains, up in the air, and his voice is heard beyond the seas. The only thing that can retard human progress is decline in religion and loss of faith in God. The greatest powers are invisible forces. Air is unseen, yet in the tornado or cyclone it carries destruction in its course. Electricity is invisible, yet it lights the cities and drives the wheels of progress. Faith is the greatest power of all. "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove" (Matt. 17:20). Lindbergh's faith was greater than his plane.

W. W. STALEY.

ELON LETTER.

On May 18, 1779, a historic Methodist conference assembled in Fluvanna County, Va., in the Old Brokenback M. E. Church. The Rev. James O'Kelly was present at this conference.

This conference voted that the Methodist lay preachers should henceforth be considered competent to administer the sacraments and perform all the ordinances of ordained ministers. Up until this time these lay preachers were members of the Church of England or some other Church, and belonged to the Wesleyan Societies, just as persons belong to Christian Endeavor today and hold membership in their local Churches. We must keep this in mind in arriving at an understanding of why the action they took was, in their minds, a necessity.

In this connection it should be said that the Rev. John Wesley never intended to found a separate Church and that he died in the fellowship of the Church of England. This Fluvanna conference to which reference has been made was held during the Revolutionary War, when most of the ministers of the Church of England had returned to their homes in England because they were not sympathetic with the patriotic ambitions of the colonists. It was these preachers who had administered the sacraments and performed the ordinances of the Church for the members of the Wesleyan Societies, but they were no longer in this country and the sacraments had been sadly neglected.

At the Leesburg conference, in the year 1778, this question of the competence of the Methodist lay preachers to administer the sacraments and perform the ordinances of religion was a burning issue, but final action was postponed on the question until May 18, 1779, when the conference was scheduled to meet in the Brokenback Church, Fluvanna County.

At this conference definite action was taken authorizing these Wesleyan lay preachers to administer the sacraments and perform the other ordinances of religion, and a presbytery was appointed to ordain all those present in the capacity of lay preachers, among them being the Rev. James O'Kelly.

This historic conference is to be signalized by the unveiling of a marker near Palmyra, in Fluvanna County, Va., on June 15, 1927, at which time the following program is to be rendered: Rev. M. S. Colonna, D. D., P. E., presiding; address by Bishop Collins Denny, LL. D., Richmond, Va.; Bishop Collins Denny in chair; address by W. A. Harper, LL. D., Elon College, N. C.; address by Rev. Thomas H. Lewis, LL. D., Washington, D. C.; address by Rev. Henry C. Pfeiffer, D. D., Charlottesville, Va.; address by Bishop Luther B. Wilson, LL. D., New York City; unveiling of marker by Bishop Denny; benediction; (3 P. M.) sermon by the Rev. Thomas H. Lewis, LL. D.; benediction.

I think it is fine that the representatives of the two branches of the Methodist Episcopal Church, of the Methodist Protestant Church, and of the Christian Church can thus meet together after a hundred and fifty years nearly and forget the differences of days gone by and talk about the things of the present that have tremendous bearing on the future of the kingdom of Jesus Christ. In this connection, I am reminded of a quatrain by Edwin Markham typifying the attitude of a century and a half ago in the first two lines and the attitude of the present time in the next two lines, as follows:

"He drew a circle that left me out:
Heretic, rebel, a thing to flout;
But love and I had the wit to win—
We drew a circle that took him in."

W. A. HARPER.

SOUTH NORFOLK LETTER.

Easter Sunday, April 17th, marked the beginning of a new era in the history of the South Norfolk Christian Church. On that day a revival was started in our Church, destined to completely transform and revolutionize the lives of its membership. Rev. H. C. Caviness, pastor of the First Christian Church, Portsmouth, Va., had been secured to do the preaching. Only those who have heard him can appreciate these feeble words I may attempt to say about him. Bro. Caviness makes no pretentions as an orator, but preaches the old-time gospel in pure, plain English. His sermons are scriptural, logical, practical, and he applies them to the hearts of his hearers. I have heard many of the most famous evangelists, and have read the lives of nearly all of them, and to me Bro. Caviness has the faith of a Moody, the winsomeness of a Chapman, the pathos of "Gypsy" Smith, and the earnestness of Billy Sunday.

Cottage prayer-meetings were conducted daily in the different sections of the city. These prayer-meetings were largely attended by members of the different denominations, and many not connected with any Church. Over 1,000 people attended and took part in these meetings during the three weeks' revival campaign. During the second and third weeks of the campaign, sunrise prayer-meetings were conducted at the Church, and at these sunrise prayer-meetings it was not unusual to see between forty and fifty people kneeling about the altar and every one offering an audible prayer to the throne of God.

Eternity only can tell of the wonderful good accomplished during this revival campaign, but as I view the results tonight, one month after the closing services of the meetings, I visualize the following:

Sixty-five new members have been added to the Church roll. The establishment of forty family altars. A missionary society organized, with 42 charter members; 50 tithers; Sunday School attendance increased 40 per cent; attendance at midweek prayer services increased over 100 per cent; Young People's Society of Christian Endeavor doubled in membership and devotion; the Senior Christian Endeavor Society substantially increased in membership and consecration, and the establishment of an Upper Room Prayer League during the preaching hour, where a group of members pray while the pastor delivers God's message to the congregation.

Truly, a new day has dawned in the history of the South Norfolk Christian Church. God has wonderful things in store for His people here, and every where, whenever a Church is willing to pay the price and suffer His will to be done.

For all that has been accomplished and shall be accomplished, to "His great name" which is worthy, shall all honor, praise and glory be ascribed forevermore, for "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7.

O. D. POYTHRESS.

IN THE NEW SOUTH.

My business here has been to assist Elon College, President W. A. Harper, and his loyal associates in securing the sum of twenty-five thousand dollars to protect and insure Elon's membership in the Southern Association of Standard Colleges. The task has been successfully accomplished, and we are more than pleased. We are thankful to all of our generous friends who have made it possible for us to reach our goal in due time. Elon College is doing a great and worthy work, and should receive the liberal support of every loyal member of the Christian Church, all of its alumni, and friends of Christian education.

President Harper has accomplished what seems to me the impossible, but the saying goes that "the man of prayer is the man of power." Dr. Harper is a firm believer in prayer, and believes that our greater Elon has come in answer to prayer. He thinks and then he prays. He prays and then he thinks more, and then backs up the thought which our Heavenly Father gives to him by definite action, and renders the most consecrated and unselfish service until the task is done. Such service always brings results.

During our stay in the South I have visited the friends of the college in twenty counties in North Carolina and Virginia, touching at Norfolk, Portsmouth, Suffolk, Franklin, Henderson, Lewisburg, Franklinton, Youngsville, Raleigh, Fuquay, Lillington, Dunn, Ervin, Durham and Greensboro. In every place I found friends with warm hearts towards Elon College. Some gave more and some less, with generous spirit and good will. I am grateful to all who aided me in any way. I wish I could thank each one in a personal way.

Just a word about Elon student life. Since I came to the college I have had the opportunity to mingle with the students of all dormatories. I must confess that I have never seen a more splendid group any where; perfcet harmony and the sweetest spirit, the finest to be found any where. Have not seen one dissatisfied student since I came to the school. What is true of students is also true of the excellent faculty. Hard work and mutual fellowship seem to be the order every day. Every member seems to be deeply interested in his work and the welfare of the institution.

The commencement program was the greatest I have ever seen put on at Elon, and I have seen a good many. I did not miss one thing. Every number on the program seemed to be as nearly perfect as possible. The school graduated fifty-five, and as fine a group as I have seen leave here at any time. A beautiful spirit was manifest on every hand. Harmonious and delightful meetings of alumni and board of trustees. There is great promise for the next term. A full school is expected. The young people who desire to come to college next year should make application early.

L. F. Johnson.

PALM STREET CHURCH.

Wednesday night, June 1st, brought us to the close of one of the most glorious revival meetings that I have ever had the privilege of witnessing since I have been a member of Palm Street Church. I am praying that, though the meeting is closed, that the revival may continue in the hearts and lives of men and women, boys and girls.

Rev. R. A. Whitten, of Reidsville, N. C., came to assist our pastor, Rev. M. T. Sorrell, in the meeting. He brought to us the real gospel. Forty-two professed faith in Jesus Christ, thirty-seven being junior boys and girls. The doors of the Church were opened at the close of the service and ten came and united with the Church. Four were baptized by sprinkling, the others desiring to be immersed. Other names were received which we hope will join at our next preaching service on June 12th.

Bro. Whitten took great interest in the children by preaching to them in the afternoon at 3 o'clock, and by letting them sing each night the wonderful choruses which he taught them in the afternoon. I could not attend the afternoon services, but know that they were really inspiring and will be long remembered by the children.

Last Sunday night, in our Christian Endeavor Society, he told us about a little girl who had ten servants. This was really interesting, and will be long remembered. After this, most of the children repeated a Bible verse. He then gave an altar call, and eighteen boys and girls came and accepted Jesus as their Saviour. This was indeed a wonderful meeting to see the children taking their stand for Jesus. It makes me happy to see the children accepting Jesus, for that means a life saved from sin. Some will say, well, it was only children; but I am glad that our Master said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." I believe the reason that many are lost today is because they are neglected in childhood. The wise man said, "Train up a child in the way he should go, and when he is old he will not depart from it."

What a great responsibility on parents, pastors and teachers of the Sunday School and Christian Endeavor! May we all realize our duty and do our best in training them. I praise the Lord for all His blsesings, and pray that we all may show our appreciation by constantly serving Him who has done so much for us.

Lettie Scott.

THE SILENCE OF HIS PRESENCE.

The title of this epistle was used by Rev. H. E. Rountree for his Thursday's comment in the Family Altar page of The Christian Sun for June 2nd. The Scripture used for the occasion was Psalms 46:10, "Be still and know that I am God." I suppose I have read this passage of Scripture a hundred times or more in my life, but never before did it so impress me and cause me to think, to meditate, in the realm of the Divine, as it did today as I read it from the pen of a beloved former pastor of my Church.

Surely if we are going to know that God is God we must be still, we must be quiet, we must be alone with Him. There is no other way whereby we can learn of His will, that we can know of His purpose for us in life, unless we, in secret, solemn thought, place ourselves within the embrace of the Spirit's communion and intercessions. If we in His service wish to know at times just what is His will, just what He would have us do, we must go aside in some secret place, surrender all of self, and grasp that abiding trust, that confidence, that unwavering faith that will know, that will accept His presence when He reveals Himself in His own sweet, loving, convincing way.

If at times trouble, sorrow, sore distress should be our lot, and circumstances are such that there is no relief, no hope in view save in the love, mercy, and goodness of our Father above, then when we have surrendered all, revealed the yearning sentiments of our very souls unto Him, and expressed the desire to yield all in obedience to His will, if there through the manifestations of His Spirit He reveals Himself unto us and lets us know He has heard and will bless us as we have desired.

Oh, what joy, what quietness, rest and peace comes into the soul! There is no more anxiety, restlessness, agonizing of soul and body, but perfect quietness, restfulness, peace and abiding joy. There is a perfect consciousness of His presence, of His gracious favors rendered unto us, which prompts continual thanksgiving and praise unto His name. So I am impressed to exhort the brotherhood everywhere to obey the command, "to be still and know that I am God."

M. W. Hollowell.

DR. ROWLAND PLEADS FOR ACTIVITY.

"Not every good man is a Christian; neither is every bad man without some good," declared Dr. C. H. Rowland in a forceful sermon at the First Christian Church, Greensboro, N. C., recently. "God hath showed me that I should not call any man common or unclean," was the text used by the minister.

"Man may be kind," said the speaker; "he may be gentle and benevolent; he may pray and fear God and still not be a Christian. He may meet all the external demands of his conscience and be satisfied, but God reveals another need.

"Goodness wherever found is noticed and remembered by God." The speaker recalled Cornelius, to whom it was said, "Thy prayers and thine alms are come up for a memorial before God." While his good deeds were acceptable, God taught Cornelius that there was another and still greater need. A conscious need ought to make man seek a remedy.

The speaker declared "the good with bad in them and the bad with good in them are knocking at the doors of Christians. Pride and prejudice are to be overcome and the needy administered to. God hath showed me that I should call no man common or unclean. Do not trust your goodness, nor your devotion, but put all your trust in Jesus Christ the Lord.

"There seems to be a conflict in many of our lives between desire and duty. Desire is often so selfish that it leads us into wrong. Ease, comfort and pleasure often become the burning desire of our lives. We want our desires gratified at any cost. Sometimes the desire is to boast of our religion, but Jesus says, 'Keep silence.' Then again the desire is to keep silence, and He says, 'Go and tell thy friend.' And again we want to remain at home, and we hear Him say, 'Go to the uttermost.' "—*Greensboro Daily News.*

A CORRESPONDENCE.

"Dear Bro. Dan.—* * * How many times did Christ appear to His disciples after His resurrection and before His ascension?"

Reply: I do not know. Perhaps I would not make a very serious mistake if I said eleven times. Reasons for thinking this is true:

1. Mary of Magdala (Mark 15:9).
2. The holy women who came from the tomb (Matt. 28:9).
3. To the two disciples who went to Emmaus (Luke 24:13).
4. To St. Peter alone (Luke 24:34).
5. To the ten, in the absence of Thomas (John 20:19).
6. Eight days after to the eleven, Thomas being present (John 20:26).
7. To the seven mentioned (John 21:2).
8. On a mountain in Galilee (Matt. 28:16).
9. To upward of 500 (1st Cor. 15:6).
10. Was seen of James (1st Cor. 15:7).
11. To all of the apostles at Bethany, He ascended to heaven in their presence (Mark 16: 19-20; Luke 24:50-53; Acts 1:3-12; 1 Cor. 15:7).

As all the things Jesus said and did are not recorded, it is impossible for us to know how many times and in how many ways He appeared to His disciples; how He continues to appear, "the fairest among ten thousand and altogether lovely."

D. A. Long.

My father came into our house soon after I was married and looked around. We showed him every room, and then in his rough way he said to me: "Yes, it is very nice; but nobody will know, walking through here, whether you belong to God or to the devil." I went through and looked at the rooms again, and I thought: "He is quite right." So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message, by picture or wall text, to tell that we served the King.—*Selected.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A MISSIONARY OFFERING.

Several pastors have written us that they were delayed in taking their offering, but are planning to do so before the period is out, June 30th. We believe that our pastors are missionary in spirit and in vision enough, and are loyal enough to their Lord and to their Church to give their people a chance to make a free-will offering to help advance the kingdom of their Lord and to carry the gospel to those who are not blessed with it. The offering may be small, but every pastor, it seems to us, who cares for the enlargement of the kingdom and for the glory of the gospel in its saving power should take this opportunity of making manifest their position and attitude and should give their congregations an opportunity to do something in this fundamental work of the Church. The Church only fulfills its destiny and its right to exist by being a missionary organization in spirit and in activity. We seem to face a great crisis now in our missionary work.

All too few of our number offer themselves to go out in the hard places of the home-land and in the far places of the foreign fields, and yet the few who are this year offering are threatened with the declaration that there are no funds with which to send them out. Our answer to their call and the call of God to them is in the response we make to the offering during mission period.

"How can they believe in Him of Whom they have not heard? How can they hear without a preacher, and how can they preach without they be sent?" If we Christians cannot send out three additional missionaries in a period of four or five years, and then do as much for the home work in building up the kingdom of our Lord, one can begin to question very honestly and sincerely whether we are actually concerned in the constructive work of the kingdom of our Lord. We hope for their sakes, and for the sake of the congregations they serve, and for the sake of every individual in the Church, every pastor who has not done so will take the missionary offering before the period is out. Give the people a chance to do the will of the Lord in His work of building the Church. J. O. A.

SELF-DENIAL OFFERINGS.

The Self-Dneial Offering is still coming in. We wish much that every one who contributes might know how grateful we are for every contribution that comes in for missions now. Many Churches have not yet taken the offering, but we believe and devoutly trust that all Churches will do so before the mission period (June) is out. Some Churches that have taken the offering have not yet sent in. Let them complete the task as speedily as possible, as the amounts are already due and should be speeding on their way in service to the kingdom of our Lord. The following have sent in their offerings since June 4th:

Previously acknowledged	$2,501.05
Valley Va. S. S. & C. E. Convention	26.52
Third Avenue Church, Danville, Va. (add)	2.00
Mt. Carmel, Zuni, Va.	24.00
Johnson's Grove, Courtland, Va.	5.00
Pleasant Grove, News Ferry, Va. (add)	5.00
Mt. Gilead, Franklinton, N. C.	2.45
Pope's Chapel, Franklinton, N. C.	1.00
Mrs. Rebecca Watkins, Middleburg, N. C.	5.00
Haye's Chapel, Garner, N. C.	6.30
Lebanon, Sanford, N. C.	7.00
Mrs. H. T. Moore, Madison, N. C.	1.00
Pleasant Cross, Asheboro, N. C.	25.00
Liberty (Vance), Henderson, N. C.	43.50
Union, Virgilina, Va.	44.00
Howard's Chapel, Madison, N. C.	9.30
New Lebanon, Wentworth, N. C.	35.96
J. H. Barker, Summerfield, N. C.	5.00
Total to June 11th	$2,749.08

Thanks to the loyal and faithful pastors who have taken or are planning to take this offering. We sincerely trust every Church of the Convention will take the offering before June 30th.

Gratefully,

J. O. ATKINSON.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR MAY.

Pleasant Grove, News Ferry, Va.	$ 3.15
First Church, Winchester, Va.	7.49
South Norfolk, Va.	20.62
Cypress Chapel, Va.	5.52
Linville, Va.	4.43
Shiloh, Ramseur, N. C.	1.76
Cragford, Ala.	3.00
Sanford, N. C.	4.26
Vanceville, Tifton, Ga.	1.08
Pleasant Ridge, Guilford College, N. C.	1.28
Greensboro, N. C.	24.13
Mt. Pleasant, Vass, N. C.	3.00
Ivor, Va.	3.87
Bethlehem, Broadway, Va.	2.74
High Point, N. C.	10.00
Suffolk, Va.	12.50
Leaksville, Luray, Va.	2.00
Third Avenue, Danville, Va.	8.00
Graham, N. C.	1.50
Liberty, N. C.	1.80
Haw River, N. C.	13.00
Liberty (Vance), Henderson, N. C.	4.89
Durham, N. C.	18.64
Holland, Va.	28.00
Zion, Moncure, N. C.	4.30
Bethlehem (Nansemond), Suffolk, Va.	3.90
Ether, Star, N. C.	3.08
Berea (Nansemond), Driver, Va.	6.00
Antioch, Harrisonburg, Va.	7.61
Randleman, N. C.	3.03
First Church, Berkley, Norfolk, Va.	8.05
Elm Avenue, Portsmouth, Va.	4.00
Franklinton, N. C.	7.50
United Church, Lynchburg, Va.	6.16
Timber Ridge, Hook's Mills, W. Va.	5.00
Elon Community S. S., Elon College, N. C.	5.00
Oakland, Chuckatuck, Va.	5.00
Mt. Auburn, Norlina, N. C.	4.07
Park's Cross Roads, Ramseur, N. C.	7.61
Wakefield, Va.	5.64
Pleasant Ridge, Ramseur, N. C.	10.40
Shiloh, Ramseur, N. C.	1.22
Dry Run, Seven Fountains, Va.	3.16
Raleigh, N. C.	2.00
Palm Street, Greensboro, N. C.	7.45
Auburn, N. C.	4.25
Richland, Ga.	1.00
Mt. Zion, Mebane, N. C.	1.68
North Highlands, Columbus, Ga.	1.34
Liberty, N. C.	1.00
Ramseur, N. C.	5.54
Total	$ 311.65

We are very grateful to the Sunday Schools named above for their liberal offering in May, and we are happy to include one school not heretofore reported in the list of those making the once-a-month offering to missions. There are quite a few schools in the Convention who do not yet make a once-a-month offering to missions, but it is devoutly hoped and believed that all our schools will come to rejoice one day to take it regularly and send it in promptly. The co-operation and liberality thus far manifested in behalf of our mission work on the part of our Sunday Schools are constant sources of inspiration and encouragement.

We are also grateful for the other sums which have been sent in to forward the work of missions for the Master.

Self-Denial Offerings.

Previously acknowledged, March, April	$ 762.65
Previously acknowledged for May	1,625.17
Shallow Ford, Burlington, N. C.	6.05
Morrisville, N. C. (additional)	12.34
Bennett, N. C.	2.70
Total	$2,408.91
Sunday School regular	$ 311.65
Specials	183.69
Self-Denial Offerings	1,646.26
Woman's Board	1,451.33
Total collected	$3,592.93
Check to R. W. Malone, Treas.	3,592.93

J. O. ATKINSON, *Sec.*

Elon College, N. C.

PROVIDENCE MEMORIAL CHURCH.

BY WILLIAM THORNTON WHITSETT, PH. D.

Sunday, June 5, 1927, marked another milestone in the long and interesting history of Providence Memorial Christian Church, Graham, N. C. The fourth Church building has for years needed repairs, so it was decided some time ago to move the building from the old site farther east, and on this new location the fifth Church has just been completed. This was dedicated with appropriate ceremonies on the annual memorial day, which is always the first Sabbath in June. A very large gathering of friends attended the exercises. Lieutenant Governor J. Elmer Long delivered the memorial address, and Dr. W. C. Wicker conducted the dedication exercises. The building committee representing the Church, the Men's Bible Class, and the community at large has succeeded in its efforts, and the present structure is the best in the long and honorable history of the Church at this place.

Providence Church had its beginning with an old schoolhouse, with a brick floor, near this spot where school was taught, debating societies held, community gatherings met, and religious services were held. There was a library of books on this spot also—something unusual for that early day. Daniel C. Turrentine was a teacher here in 1792. Mrs. Turrentine was a daughter of Colonel John Steele, Revolutionary hero. Other teachers who labored here were James Mulholland, Benjamin Rainey, Joseph Thomas, Johnathan Freeland, Jonathan Worth, later Governor of North Carolina; William F. Bason, leading dentist of the earlier days; John Mebane, Leonard Prather, and others. William Holt Turrentine was one of these early teachers, father of Dr. Samuel Bryant Turrentine, president of Greensboro College for Women.

Preaching began at Providence soon after its first erection for school purposes. Sermons have been preached on this spot by James O'Kelly, pioneer Christian minister; Rev. Edwin W. Beale, Rev. John R. Holt, Rev. W. B. Wellons, Rev. Albert Anderson, Rev. Alfred Isley, and in later days by such well-known ministers as Rev. J. W. Wellons, Dr. William S. Long, Dr. Daniel A.

Long, Dr. W. W. Staley, and a host of others.

Most of the early teachers were identified with the work of the Christian Church, and their pupils became the outstanding citizens of the community in later years, among them such family names as Long, Turrentine, Holt, Stockard, Whitsett, Gant, Rogers, Fonville, and many others.

The day of the old log schoolhouse passed, and in 1849 Graham Institute began its work; later to be merged into the history of Elon College, when that institution was established in 1889. The courts of Alamance County were at first held at Providence; from this spot also, as stated, dates the beginning of the efforts of the Christian Church in educational matters in this part of the State. In the ancient cemetery rest the remains of many noted in their day—Thomas Sellers, Peter R. Harden, Edwin S. Parker, William Holt, J. N. H. Clendenin, Jacob Long, John W. Frazier, Rev. J. W. Holt, Dr. J. S. Murphy, Austin Whitsett, Dr. W. S. Long, Colonel Jeremiah Holt, and a host of others.

With its handsome new building, its enlarged and improved cemetery, and its active organizations, Providence seems well started on a career of new life and great promise. Not alone its present membership, but many who are interested in its past history, and whose ancestors sleep in its sacred soil, are joining with its efforts to keep step with modern life and to care for the grounds hallowed by the associations of a century and a half of educational and religious activity. McBride Holt, treasurer of the memorial fund, reports much progress during the year, and a constantly growing permanent fund for the care of the grounds. An interesting feature of this year's gathering was the presentation to him by many friends of a silver pitcher as a testimonial of regard for his fine work in caring for the cemetery grounds at Providence through his organization.

At the gathering on Sunday at Providence it was noticed that many of those present from a distance were sons, grandsons, and great-grandsons of those who had lived in this community in the earlier years, attracted to this spot, and to this occasion, not by any personal ties of the present, but by the sacred ties of memory, and the story of earlier days as handed down to them from those long since passed away.

WEBSTER COMMUNITY CHURCH.

While it has been some time since you have had a letter from the Webster Christian Church, we are still working and trying to fulfill the duties God would have us do. On account of the weather conditions in the winter there were several weeks we did not have our regular services, which I think is somewhat of a handicap to any Church. It seems to take some time to get back in the regular way, but I feel that we are once more on our regular schedule. We had one splendid sermon on Mothers' Day.

Our minister, Rev. M. W. Sutcliffe, is away so much with the new work at Camden, N. J., which is God's work, we all know, but we surely do miss our pastor. While we realize he is doing a wonderful work there, we are prone to be selfish enough not to want to give him up. We all love Mr. Sutcliffe and his family.

Last week Mr. Sutcliffe attended the New Jersey Conference. Next Sunday he will be in New York, and our associate minister, Rev. Richard Sutcliffe, will fill our pulpit. Last Sunday morning we had a fine sermon on "Religion and What it Means to Us." We also had some extra singers with us which we highly enjoyed.

On account of so much rain we have not been able to have as much activity in our midst as usual, but now it is getting more pleasant. I feel sure we will take up our work with renewed energy. We still think of the pleasant time we had with our ministers and delegates of the South last fall and are looking forward to going to Norfolk next November. HARRIETT E. COOLEY.

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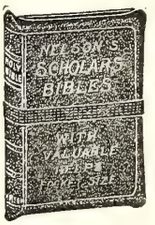

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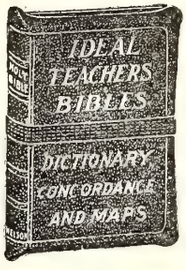

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
By Rev. H. S. Hardcastle.

CHRISTIAN EDUCATION NEWS NOTES.

Financial statement for the month of May as reported by the Treasurer, Mr. C. H. Stephenson, is as follows:

Receipts.

Balance as of April 30th	$	17.45
Mt. Olivet Church, Va., May 20th		5.00
Total receipts	$	22.45

Disbursements.

The Century Co., May 3rd		1.58
Balance as of May 31st	$	20.87

An inquiry has been made by a pastor of the Eastern Virginia Conference relative to the assessments in the educational convention for Sunday Schools and Christian Endeavor Societies. The Convention of Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Conference adopted at its Mt. Carmel session the following financial program. For the Sunday School and Senior Endeavor Societies, 15 cents per enrolled member; for the Intermediate Endeavor Societies, 10 cents per enrolled member; for the Junior Endeavor, 5 cents per enrolled member. The Endeavor Societies in other years have not evidenced very much financial interest in the convention, but this year it is felt Rev. J. Frank Morgan will create such an interest.

The Congregational Educational Board is sending a young lady to the United Church, of Raleigh, for two weeks. While with the Raleigh Church, the young lady will organize a daily vacation Bible School and conduct a training class for teachers.

Inquiries are still being received with regard to the coming session of the Elon Chautauqua and School of Methods. These inquiries create a feeling of optimism.

We issue a last call notice for information relative to a D. V. B. S. at the Elon Chautauqua. If families are planning to bring children and will so advise us, we will have a D. V. B. S. Please let us know at once.

President R. A. Larrick, of the Virginia Valley Sunday School and Christian Endeavor Convention calls attention to some important decisions of the Convention in the closing hours of the session, which were not stated in last week's Christian Sun. The body voted to meet at Mt. Olivet, Rockingham County, about June 1st. The banner of the Convention was awarded to the Winchester Sunday School, and the officers for the coming year are: R. A. Larrick, president; J. E. Foster, vice-president; R. Roy Hosaflook, secretary; B. C. Deavers, treasurer. The matter of the Convention supporting a missionary was discussed, and each Sunday School was asked to take the subject up in their Sunday School and report the decision to the annual session of the Conference in August. All the schools in the Convention are asked to make a report of their decision on this matter at the next annual Conference. The Convention was in a progressive mood, and plans were laid to make it more of a young people's convention and to interest the young people in the Convention and in the work of Sunday Schools and Christian Endeavor.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XIII—June 26, 1927.

America Our Home.

Golden Text: "A land in which thou shalt eat bread without scantness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." Deut. 8:9.

Lesson: Acts 17:24-31.

(This lesson is not the regular International Uniform Lesson, which is the Quarterly Review Lesson. It is instead the lesson which the Lesson Committee of the Christian Church substituted for the Review Lesson, and under ordinary circumstances it would not be printed in any other paper, for it would have interest only for members of the Christian Church. In view of the near approach of July Fourth, and in view of the timeliness of the topic, the writer has made bold to release this copy to the Suffolk *News* and the Suffolk *Herald.*)

An Irishman was once asked what he would be if he were not an Irishman. With true Irish wit, he quickly replied, "Begorra, if I were not an Irishman, I would be ashamed of myself." There is a spirit of pride and loyalty in his remark that is more or less commendable, but there is also a dangerous element in it, too. Patriotism that does not overleap the boundaries of one's own country and one's own people is not patriotism at its best.

Now, we who are Americans ought to be proud of our homeland. There is a greatness about America that warrants a genuine pride in her behalf. No one can deny that in many, many ways America is great, and it is well that we give her all due credit for her greatness. All of us who are children of America ought to want America to be the best possible nation, and we should give ourselves unreservedly to that great end.

But our pride in America should be tempered by a due sense of genuine humility, born of a recognition that whatever greatness America has is not of herself, but of God. Her resources in material things and the character of her citizens have been due directly and indirectly to the fact that God has signally blessed America. In the final analysis we "have nothing that we have not received," and we are but stewards of all that we have as a great nation. We should never lose sight of the fact that "unto whomsoever much is given, of him will much be required," and the very greatness of America constitutes a responsibility that is not to be lightly discharged, and certainly not to be disregarded.

It is fitting, therefore, that at this Fourth of July season, when we shall hear so much about America and her greatness, that we should also hear about her stewardship and her responsibility. The slogan, "America for America's sake" is not complete in itself; we must add, "America for the world's sake." America can become and remain truly great only as she becomes the servant of the nations.

In thinking of America, it is well to keep in mind the gist of Burns' striking expression, "Would some power the gift gie (give) us to see ourselves as others see us." The young man who is desperately in love with a pretty girl is quite likely to be blind to her faults. Those who love America with a blind love are likewise quite likely to be blind to her faults. America may be recognized as a great nation by all the nations, but she is not loved, and not even respected by all. Our national ideals, our foreign policies, our general attitudes are not popular with all the nations. There are nations that think that we are both materialistic and imperialistic. America is not a paragon of virtue, generally speaking.

But those who love America and know her best believe that America does have the making of a great nation in the best sense within her heart. If she learns that the law, "whosoever would save his life shall lose it, but whosoever will lose it shall save it," applies to nations as well as to individuals, and if the better elements in her national life find articulate expression both in her domestic life and in her foreign relations, she shall be indeed a nation of whom he may be justly proud, and one whose fame shall rest not upon material greatness, but on spiritual ideals and principles.

CHRISTIAN ENDEAVOR.

June 26, 1927.

Topic: "Where are Missionaries More Needed —India or Africa?"—Matt. 18:11-14.

Some Bible Hints.

Heathen lands are tremendous centers of population. It is not one sheep that has gone astray, but millions (v. 12).

Men go astray deliberately. Darkness is passive and does not resist light; but mental darkness, ignorance, is active and resists (v. 1).

As the shepherd takes pains and puts himself to inconvenience to find the lost sheep, so does Jesus, and so should we (v. 12).

God does not will that any perish, but the only way in which He can prevent their perishing is through missionaries who tell of Christ. This ensures His working with us (v. 14).

Suggestive Thoughts.

One-sixth of the population of the globe is in India. That is challenge enough. Fishermen go where fishes are.

Missions are working only in about one-fifth of Africa, leaving four-fifths of the country untouched. Mohammedanism is flowing into this territory. Who shall be first—Christ or Mohammed?

Do we want to see results? Then take Africa. One missionary says that in 1917 he baptized 1,800 persons, and in 1918, 2,000 persons. What an ingathering!

Agricultural missionaries are needed in India. Did not the King say, "Come, ye, blessed" to those that had fed the hungry. India is hungry. We must feed them and at the same time tell them of Christ.

A Few Illustrations.

There are 150,000,000 women in India in prisons of fear and ignorance and superstition, who can be reached only by women. Can we think of them without pity?

In India, missionaries do fine work training native workers as preachers, nurses, doctors, and so on. The work is like a snowball, gathering size and force.

Africa needs everything. The job seems hopeless, because it is so great. One man said, "To teach those girls domestic science is like teaching a bunch of rabbits. They are not capable." But they are.

A son of a native African chief asked a missionary, "Does Jesus satisfy?" He found that Jesus did. The heart of Africa is crying, "Does Jesus satisfy?"

To Think About.

What principles should guide us in the choice of a field?

Which field do you think the hardest, India or Africa? Why?

What constitutes the need of people for missionaries?

FROM OUR FIRST MISSIONARY.

If I, David F. Jones, make no mistake, we were four foreign families representing our part of God's Church in Japan. Through the goodness of God our dear people, who were behind in obeying God's voice, woke up in the North and in the South simultaneously to obey God in carrying the gospel into other lands besides our own. Our brethren in the South listened to their leaders, felt no time should be lost, and the best way was as quickly as possible to send the first one or two out and let the people know we were turning with our talk to work.

Well done for the brothers, Revs. P. T. and S. B. Klapp, and their co-workers. Correspondence between North and South, and after a year or more they finally started (in fact) with the little Moody and Sankey boy, who came after the great revival to labor in (home) missionary work, and finally got married to a like-minded young woman, and they later, with their baby girl, went to Japan.

Now, our brother, Rev. P. T. Klapp, who was one of the South's go-ahead leaders, had no patience in waiting. He wanted to get the first missionaries in Japan on the field, let them keep the home folks following them up in prayer, reading their reports, and use common-sense wisdom and see to it that their bread and water should be provided and all that is necessary could follow.

Of course, the appointment was made and they got two missionaries instead of one, and a baby in the bargain. As this young married woman had prayed many years to go to China, and as Japan was near there, while some of her former friends laughed at her going to Japan and not to China, she did not quarrel with them, but answered, "You know, Japan is very near there; right on the way." So she could wait for the rest with God. So she went to Japan.

COOLIDGE AND THE BIBLE.

It is a source of genuine gratitude that the President of the United States is a firm believer in the divine authority of the Bible. He has so declared himself to the New York Bible Society as well as by other frequent pronouncements. It is a pleasure to quote from a letter President Coolidge wrote under date of March 31, 1927, to Mr. Eugene E. Thompson, the leader of a Bible class of 900 in the Church of the Epiphany in Washington:

"The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country.

"Every one who has given the matter any thought knows of the great literary value of the Bible and the broad culture, aside from its religious aspect, that comes from a general familiarity with it.

"Although it has been the subject of most careful and painstaking study for hundreds of years, its most thorough students find in it a constant revelation of new ideals which minister to the spiritual nature of the race.

"It would be difficult to conceive of any kind of religious instruction which omitted to place its main emphasis on the precepts of this great Book.

"It has been the source of inspiration and comfort to those who have had the privilege of coming in contact with it, and wherever it goes it raises the whole standard of human relationship.

"I feel that the effort you and your associates are making to foster an interest and a wider study and understanding of the Scriptures and the response that you are receiving are encouraging features in the life of the capital of our nation."

The population of the world is estimated at 1,906,000,000 in a report issued by the World Peace Foundation on the basis of figures prepared by the secretariat of the League of Nations. The report states that approximately 1,580,000,000 persnos occupy territory "within the orbit of the league."

The Great Value of the Church Paper.

SUPPORT FOR PUBLICATION.

Subscriptions by Agents—The Budget Plan by Churches—Supplemented by Endowment Fund.

Summary.

THE support of the Church paper has been now considered in two ways—one to have subscriptions solicited and collected for by agents on commission, and the other to add to the whole Church contributions a sum equal to 5 per cent and use that as a budget to supply every family with the Church paper. Either plan would, if put into successful operation by unanimous co-operation, so operate as to make missions, education, Orphanage, etc., easy to be increased and sustained. The different features or phases of Church work would be more successfully carried forward.

Another third plan, which would be more direct and more quickly accomplished, would be an endowment in whole or in part. The ultimate aim of the several plans is to place the paper in every family. The membership would thus be informed. Instead of one-third of the families as now, the whole ten thousand families would be reached. To accomplish this, not less than one-half of the cost would have to be derived from an endowment. There are members sufficiently interested in the Church, if they were shown a plan that pointed to success and permanency, one or several, who would gladly donate the funds. No greater monument could they establish or build.

The endowment provided would take care of the deficit in subscription, but the endowment would not assure this part of the cost or deficit of a Church only on the express agreement that the Church shall see that every family subscribes or is furnished by the Church the Church paper. When the Church shall have complied—that is, furnished each family the paper and paid $1 per copy subscription—the trustees of the fund will assume to pay the amount necessary or due for subscription on its list. Renewal subscriptions shall be sent in one month before expiration, together with added or subtracted names, and the proper remittance. The trustees will then assume to pay balance as in first case.

One of the leading denominations of our country is now enjoying the fruits of the generosity of such founders; another has just recently entered upon a more beneficent foundation, apparently successful. In fact, it was inaugurated with some seventy-five thousand dollars as an experiment, as it would seem, but results have been so encouraging that the amount has been increased, and now amounts to more than three hundred thousand dollars. It is more than self-sustaining, and adds thousands of dollars yearly to the Church's benevolences.

Herewith are submitted three plans for placing the Church paper in the homes represented in the Christian Churches of the Southern Christian Convention. Ten thousand copies will be required.

I. SUBSCRIPTION PLAN.

For commission and collections, allow, for first 2,000 copies, 25 cents per copy; for second 2,000 copies, 50 cents per copy; for 4,000 copies, 75 cents per copy—the last 2,000 used for exchanges, gratis, and specials. For 8,000 copies, the results will be: for commissions, $4,500, and the proceeds, $11,500.

Proceeds	$11,500
2,000 copies for exchange, etc.:	
500 copies for exchanges & gratis.	....
1,500 copies for specials and trial orders	750
Total	$12,250

II. DISTRIBUTION PLAN.

Let the Churches increase their annual contribution for expenses and benevolences 5 per cent, and set this amount aside as a budget for a publishing fund, to be paid in quarterly. That each family of the Church receive the Church paper free. The average contribution per member is now $11.00, and with 5 per cent added, the amount would be $11.55. All members would increase their payments in the same proportion. Amounts for building fund would be excepted.

III. ENDOWMENT PLAN.

To have each Church place THE SUN in the home of each family by solicitation, subscription and donation at $1.00 per copy. That the deficit in cost of printing be paid for from an endowment to be raised. That the Churches report each year the number of names to receive the paper, with remittance one month before the expiration, and the endowment board will pay the deficit, as before.

Finally, to put into operation any plan looking to the complete paperizing or, or putting the paper in, every home, our Convention will require a complete census of the Churches. To do this will require the co-operation of pastors and Church clerks. To secure the census of the families will require from one to three months—one month to get returns, and two months to tabulate and prepare mailing list, etc.

Is the Southern Christian Convention willing to assume the responsibility, or is it willing to co-operate to have the benefits?

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33: 3.

MONDAY.

DEFENSE OF THE SABBATH.
Defense No. 1.

"The Sabbath was made for man."—Mark 2:27.

A universal Sabbath is impossible. Why? Because morning does not begin, nor evening close at the same time in any two places. Each day's travel west loses an hour. Twenty-four days west and we lose a whole day. Four thousand years ago, we are told, this day limit was fixed. As late as 1884 a conference at Washington set that lost-day line in the Pacific Ocean (for convenience), and is known as the 180th meridian.

Now, think of the universal Sabbath at the meridian! Suppose a Seventh Day Adventist is traveling west. When he comes to the meridian it is the Sabbath. Suppose another group were traveling east to the meridian. Instead of losing a day, they gain one. They arrive also on the Sabbath, but they arrive a day ahead of the other group. They cross over, and the next day is Monday to them. The westward group comes up and calls it the Sabbath, and it is so. But the eastward group finds itself celebrating two Sabbath's consecutively, and as the westward group takes up eastward time it omits Monday altogether.

When we undertake to base things of religion and God on temporal things, it is sinking sand. God is not fussy, and sect is merely a point of view. The Sabbath is a divine convenience for the cultivation of the highest nature of man.

Prayer.—Our Father, we thank Thee that Thou hast set apart a day out of each seven for the rest, recreation and refreshing of man, body and soul. O teach us by Thy spirit what we should do and how we should spend the Sabbath, and inspire us to want to do the things that accords with Thy will for us. *Amen.*

TUESDAY.

THE SABBATH.
Defense No. 2.

The body needs the holiday of the Sabbath, which shall rest from its labors. Modern physiology has given striking proof of the reasonableness of one day out of seven for rest. All the material world must rest—machinery, telegraph wires, razor blades, pianos, etc. To rest, gives fuller and more delicate transmission and service.

The soul needs the holy day. Our souls need its charity, its Bible culture, its brotherhood of the faith, its prayerfulness, its altar work, its thoughts in kindness, its bestowment of bouquets, its breaking of alabaster boxes of good deeds.

One Sabbath day a gentleman was passing a mine in Pennsylvania, and asked a boy there: "Why so many mules in the fields?" The reply was: "The mules are worked in the mines through the week and are brought out in the light on Sunday to keep them from growing blind."

The Sabbaths are given us to keep us from going spiritually blind.

Prayer.—Our Father, show what is good for us, for others, and for our community; and make us and our lives and what we do on the Sabbath Day holy because we do Thy will. Teach us the divine authority of the Sabbath, the sacred character of it, the permanency of its laws, its essentials to morals and make us holy.—*Amen.*

WEDNESDAY.

THE LORD'S DAY.
Defense No. 3.

From the beginning of time, the Sabbath has been a day of the things of the Lord. From the time of Jesus it has been a day of the Saviour. The custom of the Christian was upon the first day of the week to gather to break bread, and they discoursed with the people, often prolonging their discourses till midnight. (Acts 20:7.)

It is not a Christian's day to lazy lounge it away or to feverishly burn it up in useless mere action or endeavors, but it is a day of the Lord when we may get close to Him, learn His will, imbibe His spirit, and help Him do heaven's work of grace in the community—to worship and rejoice.

Therefore, all works of necessity, of mercy and of that which is for the good of man, bringing him to a fuller realization of his true self, of God and perfecting his life in God's will for him, are the Lord's will.

The Saviour's habits were to go to Church, worship and teach, then go about doing good, healing the sick, ministering to the needy, relieving the suffering, comforting the bereaved, teaching children, instructing prodigals, ministering to the necessities of mankind. What more do we need for an example? What more do we need to pin our faith to?

This constitutes the most rational and delightful Sabbath employment, and really are the things that give any one the sweetest joys. A world without the Sabbath would be like a man without a smile, a summer without a flower, a home without love.

Prayer.—Our Father, we pray to be right with Thee in our beliefs and on keeping of Thy day. Engage us so that we do not grow selfish or mean. Fill us with Thy way which never grows dull to him who loves Thee. Make us all this for Jesus' sake. *Amen.*

THURSDAY.

THE CHRISTIAN'S SABBATH.
Defense No. 4.

Christ spoke the words of our text to a people (Jews) who still observed the law to the letter, and He censured them for such rigorous enforcement which had no sense of man's betterment. He did not set aside their laws, but interpreted the law to them and put the Spirit of God into their laws, that they might share with Him in the life that now is and to come.

He declared to these ritualists that man is a creature born to love, worship, and serve God, and that he must have the time and also be caused to avail himself of that time for sane recreation, so He, the author of the Sabbath could dispense with it as He had willed it, for the good of man. This is how man shares with God in this day, and when so fulfilled its purpose ceases.

The Jews observed it in memory of the creation and in memory of the family of Abraham and the deliverance from Egypt. The Christian changes it from the seventh day to the first day to memorialize the resurrection of our Lord, in which he thinks of the common benefits of creation, fosters redemption, and eternalizes the new creation in Christ.

At first, it was called "Sunday," in worship of the sun, so in Christ the Christian sharing with Him uses it to commemorate the rising of the Sun of all righteuosness—Jesus Christ.

Prayer.—Our Father, fill our thoughts with devotion, with worship, with Thyself, and justice to ourselves, for the keeping of Thy day and our day—the Sabbath. Forbid that we shall secularize it or fritter it away. May this day out of seven be our meat for feeding our souls with heavenly things.—*Amen.*

FRIDAY.

MAN IS A SPIRIT.
Defense No. 5.

"God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7.

"All of you are sons of the Most High."—Psa. 82:6.

The Divine Spirit annimates man. Our consciousness, our thoughts, our personality makes this possible. Faith tells us it is the breath of God, and this satisfies the heart of mankind.

Let us treat ourselves with deep, high and profound reverence, and then a life of sin will be unthinkable.

Prayer.—Our Father in heaven, we thank Thee for our being, for the strength Thou dost give us. We pray for forgiveness for so often chosing the satisfaction of our lower instincts to the impoverishment of our souls. Quicken our awareness of Thee, and so shall temptation have no authority over us. Through Thy grace may we walk in Thy ways forever. *Amen.*

SATURDAY.

SIX DAYS' WORK.
Defense No. 6.

Tdoay is a holiday by many—a half-holiday almost universally. Can we work only five days and do our duty for the world we live in? It is debatable. The Lord says, "Six days shalt thou labor and do all thy work." Whether we should work less or not is a question. But, though ancient statutes commanded it, life demands it as a price of sound and happy existence.

"He serves this life the best
Who lives the pure and the true,
Who worketh to full with religious deeds;
Who walks the straight and narrow way,
However the by-path leads,
And leaves behind a sole bequest:
A "Well done" record which all men may read."

Prayer.—Our Father, reveal to us day by day the importance and far-reaching significance.—*Amen.*

SUNDAY.

HIS DAY AND OUR DAY.

"Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand, for the Lord hath prepared a sacrifice, He hath sanctified His guests, . . . I will punish all who fill their master's house with violence and deceit."—Zeph. 1:7-9.

The Sabbath brings to us the presence of the Lord in a special manner. Its message is: "Repent, for eternal life is at hand." Keep the day holy, for the judgments of the Lord are at hand. Turn toward God, for it is on this day He will bring to light the hidden things of darkness. It is on this day witnesses shall set for the true counsels of the heart and every man shall praise God. It is on this day that every man shall be told that His work shall be made manifest, whether it shall abide or be burned as chaff. If a man's work shall be burned, he shall suffer loss. If man's intentions are good, he will not be punished vindictively, but he may see his lifework condemned and destroyed, and he will stand naked and destitute like a man before his burning home.

There is an enemy with which Christianity can make no terms. It is secularizing the Sabbath. Keep it unto God and holiness for thyself and man.

Christian Orphanage

Dear Friends:

The dry, cold weather has made it hard on our farm this spring. It has been so cold and dry that it has been very hard to get a stand of anything. But for the last week we have had good seasons, and we are very much better in heart.

Raising vegetables for more than a hundred children is quite a job, and it takes much work and much planning to keep something coming in as other things go out. When we have season and can get vegetables planted, we will have vegetables all the time from the first that come in the spring till frost.

The dry, cold weather has cut our Irish potato crop very short this spring. We had hoped to make enough to run us till next spring, but such is not the case. But we have lots of faith, and we believe that we will have something to eat and that our children will not go hungry.

We have not succeeded in getting all of our Sunday Schools on the monthly contribution list up to this date. I want to give you another statement as to the number the first of July. I am wondering which one of the Conferences will be nearest to the 100 per cent. Every Sunday School in our entire Church should be willing to make one offering each month to help care for the orphan children. It should not be a burden to any Sunday School to make one offering each month, but it should be a joy to have the opportunity to help those who cannot help themselves.

It is interesting to take little tots here and watch them develop from year to year, and then watch them as they start out in life to make their own way. Nearly two hundred children have been reared here and have gone out in life. So far as we have any record, not one has been in the courts. While every one has not made good, we only have a record of but two who have reached the age limit here and have gone out in life and have gone back on their training. We have quite a number who now hold good positions and are doing well. We feel proud of them.

This is not an institution where you just take children and feed, clothe and care for them and let them grow up to young manhood and young womanhood and send them out. But its mission is to build character and good citizenship, and all of us should be happy to have a part.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 16, 1927.

Brought forward		$9,049.62
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Union, Va.	$ 9.00	
Bethlehem	3.03	
Pleasant Grove	4.72	
Berea, N. C.	11.00	
Greensboro, First Church	20.38	
Danville	1.76	
Howard's Chapel	1.50	
		51.39
Eastern N. C. Conference:		
Turner's Chapel	$ 1.31	
Mt. Gilead	1.23	
		2.54
Western N. C. Conference:		
Pleasant Hill	$ 3.50	
Ramseur	10.00	
Randleman	4.75	
Grace's Chapel	2.00	
Park's Cross Roads	1.40	
		21.65
Eastern Virginia Conference:		
Elm Avenue, Portsmouth	$ 8.00	
Franklin	5.00	
Hobson	2.09	
Suffolk	25.00	
		40.09
Valley Virginia Conference:		
Dry Run	$ 2.71	
Timber Ridge	3.54	
		6.25
Alabama Conference:		
Mt. Zion		1.65
Georgia and Alabama Conference:		
Vanceville		1.00
Special Offerings.		
R. B. Wicker, support of Edna		16.00
Grand total		$9,189.19

BETHLEHEM PROGRAM.

Following is the program for the Bethlehem Summer School of Christian Education, to be held July 11th to 16th:

MORNING.

8:15 Worship:

Monday, Rev. C. W. Carter; Tuesday, Rev. Carl Dollar; Wednesday, Rev. W. C. Carpenter; Thursday, Rev. S. D. Lankford; Friday, Rev. Joe French; Saturday, Rev. Paul House.

8:30 Classes:

1. Children's Division — Primary Methods, Mrs. V. L. Carter.
2. Young People's Division—"Youth and the Church," Dr. J. H. Lightbourne.
3. Stewardship—Dr. W. H. Denison.
4. Missions—"The Cost of a New World," Dr. J. O. Atkinson.

9:30 Classes:

1. Missions—"A Kingdom Without Frontiers," Dr. J. O. Atkinson.
2. Youth and Stewardship—"The Way to the Best," Dr. W. H. Denison.
3. Bible for Young People—"The Teachings of Jesus," Dr. J. H. Lightbourne.

10:15 Classes:

1. Evangelism and Life Service—Dr. McD. Howsare.

11:00 Recreation.

11:15 Youth Congress—Dr. J. H. Lightbourne.
Adult Forum—Dr. W. H. Denison, Leader.

12:00 Dinner.

AFTERNOON.

2:00 Sunday School and Christian Endeavor Work—Open Discussion, by Dr. J. H. Lightbourne.

2:40 Lecture Hour:

Monday, Rev. J. H. Dollar; Tuesday, Rev. G. D. Hunt; Wednesday, Rev. H. M. Gray; Thursday, Rev. J. D. Dollar; Friday, Rev. C. W. Hanson; Saturday, Rev. C. W. Carter.

9:30 Daily Vacation Bible School—Misses Susie Elder, Regina Carter, Eunice Stephens.

EVENING SERVICES.

7:00 Vesper Services:

Monday, Dr. W. H. Denison; Tuesday, Dr. McD. Howsare; Wednesday, J. J. Carter; Thursday, Dr. J. O. Atkinson; Friday, Miss Susie Elder and Henry Lee Swint.

7:30 Sermon Hour:

Monday, Dr. McD. Howsare; Tuesday, Dr. W. H. Denison; Wednesday, Dr. J. O. Atkinson; Thursday, Dr. T. J. Archabaugh; Friday, Commencement, Dr. J. H. Lightbourne.

Registrar—Alma Beougher.

Manager of Dining Hall—Mrs. S. L. Beougher.

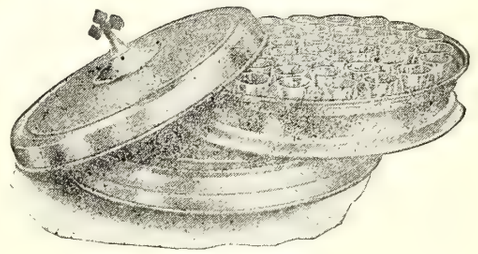
COMMUNION WARE

Individual Service

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM

Aluminum is light in weight, durable, and does not tarnish.

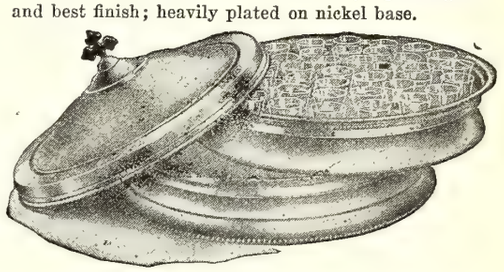


Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses **$7.00**
Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**
Base No. 50-A—Fits Trays 2, 6, or 10 **2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10 **2.25**
Bread Plate No. 1—Narrow rim **1.60**
No. 2—Broad rim **1.60**

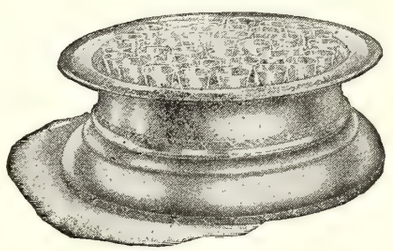
SILVER-PLATE

The Silver-Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



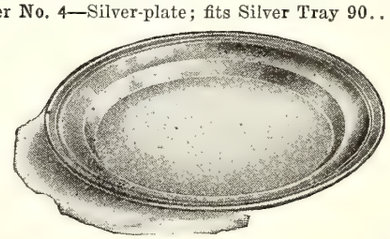
Style No. 85

Tray No. 85—Interlocking only, with 36 glasses. **$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85 **11.00**
Cover No. 5—Silver-plated; fits Tray No. 85... **16.00**
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). **$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90... **16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90.. **14.00**



Breda Plate No. 3—Narrow rim **$ 9.00**
No. 4—Broad rim **9.00**
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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

The names are coming in fine. Make it snappy now, so the game can begin on time. You will enjoy doing the Pollyanna stunts this summer while you have so much spare time. The daily vacation Bible school at the M. P. Church in Thomasville is doing fine. Last report there were 46 children in the primary department, and much pep and enthusiasm. You will hear all about it when your editor gets back. In the meantime, try to bear with me and my feeble efforts to try to stand in some one else's shoes.

Yours sincerely,
MRS. T. A. MOFFITT.

Ramseur, N. C.

THE CLOUD-CLIMBERS.
By Frances Ellen Funk.

The Cloud-climbers were small sprites who worked for Queen Golden Glow. They had to dust the clouds, keep the cobwebs out of the sky, and polish and smooth the surfaces of the sun and the moon.

The Queen had provided special gloves for the Cloud-climbers to keep their hands from getting burned or badly scratched as they rubbed the sun. She gave them little hammers also, with which to trim and break off the rough bits. This work had to be done always at night, so that the sun would be ready each day.

The Cloud-climbers had some great larks as they worked together. They loved to slide off the great, fluffy clouds and play hide-and-seek around the moon. When the cool twilight came, they wanted more than ever to play pranks and frolic about. Again and again the Queen warned them that their work must be done before they could play. But they liked to play better than to work.

One evening, after a very warm and trying day, when all of the sprites had been working as hard as possible at their tasks, the Cloud-climbers started out to polish the sun. As they went, they flew gayly about, chasing each other around the clouds and playing leap-frog over the evening star. They pulled on their little gloves and, without thinking to be careful, they started to hack and chip roughly at the sun with their hammers. How surprised they were when a spray of sparks flew from beneath their hammers. So, instead of gently tapping and smoothing the surface as they usually did, they struck off showers of these pieces of the sun into the air.

When they tired of the game they polished off the broken edges of the sun as well as they could and crept into the clouds to bed.

That night, when the Queen had drawn the velvet curtain of night over the sleeping world, all at once, in every direction, thousands of sparkling points of light went darting through the air.

Never had anything like it been seen in Cloudland. Of course, the Queen knew what had happened, and she felt very sad. She watched the falling points of light all night, and it was only when the sun rose that she saw the lights fade away. Later in the morning the Queen gathered all of the sky folks together and told what the careless Cloud-climbers had done.

"I feel very sorry about what happened last night," she said gravely. "I did not think that even the little Cloud-climbers would be so thoughtless. Of course, the people of the great world beneath us saw the lights falling through the sky, and they called them shooting stars. But we all know just what the trouble was and how rough and uneven the sun's edges are as a result. It was a wasteful thing to do, and I must declare a punishment for the Cloud-climbers.

"Since these little folks are so fond of fireworks, from now on they must make their own. Every night they must light up the gardens and the forests and guard the flowers and opening buds for the morning."

That is why on every summer night may be seen the tiny, shining, darting creatures that we call fireflies. While they still fly gaily about, playing tag and hop-scotch among the flowers, they try not to be careless or wasteful.

RECEIPTS FOR MEMORIALS.

The fountains of loyalty and liberality for our memorials seem to have almost dried up. And very many CHRISTIAN SUN readers are tired of seeing the announcement and plea for more funds. They are not half as tired as we are. Our weariness comes from the staggering thought of our indifferent interest in the history and a memorial to the man and the movement that have made us what we are and given us a Christian Church. Our weariness comes, in the second place, from the thought that these memorials should have been placed a half-century ago, and that at the present rate it will be a long, long time before we have completed them; for the O'Kelly memorial will not be placed until the funds are in hand. The total necessary is $2,095.00. All donations will be acknowledged through THE SUN, and we will appreciate an increasing stream of names.

Previously acknowledged	$1,452.72
Big Oak Church, Biscoe, N. C.....	6.50
Total to June 11th	$1,458.22

MEMORIAL COMMITTEE.

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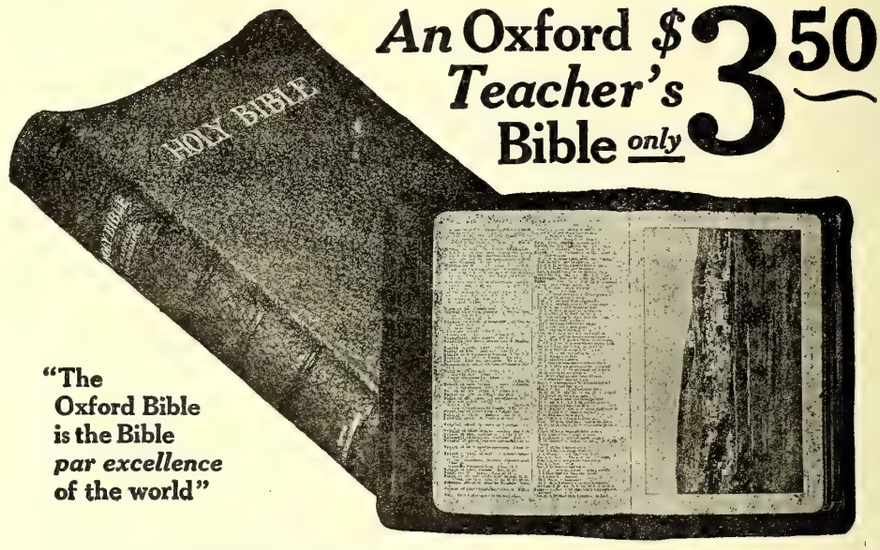

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Specimen of Type

6 And Ā-hī′-shär *was* over the household: and [a]Ăd-ō-nī′-răm the son of Ăb′-dă *was* over the [2]tri-

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OBITUARIES.

KING.

John Walter King, Sr., son of John G. and Martha Anne, of Nansemond County, Va., died April 3, 1927, at the age of 80 years, 3 months and 19 days. He is survived by his wife, Mrs. Dora Riddick King; two sons, John Walter, Jr., Suffolk, Va., and Edwin King, of the county, and one brother. In his going, the community has lost a valuable citizen, the home a loving husband and father, the Church a loyal member. He lived long and well and has gone to his reward.

Funeral was conducted by the writer, assisted by W. W. Staley and I. W. Johnson. God bless the home from which he goes. J. M. ROBERTS.

HOOK.

The subject of this sketch was born at Youngstown, Ohio, December 5, 1860, where she grew to womanhood. Being of a studious nature, she early acquired an education and entered the teaching profession. After a few years in the public schools of Elyria, Ohio, she accepted a position with a Philadelphia (Pa.) publishing company as general agent. This gave her opportunity for extensive travel, and while in Chattanooga, Tenn., she met my brother, Chas. F. Hook. A few months later they were married (March 30, 1891), and located in Chattanooga. The next year they returned to Xenia, Ohio, while the writer was pastor of the Christian Church at Jamestown, and it was my privilege to receive them as members of my Church and to bury her with Christ in baptism.

Soon after, my brother entered the ministry of the Christian Church, and went east, where he and his good wife labored for many years in Pennsylvania and New York. She became greatly interested in our missionary enterprises, and served for several years as president of the Conference Woman's Missionary Board. Her ability was recognized by the New York Eastern Conference, and she was elevated to the ministry and duly ordained there-to. She held several pastorates, the last being at Medusa, N. Y., where her husband passed away in January, 1918.

After his death she again took up teaching, and for three years served as matron of the Girls' Training School, Hudson, N. Y. From there she went to be matron at Spellman Seminary, Atlanta, Ga., for four years. Receiving a call to become matron of the Carversville Christian Orphanage, she came back north. But the responsibilities at the Orphanage proved to be too strenuous for one of her age, and her health broke under the severe strain and she was forced to relinquish her work and seek a more retired life. So the past two or three years she made her home with her sons. She had entirely recovered from her breakdown, and was planning to enter upon life's active duties again, when she was called from labor to reward. She passed suddenly from the home of her son, Rev. A. H. Hook, at Brookfield Center, Conn., May 16, 1927, at the age of sixty-six years. Left to mourn her departure are four sons, two sisters, besides a host of relatives and admiring friends.

Funeral services were held in the Congregational Church, Brookfield Center, Wednesday at 10 A. M., conducted by Rev. Mr. Martin, a former pastor of the Church, assisted by Rev. Mr. Carpenter, of the Episcopal Church, after which the remains were taken to Medusa, N. Y., and laid beside her husband. Rev E. F. Mellott, pastor of the Freehold, N. Y., Christian Church, conducted brief service at the grave.

She was a good woman, and we believe she has entered upon a well-earned reward. Farewell, Sister, till we meet again. A. W. HOOK.

Phoneton, Ohio.

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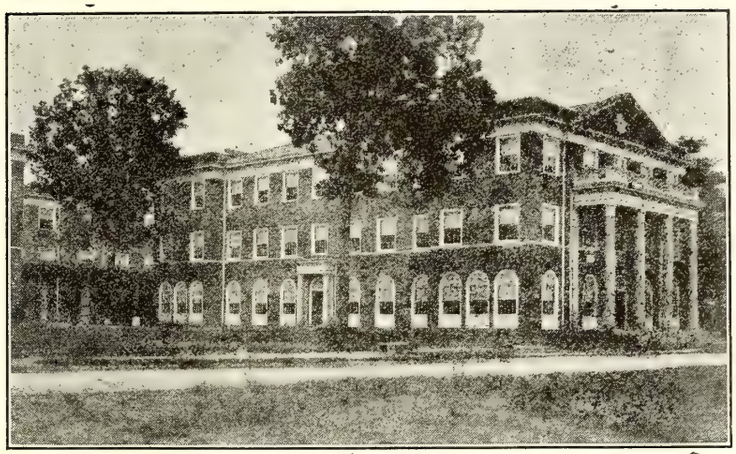

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DISMUKES—DAVIS.

In the presence of a few friends, Mr. Johnnie M. Dismukes and Miss Addie May Davis were, by the writer, married May 29th. These young people, by their earnest Christian lives and pleasing personalities, have made many friends, who join the writer in wishing God's richest blessings on them.

R. L. WILLIAMSON.

KEEL—HARTON.

On Sunday morning, May 29th, at the parsonage of the Christian Church, Mr. Carl Walter Keel and Miss Clara Estelle Harton were quietly married. The ceremony was solemnized by the writer in the presence of a few close friends of the bride and groom. We extend to them our congratulations. May the Lord richly bless them and fill their lives with happiness.

F. D. BALLARD.

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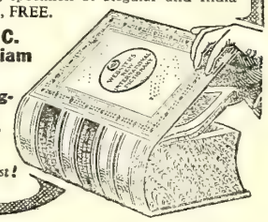

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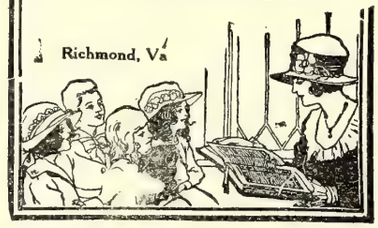

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, JUNE 23, 1927. NUMBER 25.

This Issue of The Christian Sun is lovingly dedicated to the honor and memory of

Rev. JAMES WILLIS WELLONS, D. D.

Mrs. W. A. Harper 8-1-26

Born January 1, 1826, died June 10, 1927

He lived long, served his God well, and died in the triumph of a vital faith

REV. JAMES WILLIS WELLONS, D. D.

By Rev. W. W. Staley, D. D.

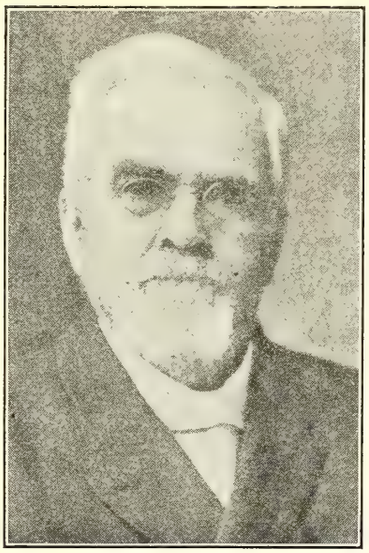
(A sketch prepared by Dr. W. W. Staley twenty years prior to the death of "Uncle" Wellons, and read by Dr. Staley at the funeral, Elon College, N. C., June 12, 1927.)

James Willis Wellons was born in Sussex County, Va., January 1, 1826. His father was Hartwell Wellons, and his mother Mary West Wellons, and her maiden name was Stephenson. There were four children—William Brock, Julia Ann Sallie, James Willis, and Indiana Arletta Virginia.

William Brock married Mrs. Sarah L. Beasley, of Newbern, N. C. Julia married Rives Chapel Wills, of Sussex County. Indiana married Rev. Thomas W. Joyner, a Christian minister, and they lived together ten years and two months and he died. Two years afterwards she married Henry May, of Franklinton, N. C., and they lived together about fifteen years when she died in Lynchburg, Va. James Willis never married. They were all members of the Christian Church.

James Willis Wellons was converted in his eleventh year in August meeting after the fourth Sunday in November, united with Barrett's Church, to which his parents belonged. His first school teacher was Robert Stephenson, a great uncle, then to Jack Jeffries a short time, then to Rev. Thomas J. Drumright, then to his brother, William B., and afterward to Rev. T. J. Drumright again, when he was nearly grown, at Capers' Well, near his father's home. In this time he was elected a first lieutenant of a military company that mustered at Littleton, in Sussex County, and one year after that he was elected captain of a company of about one hundred at Owens Grove, and remained in that position one year, when he was offered the position of major, but declined.

His purpose in early life was to study medicine, and he was arranging to do so. But he had felt it his duty to pray in public, though it was a great cross. Yet it led him on to exercise in exhortation, and then he felt a call to preach. This impression was the only thing he ever kept from his mother. With this on his mind he taught school one year to decide as to his call. He did not tell his feelings, lest his mother and friends would persuade him to preach. He wanted the Lord to direct his decision. When he told his mother his impressions, she at once wrote his brother, William B., who was a preacher, and had been for several years. William wrote him to abandon the study of medicine, to make all the preparation he could to preach, stating that the family had believed for three years that God had called him to the ministry. The last of December, 1852, he left for Graham, N. C., and reached there early in January, 1853. He boarded with Rev. George W. Walker and made arrangements for a dozen or more boys from Eastern Virginia to board at the same place. Revs. John R. Holt and A. G. Anderson, graduates of the University of North Carolina, were the principal teachers in the Graham school. His health was poor, and he had a spell of fever that summer. Revs. E. W. Beale and R. H. Coston, of Eastern Virginia, were in his class. He continued in school the next year until June, when his health would not permit him to pursue his studies. In July he went with Rev. Alfred Apple to Kedar (now Mt. Auburn) the third Saturday in that month, and on Wednesday preached his first sermon from John 13:4: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye love one another." He spent some time in going to camp and protracted meetings to assist ministers, and wherever he went souls were converted to Christ.



REV. JAMES WILLIS WELLONS, D. D.

He attended his first Conference in North Carolina at Park's Cross Roads, in 1853. He joined the North Carolina and Virginia Conference at O'Kelly's Chapel in October, 1854, and was appointed to what was then known as Deep River Circuit. He visited his parents in Virginia before entering upon this work, and filled the first appointment at Shallow Well, in Moore County, in November, 1854. He preached that year at Shallow Well, Zion, Moore Union, Pleasant Grove, in Randolph, Park's Cross Roads, Pleasant Ridge, Shiloh, Union, Shady Grove, Brown's Chapel, Acorn Ridge, Providence, Graham Courthouse, and two schoolhouses. Some of these Churches had pastors, and others had not. His labors were abundantly blessed; over two hundred converts, and large additions to the Churches under his care. He began the work on a promise of $80.00, but received during the year $250.00, and was popular with the people throughout his work.

The second year his work was the same, except Providence and Graham, and had a promise of $250.00 for his services, but received $350.00. His labors were as greatly blessed the second year as the first. He remained in the same field the third year, with a promise of $350.00, and received $500.00, with a promise of over $500.00 if he would remain the fourth year, but he had overtaxed his nervous system and could not continue.

At the end of his second year in the work he consulted Profs. Holt and Anderson about returning to school. They advised him to continue in the field, fearing that return to school would be at the sacrifice of his health. He was ordained after two years' regular work at Hank's Chapel, Chatham County, N. C., and his brother William was one of the ordaining presbytery. His charge to his brother was very touching. Rev. J. N. Farrell rendered him assistance in 1856 and 1857. At the 1857 Conference he took charge of Shallow Well, Zion, Moore Union, Christian Chapel, Pleasant Springs (now Catawba Springs), Bells, Bethel and Hank's Chapel, and in co-operation with Rev. T. J. Fowler resuscitated Antioch and built a new house and made it Wake Chapel. He was assisted that year efficiently by Rev. J. N. Farrell. He and Farrell remained on that work three years, adding Pleasant Hill, Johnson. Their labors were greatly blessed, especially at Christian Chapel, where there were three large revivals.

(Continued on Page 8.)

NOTES-PERSONALS

We have had a few hundred extra copies of this week's SUN printed, and these may be had at 6 cents the copy—1 cent for postage, 5 cents for printing. Many will want to send their friends a copy of this issue, dedicated as it is to the life and memory of Uncle Wellons.

Rev. H. C. Caviness, pastor First Christian Church, Portsmouth, Va., is to spend the first two weeks of his vacation in a meeting at Old Trap, N. C., July 11th to 24th; and two weeks at Hendersonville, N. C., July 26th to August 8th, in a Moody Bible Institute conference.

"Here, then, was a man who had a passion for souls." These were the words on most hearts and from most lips of those who attended the funeral of Uncle Wellons, and heard his last plea, a plea as if from the grave, for those who were making their way to the tomb and who had not yet found "Him who is the resurrection and the life."

There are now said to be sixteen million Jews in the world, and of this number four million are in the United States. The Moody Bible Institute, Chicago, has recently installed a Jewish mission course, the purpose of which is to train missionaries, both Jews and Gentiles, to work among the Jews and to give them the benefit of the gospel.

Isaiah 45:22: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else," was the text of all the Bible that Uncle Wellons chose for his final sermon on earth —the sermon he prepared seven years before he died to be read at his own funeral. That text will remain memorable amongst us for years to come.

Dr. W. A. Harper, who was one of the speakers on June 15th, on the site of the old Brokenback Methodist Church, Fluvanna County, Va., reports a great occasion and a good time. He enjoyed the occasion immensely and appreciated the privilege of speaking on behalf of the Christians on that occasion. There were about two thousand people present, the various denominations, of course, being represented.

There were no brothers, sisters, cousins or blood kin of Uncle Wellons present to lay beautiful flowers on his grave the day of his burial, but the beautiful floral designs poured in from hands and hearts that honored and loved him as father, benefactor, friend. Years ago Uncle Wellons gave all he was to the Lord and the service of the Church; and the Lord, through the Church, took care of His own and gave him favor and abundant friendship even in death.

One of the attractions and great features of the Old Lebanon exercises on July 7th will be the presence of, and music by, the 183rd Regimental Band, U. S. A., composed of forty pieces. This guarantees that the thousands of people who are present will hear some great music and be inspired with the sound of many instruments. A platform is being arranged for five hundred singers of the various Church choirs in Eastern Virginia. A "loud-speaker" (microphone) has been provided for, so that the voices of the speakers may be carried to the remotest hearer that may attend the exercises. A great day is planned, and the thousands who attend will have much to remember and to talk about in the days that are to come.

We congratulate Rev. C. E. Gerringer, Wakefield, Va. His Burton's Grove Church, in their generosity, recently transformed his pantry into a veritable supply house. Because an editor is never envious and rejoices in every pounding, this generous-hearted brother divided with us and sent us a box of chocolate candy. My! it is fine. We knew our day would come if we would not be jealous, but rejoice with those that do rejoice.

The Western North Carolina Sunday School and Christian Endeavor convention was in session at Providence-Memorial, Graham, Tuesday, June 14th. Bro. C. H. Walker, Burlington, N. C., is the president, and Bro. Geo. T. Gunter, Ramseur, N. C., the wide-awake secretary-treasurer. The delegation was not large, but the program was good and the entertainment by the local Church was royal and lavish.

Brother J. M. Darden, Suffolk, Va., chairman of Committee on Program and Publicity for the Old Lebanon Site Memorial celebration, July 7th, writes that indications now point to the presence of several thousand people on the eventful day. He is expecting five thousand, and hopes that even this number will be exceeded. He is anxious that all the good folks pray for a pretty day, as only inclement weather can interfere with the determination of the people to be present in great numbers. A speakers' and singers' stand, to hold five hundred people, is being erected, and arrangements are being made for the entertainment of all who may attend.

What do you think of the last will and testament of Uncle Wellons? It is presented elsewhere and bears the earmarks of longing for life after his body has crumbled into dust. It is told in the books, as an honor to his memory, that John Wesley, father and founder of the Methodist Church, willed to his family and to those who were to come after him "a pewter spoon and the Methodist Church." That was an immense estate and certainly one that endures after fortunes of millions, willed to families and to heirs who do not need, have wasted away and have been forgotten. The legacy of Uncle Wellons to his friends and the world is a few trifling articles, a very few dollars, and thousands of lives enriched by his love and labors. This is all he left as an accumulation of a hundred years; but what a legacy!

Are you getting ready to attend the unveiling of the memorial on the site of the Old Lebanon Church, July 7, 1927? It was in that old Church, the materials of which have perished, that the voice of the Rev. Rice Haggard moved "That henceforth and forever we be called Christian only, and the Bible be accepted as our only creed and a sufficient rule of faith and practice." The soul of O'Kelly heard those words and was satisfied. The message of his own life and heart had been used by another, and he made that message his own and spent the remaining years of his vigorous life in proclaiming it to the world. Let's go to Old Lebanon site, in Surry County, Va., July 7th, and do honor and reverence to a proclamation that has helped to change the thinking and the living and the attitude of the world. It is to be a great day, an epoch-making occasion. All things are being made ready. Come!

A TRIBUTE OF RESPECT.

In the Norfolk *Ledger-Dispatch*, June 13th, was an announcement of the death of Rev. J. W. Wellons, D. D., of Greensboro, N. C. As I read of his passing away, solemn thoughts crowded into my mind and my heart and soul responded to the mental strain that possessed me. It was in the last week of April, 1879, forty years ago, in the Berea (Norfolk) Christian Church, he held a series of meetings. During that week I became so impressed by his persuasive, loving gospel messages I surrendered my all unto the service of my Lord. From that time until this I have tried to be faithful in His service. The results of that meeting were thirty accessions to our Church, most of whom have passed away and today are reunited with him above.

Somehow, I have always held him in a little higher esteem, and have thought of him in a kinder way, have loved him with a deeper, more sincere, affectionate devotion, it seems, than any other minister I have known or been associated with. I do not know why such honor for him should have been felt in my soul, unless it was because of the kind, convincing, persuasive, loving messages poured out from a loving heart, and a soul burdened, yet hoping and yearning for lost souls of sinful men that seemed to possess him on that occasion. His walk, his way, his manner in life was a revelation of his unwavering faith and of a spirit and principle of devotion that prompts a motive, a purpose and an active service that must consummate only in results of Divine approval.

A portion of his last sermon, written nine years ago and published in the *Ledger*, that he requested to be read at his funeral by Dr. W. A. Harper, was, I think, very appropriate for the purpose he wished it used. The language there expressed seemed so much like him when he was able to talk to those whom he served in former days. I saw in a paper where it is supposed that 6,000 souls have been born into the kingdom and brought into the fold of the Lord through his efforts and labors in His service. So I believe there are hundreds, if not thousands, today who are faithful in God's service and will carry on, and on, and on, until the end of time. So Bro. Wellons will never die in this land of ours, but just continue to live and do unto the hearts and lives of men continually. May it be the Lord's blessed way!

M. W. HOLLOWELL.

UNVEILING OF LEBANON MONUMENT.

Thursday, July 7, 1927—11 o'Clock A. M.

Doxology.
Invocation—by Rev. E. B. White, Dendron, Va.
Song—"The Church's One Foundation."
Prayer—By Dr. W. W. Staley, of Suffolk.
Song—"I Love Thy Kingdom, Lord."
Address—By A. W. McLean, Governor of North Carolina.
Music by Band.
Address—By Col. E. E. Holland, Ex-Congressman, of Suffolk.
Waverly Quartet—J. E. West, Jr., Oscar H. West, Joe Moss, and J. F. Beard.
Address—By Dr. W. A. Harper, President of Elon College.
Presentation of Monument—By Dr. J. O. Atkinson, Elon College.
Unveiling of Monument.
Acceptance of Monument—By Col. J. E. West, Lieutenant-Governor of Virginia.
Song—"Blest Be the Tie that Binds."
Address—By Dr. C. H. Rowland, of Greensboro, N. C.
Benediction—By Rev. Stanley C. Harrell, of Durham.
Music by Band.

Rev. O. D. Poythress, of South Norfolk, Va., will lead the singing.

Judge Jesse F. West, of Waverly, Va., will preside.

W. W. STALEY,
W. E. MCCLENNEY,
J. M. DARDEN,
Committee.

Suffolk, Va.

THE CHRISTIAN SUN'S PULPIT

THE GARDEN OF GOD.

REV. J. G. TRUITT, *Preacher.*

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, self-control."—Gal. 5:22-23.

The garden of God was planted first eastward in the Garden of Eden, but today it grows in the hearts of the redeemed of Christ. Fruit is an easy figure of speech in the Bible for dealing with folks; the Book began so, and it ends by expecting to judge every man by the fruit he bears. This morning we are to bring for planting in our own hearts nine beautiful young scions from the nursery of the living heart of our Lord, the Christ. The parent trees grow there in a manner marvelous to all peoples: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, self-control." There they are, picked out by the trained hand of the great apostle Paul. I like to call them: "Three for me, and three for thee, and three for us together."

These nine trees are planted by the Holy Spirit in our lives. They were not all found in the disciples until after they received the Holy Spirit. Now, that is not confusing, nor hard to get straight—there are two spirits, one or the other of which may rule us, namely: the good Spirit or an evil spirit. The Heavenly Father is the Giver of the good Spirit, who is more gladly given than good gifts are given by earthly fathers to their children. Jesus Himself said it was expedient for Him to go, in order that He might send the Holy Spirit. "The fruit of the Spirit. . ."; when that Spirit is in us, the garden is growing and the fruit mentioned in our text is daily ripening into our lives, and into the lives of others. Near Sychar once in a conversation with a woman Jesus likened this matter to a well of water continually springing up within one. He made it so clear, and caused the well to spring so freely in her own life, that she rightly saw that He was the Messiah.

Having observed the Source of the trees, let us now examine the trees. The first three I call "the garden within," or the "three for me"—they are love, joy, peace. See how naturally and logically they grow within us when we take our natures after the nature of Christ! "Love!" did it grow in Jesus' heart? Ah, did it, indeed! And when we become controlled by His Spirit we find love growing so easily, and growing ever bigger and bigger, in our own lives! He loved even His enemies. And what about His followers? No age has ever been lacking in its representatives since His day of those who also died for their enemies. It began with Stephen, and it has not stopped yet, and as long as necessity requires it shall never die. I put "love" as one of the trees within, for it is an attitude within one's self which the world did not give and cannot take away. We can love others, whether they love us or not.

Following "love," logically, is "joy." Jesus, the very personification of love, spoke so seriously and truly of "My joy." He that truly and unselfishly loves is certain to be happy within his soul. Joy also is one of the trees within, for notice that Jesus speaks of His joy being in His disciples that their joy might be full. And as a capstone for these come "peace." "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." There they are, three scions from the heart of Jesus for our garden within.

But these trees will never bear fruit as they should unless there grow, hard by their side in the garden without, "longsuffering," "gentleness," and "goodness." There is no love without longsuffering, gentleness and goodness. Turning again to the life of Jesus, we see at once how they flourished in His attitude toward others. "Love suffereth long, and is kind." Do we claim to love, and then hate our brother? To hate your brother is to murder yourself—to commit suicide. It is the quickest way in the world to ruin one's soul, and to blight the whole garden within and without.

Love, joy and peace can never grow beautifully within unless gentleness is ever-growing without. One cannot be hard, mean, and unkind to those about one and at the same time have any abiding joy, or lasting peace within. Our neighbors can observe how we do, and tell almost to a certainty as to how we feel within. "A tree is known by the fruit it bears."

"Goodness," or "goodness of action," is the last of the second group. And it follows as the day the night that if there is a garden growing within such as has been indicated, our actions toward those in need of help may be characterized as beneficial, that is done well. Can we trace the source of this tree back to Jesus? Yea, a summary of His whole life has been made in the immortal words: "He went about doing good." That is the fine way in which we may nourish the garden within.

The first three dealt with the attitude within; the second three with the attitude without, and the final three "faithfulness," "meekness," and "self-control" are a practical blending of the best within, and the best without for the highly exalted business of daily living. Faithfulness harks back with a mighty force to all that is within—love, joy, peace—for without faithfulness in our daily living they are dead. Without being full of faith we are empty of all. "Without faith it is impossible to please God," and we are learning that without faith it is impossible to be of service to our fellow-men. It is wonderful how Paul could choose his words, for he has bound these nine together in such a fashion that all suffer if one suffers, which is his logic concerning Christians found in a letter of his to the Church at Corinth. And he sets out with the significant words to the effect that they are all the fruit of the Spirit. So, then, may our prayer today be: O Lord, give us Thy Spirit. Amen.

UNIQUE FUNERAL ORATION.

A funeral oration which challenges comparison with such famous utterances as that of Mark Antony over Caesar's dead body was that of Dr. J. W. Wellons, at Elon College, Sunday. It was written by Dr. Wellons himself and read at his request by President Harper, of Elon College. A considerable part of the address was a sermon addressed to sinners, pleading that they accept Jesus Christ as their personal Saviour. One of the most remarkable passages was the following description of death and its aftermath:

"Death now comes, and this body of mine lies still. On these limbs of mine that have borne through so many cares and toils of life become still. Then these hands that have performed their function of life so long now ceased to move. They have shaken the hands of so many new-born souls and dear friends, but the pencil that the fingers held has dropped away. These ears have heard so many sweet sounds, so much sweet music. Their drum ceases to sound and they are closed. These eyes, that have beheld so much of the beauty of life and seen so many sweet faces, have closed. This tongue and these lips that have preached so many sermons and praised the Lord so many times, now sleep in silence. The heart that performed its functions so long, promptly, first beat slowly, and, then, the last beat was made. It is now still. Just then the Saviour took His part. He has left my body to the undertaker and my dear friends. He has taken the immortal part and borne it away with the speed of electricity and in a few minutes we entered the gate of the New Jerusalem. And what did we hear? The roll was being called, and how happy I was to answer 'Present.' The spiritual eyes that had never seen spirits beheld the glory of God, with His Son at His right hand, and the four and twenty elders, with the old patriarchs, and I knew them all."

Such confident faith and unwavering faith in the face of the great adventure echoes the famous "I have fought a good fight" quotation of Paul, and is remindful also of Stevenson's memorial epitaph for his own tomb:

"Under the broad and starry sky
Dig my grave and let me lie;
Glad did I live and gladly die;
And I lay me down with a will.
This be the verse you grave for me:
'Here he lies where he longed to be;
Home is the sailor, home from the sea,
And the hunter, home from the hill.'"

—*Winston-Salem Journal.*

Our Methodist friends and brethren unveiled a marker on the spot of the historic Methodist Conference held in Brokenback Church, in Fluvanna County, Va., May 18, 1779. The unveiling exercises took place near Palmyra, Fluvanna County, Va., June 15, 1927. It is indeed a striking coincidence—the one body we are sure knowing nothing of the decision of the other body—that the Methodists and the Christians are unveiling in the same year and within a month of each other memorials on the spot of their beginnings as organized bodies in America. It is another striking coincident that the two old Church sites are so close together—the Methodist in Fluvanna, the Christians in Surry County. It is to be known further that the Rev. James O'Kelly was present at and took an active part in the historic Methodist meeting held on the spot that the memorial is to occupy. At the Methodist meeting on June 15, 1927, the presiding elder, Rev. M. S. Colonna, D. D., presided, and addresses were made by Bishop Collins Denny, of Richmond, Va.; Dr. W. A. Harper, of Elon College; Rev. Thos. H. Lewis, D. D., of Washington, D. C.; Rev. H. C. Pfeiffer, D. D., of Charlottesville, Va., and Bishop Luther B. Wilson, of New York City. The sermon was preached by Rev. Thos. H. Lewis, of the Methodist Protestant Church. The conference held in old Brokenback Church, Fluvanna County, sustains the same relationship to the Methodist Episcopal Church that the conference in Old Lebanon, Surry County, in 1794, holds to the Christian Church, and both mark the beginnings of world-wide movements in kingdom service and activity. It is singular, indeed, that the two bodies should be celebrating the day of their beginnings at a period and at places so close together, the one not knowing that the other was even erecting a marker, so far as we have any advice or information.

Rev. H. E. Crutchfield, who was formerly at Elon College, is now located at R. F. D. 1, Henderson, N. C. His correspondents should address him accordingly.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HIS LABORS ABIDE.

Last week's CHRISTIAN SUN carried an editorial announcement of the death, and some comment upon the life and labors, of Rev. J. W. Wellons, D. D. There has been such an outburst of admiration and devotion to this grand old man of the Christian Church that the editors feel that they are acting in response to popular demand to dedicate a whole issue of THE CHRISTIAN SUN to his memory, and to lay before the public in this way our own estimate of and devotion to his life, and at the same time present, in sermon and in essay, many of the thoughts and meditations of this man of God in his latter days. This issue of THE CHRISTIAN SUN carries documents worth preserving, for they reveal something of the achievements of a man who lived more than a century, and something of the inner workings of his mind and heart, which endeared him to so many hundred of people.

The daily press, in its news columns and its editorials, has carried remarkable expressions of the esteem in which the world held him, even this humble, consecrated servant of God.

One of the largest audiences ever assembled at Elon College came together Sunday P. M. June 12th, on the occasion of his funeral in the Whitley Memorial Building. The funeral services were different. They partook largely of utterances, admonitions and exhortations from lips which, though silent in death, were eloquent in appeal, through words that throbbed with the thrill of a life that was not dead and can never die. His body was silent, but his living voice rang out to the multitudes. "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. 45:22). For this man of God had written out a last appeal to his fellow-man; and instead of a panegyric being delivered over his dead body, he had requested that a living voice carry to the multitudes a plea that they lift their eyes from the silence of his casket, and behold the One in Whom there is salvation, even unto the uttermost parts, and to all who would believe in Him. The last thought of the good man, as well as that which had sustained him through a century, was of God, of the great Jehovah, who had never failed him and on whose mercy and goodness he had at all times relied, and upon Whom all the world might rely now, and to Whom all the world must look if it is to be saved from its sin and its iniquities. Turn back a moment and look at this like. He was not an educated man. He was not a man of wealth and effluence. He was not an eloquent man. He was in no sense a talented man. And yet, with all of his infirmities, with all of his handicaps, with all of his incompetencies, he wrought valiantly and achieved gloriously. He wrote and gave to the world (or rather assembled in a volume, which his labors and his wisdom gave to the world) a prayer book that has carried comfort to multitudes and led thousands of souls closer to a throne of grace. Hundreds of families today are blessed with a copy of "Wellons' Family Prayers." It is a book that the ages will not let die. It shows the groping and the utterance of souls in quest of God, and the earnest yearning and seeking of man to find Him Whom to find and to know is life everlasting. It has inspired many youths, it has gladdened manhood and womanhood, it has been and is yet the stay and the comfort of hundreds in their old age.

There are other books of his making which, though not stamped with marks of intellectual genius, are vigorous with the spirit of love and the soul of things eternal.

And then one thinks most of all of the six or seven thousand souls he was permitted to introduce to Jesus Christ, and to bring Him as the one power of salvation into their lives. One is thinking of the congregations and Churches that he built, which still survive, and whose names are now familiar to us and whose works will go on blessing humanity for ages to come. One is thinking of his devotion to Elon College, which was one of the fond children of his prayers and the realized dreams of his mature years, and rich, rare wisdom. One is thinking of his loyalty to the college and the young lives that his own contacts inspired and thus helped to better living and to nobler Christian service. One is thinking of the fact that he refused to grow old, and that no movement adopted by his Conference or Convention was too progressive or modern for him, but that he entered into them all with the enthusiasm of vigorous youth and the devotion of undying and unwavering loyalty. One is thinking of how the prayers of this man of God went up constantly for all the enterprices of his Church, for the Orphanage in its benevolence work, for missions in its world-wide scope, sweep, and activity, for THE CHRISTIAN SUN and his Church papers in their effort to carry the best to the people who read and need to know about the Church, and for the college, which came to be a vital and living child of his heart, a spiritual child of his devotion and consecration.

This man of God won his way into the hearts of men by the sheer force of his passion for the salvation of souls. He found about him a world in sin, and with singleness of purpose and devotion of heart he gave all that he was and had to the winning of that world to a better life, being burdened ever and always with the one conviction that the only possible salvation for man was in the atoning blood of the Lord Jesus Christ.

And so the world believes in him. Hundreds acclaim him. Multitudes honor him. Such a man cannot die. The God Whom he served is yet using his life, his love and labors to bless a world and bring it closer to God. J. O. A.

GIVEN TO THE LORD.

Man has never estimated the far-reaching value and the earthly influence of one life given to the Lord. It is told of the late D. L. Moody that he declared the Lord should have His perfect way in one life, namely: Moody's. The man must have said it, for he lived a life whose influence is not measured by time nor in the bounds of the earth. God may not have had His perfect way, but He evidently had much of His way in that life.

Much the same may be said of our Uncle Wellons. He used to say he was a man of one talent, but that he determined in early life not to hide that talent in a napkin, but to use it to the best of his ability for his Lord. Uncle Wellons understood his limitations. This cannot be said of every one. One of the weaknesses of human nature is its inability to understand its own limitations. Uncle Wellons understood his. He knew that he was not educated. He knew that he was not a man of far-reaching ability, or mental grasp, and yet he knew that the Lord had made him, and not he himself; and that he was the Lord's, and the Lord should have first place always in his mind and heart and life. Here, then, is one of the secrets of this man's largeness and love among his fellows. He realized that He could not do anything as grandly and as successfully and as satisfactorily as some others; but he knew at the same time that he would do his best in the name of his Lord. God takes our best, even when our best is very little, and uses it for great and good things, provided it is our best and the best we can do. It is not the greatness of the deed done that marks the greatness of a life. It is the manner in which the deed is done, and the nature and the character of the doer behind the deed. This is why we are commanded to seek first every day, and in all things, the kingdom of God and His righteousness. God adds the other things, provided we put first things first and always seek Him and His first. The world loves the memory and the life of Uncle Wellons, because he was given to the Lord and folks knew it. He looks like a man of God; he lived it and none who associated with him could doubt it. His greatness, if he had any, was in his singleness of purpose to serve with all the might he had the God Whom he adored. J. O. A.

RECEIPTS FOR MEMORIALS.

The good friends will not let the fountains of loyalty and devotion to our history dry up. Week by week some two or three are found that greatly increase the amount. The total necessary to be reached for both memorials is $2,095. This week's receipts bring us on toward the $1,500 mark, and we are grateful for every dollar that comes in to help us along the way. On July 7th, one of the memorials will be unveiled and dedicated. Thank God for this achievement! The memorial to the Rev. James O'Kelly is practically finished, and the stone-cutters are now carving the words that we wish on the memorial, but this cannot be erected and unveiled until the full amount of $2,095 is in hand. So let other friends come along with their donations and let's have another unveiling and dedication of that which honors and gives permanency to our Christian name and history.

Previously acknowledged	$1,458.22
Mr. and Mrs. W. B. Madison, Wentworth.	5.00
Dr. J. E. Rawls, Suffolk, Va.....	10.00
Total to June 18th	$1,473.22

MEMORIAL COMMITTEE.
J. O. Atkinson, Treas.,
Elon College, N. C.

SERMON OF REV. J. W. WELLONS, D. D.

DELIVERED ON HIS HUNDREDTH BIRTHDAY, JANUARY 1, 1926.

I don't know that I can talk loud enough that many of you can hear me, but I will talk and hope that a few of you may hear me.

For the last few days I couldn't keep the tears from my eyes when I received so many letters and cards of congratulations. I couldn't help weeping, and today to meet this great crowd here I feel that it is an honor not deserved, but richly conferred upon me.

I want to say here in the form of a sermon a few words. I was always a great believer in the Bible. My mother taught me that; and I have always loved the old standard Bible, and I have always read it, and the days that I can read that is all I read now. It is the greatest pleasure of my life. I prayed earnestly a few years ago, when my eyesight became dim, that I might read the Bible as long as I lived: I do read it, but I read it very imperfectly. I cannot read it perfectly. I very often have to read over a verse twice, sometimes three times before I can get hold of it, but I always find pleasure in that old Bible. I intended to bring it with me today, that old Bible, the lessons that have been such a comfort and such a pleasure to me in my life. I don't mean now that old Bible that I have worn out. I don't know how many I have worn out in my life. Not as many as I ought. And the last few months that old Bible has given out, and I would not buy a new one, but had it rebound, and every day read that old Bible. And I want to say here, brethren, that I would not give that old Bible for all the Bibles that you may make, and all the inventions you may give me. I would not give that old Bible for any of them. I want to say, in addition to that, that I have tried to preach for a number of years—over seventy years—and during that time I have always used that old Bible. I never but one time, I remember, had to use a substitute, and that was when I could not get hold of it.

I want to say here the lessons that were taught me in that old Bible were taught me by my mother, were taught me in my early age. She taught me to love God as long back as I can recollect, and I can recollect a little further back than some of you, and I can recollect all the teachings. I was always fond to have the ministers to come to my father's. I was raised in the country. We didn't have so many preachers, and they didn't come as they do now. They came but seldom, and I was always so glad to run and open the gate. And when they got there, it was not a ten or fifteen-minute visit; it was half a day or spend the night. Those old lessons they taught me I shall remember all my days. They taught me about the three Hebrew children, the fiery furnace, and Daniel. I listened to them and there are so many in my mind today that I shall never forget. We didn't have Sabbath schools then. We didn't have the privileges we have now, and children did not arrive to maturity as rapidly as they do now. They change, but I am glad to say in this day and time that the same old religion they taught me when I was a boy is the same religion we have now.

Will you allow me to say here, that the children were taught by godly parents to fear God, and when I had grown to be about eleven and a half years old, I had reached that period of life when I began to see and think of the goodness of the Lord and the great power of the Lord. I went to the Church and sat down and listened to the preacher, and we were going to have a series of meetings—we called them "protracted meetings." And I sat on Monday and listened to the preacher and he told of the stories of the great wonders of Christ and the power of God to save, when the tears began trickling down my cheeks. When my heart was moved to compassion, I felt that there was something that I had to do—but, oh, what a cross my heart had to bear! I had the hardest cross. Some one advised me to go to the front seat with the unsaved, and I refused. But presently an old gentleman came down the aisle. His name was Harward Lanier, and he came and laid his arms so tenderly around me and said: "I have come to help you." I yielded and went forward. I had been there but a little until the dark clouds began to disperse, my fears began to go away, and light came, and everything changed and the whole house and everything changed in appearance. Everything looked so much better, so much clearer, so much nicer. When I arose from there, I don't know what I said, I don't know what I did, but I arose from there and felt there was something for me to do. "You must bring some one else in," and I went searching for somebody else to bring to the foot of the cross, and there I got a comfort.

My old grandmother was at home, and I felt that I must hurry home to tell grandmother. When I got there, I found she was so anxious to hear what the little boy had to say, and as I told my grandmother the tears began to trickle down the face of this earnest woman and she listened attentively to what I had to say. I want to say that I cannot follow this story further, but I always love to tell it, and it has always been with me; it has always sustained me; it has always comforted me—that little streak of light and joy I gathered there at the foot of the cross; and, brethren, today when I am one hundred years old, it is a fresh story that I love to tell, when I found the joy at the foot of the cross.

Allow me to say here that I have always liked to sing. My voice has failed me now. My voice was good then, and I could sing. I always sang ever since I remember. And when the preachers came to visit my father, I always listened attentively, but when they sang I could sing. When I learned the fear of the Lord and when it became my duty (my brother was older than me—four years and nine days older), I could sing, and learned the rest of them to sing. They would read the words and I would sing them for them.

But somehow I didn't think my brother was called to the ministry. I didn't feel that way. He was a bookworm, and I was not. I loved to look after father's stock and the farm, and I have never seen the time when I didn't work—something to do. But I want to say when I became impressed with preaching, I didn't tell anybody, not even my mother. I never kept anything from my mother. I said I was going to wrestle this out with the Lord, and I did so for three years. I was gonig to school, such schools as we had, and used them the best I could. And, when I told my mother, she at once wrote my brother and he wrote me immediately. "We all thought for three years that you were going to preach." I was then giving some attention to medicine. "For three years we have been thinking you were going to preach. Give all your time to the Lord." And I took his advice. I attempted to go to school, but my health was such I could not stay there, and I was forced to leave the school-room on account of my failure of health. But when I went into the ministry, I went there, as Dr. Staley has told you, under many difficulties. I had a large work. They did not pay you anything. One gentleman proposed to give me a horse. Another man proposed to give me a buggy and harness. "No, when we can pay you for it, I will do it." They said, "We will never ask you for it." But I went to work, and in less than two years I paid for the horse and buggy, and had a horse and buggy.

There are many things here that I might mention if I had the strength and time that might be a pleasure to you to hear, but I will go lightly over them, and I say, my Brethren, when I commenced to try to preach, I preached as my mother had taught, as that old-fashioned Bible had taught. I preached Jesus Christ and Him crucified. God heard my feeble efforts, and souls were being won for Christ. What a comfort, and what a pleasure! I started out preaching for souls, not money, and it was such a pleasure always to see them coming. And as I could go to the people in their homes and talk about the blessed Lord, I could feel the fine influence that moved me to work.

At an early age I came up with a gentleman. My father had sent me to market, and I stopped at the shop for lunch, and the gentleman of the shop came up and invited me into the house and showed me an invention that he said that a great salary was offered for it. I looked at it and saw that it would run until it wears out. It doesn't accomplish a single thing. He said that he was on his way to Washington where he was going to sell it. What does it do? I asked. What does it effect? It doesn't run anything. And that brought to my mind that a number of men and women grow up in the country just for society and the gay things of life, but what do they do? Oh, how many young men and young women are growing up and not learning to work! Joseph took Jesus and learned Him a trade. And every man and every woman should feel that there is something for them to do. There is something for me to do, and we should feel that way.

We see the boy and girl in early life coming to the front, much sooner than we did. The question comes up here, what are they doing? Are they working? Are they doing anything? Then it comes to my mind, what are their parents doing? Do their parents learn them to work? Do the parents learn them to do something? No, they let them go out at night to learn wickedness. Brethren, these things ought not to exist, and parents should feel that their children should not go with associates of this kind. They should not go with them, shuold not associate with them, and, when you allow your boys and birls to go with the lazy and the idlers, and such things of life that are corrupt, then you are letting them go into channels where they will be ruined unless you can get them back. Now, when you have learned a thing, it is so hard to unlearn it.

Take these small boys, I don't know how young, you go out yonder and there is a boy with a cigarette in his mouth. He learns the use of tobacco, and the taste of tobacco. God didn't give him this taste. He has cultivated it himself. These things that used to be so common—brandy—God never made any whiskey and brandy. Men made them and men and women learned to drink them. Not that there was anything good in them, but a habit. Now, I want to say that these habits are so many we fall into. We also sin against the religion of Jesus Christ.

A little boy or a little girl reaches the years he is accountable to God sooner than he used to, and it is his duty to ask then to know the Lord. It is the duty of his mother, his parents, to teach him the fear of the Lord. Start early in life and then he will accomplish so much more than he can possibly do when he fails to start at the right time.

Now, then, I want to say to the parents: I failed to give you my text. My text is, "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Shall I tell you where it is? It is in Matthew, Christ's Sermon on the Mount, when it says "Seek, seek," 6th chapter, 33rd verse.

(Continued on Page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

Looks! It may be true that "there is nothing in a name," but it is not true that there is nothing in looks. The eye is attracted or repulsed by the looks of an object, no matter what the object may be. A face, a home, a field, a Church may please or disgust the eye. The eye is the learning sense, and the better pleased it is the more interesting learning becomes. The very printing of the pages of books help in the study of lessons. Learning is a large part of life, and the more attractive lessons are planned, the deeper interest is taken in the lessons learned. All the art displayed in show-windows, and the display of goods attracts the attention, pleases the eye, and increases trade. Samples are put up in the most attractive form. Looks for learning!

Likes and dislikes grow largely out of looks. The looks of food enters into the liking of food. The more attractive a dish, the more pleased the taste. The same is true of clothes, of pictures, of persons. One likes persons because of their looks; the looks of their manners as well as of their faces and their clothes. The eye sees everything, and the imagination goes beyond the scene. This goes beyond physical conditions into the social and moral relations. We see more than appears in the field of looks; that is the way we form our likes and dislikes. The real is always beyond the apparent as the spiritual is beyond the material. Color enters into likes and dislikes, and that is the field of the artist. Every attempt to improve looks of dress, houses, yards, rooms, food, faces, language is a sign of the artistic in man. The dressmaker, the storekeeper, the shoemaker, the farmer, the carpenter, the cook, the butcher, in fact, all are artists. There are more artists in the world than painters and sculptors; and the likes of men are determined what they see and imagine. Likes grow out of looks.

Love is also based largely on looks. The loves that result in marriage, in life-friendship, in religious convictions and relations all have their roots in looks. Watch the association of young people and you will see that looks draw them together in associations that result in marriage, homes, and devotions that find expression at the family altar and the altar of the Church of God. Change the face, the dress, the language, the environment, the manner, and the association, and the love that results in marriage would end in disgust. Real love grows out of looks that lie beyond physical beauty in person and dress. The eye of the soul sees beyond the eye of the head into the character and the life. It is that deeper look that inspires true love and creates happy lives and influential homes. Nothing is so simple and so sweet, and yet so powerful as love. The best of all is the way we look at God in Jesus Christ, who is "God manifest in the flesh." To look at God as Father, as Friend, as the "Giver of every good and perfect gift," is to awaken in the soul love for Him and love for all mankind. You never learn to love others by looking at their faults. Hate grows out of looks, as well as love. Look for the best. Look for the truest. Look for the most beautiful. One man may see a fortune where another sees failure. Be sure not to spoil others by your own false views.

W. W. Staley.

ELON LETTER.

An Appreciation of Dr. J. W. Wellons.

"Uncle" Wellons has fallen on sleep. And this writer has thereby lost his most valuable spiritual adviser. Words fail me to express what "Uncle" Wellons has meant to me during the past sixteen years in particular as father confessor in the problems and experiences through which I have been called upon to pass, and I don't see as I calmly sit down and think it through how I could have met the issues of life without his spiritual advice and counsel.

Not a single important decision of any character have I undertaken since I became the president of Elon College without a heart-to-heart conference in regard to the proper thing to do with our now sainted brother. I could rely with confidence upon his judgment, but all the more upon his prophetic spiritual insight. He never failed to see the spiritual interests involved in the situaton, nor do I recall a sngle instance where his spiritual insight was the least questionable.

During the trying days through which Elon has passed since January 18, 1923, "Uncle" Wellons has done more than any other person to make possible the new plant which has arisen on our campus and which is an inspiration to students, faculty, friends and the public at large. Soon after the old Administration Building had crumbled into ashes, I went over to the West Dormitory to seek the comfort of his patriarchal presence. I met him in the hall in his large bath robe, and I said, "Uncle Wellons, we have suffered a severe loss. What are we to do?" He straightened himself up, and with all the emphasis of his commanding personality, he said something to this effect, "I have seen far less here, and I expect to see far more." We retired into the privacy of his room, and there he prayed that friends would be raised up who would make possible a new day for the college. I came out of that room with renewed hope and an aspiration for the college that did not weaken during all the trying days of money-raising and rebuilding.

Be it always said as tribute to his influence with the Divine that during the days of rebuilding I never left the college on a trip of special importance for financial purposes but that I first went to see him, acquainted him fully with what I hoped to achieve, and at the very moment that I was to enter into conference with generous-hearted friends, able to help us in our rebuilding program, that grand old Christian saint would begin to pray, and he has told me that sometimes he would pray for two or three hours without interruption. On these occasions he always would turn the photograph of himself which hung outside of his door with the face inward. This meant to students and others who should pass his door that Uncle Wellons was at prayer and that he did not care to be interrupted. The strength that came to me because of his prayers made possible what has been achieved here.

The last time I went to see him on a project like this he was in Greensboro. We had just finished receiving the offerings and collections from the Churches for Christian education, in connection with the benevolence budget, and found it necessary to have $25,000 additional money before commencement for current expenses, or else we would close the year 1927 with a deficit and be unable to meet the expenses for maintaining the college. I went by to see him on Saturday night, April 10th, and laid the whole matter before him. I had an engagement to see a good brother the next day in Richmond at 10 o'clock. At that hour, Uncle Wellons was to begin praying that something would happen through the leading of the Spirit which would make it possible for us to bring the year to a close successfully. I went a few minutes in advance to the office of this good brother, and I felt absolutely assured before he stepped into the room that something worth while was to be done. It was done, and the gift that this brother made was such an inspiration to others to give that on the 18th of May we were able to report a few dollars more than the $25,000 raised and a most successful year completed. When I came back from this trip and told Uncle Wellons what had taken place, he literally groaned with joy and said, "I knew it would come out that way." And when I later told him that all the money that we needed to finish the year successfully had been raised, he again expressed himself as absolutely assured when he first took the matter to God in prayer that it would turn out in this way.

I hold in my hands as I write the last will and testament of James Willis Wellons, in which after certain simple personal gifts to relatives and friends, he says:

"I give, devise and bequeath all my other personal effects, garden tools, office and room furniture, wardrobe, bed and bedding, prayer books, type, plates and blocks, and any and all other personal effects whatsoever belonging to me, to be retained by the college, so far as possible, and the remainder to be disposed of to best advantage for cash, and the proceeds added to whatever money I have or may belong to me, to the board of trustees of Elon College, to be invested by them and to serve as a nucleus of an endowment; the income from which endowment shall be used for the establishment and maintenance of a theological department in Elon College. The income only of this, my bequest, shall be available for the purpose named when conditions prescribed by W. W. Staley, W. S. Long, Sr., J. O. Atkinson and W. A. Harper shall be met, they being familiar with my ideas and theological beliefs, and hereby receive instructions to formulate such course of study and make such restrictions as they may deem advisable and in keeping with such instructions as I have given personally and by word of mouth."

If there was one thing that was dear to Uncle Wellons' heart, it was Elon College and the theological department, what we now know as the department of Christian education, housed in the Mooney Christian Education Building, but lacking endowment for the support of the professors. We have discussed this matter hundreds of times, and he has confided in me his earnest prayer to God that this department of Christian education might be amply endowed so that for all time to come the instruction that it offers in Bible and religious educaiion could be perpetuated and a competent leadership provided for our Church. He has done all that he could do to make that possible, and I have confidence to believe that God will yet work upon the hearts of generous-hearted Christian people to make real the aspiration he entertained for its perpetuation.

Though my own heart is spiritually bereft, I would not wish Uncle Wellons to return. I know that God will raise up other spiritual counselors to fill his place, and I would not for one moment begrudge him the spiritual ecstasy he now enjoys in that spirit world of which he so often spoke to me and to which he longed to go when in the goodness of God it seemed proper. I shall always rejoice in the honor I have had of associating with this good man, who to me was in the most real sense a spiritual father. God bless his memory.

W. A. Harper.

MY LAST SERMON.

(The last sermon preached by Rev. J. W. Wellons, D. D., written when in his ninety-third year and read at his funeral by Dr. W. A. Harper, by request of the writer.)

In my early ministry, I became burdened over souls, and my greatest desire was to see sinners convicted and converted and added to the Church. Long before I was a minister I attended all the revival meetings I could and led in the singing. I have never seen the time that I had rather go to any place than to a good revival meeting. I got more out of it than any where else I could go. I have been preaching nearly seventy years, have traveled thousands of miles to bear the messages that the blessed Lord gave me in preparing and preaching the Word. I have preached hundreds and thousands of sermons, seen hundreds and thousands convicted, and converted and received thousands into the Church. I have administered Communion to thousands, baptized and married hundreds, visited and prayed with hundreds of sick persons and preached the funerals of hundreds after their death. I have built one Christian college, assisted in the building of another, where young men are taught to preach the gospel and young women to work in His vineyard. I regret I have so little to record as the result of my long life, but I am grateful to have been useful even this little, and yet I am not content not to prepare one more sermon for the unsaved, that it may be read at my funeral, earnestly soliciting sinners to come to Jesus and counseling my brethren and sisters to be faithful in the Master's work. My text is "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else" (Isa. 45:22).

To Young Ministers.

Young brethren, are you certain that you are taking the position that you have as a call from God, and not simply as an occupation? Are you prompted from a sense of duty or from a commercial interest? Let ministry, not the ministry, but ministry be first in your mind. Think of this: can I be satisfied not to preach or will I be like Paul, "Woe unto me if I preach not the gospel?" Let your decision be firm, and, having decided, take firm hold of the ministry and make it a success. To do this you must qualify yourself by close study and a thorough knowledge of the English language. Do not be in too big a hurry to get to your work. You must know something and know how to tell it before you can teach it. You must teach experimental Christianity. Ever let your appearance and your walk, your conversation and your deportment of life and your dress be such as becomes a minister. Always abstain from tobacco, and never engage in vulgar expression or conversations indecent and imprudent at any time, even though you may be associating with the world. Always select a good text which bears upon the point that you want to communicate. Take it to the Lord in prayer; get all the information you can and the Lord will help you deliver it to the people. It must be thoroughly immersed with prayer. When you come before your congregation, be decently clad, standing square on your feet, keeping your hands open to your side, look straight to the eyes of your congregation, and drive the truth home to the heart with all the power that you possess and with the hand. God will help you to deliver your message, if you will do your part, and its results will be good. Remember that by preaching of the Word the world is to be converted. If you preach and no souls are converted under your ministry, or if there are no additions to the Church, you may feel that you have missed your calling and turn to some other word, such as teaching, editing, to some other good work for the Church. Never allow money to control you. You are accepting a field labor. Look and see where you can accomplish the most good, and in this way good results will follow and you will make a living.

To Parents.

You fill one of the most important positions of the kingdom. What do you want your children to be? You must teach them. The first thing that children learn in life is learned from their parents, and that is the foundation upon which they build all their future life. (However, there will be sometimes prodigals.) My earliest instruction has been firmly fixed in my mind. Always seek to associate with your children from their earliest existence. Always teach them to love, reverence and fear their parents. Never teach them that hereafter you will correct them and allow them their own way when children. Always know where your children are, never allowing them to go out without your knowledge of where they have been and whom they have associated with. Early teach them to go to the Sabbath school, and all the exercises of the Church. Always keep them under your control, never allowing them to go out in the streets at night without your knowledge. Keep them away from the street corners on Sunday. Teach them that the habit of using tobacco in any form is expensive, filthy and injurious to their health, and particularly cigarettes. Teach them to always be respectful to everybody, especially to old age. Do you have family prayer? If not, get one of "Wellons' Family Devotions," which cost very little. When you go to the table at morning, let the Bible be on the table and one of the younger members read a few verses of Scripture. Then use one of the morning prayers, which is suited to every day, closing with the Lord's Prayer, all joining in the repeating. Go through the regular exercise of the day as laid down in that little book, and you will have a happy, kind family of children, no infidels or skeptics among them. I am glad that I was raised by Christian parents who selected all my associates from childhood up and always knew my whereabouts. Thus I am proud of the brother and sisters that I had. We felt that we gave honor to our parents.

Never turn your children loose to be led by wicked hands and corrupt boys and girls. Always have them to reverence you, and when you are instructing or correcting them never allow them to talk back to you or at any time speak disrespectful to you. Teach them that they will reach a time in life that they are freed of the obligations that they owe to their parents. Teach them early to fear God and keep His commandments, and it will become a second nature to them. Never allow them to go where they please and choose their own associates.

Your children watch you closely, and whatever you do, of course they think all right and think they must imitate you. If father stays out late of evenings after he has finished his work and goes off to a clubhouse to drink wine, to gamble, and play such games as they have there, going by a house of ill fame, reaching his home at 12 o'clock at night to find wife and children retired, and doesn't see them until next morning, the boys think they must do just like father. What a poor member of the Church such a man is! He will always be close with his donations to the Church. If the mother is a society woman, going out to spend the evenings, leaving her children and household cares to be looked after by a servant while she is gone to have a social evening, going home late at night, finding husband and children asleep, retired without the care of a mother, could you expect anything but for her girls to do like mother? What will such girls be worth as housewives? And what poor members of the Church such mothers and daughters are! They take no special interest in the work of the Church; and what a bad influence they exert! They belittle the cause of our Master.

My Final Sermon.

My text for this occasion, as I have said, will be: "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else."

I call upon the congregation to look at this text and see what it means. We are all creatures traveling to eternity. The great question comes: Where are we going? What we are to be in the world to come, we must make ourselves here. God has prepared a home for the believers in the Lord Jesus Christ, as you will find in Revelation, chapter 21. He has prepared them a heaven with all that heaven means—a home for the pure in heart. This is the prepared place—a place fitted alone for those that are prepared for admission to it.

But there are so many that are not prepared, and what will you do with them? A place called hell with all the conceivable horrors has been prepared for the unsaved. Now, let us inquire in which of these places we expect to spend eternity. If we are to go to that heaven of rest we must be prepared to go there and God, in His wisdom, has sent His son to atone and wipe out all our sins. Then he says, "Suffer little children to come to me, and forbid them not, for of such is the kingdom of heaven." He took them in His arms and blessed them, and O the host of little children that are now living with God in heaven. But as soon as we become accountable, he says we must be born again, and this was a great mystery to Nicodemus. But we cannot see the kingdom of heaven unless we have experienced the quickening spirit of the Lord and have the witness that we are His. This is a spiritual birth—our second birth. It may be instantaneous or it may be gradual, but it must come. There are scores, members of the Church, whose religion is external, but real religion is internal. It makes us new creatures in Christ Jesus. It changes our assocaition, our thoughts, our habits, and our desires. Indeed, it truly makes us new creatures. Old things have passed away, all things have become new, when we experience the happiness of the new birth—such joy as we have never felt before. An old man seventy-three years old said he was only three years old. He had been a Christian that long, and the balence of his life had been thrown away. Now, brethren and sisters, let us have everything ready for the feast. And have others come and go with us. And, O sinner, shall I say farewell to you to meet you no more or will you come and accept your Saviour and the association of dear friends gone before? Are you prepared for death?

Now, God has sent a living ministry, inviting us to come. Come from the hard pits of sin where you have been serving the devil and would not accept Christ as Saviour, who died upon the cross for us. He says, "Come," and whosoever will let Him say "Come." Change your Master, change your associates, change your habits, and give your heart to God, and that will bring inexpressible joy to every soul that will accept Christ. This brings you to a higher position in life with the best class of men and women living. They have new hearts, with joy that is inexpressible, which tongue cannot tell—joy that shall last through eternity.

Now, my young brother or sister, you have, by being spiritually born, raised your self to a most glorious life. Never think for a minute that you want to go back to the ball-room, the theater, or the circus. Don't, my young brethren, think for a moment that you can go back to the drinking saloons or a house of dissipation, but feel that you have raised yourself high above such associ-

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MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

SELF-DENIAL OFFERINGS.

We are coming close to June 30th—the close of our mission period. Every day is bringing a report of a Church or Churches taking the offering. This is certainly an offering that every Church should avail itself of, for it presents a real privilege. Any Church that is not willing to give to others the benefits and the blessings of the gospel ought not to be called a Church, and certainly may not lay claim to any hope of remaining a Church. The Church was planted in the world to give acclaim to the fact that Jesus Christ is the Son of the living God. Any organization that does not undertake to proclaim that great and glad fact not only within its own walls, but to the uttermost parts, is certainly not fulfilling the functions of a real Church. What a rich provision our Lord Christ has made for our advantage and benefit that, through the missionary challenge, and the co-operative activities of others, we may carry that message or send it to all parts of the world. We simply hope and pray that, for the sake of all Church enterprises which will be enriched thereby, that the missionary self-denial offering will be taken. Let's make it unanimous and as large as possible.

The following have sent in their offering since June 11th:

Previously acknowledged	$2,749.08
Happy Home, Ruffin, N. C.	30.22
Mt. Pleasant, Overhills, N. C.	3.00
Palm Street, Greensboro, N. C.	2.35
Howard's Chapel, Wentworth, N. C (add)	10.00
New Lebanon, Wentworth, N. C. (add)	.75
Antioch (C), Goldston, N. C.	3.53
Mrs. Carrie Fields, Riedsville, N. C.	1.60
Bethany, Glenn, Ga.	3.70
Zion, Moncure, N. C.	30.00
Bethel, Corbitt, N. C. (add)	2.20
Mrs. S. J. Smith, Corbitt, N. C.	1.00
Beulah, Wake Forest, N. C.	8.00
Ether, N. C. (add)	5.00
Ingram, Va. (add)	1.50
Total to June 18th	$2,851.93

Thanks to the loyal and faithful pastors who have taken or are planning to take this offering. We sincerely trust every Church of the Convention will take the offering before June 30th.

Gratefully,

J. O. Atkinson,
Mission Secretary.

"UNCLE" WELLONS.

Born January 1, 1826. Died June 10, 1927.

By William Thornton Whitsett.

After a life of unusual length, "Uncle" Wellons passed from earth, rich in deeds that do live after him, and in the love and affection of thousands who loved him, and will forever cherish his memory. His entire life, from his boyhood days in Sussex County, Va., until his death in Greensboro, N. C., has been an unfailing testimony of the worth of the Christian religion when lived by one who exemplified in his daily walk and conversation its teachings. As minister in the pulpit, as author of helpful teaching, as friend of all mankind, "his deeds do live after him" and the good of such a life can only be known when estimated in the scales of eternity. God to him was a very real Being—a God of love, of mercy, of forgiveness—and His Son was a very real Elder Brother and a constant example for daily life. Prayer was to him a vital thing, and with the faith of a little child he carried his heart burdens to his Lord with every confidence that he would be heard and answered in Divine wisdom.

In 1856, when he came as preacher to Chatham County, N. C., he soon afterwards paid a visit to Providence Christian Church, Graham, N. C., and stopped in the home of Austin and Margaret (Bason) Whitsett. Here was begun a friendship and an acquaintance that continued with unbroken confidence with parents, children, and on down to gradchildren, for a period of more than seventy years. Frequent visits to the home; worship in the circle around the family altar; rejoicing over happy events, and mingled tears over the sorrows of the years bound good "Uncle" Wellons to those who met him with "hooks of steel." His experiences with this family are typical of his experiences with hundreds of other families throughout this part of North Carolina, and in many sections of Virginia.

Handsome of form, careful in dress, pure in speech, ever lovable and cordial with his friends, sincere and faithful in every relation of life, living out more than a full century of a rich life, his influence can never cease to be a benediction to the thousands who came under his touch.

As "The Grand Old Man" of the Christian denomination, he was at once an inspiration and an example to ministers not alone of his own faith, but to those of all other denominations with whom he moved in fraternal good will and mutual high esteem. His life must always be remembered as a very conspicuous illustration of the power of personality and high character.

In all his work, while he valued scholarship and the power of the orator, still he chose to rely more upon the power of truth as presented by an honest and sincere heart, trusting God to verify his promises, and influencing his fellow-man by a compelling love that could always see something of good amid the evil of any dark day.

Dr. James W. Wellons was a most remarkable man. Those who have sat at his feet and heard him analyze the causes of mankind that make for success and failure; the fundamentals of real success, and other kindred topics will always admire the keen insight into hidden motives that was one of his rare gifts. Others in fuller fashion will pay tribute to his long and varied career. As one of the thousands who came under his touch, and who loved him, this simple word is spoken at his passing. Perhaps, of all the many things that might be justly said of him, he would have selected for himself "Write me as one who loves his fellow-man."

Going through life helping all he touched with this fine spirit, in return he was given the affection and confidence of thousands, ranging from little children to aged fathers bowed down by their threescore and ten years. This world is a better place to live because of the days he spent upon it. Of a truth, "He has fought a good fight, he has kept the faith."

HEADQUARTERS' TELEGRAM.

President W. A. Harper,
Elon College, N. C.

Denominational representatives at headquarters, including Dr. Burnett, express deep appreciation of the great, beautiful, useful, unselfish life of Dr. Wellons. May his mantle fall upon worthy shoulders. His life will ever be a benediction to all who have known him and will inspire scores to enter the Christian ministry.

Warren H. Denison, *Sec'y.*

REV. JAMES WILLIS WELLONS, D. D.

(Continued from Page 1.)

In the fall of 1860 he was solicited to go to Newberne. He had preached in Raleigh and was urged to accept that work and give his whole time to it. The Church stood in what is now called the Baptist Grove. But his brother, William, who attended the Conference at Pleasant Hill, prevailed upon him to go with him to Suffolk, Va., where he assisted his brother as editor of The Christian Sun and as pastor at Bethlehem, Cypress Chapel, Sunbury (N. C.), Antioch, Berea, and Suffolk. The two last named were not completed. They soon completed these two houses and dedicated them in the spring and summer of 1861. He devoted much of his time in looking after the soldiers in that part of the country, as the Civil War had begun. He was strongly urged to go to Sussex County to command a company of volunteers; also to command a calvary company from Suffolk, the second from the County of Nansemond. But his defective eyesight especially at night prevented his acceptance.

When Suffolk fell into the hands of the Federal forces, his brother escaped through many tribulations, but he remained in charge of the Church and his brother's family. But on the 28th of October, 1862, James succeeded in carrying his brother's family through the lines and met William B. at Blackwater river. They went to father's, in Sussex, and spent a few days, and then to Petersburg. James remained in that city a short time and then returned to North Carolina and took the pastoral charge of Mt. Auburn, Liberty, Fuller's, Pope's Chapel, Oak Level, Good Hope. He preached at Mt. Auburn eleven years, and at the others fifteen years. During these years he accepted the pastorate of Union, Halifax County, Va., and remained there three years. The first year he preached at Union ninety-five were converted and nearly as many added to the Church. There were a great many additions to these Churches under his administration, as he had a natural gift for revival work.

Soon after the close of the Civil War he was elected President of the North Carolina and Virginia Christian Conference, then in session at Shallow Well, and served two years. He was elected afterwards to a third term, and always without personal seeking on his part.

He was elected as an evangelist by the Convention of 1878, at Lebanon, N. C., and served in that capacity for two years. He conducted meetings in Berkley, Va., and resuscitated that Church. They had had no preaching for six years, and the house was occupied by another denomination. He held meetings of great interest at Great Bridge, Providence, Valley of Virginia, North Carolina, Georgia and Alabama. Then he declined in health, lost the use of his voice, in a measure, and could do but little for five years. However, he assisted pastors at intervals in meetings, which were always successful.

While unable to preach but little, friends at the north furnished the money and prevailed upon him to superintend the erection of a college building at Franklinton, N. C., for the use of the colored people. Shortly after the war he had offered a resolution in the North Carolina and Virginia Christian Conference that steps be taken to organize the colored Christians into a separate Conference. He, Revs. H. B. Hayes, and W. H. Franks organized the colored Conference in the city of Raleigh, and he was appointed several years by his Conference to visit the colored Conference and assist them in their Conference work.

When the Southern Convention was organized, at Union, N. C., Alamance County, in 1856, he was present and his brother William was chosen president. He was then only a licentiate, but was

invited to a seat as a deliberative member. He was elected as a delegate to the next session of the Convention at Cypress Chapel, Va., and at that session Dr. E. F. Watson was chosen President. He has been a delegate and attended every session of the Convention since 1856, and served several times as Vice-President. He has not missed but one quadrennial of the Church in twenty years.

When his voice was restored sufficiently to preach again, he became pastor of Liberty, Randolph County, and Pleasant Hill, Chatham County, N. C., and the work was very pleasant, and he had a large number of converts at both Churches. But an abscess appeared on his neck, which forced him to resign as pastor of these Churches. He then took charge of Liberty, Vance County, and Catawba Springs, in Wake. But he suffered so much from the abscess that consulting physicians thought he would have to go to a specialist. Finally, however, he was successfully treated by Drs. Cooke and Harris, of Franklinton, though it left his left hand and arm weak. His Churches were supplied by others during his confinement. By the fall he was much improved, though the doctors said he must not attempt to preach any more. However, he became pastor of Pope's Chapel, Good Hope, Walnut Grove, and Liberty, serving these Churches for five years, making twenty years out of thirty he had served part of them.

He resigned his pastoral charges to enter again the evangelistic work, and a list of appointments had been arranged, covering six or eight months; but at the Conference at Wake Chapel he was prevailed upon to go to Durham and take charge of a small Church which had never done much since its organization. In Durham he soon made many friends among all denominations, as well as his own, but he found it difficult to get members of Christian Churches in other places who had settled in Durham to unite with his Church. But he plodded on till the fifth year of his stay in Durham, when the work began to grow. "His membership," he declares, although most of them of the humbler walks of life, are among the best people in the city. His pastorate ended in that city by resignation, November, 1901, as he was too old and feeble to continue the work he so much loved.

Although discouraged in the undertaking by his friends, he edited and published a book of "Family Prayers," which was a very fine work, paid him financially, and did much good.

After the death of his brother, W. B. Wellons, D. D., he and Rev. R. H. Holland, of Holland, Va., prepared and published "The Life and Labors of W. B. Wellons, D. D."

He was elected a member of the board of trustees of Elon College at its organization, in 1889, and has been a member ever since, and also a member of the executive board of said body all the time. He has always been an invaluable adviser on the board. With sound judgment, love to Christ and loyalty to his Church, he has served patiently, faithfully, counting all an honor to himself. He kept a diary up to the Civil War, but his books fell into the hands of the Federal forces and were lost.

He has averaged one hundred converts a year in his own charge, during his ministry, and those he has assisted in other meetings than his own. Some six thousand souls were converted under his ministry. More than any other in the Southern Convention, and he received many thousands into the Church and baptized several thousand. He buried multitudes and married many couples, though never married himself.

His great power was as a pastor. He visited thousands of homes, prayed with many families, and made many friends.

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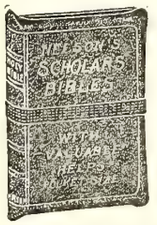

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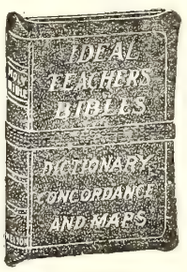

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By Rev. H. S. Hardcastle.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson I—July 3, 1927.

Saul Chosen King.

Golden Text: "What doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with thy God?"—Micah 6:8.

Lesson: 1 Samuel 9:11.
Devotional Reading: Psa. 119:1-8.

Samuel had been a judge over Israel for a number of years. The time had come for more aggressive leadership, for two reasons: Samuel's age made it impossible for him to do what needed to be done, and his sons were not worthy successors to a great sire; Israel's enemies made it imperative that Israel have some one who could weld the tribes into a unit and overthrow their oppressors. Both because of the need and because of the example of the neighboring nations, Israel felt that she must have a king.

Samuel at first opposed the plan of having a king. He looked upon it as a rejection of Jehovah's leadership. When he was convinced, however, that Jehovah had given him the commission to select and anoint the king, he very graciously subordinated any personal feelings and showed himself a man in a very real sense. In an interesting experience which is recorded in the ninth and tenth chapters of today's lesson, Samuel selects and commissions the first kind of Israel—Saul. It appears that Saul had gone in search of his father's asses, and failing to find them had turned in despair to Samuel, a seer of great reputation. Jehovah had previously prepared Samuel for the coming of Saul, nad as they were about to separate on the following day, Samuel told Saul that he was Jehovah's anointed. A little later Samuel calls the people together at Mizpah to select in a public way the king.

"And Samuel called the people together unto Jehovah to Mizpah, and said unto the children of Israel, 'Thus saith Jehovah, the God of Israel, I brought Israel out of Egypt and I delivered you out of the hands of the Egyptians, and out of the hands of the kingdoms that oppressed you." It would be a fine thing if Americans could be brought together occasionally to be reminded of Jehovah's goodness to us as a nation. He who reads history aright can surely see that God's hand has been an influential factor in American history. Lord God of hosts, be with us yet, lest we forget, lest we forget.

"But ye have this day rejected your God who Himself saveth you out of all your calamities and your distresses." Let us beware lest we with our vaunted culture and wealth and prestige do not thereby openly or unconsciously reject the leadership of God who has made us great as a nation.

"And Saul, the son of Kish, was taken; but when they sought him, he could not be found. Behold he hath hid himself among the stuff." He seemed to have all the qualities of leadership. There was a crying need for leadership, but, alas! the one who was the prospective leader was hid among the stuff. There are young people today in this age when we need leadership who are "hid among the stuff." False modesty, lack of confidence, untoward circumstances, lack of preparation, shiftless habits—in a hundred and one things they are hid among the stuff.

"And he was higher than any of the people from his shoulders and upward." He had the appearance of a king, but it takes more than mere brawn to make a king.

It seems that Saul did not immediately take up the kingship. He went back to his father's farm and gave himself to his usual activities. When the Ammonites came up against the Israelites, however, and threatened to overrun their country, Saul came out from his retirement and won a signal victory for Israel. This seemed to be the climax of all the preparatory stages, and at Samuel's call the people came to Gilgal to renew the kingdom there. "And there they made Saul king before Jehovah in Gilgal." For the first time in Israel's history she had a king.

CHRISTIAN ENDEAVOR.

Sunday, July 3, 1927.

Topic: "What Our Government Does for Us." —Rom. 13:1-8.

Some Bible Hints.

Government represents a divine order. Without it chaos would reign and life would be impossible (v. 10).

Government protects us and encourages the doing of good, while it holds evil men in check (v. 3).

Government secures life and property. Remove it for a day and see the result (v. 4).

Government sees that we live at peace and cooperate in the business of life (v. 8).

Suggestive Thoughts.

The tendency of government is to increase the number of things that it does for us. This is both good and bad; good, because it checks certain forms of robbery; bad, because it puts too much power into some hands.

The government educates us. The little red schoolhouse stands for government, and in turn makes good government possible.

The government looks after our health. Its doctors investigate. Inspectors inspect. Sanitation is a science today. Plagues are no more.

The government protects the public domain, forests, oil, water-power, and so on. Formerly these were grabbed by private citizens. The whole people should benefit from them.

A Few Illustrations.

The government's first duty is to protect life, and so ensure a social order in which men can live securely. Next comes protection of property.

The government does a great deal for the farmer. It supports experiment stations, studies soils, seeds, crops, and gives out a vast amount of information, besides conducing agricultural schools.

The government collects information about the probable size of crops in all the world, thus helping farmers to judge as to what crops they should plant and what prices they may expect. Farming is still a lottery, but not so much as formrely.

The government collects trade information for business men, and thus helps them in getting into export trade. The more goods we can sell to foreign countries, the better will it be for us.

To Think About.

What does the government do for our community?

How can we help the government to function better?

Suppose there was no government in our community!

I AM A CHRISTIAN.

In Hankow I spent a long evening with Bishop Logan H. Roots, of the Protestant Episcopal Church. He told many incidents of the devotion of the Christians. Here are two:

A pastor in a city near Hankow was taken by the Reds, bound, beaten and carried in disgrace through the streets of the city. He was placed upon a platform before a jeering crowd.

"If you will renounce this Jesus," said the tormentors, "we will let you go."

"I am a Christian," said the pastor. "You may kill me, but until death I cannot cease to preach. And if I am killed my spirit will remain in this place as a witness to my Lord."

In the face of such courage and such a testimony he was released.

Two other pastors of Bishop Roots' diocese were imprisoned, after having been badly beaten. Release, they were told, would come when they renounced their faith. It happened that the day on which they were imprisoned was, in the Episcopal Church calendar, sacred to the memory of St. Stephen. So the two Chinese pastors stood up in the midst of their fellow-prisoners and preached the story of Stephen.

"We need men like Stephen in China," said the prisoners—and together the whole company knelt and prayed that God would send more Stephens to the aid of China.

"This is a day of spiritual rebirth in China," said Bishop Roots.

Devotion of Nanking Christians.

Most striking of all these examples of Christian devotion come from Nanking. During the entire day of terrors, when escape for the missionaries seemed unlikely, little groups of Chinese boys and girls and preachers and laymen—between frantic efforts to save their foreign friends—slipped into hiding places and held impromptu prayer-meetings for the safety of the missionaries.

"It was a day of tragedy," one missionary told me; "but also a day of prayer."

With little question, few of the missionaries could have escaped but for the sacrifices of the Chinese Christians—who have been forced to remain to pay the price for their devotion. When the soldiers came to kill Miss Lulu Golisch, the girls of her school made a circle three deep about her, knelt down in prayer and then told the soldiers: "If you kill her you must first kill us." The dean of this school, all day, remained at his post suffering the abuse of the soldiers. He refused to leave even when his own home (he is a Chinese) was looted and his wife and children driven away.

"Until this tragedy," said Miss Golisch, "we never knew how deeply Christianity had taken hold upon the lives of our Christian believers."

College Girls at Prayer.

One of the pastors at Nanking took his accumulated savings in order to buy soap, towels, toothbrushes, etc., for the missionaries in hiding near his home. When they left he gave to each a bar of chocolate "in case you are delayed." The Ginling College girls were dispersed, but organized little groups and spent the day, in the backs of shops or hidden in the cemeteries, in continual prayer. When Dr. Price, an aged missionary, was told he must pay several hundred or forfeit his life, it was a group of Chinese Christians who banded together and raised the sum, an almost impossible one for Chinese.

Dr. H. F. Rowe, head of the theological school, was beaten and dragged through the streets of the city. When I saw him he was still wearing Chinese clothes provided by his Christian rescuers. Said he: "It was worth the price of admission. Now we know, as never before, the reality of the faith which our Chinese Christians have professed."

SERMON OF REV. J. W. WELLONS, D. D.

(Continued from Page 5.)

Do you recollect the time you commenced seeking? We have been seeking all our lives. The question comes, what are you seeking? Are you seeking the godly, are you seeking the wicked places, wickedness and corruption? What are you seeking? I told you this man was seeking his invention, and it was not worth anything, and you are seeking a large number of things in life that are not worth a thing, not a solitary thing. "Seek ye first the kingdom of God, and all these things shall be added unto you." No man can preach religion unless he has it. Therefore, it is seek. Always be seeking. Always be looking and seeking, and, therefore, you will come into these gifts of the Lord. Seek ye first and all these things will follow. It will be the natural result that they will follow. Seek ye first. When we seek the Lord first, we have made Him an object in life. Seek to do something. Seek to do somebody else good. Seek to do something that will be of service to some one else. And in seeking for these truths, we gather these good truths and we can restore them. We gather all this trash, and what does it amount to? You get nothing out of it. But read your Bible and you will get good things every time you read. Every time I read my Bible I get some fresh ideas. I get it every time because it is a store of knowledge that doesn't exist any where else.

Now, let me say to the preachers that I saw rise up here just now. Allow me, if you please, just a word to the ministers. I want to inquire of the ministers whether you sought souls or whether you sought money. If you sought money, you are a failure. If you sought souls, you are not a failure. The great object of our religion should be seeking souls. Ministers should be seeking souls to get them to accept Christ. I have known ministers who were interested only in a big congregation and a big salary. They did not think of the poor souls all around them. They say now, "Give me a big Church and a big salary and I will accept it." "If you don't, I am in the market, and somebody else will give it and I will go there." But let me say to you, my dear brethren in the ministry, God bless you. If I do love a class of people, it is the people of the ministry. I am so glad to shake hands with the ministers; I love them. I want to say to the ministers, don't stay on top of the house. Come down here among these boys and these girls. Come down here and teach them and take them up step by step on the ladder until you get them into a higher position.

Now I want to say to my brethren of the ministry, and those who want to be ministers, give your whole heart to the seeking of souls—soul-hunters, and not money-hunters. God doesn't forget us, and you will not be forgotten. Go out among the poor, among the people in the country; go out yonder among the people in the mills and seek souls, and that is who can learn and who can learn others.

My brethren, let me say here that you should never quit. Don't ever stop thinking, stop planning, stop seeking. Don't let your mind become inactive. Don't let your mind stop acqquiring things. What is your mind after? This text is "Seek ye first," not second, "the kingdom of God," and seek seeking, and as you grow older you will grow wiser. And as you seek the Lord, He gives. He does not give unless sought. You will never make a physician in life unless you keep seeking. You will never make a lawyer, you will never make a teacher, you will never make a farmer, you will never make a merchant, unless you keep seeking. And when you keep seeking, you will keep finding. But God does not give it to you unless you seek for it.

I am now 100 years old, and I have never found a place to stop seeking. Keep learning and add to it. I have never found in that time that there was a time that I could stop seeking. Here is a farmer that seeks. Here is a teacher that learns, a lawyer that learns. Seek. Keep seeking. As I said, I am 100 years old, and my mind is always trying to run off and seek something, but not trash. I don't seek that. I try to seek something that will do good. I have never reached the place where I could stop praying. Every year I pray as I seek. If I stopped seeking, I don't suppose He would give it. I keep seeking, and I have always asked the Lord to help me to do something—something worth while. And today I am 100 years old, and I have kept trying to pay. Last year, outside of the other contributions I made, I made a contribution to the Church of more dollars than there are months in the year, and it is all paid. I owe $1.00, because I haven't seen the brother to pay him, and it is all I owe in the past. Now I start out tomorrow on a new year, and I don't ask to start out to do nothing. I don't ask it.

Another thing I want to say is that when the salt loses its savor it is worth nothing more than dirt. And there are so many Church members just that way. They don't go to Church, they don't pay the Church, they don't work in the Church, and, like that dead salt, should be cast to the ground. I say to you, in the name of the Lord, don't occupy that position. Don't stay there and feel there is nothing for you to do. There is something for you to do, and you should do it and something as long as you live. You will find something here to do. Somewhere to work; somewhere to live, and we are laboring. There is always opportunity for great service. But if you don't labor, you will be like that dead salt, worth nothing. I say, then, let us rise up to a higher state than that. Let us rise up and keep seeking. Lord help me; Lord, may I see? I have never seen the time when I haven't had something to do and something to say.

I have had a great many friends in my life, and I am glad to see them and shake their hands and bid them godspeed. In all my life I loved to go to see people, to read, and to go to protracted meetings and get something right here in my heart that swells with emotion and joy and gives me pleasure all along through life. Let us keep seeking, keep hunting, keep trying, keep working, and there will always be something for us to do.

Let me tell you one or two experiences. I have witnessed hundreds of thousands of souls at the altar, asking for mercy, seeking for pardon, seeking for Christ. I am thinking of them as some stood up. They couldn't help but tell what the Lord had done for them, and others had nothing to say. I could sit here and keep telling you so many instances, of so many souls converted. I went to Georgia once as an evangelist, but my health was so bad I could not do anything scarcely. When going from Georgia to Alabama, somebody said: "Let's have a prayer-meeting tomorrow in the schoolhouse." And sure enough we had a prayer-meeting. When we got through, a nice-looking man came to me and said he wanted me to go home with him. I went, and he summoned his family and we prayed together. We had a good time. The next morning we prayed together again with the servants in attendance. He said: "You must be here when I come back for dinner"; and when he came back for dinner he wanted to talk and pray with me, and I said: "Now, tell me what you have to tell me." He said, "When I was plowing this morning my horse stopped and I was behind the plow when everything changed. The trees were more beautiful. Everything looked new. I never saw such a change." I never saw him any more; never heard from him any more. I told him to join the Church and serve God.

I know an old lady (some of you would recollect her if I was to call her name); it was in the time of the Civil War, and she would often go to the camp to see the soldiers. The officers would let go and not bother her, and she would go down there and talk with them and bring them home with her, and was constantly working, but swear, oh, how she would swear!

When I was living just out of Franklinton and started to Pope's Chapel, one of my Churches, an old lady living in a house that was decayed saw me coming, and asked me to ask the people of Pope's Chapel to pray for her. As wicked as she was, and asking the people to pray for her; but they did. Shortly after, I was helping a brother in a meeting at Franklinton, and the preacher said: "Will you go there and talk to Aunt Ebbie?" I asked her to go with me to the altar, and she got up and went. Soon the tears were streaming down her face with sorrow and with grief, and in a little while I went back and she was praising the Lord. She had found Him such a precious Saviour. I said: "Now I won't ask you to join my Church, but join right here," and she took my advice.

Not long after, I was going through the streets of Raleigh when this old lady called me from the door of a house. She stopped me and said: "Where are you going?" "I am going to Georgia and Alabama to preach." "God bless you, dear soul," she said; "go, and go and preach. I will never see you again, I don't reckon."

I want to say here, brethren, don't preach your old sermons over and over again. Get up something new. Go to the Bible. Take your text. Get something and take it to the people and win souls to Christ, and you will be a great winner of souls for Christ.

I must say this, in stopping, my brethren: keep seeking; my sisters: keep seeking, and you will keepfinding. And by and by when you close up the things of this life and close your eyes on the experiences about you and open them in the spirit life, and you are borne by angels to that home, you will see all the souls and all that heaven means to you—you will see it all.

Seek! Keep seeking, keep working, keep trying, and you will accomplish something good.

May God bless you, my brethren; may God bless you, my sisters. And now I just want to ask you to repeat after me a few words. I am going to say the few words that I want you to repeat. Everybody together repeat these few words:

"Praise the Lord, all ye nations. Praise Him, all ye people. Praise Him with all your musical instruments. Praise the Lord, O my soul, and all that is within me, praise His holy name."

AN UNUSUAL MINISTER.

It is a rare distinction to live to be a hundred years old; it is a rarer distinction to attain to that age with unimpaired mental faculties, and if there had been nothing else in the life of the Rev. Dr. James Willis Wellons, this unusual record would have been notable. It is a great tribute to his Christian character that it was not this rare distinction that made him notable. It was his character that counted. It was not the years that he had lived, but the manner of his living that made him a great preacher.

For three-score years and ten he was a minister of the gospel. For all of the hundred years that he lived, he was a Christian. The example of his life was an inspiration to a host of people with whom he came in contact.—*News-Observer.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

GOD'S SPIRIT AND OURS.

"God is a Spirit."—Jno. 4:24.

"The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control."—Gal. 5:22-23.

"God is Love."—1 Jno. 4:8; see Joh 26:13, Psa. 104:30.

As fruit comes from plant and reveals its nature, so love, joy, peace, etc., and all the fine graces testify of God that He is spiritual; whatever we think of God, we have thought of Him inadequately until we think of Him as Spirit, as His graces are love, joy, peace, etc., so our lives are measured by the same fruits.

Prayer.—Our Father, we thank Thee for that knowledge we have of Thee, and we pray for the deep things of Thy name, that Thy spirit may permeate ours. May our spirits commune with Thine. We praise Thy holy name for the privilege of prayer in which spirit blends with spirit. Forgive us our sins and love us. *Amen.*

TUESDAY.

WHY CAN'T WE SEE GOD?

"No man hath seen God at any time"—Jno. 1:18.

"He that cometh to God must believe that He is."—Heb. 11:6; see Ex. 33:17-23, Acts 14:17, Psa. 40:5.

We often trouble ourselves that we cannot see God. Why should we? We do not see our best friends. We sense their bodies, but never see their minds, their hearts and their spirits, and it is these that make friendship. It is in the same way we live in reality of our Heavenly Friend whom we see only in works and graces, such as love, joy, peace, etc. Many folks try to see the Lord by the light of the world. We would be more successful if we see by His light.

Prayer.—O God, give us the grace of an active faith that supplies Thy fullness in our lives and furnishes all our daily needs, and moves us on into the purity of the Church. *Amen.*

WEDNESDAY.

GOD IN US.

"In Him we live and move and have our being."—Acts 17:28.

"Thou knowest my downsitting and my uprisings; Thou understandeth my thoughts afar off."—Ps. 139; see Neh. 9:20, Has. 14:5, Jno. 14:16-23.

To possess a spirit like God, to be invisible like Him, and to know that He is a part of us, is a baffling reality. It is possible to emphasize the material until we fail to see Him; contrawise, it is just as easy to gaze at the material until we adore Him. Some one has said that it is our privilege to detect His hiding-place, to discern His beauty sleeping in the grass, to see His glory in the dust, and to feel His presence in the struggles and sorrows of life.

Prayer.—Dear Lord, we thank Thee for life, for the universe Thine own handiwork. Precious are the moments of intercourse with Thee and the times when we see Thee in the things about us. Reprove us, we entreat Thee, for the pursuit of things that make us forget Thee. May we be keen to detect sin, and quick to turn to Thee, so shall we know victory in the conflict. In Thy name we ask it. *Amen.*

THURSDAY.

HOW MUCH IS GOD A PERSON?

"Our Father."—Lord's Prayer.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him."—Psa. 103:13.

If God were not personal, He would relate ourselves to Him, as we to the electricity, etc., or as to a machine, but we think of Him in terms of a personality and we relate ourselves to Him as we would to an earthly father, brother, or friend. In the night we believe He is near, and we lay our spirits in calm repose as it were on His breast. Let us go along on our path of existence not in search for Him, but with Him.

Prayer.—Dear Lord, our Father, enrich our daily toil, give us true penitence, and as Thy love is unsullied, full and free, give it to the prayerless Christians and conquer their hearts in a full surrender to Thee. Be Thou our ally in the conflict with evil. Give us love that triumphs. Seal within us our purpose to live for eternity. *Amen.*

FRIDAY.

WE MUST LIVE SPIRITUALLY.

"Except one is born from above, he cannot see the kingdom of God."—Jno. 3:3.

"The water I shall give him shall become in him a well of water springing up into eternal life."—Jno. 4:4.

"Be not conformed to this world; but be transferred by the renewing of your minds."—Ram. 12:2; see Snl. 6:150, Jos. 1:18-1, 1 Pet. 1:23.)

We may live materially and be a right good sort of fellow, but unless we have in us the fruits of the Spirit, and unless our hearts are in the right relation with the great heart of the Heavenly Father, we shall fail. If we are to attain unto the highest type of manhood we must be "born from above." That which gives us most joy and happiness in life is not what we get, but what we are and what we give; and what we are and what we give depends upon just how much we live in the Spirit and cultivate the Christian graces.

Prayer.—Our Father, we pray for the true birth from heaven, we pray for Thy Spirit not only daily, but hourly; yea, momentarily, to solve all our problems. We pray for such a close walk with Thee that Thy kingdom may be established in us now and forever. *Amen.*

SATURDAY.

"What shall it profit a man if he shall gain the whole world and lose his own soul?"—Matt. 8:36.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

"Seek ye, first, the kingdom of God and His righteousness, and all these things shall be added unto you."—Matt. 6:33; see Luke 12:15, Phd. 3:7-8, 2 Pet. 1:6-7.

We do like the material. We live by it. We are eager for things. This is the natural expression of our instincts. But these may be dangerous. To be wholly absorbed in seeking possessions is to lose the soul. But God has given us the things of the world—our possessions—to be used in the pursuit of high aims. The natural and the material are the parent of our flesh, but Divinity itself is the Father of our souls.

Prayer.—Our Father, let us walk with Thee. Deliver us from selfishness, the self-centered life, and make us useful for the salvation of the world. *Amen.*

SUNDAY.

BECAUSE HE FIRST LOVED US.

"I thank my God upon every remembrance of you."—Phil. 1:3-7.

Paul's heart welled up in appreciation of the Philippians. He invariably finds something for which to thank God in the lives of others. He is giving expression to a universal truth, namely: that appreciation is the product of one's possession of grace. Love always sees good things in the one it loves. Our Lord saw good where others could not discern it.

One of the marks of the love of one's God in us is our love for our fellow-men. How can we love Him whom we have not seen, when we do not love our brother whom we have seen? The test of how far grace is filling our lives is the measure of our appreciation of grace in others. We must love in order to help. That is how Christ finds His way into our lives. It is the assurance of His love for us, the blessedness of His sympathy—being touched with the feeling of our infirmities—it is this deep consciousness of His inseparable compassion and goodness that wins our hearts to Him, so that we love Him even unto death!

Prayer.—Closing prayer, by a member of the household, asking that our hearts may be filled with love for our fellow-men, and that under divine guidance we may become the means of bringing many souls into the kingdom.

HIS OWN SERMON PREACHED AT GRAVE.

Rev. J. W. Wellons' own sermon was preached at his funeral yesterday. He died June 10th and was buried at Elon College in the one hundred and second year of his life. Nine years ago, when he was 92, Dr. Wellons dictated the sermon, gave the manuscript to Dr. W. A. Harper, president of Elon, and requested him to read it at his obsequies. Dr. Harper obediently did this yesterday, before an audience that contained many who had been converted in Dr. Wellons' long ministry of more than seventy years.

Beginning with an exhortation to young ministers, and another to parents, the venerable minister took his text from Isaiah 45:22: "Look unto me and be ye saved, all the ends of the earth, for I am God and there is none else." In his interpretation of these familiar words, Dr. Wellons was not thinking of himself, for he had confident faith. His thought was of those who might come to his obsequies without the peace that he had found. A gospeller in life, he was an evangelist in the hour of his burial. The close of the sermon was a bold description of his own passage to heaven and of his reunion with those he had "loved long since and lost a while."

Men of a scientific age may smile at the downrightness of the old minister and at the traditional character of his faith. But there are millions in America today—numerically, perhaps, more millions than ever there have been—who find the same gospel sufficient for life and for death. All the philosophy of all the ages has never penetrated deeply. Man remains fundamentally a religious animal. The fuller his faith, the happier his life. The simpler his faith, the easier his death.—*News-Leader,* Rchmond, Va.

Christian Orphanage

Dear Friends:

It is quite a busy time at the Orphanage at this time. We have had excellent seasons and everything is looking fine. Wheat harvest has been much hindered by the ground being so wet and soft that it has been hard to get machinery in the wheat field. We succeeded in getting our oats harvested before the rains set in, and the wheat was just ripe enough to cut, and we had a storm and heavy rain and got the ground too wet to work in the field, so for a week we have been waiting for the first day that the weather would permit to harvest our wheat. So today (Saturday) we went into it with all the speed the tractor would make, and when I left the field a few minutes ago wheat heads were making a polite bow to the binder as it passed along. If we could have had clear weather the first of the week so we could have harvested our wheat at the right time and when it was in the right stage, we would have made much more than we will make.

I have heard it said that we always think the other fellow has the best job and the easiest place, which is not true, of course; but I do sometimes think that a farmer has as many obstacles to meet as any other vocation. He has the weather conditions to combat, and it is hard for him to plan so he will be able to meet them. No two years seem to have seasons just alike. Last spring we had dry, hot weather. This spring we have had dry, cold weather, and it is hard to figure just how to plant. But, after all, in all my life I have never yet seen a year that we did not have a time to plant and a time to harvest. Some years, of course, we have had extremely wet weather, and others we have had extremely dry, but God has never suffered us to come out at the end of the 20—CHRISTIAN SUN—... ... ... year blank. We are very thankful for the blessings He gives us, and have faith to believe that His loving care will be thrown around us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 23, 1927.

Brought forward		$9,189.19
Sunday School Monthly Conference.		
Bethlehem	$ 2.65	
Lebanon	1.43	
Happy Home	2.38	
New Lebanon S. S.	2.00	
New Lebanon S. S. Baracca Class..	2.00	
Durham Sunday School	20.56	
Mt. Zion	1.66	
Long's Chapel	2.00	
Elon College Christian Church.....	5.00	
Greensboro, Palm Street	6.38	
		46.06
Western N. C. Conference:		
Shiloh	$ 1.60	
Hank's Chapel	2.46	
		4.06
Eastern N. C. Conference:		
Bethel, Wake	$ 3.00	
Christian Chapel	3.25	
Wentworth	15.11	
Mt. Carmel	1.10	
Shallow Well	2.65	
Mebane	1.25	
Piney Plains	8.43	
Mt. Auburn	4.00	
Pope's Chapel	2.28	
		41.07
Eastern Virginia Conference:		
Rosemont	$41.25	
Berea, Nansemond	10.00	
Wakefield	3.75	
		55.00
Valley Virginia Conference:		
Leaksville	$ 2.63	
Winchester	7.55	
		10.18
Georgia and Alabama Conference:		
Beulah	$ 3.08	
North Highlands	2.04	
Lanette	7.85	
		12.97
Grand total		$9,358.53

HIS LAST WILL AND TESTAMENT.

Elon College, N. C., May 8, 1912.

I, James Willis Wellons, of Elon College, N. C., being of sound mind and memory, do hereby make this my last will and testament, to-wit:

First: That W. A. Harper, president of Elon College, or his duly elected successor in office; W. P. Lawrence, and J. O. Atkinson take in trust whatever of real and personal property I leave at my death, without any other administrator or executor, and dispose of it as mentioned below.

Second: I give, devise and bequeath to my legal heirs, Willis C. Wells, Dr. Louis A. Hines, Mrs. Dr. Mason, one dollar ($1.00) each, and to Dr. Louis A. Hines, of Savannah, Ga., my gold watch, and to my brother-in-law, Henry May, my two pair of gold spectacles and whatever of my wearing apparel he may desire.

Third: That all my just debts and burial expenses be paid; and that a neat, inexpensive monument be placed at my grave.

Fourth: I give my gold-headed cane, presented to me by the North Carolina and Virginia Christian Conference, to the president of Elon College, to be handed down from one president to another as they may be elected.

Fifth: The trunk which I have been using belongs to my brother-in-law, Henry May, and I wish it returned to him.

Sixth: I give, devise and bequeath all my other personal effects, garden tools, office and room furniture, wardrobe, bed and bedding, prayer books, type, plates and blocks and any and all other personal effects whatsoever belonging to me, to be retained by the college, so far as possible, and the remainder to be disposed of to best advantage for cash, and the proceeds be added to whatever money I have or may belong to me, to the board of trustees of Elon College, to be invested by them and to serve as a nucleus of an endowment, the income from which endowment shall be used for the establishment and maintenance of a theological department in Elon College. The income only of this, my bequest, shall be available for the purpose named when conditions prescribed by W. W. Staley, W. S. Long, Sr., J. O. Atkinson, and W. A. Harper shall be met, they being familiar with my ideas and theological beliefs, and hereby receive instructions to formulate such course of study and make such restrictions as they may deem advisable and in keeping with such instructions as I have given personally and by word of mouth.

Seventh: My library, I give and bequeath to the Elon College library.

Eighth: The Alamance Loan and Trust Company, Burlington, N. C., and any other corporations or persons who may have money or property belonging to me are hereby instructed to deliver same to the aforesaid W. A. Harper, W. P. Lawrence and J. O. Atkinson; and any persons indebted to me are instructed hereby to make settlement with the said W. A. Harper, W. P. Lawrence, and J. O. Atkinson.

Ninth: I request that the board of trustees of Elon College have it made the duty of the president to see that my grave and cemetery lot are properly kept up, inasmuch as the college profits under my will by the value of all my property.

In witness whereof, I have hereunto set my hand and seal this the eighth day of May, nineteen hundred twelve (1912).

J. W. WELLONS (Seal).

W. C. Wicker,
W. A. Harper,
L. I. Cox,
Witnesses.

REQUEST.

It is my desire and request that the president and trustees of Elon College, assisted by the Masons and ministers of the gospel present, have charge of my body for interment, and that I be buried in the Elon College cemetery, and that the religious services be conducted by Revs. W. S. Long, and W. W. Staley, and J. O. Atkinson. In the preparation of my grave, tombstone, etc., I desire that Henry May and Miss Susan Hitch be consulted.

March 23, 1921.

As Dr. Lewis A. Hines has been so far away, and I don't hear from him, my watch will be sold and money from sale go in with my other and go to the college. I request my gold-headed walking cane be given Frank Hitch, Sr., during his lifetime, and at his death revert to the college, as aforesaid by J. W. WELLONS.

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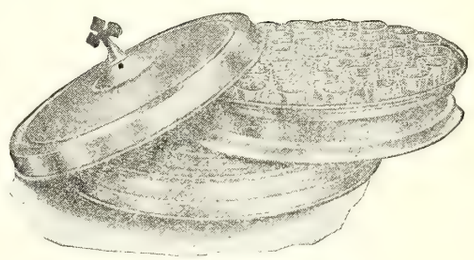

Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60
No. 2—Broad rim	1.60

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(For Silver Bread Plates, see under No. 90.)

Style No. 90

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Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
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Cover No. 4—Silver-plate; fits Silver Tray 90..	14.00
Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

Send Orders to THE CHRISTIAN SUN,
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MY LAST SERMON.

(Continued from Page 7.)

ations and such wickedness. Never think for a moment that, when you have found Christ as your Redeemer, you can go back to cheating, drinking and defrauding, or such wicked employments as you have once engaged in. May God help you all to feel that you cannot condescend to go back to these wicked habits. Therefore, make your determination not to go to any of these places. After a while, some poor wicked soul comes along and invites you back to the ball-room, or the gambling hell, or to the drinking saloon, or to some other corrupt place. Do not listen to this counsel of the ungodly. The psalmist says, "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of the sinners, nor sitteth in the seat of the scornful." Do not listen to that class of the members of the Church who haven't enough religion to carry them to the better world. Do not go with those persons, but invite them to go with you. Bring them to the fold of the Lord by your prayers, by your earnest entreaties and your tears.

The Victory is Ours.

You do not need any instruction to serve the devil, for you will naturally drift into that channel. You do need instruction to serve the Lord, that you may work in His vineyard and advance in His cause. No, turn away from these wicked places and feel that they are too low and too degrading. Decide that you will not go back again to engage in these wicked habits and forsake God, the Church, and God's cause. We can't serve two masters. We will hate one and love the other. Therefore, I say, stand firm for Christ and the Church. If other members of the Church choose to engage in these habits, it is a matter between them and their God, but, for God's sake, don't let them lead you.

Let us all turn and look to Christ and see where we stand today. Oh, my brethren and sisters, go forward. The victory is ours if we will only continue faithful to the end. But what shall I say to the unsaved? In the name of the Lord Jesus Christ, I say "Stop! *stop!* STOP!" One more step and it may be too late. You may have said no until you have committed the unpardonable sin, for God says, "My spirit shall not continually strive with men." You must come as the little child that receives the milk of life from its mother's breast. And so the new-born soul must receive the pure milk of life from our great Head. If the child doesn't grow, it soon pines away and dies; if the new-born soul in Christ does not grow, it will soon fall back into the channels of hell and be lost.

Two Roads.

We have two roads described in the Bible. One of these leads upward to heaven and to God; the other one leads downward to hell and the devil. The whole human family is traveling in one of these roads. Now, which are you traveling in? Which do you think you would like better? It requires work to travel in that straight and narrow road. Therefore, God says work out your salvation this day with fear and trembling. But it is delightful work. Christ is directing all of us. And how delightful His work! The broad road, the worst class of people walk therein. Now are you willing, young man, young woman, to go on in that road and with that same class of association? At the end of this road is hell, where the fire dies not and the worm continues to gnaw.

Now, the invitation comes to you, unsaved man, woman! What are you going to do? Will you come aboard on this straight and narrow road and be saved? The minister says "Come," the Spirit says "Come," the bride says "Come." Children, your parents say "Come," God's people say "Come." Now, what will you do about it? Hell is waiting for you. The worst class of men and women are being dumped in hell, the place of torment, and all with reckless abandon exclaim, "Give a way and let me go to the lowest depths of hell to pay the penalty." See that moral man or woman, that nice young man or young lady, they will be punished according to their sins. They will not have to endure that eternal destruction for those that are wicked. But hear, young man, young woman, when you were called to accept Christ you would not do so, but went your own way. So there is nothing left. You are shut off from everything that is sacred and pure. You are poor, but if you had the world you would give it all to be released one day from your sorrows. The worm will gnaw on, your conscience will be guilty, all is dark, you will not see your mother any more, you will not see those dear friends of earth any more. Now, while you have this invitation to come and shun the horrors of this eternal torture, what are you going to do? Come and work for the Master, and He will reward you for all you do. The gate of heaven is open and the invitation is, "Come, all the world; come, sinners! Now all things in Christ are ready."

Now Come to the Feast.

A feast is a place of plenty. Everything that is good and everything to make you enjoy yourself is there. Now we say, then:

"Come, sinners, to the gospel feast;
Let every soul be Jesus' guest.
There need not one be left behind,
For God has bidden all mankind."

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none other." Come rich, come poor, come learned and unlearned, come young and old, white and colored, enter upon this great gospel feast. At this feast you are thrown with the very best class of persons, and you get something to take with you home and to talk about, and it will last you while you live, and the older you get the happier the feast will become. And when all temporal blessings are closed, so bright will be the prospect that you can then sing, "Home, Sweet Home." Stir up, my brethren and sisters; put on the wedding garment and bring along others with you and the sinners too to this great feast. And, oh, what you and they will get out of it!

Billy Sunday sends forth his leaders to make preparation for the great feast. Then he gives the invitation to everybody, and we see them coming into this grand feast by hundreds and by thousands. He has shaken the hands of thousands and hundreds of thousands who have come in to this grand feast. Many that have never seen him, but who have heard of his invitations, are accepting Christ hundreds of miles away. Here the feast is ready, and who today will make up their minds and raise their hands and eyes heavenward and declare, "I will serve Satan and sin no longer. I have changed my master; I have turned my back upon the world and Satan, and decided that I am going to serve God the rest of my days. I am for God and for the Church, and O what a heavenly feast this will be—in heaven!"

This is my last invitation. What will you do about it—be saved or be lost? O may God help you to decide it right now, and may you say, "I am for God and heaven."

To Close.

Christ says, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

Death now comes, and this body of mine lies still [on June 10, 1927, at 10:45 A. M.]; these limbs of mine that have borne this body through so many cares and toils of life become still. Then these hands that have performed their function of life so long now ceased to move. They have shaken the hands of so many new-born souls and dear friends, but the pencil that the fingers held has dropped away. These ears have heard so many sweet sounds, so much sweet music. Their drum ceases to sound, and they are closed. These eyes, that have beheld so much of the beauty of life and seen so many sweet faces, have closed. This tongue and these lips that have preached so many sermons and praised the Lord so many times, now sleep in silence. The heart that performed its functions so long, promptly, first beat slowly, and then the last beat was made. It is now still. Just then the Saviour took His part. He has left my body to the undertaker and my dear friends. He has taken the immortal part and borne it away with the speed of electricity and in a few minutes we entered the gate of the new Jerusalem. And what did we hear? The roll was being called, and how happy I was to answer, "Present." The spiritual eyes that had never seen spirits beheld the glory of God, with His Son at His right hand, and the four and twenty elders, with the old patriarchs, and I knew them all.

And, oh, the glory of the great house! Ah, I look yonder, and whom do I see? That sainted mother of mine who was always so sweet and tender, but now I see her with the glory of an angel, and father by her side, and nearby my brother and sisters and many dear old friends that used to be my teachers, my preachers, and so many other dear old friends, and an innumerable company of my spiritual children coming to shake my spiritual hand. My father had long been there and had his mansion. We started up toward the mansion, not of wood, brick, nor clay, but a golden mansion. As we went along up, old friends crowded on every side to shake hands, and my mother and all my older relatives calling me so sweetly, "James," and my brother and sisters greeting me so tenderly as "Brother James." Isn't this enough? Shall I pursue this further? No, but while you, dear friends, have gathered around to take care of this poor body, I will be seen on the streets of the New Jerusalem shaking hands with so many dear old friends. And while you are bearing these sentences and preparing to lay my body to rest in the grave, I will be singing "Hallelujah, hallelujah: amen" in that Holy City.

God bless you and keep you every one till we meet in heaven. And again I say, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

SUNDAY SCHOOL CONVENTION.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will be held July 12th, 13th and 14th at Damascus Church, near Chapel Hill. It is the desire of the executive committee that all Sunday Schools and Christian Endeavor Societies will not only have a report at the convention, but will be represented by a delegate.

Superintendents, please take notice and begin immediately to prepare your reports and elect delegates for the convention. The executive secretary will mail to all Sunday Schools and Christian Endeavor Societies a report blank immediatley. If your school or society does not receive one, please correspond with Mr. J. S. Truitt, Sanford, N. C.

It is the desire of the executive committee to have the best convention possible, and it cannot be done unless the schools and societies lend their fullest co-operation.

L. L. VAUGHAN, *President.*

OBITUARIES.

MOORE.

Mrs. Mary A. F. Moore (nee Miss Mary Hite) was born March 24, 1845, and departed this life May 15, 1927; age 82 years, 1 month and 21 days. About the beginning of the War Between the States she was married to Joseph F. Moore. In 1880 she united with Hebron Christian Church, where she held her membership at the time of her death. Sister Moore is survived by three daughters and one son, ten grandchildren, fifteen great grandchildren, one sister and three brothers. The daughters are Mrs. J. J. Williamson, Mrs. W. H. Williamson, and Mrs. H. J. V. Farliner. The son is L. Callie Moore, for years secretary of Hebron Church. The sister is Mrs. J. C. Farliner, and the brothers, J. O. V. Hite, L. Z. Hite, and W. B. Z. Hite.

The funeral was conducted by the writer, her pastor, at Hebron, on the afternoon of May 17th, and the burial was by her husband, who died nineteen years ago, in the Church cemetery. The Church was filled to its full capacity by relatives and friends. Many were the sad hearts and weeping eyes. The floral tributes were many and beautiful, so typical of her many deeds of kindness and the beautoful virtues of her long and useful life. A great woman has passed from labor to share the joys of the redeemed. Her life's influence lives on. Daughters, son and grandchildren are earnest workers in the Church. Many will call her blessed in the life beyond.

C. E. NEWMAN.

RESOLUTIONS.

On April 24, 1927, God, in His infinite love, justice and wisdom, saw fit to remove our beloved sister, Mrs. Ada Sue Allred.

We, the members of Concord Christian Church, wish to offer the following resolutions:

First: That we remember her as being a most faithful member in all her duties to the Church, and hope to meet with her again and enjoy with her the rich blessings of heaven. We commend her life to all our members, and may the influence of it draw us nearer to God.

Second: Her family has lost a most loving and devoted wife and mother. With deepest sympathy we commend them to the Lord, who wlil comfort their broken hearts.

Third: Her community has lost a kind friend.

Fourth: That these resolutions be recorded, a copy sent to the family, and a copy sent The Christian Sun for publication.

MRS. W. R. SIMMONS,
MRS. H. E. TERRELL,
MRS. J. P. UNDERWOOD,
Committee.

THOMAS.

Mrs. Emma H. Thomas, wife of I. H. Thomas, passed to her reward May 29, 1927, at the age of forty years. She had been confined to her room only about two weeks, although her health had been poor for two years. Surviving are her husband, four children, her father and mother, two brothers, and four sisters, besides many other relatives and a host of friends. Burial was at Apples Chapel by the pastor, assisted by Rev. E. H. Neese, of the M. E. Church, Gibsonville, N. C. The flowers were many and beautiful, and the congregation was the largest the writer has seen at the time of week on a similar occasion. This speaks the esteem in which she was held. Many times we heard the expression, "She was a good woman." May the Lord comfort the hearts of her loved ones until they be gathered with her.

T. J. GREEN.

ALLRED.

Mrs. Ada S. Allred died April 24, 1927, her age being 43 years, 8 months and 4 days. She was the daughter of Mr. and Mrs. Daniel Garrison. When a girl she professed faith in Christ at Concord Church and joined the Church at the age of about fifteen years. She loved her Church, has been loyal and faithful and a regular attendant since the writer became her pastor. She was a good neighbor and a true Christian.

Mrs. Allred leaves to await their coming to join her in the skies a devoted husband, five children, two sisters, four brothers, a number of relatives and friends. A very large crowd attended her funeral, which was conducted at her home Church by her pastor, assisted by Rev. I. T. Underwood. May our Heavenly Father comfort those made sad by her going.

L. L. WYRICK.

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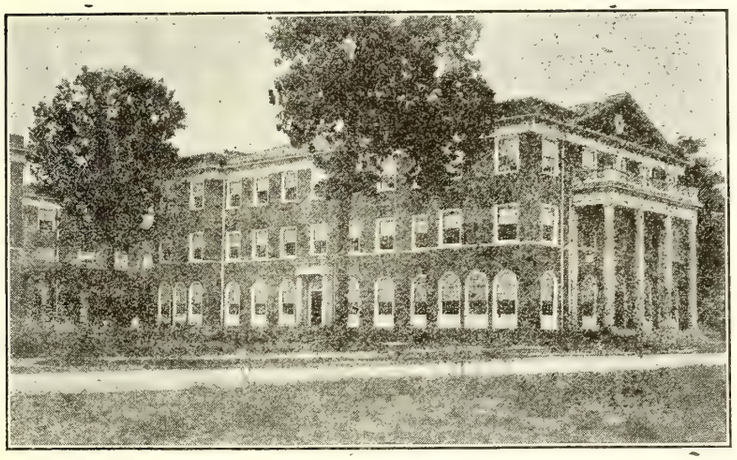

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CRUTCHFIELD—WHITT.

Rev. Henry Erwin Crutchfield and Miss Agnes Margaret Whitt were married at the home of the latter, Nathalie, Va., on Sunday, June 6th, at 9 o'clock A. M., by the writer and Rev. H. C. Crutchfield, brother of the groom, of Stokesdale, N. C.

Mrs. Crutchfield is the daughter of Brother and Sister James Whitt, of Liberty Christian Church, Halifax County, Va. She graduated from Elon College in 1923, and for four years has been a successful teacher and principal in the public schools of North Carolina. From her early teens she has been an earnest Christian worker, and at the time of marriage was the teacher of a large class of young people in her home Church.

Mr. Crutchfield got his A. B. degree from Elon in 1926, and M. A. in 1927. For the past three years he has been a successful pastor, serving a group of Churches in connection with his college work. Their home will be at Epsom, N. C., where Bro. Crutchfield serves Liberty (Vance) and other Churches. They begin life together well equipped for their high and holy work.

Liberty Church and community are enriched by having so consecrated a pastor, with a companion so splendidly equipped by preparation and experience; and the pastor and wife are among a people pleasant and delightful to work with.

C. E. NEWMAN.

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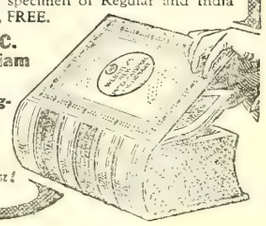

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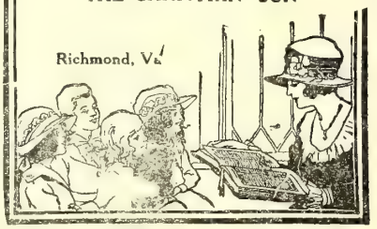

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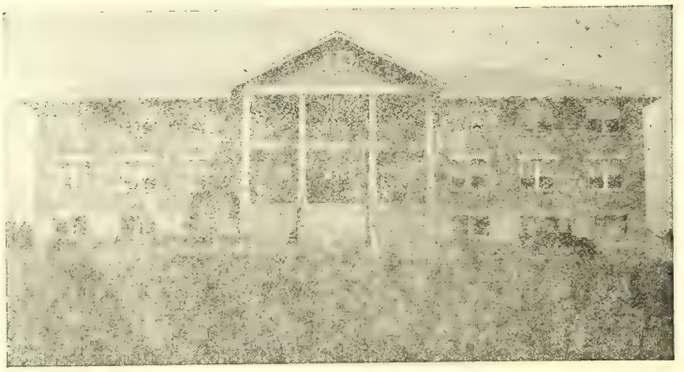

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, JUNE 30, 1927. NUMBER 26.

THE SUN'S OBSERVATORY

ITEMS OF HISTORY.

The Christian Church, as first inaugurated, continued a quarter of a century as an association of the brotherhood rather than as an organization. The name Christian was adopted at Old Lebanon Church, in Surry County, Va., August 4, 1794. The movement was popular, and was joined by a movement in New England in 1801, and later, in 1803, by a movement in the West. Before the first quarter of a cantury came to a close, the association finds itself dividing into sections out of which sprang, in the South, the East Virginia Conference, the North Carolina Conference, and the North Carolina and Virginia Conference. The first attempt at general co-operation was the formation of the Southern Christian Association, organized in 1847; in 1856 a constitutional government was established which was more fully developed in 1866. This was revised and readopted in 1894. This briefly states the history of the first hundred years.

The progress of the Church has been great during the last quarter of a century—the educational development has been phenominal; missions, home and foreign, have been claiming much attention; the weak and destitute have been provided for; and it may be stated, as regards the Southern Christian Convention, that it has doubled its membership and surpassed the expectations of its most ardent advocates in the liberality and resources of its members.

While the Church growth has been satisfactory in various respects, law and order should also claim its share of attention and should always prevail throughout the entire membership. As is claimed in the political world, so in the Church world the observance of established usages have been more or less disregarded, which, in a measure offsets the noble work of past generations.

The only definitely recorded meetings held at Old Lebanon that we have been able to trace, besides that of 1794, when Rev. James O'Kelly and Rev. Rice Haggard were present with many others, were those held in 1832, with Rev. John P. Lamay, Rev. Nicholas J. Barham, and Rev. Thomas Reeves present, and in 1839 with Rev. Wm. Crank and Rev. Jesse K. Cole present. The same year, 1839, the East Virginia Conference held its session at Providence, Norfolk County. But after the meeting of the Southern Christian Association in 1847 there was a rearrangement of Churches, and the Churches in this part of the State gradually became associated with the East Virginia Conference. It takes ages to iron out the wrinkles of religious bias.

On July 7th a monument will be unveiled to celebrate the naming of the Christian Church on the site of Old Lebanon. The foregoing items are mentioned to arouse interest in the readers. The timbers of the old Church have been made into souvenirs and distributed where the Christian Church is known, and on the appointed day a stone marker inscribed with the Principles of the Church will be unveiled, that the passer-by may stop and take notice. The program will be given as printed in these pages.

CONGREGATIONAL CHURCHES.

A growth of 35,000 in membership during the last two years was reported by Rev. Charles Emerson Burton, D. D., of New York City, general secretary of the National Council of the Congregational Churches in the United States, at the biennial meeting of the council held in Omaha, Neb., May 25th to June 1, 1927.

The present total membership is 914,698. While the membership has increased, the Churches have decreased by seventy-two, the number now being 5,608. This development of fewer, but larger Churches is said to be the result of two fundamental principles which characterize the denomination—first, devotion to an effective program of evangelism; and second, determination to have no part in bringing about or in continuing an "overchurched" condition in any community.

For the last eight or nine years the Churches have been uniting on a nation-wide scale in a program of pastoral evangelism. A growth of 104,000, from 808,000 to 914,000, has taken place since 1917.

The declaration that "sentiment," more than "creeds," stands in the way of the Church union is made in a report presented at Omaha by the Congregational Commission on Interchurch Relations, and the council is asked to put itself on record as being willing even to surrender its name if necessary for the sake of Church union. Definite platforms for close affiliation with the Universalist Churches and with the Churches of the General Convention of the Christian Churches will be recommended by the commission.

This was the first meeting of the council at which women have been eligible for all positions on all the mission boards. During the last two years, women's mission boards, both home and foreign, have been merged with the general boards of the denomination, and the Congregational Churches have become the first among the leading religious bodies in this country to place women entirely on a par with men in all phases of Church activity. It is expected that at least a third of the membership of all committees, commissions and boards will be women, and in most cases by-laws so providing have already been adopted. The ordination of women has long been practiced by Congregational Churches, and among the ministers of the denomination there are now eighty women.—*Congregational Bulletin.*

[illegible]ENCE DAY.

Mrs B F Frank Rt 4 12-1-27

So much has been said and written of that memorable day upon which our forefathers signed the Declaration of Independence that it is difficult to write without entering a field which has repeatedly been covered, yet one cannot be reminded too often of the valuable lesson contained in the struggle of that little band of patriots to establish a republic in which their descendants could live secure and obtain the most from life. The ideals embodied in that famous document have served as an inspiration, a standard by which this country has attained its present heights. In the fight for independence that followed shortly after the signing of that document, the colonists were victorious, for their cause was just and founded upon right motives.

In the decades that have followed, the growth of the United States from a few colonies, dependent upon the English crown, to one of the world's most prosperous and powerful nations has been practically uninterrupted, and today ships flying the Stars and Stripes carry American products to every port, and prosperous conditions are noted at every hand.

In such prosperity and uninterrupted progress there lies a danger—the danger of complacency. There is likely to be a tendency on the part of the citizens to become too confident that the government will continue to function properly and maintain its position and progress.

A general lack of interest in public affairs on the part of the citizens is certain to follow such self-confidence, and that condition has caused embarrassment to many institutions and nations. This danger constitutes an ever-menacing foe to be vigilantly guarded against. In order to do this, it must be the paramount duty of each individual, each voter, to assure himself that the public offices are properly filled by those whose efficiency and loyalty cannot be questioned, and that the diffreent departments and organizations of which the government consists maintain a high standard and function properly.

Let each American be inspired with genuine patriotism, not the patriotism that flares only during the time of national danger from an outside enemy, but patriotism that steadily burns through all time; hold sacred the ideals set forth in that immortal document, the Declaration of Independence, signed by our forefathers on July 4, 1776, let its tenets ever be the standard by which one's efforts are guided, and strive to retain unblemished the flag which was born during the struggle for freedom, that it may ever represent democracy, liberty and justice. **H.**

NOTES-PERSONALS

In accepting the pastorate of the Troy, Ohio, Church, Dr. J. H. Lightbourne, Holland, Va., leaves a great host throughout the South who deeply and sincerely regret his going so far from us.

The Eastern North Carolina Sunday School and Christian Endeavor Convention, Prof. L. L. Vaughan, Raleigh, N. C., president, meets at Damascus, Orange County, N. C., July 12th to 14th. A large attendance is anticipated.

We are in receipt of the following invitation, neatly printed, attractively presented, and we only regret our inability to attend: "The Wakefield, Va., Christian Church invites you to be present at the eighteenth anniversary celebration, June 26, 1927. Basket luncheon served on grounds."

Rev. H. E. Crutchfield and bride were pleasant visitors at Elon Saturday, the 25th. Bro. Crutchfield had spent the week with his brother, Rev. G. C., in a splendid and very largely attended revival at Kallam's Grove. The Church was much inspired and four members were received.

Rev. F. C. Lester has notified his congregation, Franklin, Va., that he will close his work with that Church at the end of the present Conference year. Here is an opportunity for some strong and wide-awake Church to secure the pastoral services of an able, consecrated and efficient preacher and pastor.

J. O. Atkinson, Jr., now field agent for THE CHRISTIAN SUN, has brought into the office $275 up to date (June 25th), since he began work, June 1st, to help tide over the dull summer season, all of which helps and is needed, since all that is paid in on subscriptions now curtails by that much what the Convention would have to pay out for printing the paper.

The work of remodeling and, in a large measure, of rebuilding Suffolk Christian Church is now progressing rapidly. They are to spend $100,000 in their rebuilding program, and the plant contemplates quite adequate facilities for all Sunday School and Christian Endeavor purposes as well as for preaching service. It is to be an up-to-date plant and a credit to the denomination and the city of Suffolk.

A layman in the Methodist Episcopal Church, who withholds his name, has recently given the seven boards and agencies of his Church $1,000,000. Of the amount, the board of foreign missions gets $400,000; the board of home missions, $200,000; the woman's foreign missionary society, $100,000, and the woman's home missionary society, $100,000. The N. Y. Bible Society gets $100,000, and two Methodist colleges get $50,000 each.

Our good friend, Rev. I. W. Johnson, D. D., Suffolk, Va., comes out in a new role and bids his eminence in the world of song. We have before us copies of words and music entitled "The Gates of Pearl," composed by Dr. Johnson and dedicated to his friend, Mr. M. W. Crumpler. The song looks good to us, though we have not heard it sung; but we presume it has the merit and melody that the printed page of words and notes would seem to indicate. Brother Johnson has long used his voice in song, and we now congratulate him that he is turning the use of the pen into production of melody.

Rev. G. D. Hunt, writing from Columbus, Ga., June 17th: "Rev. H. W. Elder was at our meeting last night. We sympathize with him so very much; however, he is in good spirits, though he can talk but very little. I took a free-will offering for him at two of my Churches last Sunday after my offering for missions. I wish all of our pastors would merely mention the matter to their Churches and let our people contribute just a little to him. He would feel so much better, and it would be a blessing to us all. My people responded very generously to him, as well as the mission cause. I am sorry for him." We do not know that Bro. Hunt meant that for publication, but so many are anxious for the welfare of dear Bro. Elder and feel so deeply concerned for him that we are constrained to print what Bro. Hunt said.

Rev. James O'Kelly, founder of the Christian denomination, in whose memory a monument will be unveiled on the Old Lebanon Church site, in Surry County, on July 7th, at 11 A. M.

The sad intelligence reached Elon Saturday, the 25th, that Mr. C. C. Johnson died on that day, following an operation in a hospital at Boulder, Col. "Coach" Johnson (familiarly called "Jack") was for four years coach in Elon College, and no man who has held that position made more friends or was more beloved. He later took a course in training at Yale, and for the past six years had been a most successful athletic director in the University of Colorado, Boulder, Col. His good wife, who before marriage was Miss Oma Utley, Wake County, N. C., was also a graduate of Elon College and had a host of friends who with us lament her bereavement. The funeral is to be conducted at Elon College Thursday, June 30th, by the editor of THE SUN, assisted by President W. A. Harper and Rev. W. S. Alexander, the pastor of the College Church. The interment is to be in the college cemetery.

NOTICE.

All persons expecting to attend the Eastern North Carolina Sunday School and Christian Endeavor Convention, which meets at Damascus Church, at 3 P. M., July 12th, should communicate with the undersigned immediately, so that homes may be provided for all who wish to attend. VANCE DANIEL.

Chapel Hill, N. C., Route 1.

We note with interest that Prof. W. M. Melton, former principal of high school No. 6, Alexander City, Ala., has moved to Wadley, Ala., to accept and begin work as financial secretary for Bethlehem College. Bro. Melton thus succeeds Rev. H. W. Elder in this place of great responsibility. Here is hoping that Bro. Melton will have the great success in carrying forward the work in the field for Bethlehem that Bro. Elder had. Evidently the trustees have made a wise selection.

Some of the Churches, through their pastors, report that the mission offering could not be arranged for in June, but will be taken at as early date as possible. Surely every Church will give the people of their congregation this opportunity of making a contribution to a cause which is vital to all Church life and growth. The blessings of the gospel are increased to us only as we share those blessings with others, and there is no surer and better way of sharing the blessings of the gospel with others than sending or carrying the gospel to others.

SUNDAY SCHOOL CONVENTION.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will be held July 12th, 13th and 14th at Damascus Church, near Chapel Hill. It is the desire of the executive committee that all Sunday Schools and Christian Endeavor Societies will not only have a report at the convention, but will be represented by a delegate.

Superintendents, please take notice and begin immediately to prepare your reports and elect delegates for the convention. The executive secretary will mail to all Sunday Schools and Christian Endeavor Societies a report blank immediatley. If your school or society does not receive one, please correspond with Mr. J. S. Truitt, Sanford, N. C.

It is the desire of the executive committee to have the best convention possible, and it cannot be done unless the schools and societies lend their fullest co-operation.

L. L. VAUGHAN, *President.*

UNVEILING OF LEBANON MONUMENT.

Thursday, July 7, 1927—11 o'Clock A. M.

Doxology.
Invocation—by Rev. E. B. White, Dendron, Va.
Song—"The Church's One Foundation."
Prayer—By Dr. W. W. Staley, of Suffolk.
Song—"I Love Thy Kingdom, Lord."
Address—By A. W. McLean, Governor of North Carolina.
Music by Band.
Address—By Col. E. E. Holland, Ex-Congressman, of Suffolk.
Waverly Quartet—J. E. West, Jr., Oscar H. West, Joe Moss, and J. F. Beard.
Address—By Dr. W. A. Harper, President of Elon College.
Presentation of Monument—By Dr. J. O. Atkinson, Elon College.
Unveiling of Monument.
Acceptance of Monument—By Col. J. E. West, Lieutenant-Governor of Virginia.
Song—"Blest Be the Tie that Binds."
Address—By Dr. C. H. Rowland, of Greensboro, N. C.
Benediction—By Rev. Stanley C. Harrell, of Durham.
Music by Band.

Rev. O. D. Poythress, of South Norfolk, Va., will lead the singing.

Judge Jesse F. West, of Waverly, Va., will preside.

W. W. STALEY,
W. E. MCCLENNEY,
J. M. DARDEN,
Committee.

Suffolk, Va.

The Utah Gospel Mission is authority for the statement that Mormonism "of both kinds" is making about 10,000 converts a year, and that "nearly every one was once a nominal member of some Christian Church." Of course, the bulk of the converts are of the humbler classes, often really wishing to do the right thing, and even real though greatly misinformed Christians. Meanwhile, and largely by just such means, Mormonism is doubling every twenty-five years, instead of being about "dead," as people often think. It has kept about 2,200 emissaries at work for many years, and they get three or four converts each per year, besides doing greater evil in sowing false doctrines and distrust of the Bible, the ministry and the Church.—*Ex.*

We deeply sympathize with our dear friend and brother, Walter H. Norfleet, Franklin, Va., in the sore bereavement through which he has been called to pass because of the death of his good wife. Mrs. Norfleet was a most charming woman and faithful servant of her Lord. The following is from the Norfolk *Virginian-Pilot*: "Funeral service for Mrs. Walter Norfleet, wife of Walter H. Norfleet, cashier of the Merchants and Farmers Bank, of Franklin, Va., was held this afternoon at 4 o'clock at the Franklin Christian Church, conducted by the Rev. F. C. Lester. Interment was made in Poplar Spring Cemetery, Franklin. Mrs. Norfleet, who was one of the prominent women of Franklin and an active worker in the Christian Church of that town, is survived by her husband, four children—Cora, Louise, Jack and Walter, Jr.—her father, J. R. Howell, all of Franklin; two sisters, Mrs. W. H. Burchett, of Suffolk, and Mrs. G. R. Brown, of Fauquier; two brothers, Dr. C. S. Howell, of Marion, and M. E. Howell, of Miami, Fla."

The North Carolina and Virginia Sunday School and Christian Endeavor Convention met in annual session at Elon College, June 23rd and 24th. Rev. M. F. Allen, now of Newport News, Va., was president, and gave time, thought and effort to make the convention successful. It was not very largely attended, as many schools did not seem to take under advisement the necessity of sending delegates. This should be one of the largest and best of all our Sunday School and Christian Endeavor Conventions. Within its borders are the Christian Orphanage and Elon College, and some very live and active Sunday School and Endeavor Societies. True, the convention has hardly got on its feet since the division, but the feeling is that it has started in the right direction, and that next year will show marked progress and improvement in the convention work. Brother Will Truitt, the very able and consecrated superintendent of our Greensboro First Church Sunday School, was elected president for next year, and Miss Margaret Lawrence, of Lynchburg, was elected corresponding secretary. It is believed that these two, with the help of the other capable officers elected, will be able to interest all the schools in the convention next year, and that the Durham Sunday School, which is to be host of the next session, will be happy in witnessing a large and enthusiastic convention. The meeting time was fixed for Thursday and Friday after the third Sunday in June, as was the case this year. The Elon people took care of the convention in hospitable fashion, and all delegates and visitors seemed to enjoy the convention and their stay at Elon. Bro. R. L. Baker, of Newport News, led the singing, and his good wife presided at the piano, which means that there was enthusiasm in song and much life added to the meetings thereby. The outstanding address of the convention was made by the incoming president, and he has kindly consented to allow the editor to publish it in The Christian Sun. It is the utterance of a superintendent who is on the job and doing a great Sunday School work. Rev. C. H. Rowland, D. D., Greensboro, N. C., preached the convention sermon to the edification and delight of all who heard him. Rev. M. F. Allen, president, spoke eloquently on "Christian Unity," which was the theme of the convention. Dr. W. A. Harper gave an illuminating address on "Education and Christian Unity," and we are pleased to give this to Sun readers.

UPGRADING IN MISSIONARY EDUCATION.

By Dr. T. H. P. Sailer,

Associate Professor of Education, Columbia University, N. Y.

During the great war a new phrase was coined in education—upgrading. There were needed at once great numbers of operatives for different kinds of expert jobs connected with the manufacture of war supplies. The demand was too urgent to permit training entirely new workers. The only practicable thing to do seemed to be to select from those already engaged in the less advanced tasks of the same type those who were most competent, and give them short, intensive courses to enable them to undertake higher grades of work. This was called upgrading education, and proved to be of real value. It is now recognized as a permanent feature in vocational education. It takes an individual who is capable of doing better work, and by brief and specific training moves him up a few grades in achievement. Without it, many would remain in the doldrums of mechanical performance, unable to advance because unworthy of promotion. By its help, workers have emerged into more satisfying and lucrative occupations.

Note that originally four factors were involved: (1) the demand for greater skill was imperative; (2) it was out of the question to stop the machinery and dislocate the organization while workers were being trained by conventional methods; (3) to meet this difficulty, brief courses, very specific in character, were found both practicable and effective; (4) recruiting was done among those already at work, with largest capacity for improvement.

The situation in the Church today is similar to this in regard to religious education in general and missionary education in particular.

1. We need a larger amount of missionary education in the Church today. The missionary standards of most local congregations are considered to have been met by maintaining conventional missionary societies, meetings, and addresses, with a certain amount of parish work and the raising of the apportionment. All this is excellent. Many congregations do not accomplish nearly so much. But the ideal of missionary education is far higher. It aims to render the Church 100 per cent missionary in character, measuring its successes by its outgoing, unselfish service to its own membership, its community, its country, and to all the world. Few, if any, Churches have attained such a standard as this. Even where the best work is being done, there are individuals and groups that are comparatively untouched, provided with only sporadic and irregular missionary contacts. We need not only more missionary education, but a better quality. Even where the entire membership is nominally enrolled in some sort of missionary organization, the quality of education received is not effective with all. Some get much good from it, some a moderate amount, and some nothing that is permanent. Those who know the situation best will be quickest to admit the truth of this statement.

In order to realize adequate ideals of missionary education, the Church must have a graded and correlated program for all ages and groups, not only adapted to different needs, but cumulative in its influence. The work of the children should lay the proper foundations for adolescent interests, and the work for young people should prepare for deep adult convictions. If missionary education for important age groups is omitted, the presumption is that it is not essential for them. If at any period it is superficial in character, those who outgrow that period may experience a positive reaction against it. At every stage, missionary education should both meet present needs and anticipate those to come.

This means that we must have both courses and methods of work suited to every age and type. It also means that the persons who have charge of the work must be able to transmit their own sincere enthusiasm. Finally, it means that we must have the time for adequate contacts. The more effective the quality of our work, the less difficult it will be to find the time for it.

2. We must secure this improved missionary education without stopping our machinery or dislocating our organization. It has been wittily said of institutions that they resist both the ravages and improvements of time. The Church shares this characteristic of institutional life. It conserves the good; it often resists betterment. Many pastors have their energies so absorbed by the demands of the regular program of work that they resent further stimulus. They feel that to undertake anything more would be to neglect something essential and risk confusion. Even if time were available, the new demand may call for training or personal qualities which the pastor does not possess, and which he cannot stop to secure. If he has paid assistants, it may be that they have not specialized in missionary education or only in that for certain grades. If his helpers are all volunteers, no one has any time to learn new tricks, and if they had, there is no one to teach them. The verdict of many Churches as to a more ideal program of missionary education is: desirable, but impracticable under the circumstances at present. They are in a vicious circle from which they must somehow escape. Their work holds them, yet prevents them from improving as they should.

3. Upgrading education offers a way out by providing brief, practical courses for those at work. Not every brief course for workers has a right to be called upgrading. Courses which supply background or general culture, important as they are, do not usually result in immediate improvement of practical efficiency, and therefore would fall under the head of so-called continuation work. An upgrading course should undertake the specific improvement of educational technique, using the word, of course, not in the sense of some mechanical device, but of effective mastery of constructive method.

These courses should be given much more generally in local training classes. Such classes have the advantages of accessibility, closeness to the task, and adjustment to particular needs. Every Church and community should seek to improve the quality of its religious and missionary education by such upgrading work. It is often difficult, however, even when such classes are made community affairs, to secure leaders who are sufficiently expert, and hard to find the time for them in the press of the winter schedule. For these reasons, there are some special advantages in summer conferences which offer real training as well as inspiration. These do not interfere with the work of the year, set people free from home distractions, provide expert leaders which no single community could hope to secure, and an inspirational atmosphere which may practically double

(Continued on Page 7.)

E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PREACHING AND THE PULPIT FIRST.

We are hearing not a little in these days about the preacher being supplanted and the pulpit losing its prestige and power. They are telling us that what the people need is "teaching" and not "preaching," and that the modern newspaper, among other agencies, is supplanting the pulpit. With none of which we agree. There is a certain divinity in preaching that even this materialistic age cannot destroy. The pulpit is the appointed place to herald the message of God, that message on whch the Church itself was founded, namely: that Jesus Christ is the Son of the living God. Any scheme of things that would relegate the pulpit and the preacher to second place, or to the background, is erroneous and dangerous, and will finally go to pieces. The kingdom of God has been built up in the world thus far, and is to be further built up, by and through "the sheer folly of preaching." "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). Note that which the worldly wise fail to take into account, namely: "The world by wisdom knew not God." The world by wisdom, even by study, application and research, never has known God and never will.

Jesus the Christ told Peter that it was not by flesh and blood, but by revelation that the eternal truth was given—"Thou art the Son of the living God." That is to say, Peter might have used up all the srtength and energy of his flesh and blood and would never have found out that fact. God in heaven revealed it to him. The world, in its wisdom, cannot grasp, nor comprehend, nor define the infinite. On this account, God ordained for all time the power of preaching and the supremacy of the pulpit. "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings" (Isa. 61:1). The prophet was looking down the ages and was speaking of the Man who was alone of all the preachers born into the world should and could preach the Sermon on the Mount. Great preachers have always been great teachers, through the inspiration and the illumination that they gave to their hearers about divine and eternal things. "And the Word of the Lord came unto Jonah, saying, Go unto Ninevah, that great city, and preach unto it the preaching that I bid thee."

Jonah was able in a brief time, through the power of God, to win a great and popular city from idolatry and wickedness to God and righteousness. It was the God-appointed way. "In those days came John the Baptist preaching in the wilderness, and saying, Repent ye, for the kingdom of heaven is at hand" (Matt. 3:1-2). The method of preaching was the method chosen of God to prepare the world for the life, the labors, and the preaching of His only begotten Son. God has always chosen the way of the pulpit and of preaching to call this world from the way of darkness and death into the way of repentance and light.

"From that time, Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand" (Matt. 4:17). Jesus began the real and the serious work of His life with preaching the very same message that all Christian preachers and prophets have used, calling upon the people "to repent," for the kingdom of heaven is at hand. Truly did Paul say, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18).

No such Scripture can be quoted relative to any other plan or scheme of bringing in the kingdom of God. Moreover, history has fully justified what Scripture enjoins. Martin Luther revolutionized a world through the power and agency of preaching. The writer was recently at a great university, and in the museum of that university is the pulpit which John Wesley, founder of the Methodist Church, carried about with him, and from which he preached to the amazement of England and to the spiritual rebirth of a degenerate world. More powerful than presidents or princesses, or kingdoms or colleges, or universities or school-houses was the preaching of John Wesley in calling the world from darkness to light and from waywardness to righteousness. The whole history of preaching is proof positive that it is God's appointed way and has the stamp of His approval in redeeming this world. Nothing can supplant the power of the pulpit or take the place of the preacher.

As for the newspaper, we know it is a huge commercial enterprise. As a recent writer has said, "The best modern newspaper merely reveals contemporary life. It does not challenge; it does not arouse; it does not mold or lead thought. It is devoid of moral earnestness, and it never had prophetic insight. These are luxuries it cannot afford. It is concerned with but two things—circulation and advertisements. Hence the press has not supplanted the pulpit, and it never can. No substitute will ever be found for the living voice of the God-intoxicated man. Every generation needs voice of reproof, rebuke and exhortation. Men must have the voice of God or sink into spiritual atrophy and degeneracy; and there is no word of God for the people unless and until the prophet arouses them."

The preacher and the pulpit are supreme in the place of God for redeeming this world. When these lose their power, the work of redemption suffers and the salvation of man trembles in the balance. It is, by the teaching of Scripture, the logic of events, and unanswerable fact of history the divinely appointed way which no scheme of mortals can supplant or relegate to a second place.

The primacy of pulpit, preacher and preaching in bringing to earth the kingdom of God cannot be successfully doubted or disputed. J. O. A.

SOUNDNESS, SENSE AND SOBRIETY.

Millions of youths in America today covet the laurels and the honors that crown the brow of Charles Lindbergh, the pioneer trans-Atlantic flyer. No man in all history, as far as we know, leaped so suddenly into universal fame and popularity. He dared all, and with undaunted courage and marvelous skill, performed a feat never before performed by mortal man. While so many youths covet the fame and the honor and the glory now heaped upon Lindbergh, millions treat with scorn or contempt some of the virtues without which Lindbergh would have never come to fame. When he told the fair dames of European courts that he did not know how to dance, they laughed at him and thought he was trying to deceive them. He persisted, however, that he was declaring the plain truth. That which has attracted most attention is the fact that Lindbergh did not drink, even the King's wine no more than he did the deadly stuff which he might have secured in America. Superintendent A. J. Davis, of the New York Anti-Saloon League, writes a paragraph that we wish all youths who read THE CHRISTIAN SUN might see, read and inwardly digest:

"The two Americans upon whom the admiration of Europe centers today are young Captain Lindbergh and Big Bill Tilden. Both are examples of sobriety. Lindbergh called for milk when he landed after his perilous trip. He consistently refuses wine, though he courteously raises his glass when toasts are drunk in his honor. He tells the press that he does not drink alcoholic loquor. The perfect machine of his brain has never been slowed down or marred by the poison of alcohol. Big Bill Tilden, the tennis champion, has popularized what Paris now calls the 'Tilden cocktail,' consisting of a large bottle of mineral water. 'The Tilden cocktail and nothing stronger' is his advice to aspiring young players. Here are two sermons on sobriety; two shining examples for the youth of the world to follow—Lindbergh and Tilden, products of dry America, which is striving to reach the goal of national sobriety by means of that policy enacted into law which Ramsay MacDonald calls 'the great effort to keep people decent.'" J. O. A.

TRAGEDY AND TRIUMPH IN CHINA.

In the recent China uprising and civil war, the Christian world was grieved at the tragic death of a beloved missionary, Dr. John E. Williams. However, such a life and such a death prove that the heroes and the Christian martyrs did not all live away back yonder in the past centuries. Mrs. Williams, the wife of the lamented good missionary who was killed in Nanking some few weeks ago, writes a letter to America, telling of a conversation with her husband just before the marauders took his life. "I said, 'Jack, if you had known all you know tonight when you began this work, would you do it over again?' His answer was very quick: 'Oh my, yes! a hundred times over would I; where else could I have invested my life in a way that would have brought me such large returns? The work we have helped to do will live on, and change the face of China.'"

The spirit that inspired Stephen, the first Christian missionary martyr, and gave him a glorious victory, even over death, still abidse and sustains the faithful missionaries of the present. J. O. A.

WHY ADAM ATE THE APPLE.

The significance of the story of the temptation and fall is not in its historicity, but in its universality, as it reveals the subtle working of temptation and the tragical consequences that always ultimately follow the yielding to temptation.

There are various ways to view the story, various opinions concerning the nature of the story, but there is only one way to get any benefit from the story, and that is to realize that in many points it is the story of our own personal experiences. Some may think of the story as an allegory, some as a parable, some as a story of primitive romance, some as a piece of speculative fiction, and some are convinced that it is substantial history. Equally good and equally devoted Christians differ in their opinions concerning the nature of the story.

It does not make any difference what your opinion of the nature of the story is, provided you recognize the truth it embodies, for that truth is just as real and just as vital whether the story be interpreted as an allegory or as historical data.

The story of "the apple-eating party" has been but a joke to a great many people, and its important lesson absolutely lost sight of, simply because they thought that truth could only come through the channel of concrete and specific happenings, and, not being able to accept the story of the Garden of Eden as being authentic history, they refused to consider the lesson of life it embodied. Such people have failed to realize that the greatest truths have always been taught in allegory and parable. Jesus Himself taught not except by parable. It was His method of imparting truth.

The story of the temptation and fall of Adam and Eve would never have been written, indeed it would not have been worth writing if it had been but the narration of an isolated tragedy which happened only to the father and mother of the race. The story of their temptation and fall has significance because it is the experience of us all—the experience that every child has when he arrives at the age of accountability and faces temptation, and learns the consequences of yielding to temptation.

Adam would not have eaten the apple if he had not been tempted. Temptation always precedes sin. "Yield not to temptation, for yielding is sin." The simplest definition of sin is that "it is yielding to temptation"—not being able to say "no" to what is wrong. The measure of a person's strength of character and his power of resistance is found in the temptations he is able to overcome.

Adam's only alibi of defense was that "the woman whom God had given him, gave him of the tree and he did eat." Think of his impertinence to infer that God shared the blame for his offense in having given him the wrong kind of a woman. "The woman whom thou gavest me." He was not man enough to stand up and face the music, and take the blame which was rightfully his. He tried to pass the responsibility for the offense to his wife for having given him the apple, and to God for having given him such a wife.

Notwithstanding this cowardly trick, there have been those who thought of Adam as being a perfect man before his temptation and fall. But Adam himself laid no claim to perfection, neither does the Bible anywhere claim it for him. He certainly was not perfect in intelligence, else he would have been able to have foreseen the consequences of his act. He could not have been perfect in his moral appreciations, else he would not have permitted his wife to consult the advice of a serpent which denied the wisdom of God. He could not have been perfect in judgment or in character, else the tragedy could never have happened. His perfection was simply the perfection of innocence up to the time of his yielding to the temptation—a perfection which is shared by every normal four-year-old child today. Nor was his guilt imputed to the race. He bore all the guilt for himself. None of it was transfused to his posterity. He was rseponsible for his sin, the same as we are individually responsible for our sins. The statement, "as in Adam all die, so in Christ shall all be made alive," simply means that as we follow Adam's example of yielding to temptation we die morally and spiritually, for the wages of sin is death; but as we follow Christ's example we are made alive to the moral and spiritual interests, for "He is the way, the truth, and the life."

Adam had absolutely no excuse for yielding. If he had been perfect, his offense would have been still greater. His blood-stream had never been polluted with the sins of past generations. Hence, he did not have that alibi to justify himself. He could not console himself in the thought that he had inherited the moral weakness from his father. He could not offer the excuse that thousands hide behind today—the excuse of an unfavorable environment. His environment was his advantage. His was the simplest kind of life—only he and his mate. And the simple life has but few temptations. In his case it was but one. The complex life multiplies its temptations. The larger the number of individuals in the realm in which one moves, the larger the number of possible temptations. Adam's environment was all in his favor.

Adam ate the apple, he fell for the temptation for the same reason that Eve did. He fell out of curiosity. He wanted to know what the thing tasted like. He wanted to learn for himself whether God knew what He was talking about or not when He declared that he would die if he disobeyed. He wanted to take the chance. He ate the apple, he fell for the temptation simply because he was not man enough to say "No."

The test of any character is the power to discriminate between right and wrong, and the moral courage to say "no" to what is wrnog and "yes" to what is right.

Joe Rogers was a real boy. He was as full of life as any boy ever was. But he had the advantage of Christian training in his home and in his Sunday School. One day when, with a company of other boys, he was asked to participate in what he thought was wrong, his reply was: "Boys, I'm in for a good time so long as it is the right kind of a good time. But here is where I draw the line." And because he had learned how to say "no," he saved himself the tragedy the sin would have ultimately resulted in; and, more than that, he saved the entire group, for they followed his example.

The temptation of Adam and Eve resulted in a moral tragedy, as yielding to temptation always does. Though there is no defense for any one else in the fall of Adam, there is a warning for each of us in his experience.

His experience teaches us that temptation is a dangerous thing to trifle with. Sin is the tree on which temptations grow. No person is immune from temptation, for temptation is no respecter of persons nor of family names. It is no disgrace to be tempted. But it is a sin and a disgrace to yield to temptation. Our ability to face temptations and to overcome them is a mark of our moral and spiritual development. We ought to be able to rise above certain temptations. The same things that were a temptation to you five years ago should not be a temptation to you now. They will not be if you are experiencing a moral development.

Temptation is the testing of character. It is the challenge to our souls to choose. Facing and resisting temptation is the only way to develop character.

"A charge to keep I have,
A God to glorify,
A never-dying soul to save
And fit it for the sky."

And the only way to develop a character that is worth living in the hereafter is to face temptations victoriously in the here and now. Homes and schools and Churches are not playing fair with youth in merely keeping them away from temptations. They should be trained and fortified to meet temptations courageously and victoriously, else later in life, when thrown upon their own responsibilities, and the temptations make their onslaught against them, the moral will be inevitable.

The whole human family has copied after Adam's example of always offering an alibi to justify one's sin, but no alibi can justify. Eve put the blame on the serpent, and Adam put the blame on Eve. And some cowardly souls in this year of our Lord 1927 have the audacity to put the blame for their weaknesses clear back on the shoulders of poor old Adam. But it is impossible to shift the responsibility for wrongdoing. Each individual is responsible for his own sins, regardless of his parentage, and regardless of his environment. The serpentine appeal of temptation is the same today as it was in the Garden of Eden—"What's the harm?" "It won't hurt you," "You need the experience," "Try it just once," "Don't be a quitter," etc. And the sting of death is in every appeal.

Yielding to temptations is called by some "the sowing of wild oats." And so it is! But sowing wild oats is a sure prophecy of a harvest of wild oats. The sowing may be done in a few days, but it may take a lifetime to reap the harvest. You may sow to the wind today, but you will reap the whirlwind tomorrow. "The wages of sin is death." Sin may postpone its pay day for five, ten, twenty, or even forty years. But be sure that if it does postpone its pay day it will add compound interest to your wages. And "the wages themself is death. What will the total be?

Sin is as deadly in its effect as any poison taken from the apothecary's shelf. If you will look with open eyes at the pictures it paints on the canvass of human life, you will have none of it. If you will listen to the stories it tells in the language of broken hearts, you will have none of it. My God, why will people today trifle and play with the fire of death! The evidence of all the centuries past gives its declaration that the way of the transgressor is hard. The experience of the race is familiar to every adult life, that sin is the cause of the world's heart-aches—the secret of all its unhappiness, and that no man or woman has been able to sin without their sin finding them out.

"Yield not to temptation, for yielding is sin. Each victory will help you some other to win." Yielding is sin. "Sin is the transgression of God's laws." The ten commandments have the stamp of eternity upon them. They never have been outgrown, and they never will be outgrown. Though given centuries ago, they are thoroughly modern today in their importance and application to life.

As we travel the highway of life we see many inviting by-roads and attractive forbidden paths leading off in this direction and that. Happy is the person who, before starting to explore these forbidden paths, pauses before the sign-post of the Almighty which has upon it any one of His warnings—"Thou shalt not." To pass that warning is to do so at the peril of one's own soul, the peril of the present and the peril of the future; the peril of one's hopes and happiness here, and the peril of one's hope of happiness in the life beyond.

R. C. H.

CONTRIBUTIONS

SUFFOLK LETTER.

Farming! The original occupation of man was the cultivation of the soil. "God planted a garden eastward in Eden, and there He put the man whom He had created; God took the man and put him into the Garden of Eden to dress it and to keep it" (Gen. 2:8-15). From that day until this day, farming has been the universal occupation of man, and nothing can supplant it. It is the one necessary business of the world. The world would die without it.

It is the most honorable occupation, because it engages all human powers, physical, mental, and spiritual. It is the real earning field of human endeavor. Plans, faith, energy, real work, all enter into the tilling of the soil. Many of the professions use mind only; the farmer employs all his powers. He earns all he gets as a reward of his labor.

It is the most stable occupation. Changes in seasons, in markets, in war and peace, may affect farming for a time, but, taken through the centuries, it is the most stable of all human occupations. Change in inventions may displace one class of business. The manufacture of automobiles has closed most of the carriage and buggy factories. No matter what changes take place, real farming continues. The stable crops, as wheat, corn, potatoes, hay, cotton, continue. It is safe to believe that plain, honest farming will continue to the end of time. People are affected by the work they do, the business they follow, and the life they live; and this makes the farmers the most stable class of citizens.

It is the most successful occupation. The nature of farming demands hard and constant work, patience, and sound judgment. There are fewer failures among farmers than any other class. It is the largest class in the field of human service. In fact, to take the world over, it nearly equals all other classes combined. Fewer farms go into bankruptcy, are sold out for debt, fail to meet their financial obligations than any other class of citizens. They may not make as big a show as some other classes, but, in the long run, they succeed. Nations fail, but farming continues. The soil waits for the seasons and yields its harvests every year. The farmer does not have to move on, as the lumberman; but he can make the same land better every year.

It is the most religious. The farmer depends on God and self. These are the main elements in religion. Many business men depend on their own judgment, and fail to enter into co-partnership with Go. The farmer cannot leave God out of the equation. He watches the seasons, the clouds, the temperature, all of God's elements in the making of crops. He is less in touch with the conventional, the artificial, the currents of evil, and the deceptive than other men. The farm-home is a sanctuary for childhood, neighbors, and visitors. A country Church may not have the style and show, but it has the faith and the spirit. Political suggestions to help farmers, laws that have no meaning, would-be advisers by book agriculturists, organizations that propose to help farmers, while seeking to promote their own interests, all fail because without the right motive and without experience. It can be written, as well as said, that the farming class is as capable of taking care of themselves as any class.

W. W. STALEY.

ELON LETTER.

A program is properly defined as an objective plus a method of achievement. A program for our young people, therefore, would be an objective or ideal or purpose or goal of the Christian life, together with a well-thought-out plan of reaching it.

The Christian Church, acting through its General Board of Christian Education, knowing the mind and heart of youth as it does, anticipated this very situation and at its annual session, held the closing days of last November and the opening days of December, adopted a program of Christian living and service in home, in Church, in college, in the community, in the world for our young people. Ths program was adopted for the calendar year 1927, and the title given it is "Youth in Partnership with Jesus Christ." Any one who is interested in this program—and I presume that many here are—may secure copies free by addressing the Board of Christian Education, C. P. A. Building, Dayton, Ohio, from which place as many copies as may be desired may be received without cost. The calendar, as printed for the year, gives practical suggestions for the carrying out of this program for our youth. Two verses of Scripture are especially chosen in connection with this program—Eccl. 12:1, the famous "Remember now thy Creator in the days of thy youth" verse, and the 52nd verse of the second chapter of Luke, the famous four-square life verse which describes Jesus as having "increased in wisdom and stature and in favor with God and man."

This program of Christian life and service for the youth of our Church is built around the Church year of our denomination. We mean by Church year in this connection the orderly consideration of the various enterprises of our Church by certain months in the calendar year; for instance, the month of January is given over to Christian union and interdenominational co-operation. During this month our Sunday School literature, our various Church periodicals, our ministers in their pulpits, and the general officers of our denomination are expected to magnify in public and private the great idael of Christian union and of closer co-operation between the various branches of the Protestant denominations. During this month also an offering is to be taken for the support of the General Convention of the Christian Church, and likewise an offering for the support of the Federal Council of Churches of Christ in America, the most important and necessary of all the agencies of co-operation for the Christian forces of our country, with growing connections and relationships with Churches in other lands.

February and March are foreign mission months in our Church, and during this time all agencies that worked together to magnify the idea of Christian union and interdenominational co-operation during January are expected to concentrate their interests and efforts on the foreign mission work of the kingdom and of our Church, and likewise during these two months an offering is to be received for the support of world evangelism.

April is the month of evangelism in the calendar of our Church year. The denomination is expected, through all its organized life, during this month to give special heed and emphasis to the work of evangelism and of Christian decisions. An offering is to be received during this month for the department of evangelism and life service.

May and June are home mission months. A similar service is to be rendered during these months, with an offering for home missions and our various projects in Americanization.

July, August, September and October are given over in our Church calendar to the great and far-reaching work of Christian education. By that we mean not simply supporting our colleges, but supporting Sunday School, Christian Endeavor, Boy Scouts, Campfire Girls, daily vacation Bible schools, week-day religious education, summer schools, Chautauquas, and any other agency or organization engaged in our Church in the work of Christian education. An offering is to be taken during these four months for the support of the Board of Christian Education, a board which edits our Sunday School literature and maintains a staff of specialists in Christian educational work, many of whom are well known to you and any of whom are at all times available to our local Churches, our Conferences and Conventions and other gatherings for any assistance they can render in making effective the great work of Christian education in our land.

November and December are stewardship months. During these months we are expected to face our obligation as stewards and trustees of God's gifts and blessings, and particularly to give support to our orphanages and to any other benevolent enterprise of general character that may from time to time be fostered by our General Convention.

Having spoken so much in detail about our Church year, I want to call particular attention to the manner in which this general program, entitled, as I have said, "Youth in Partnership with Jesus Christ," is treated. A topic is selected in harmony with the general theme of the Church year itself, and then this theme is treated under four heads—worship, study, play and service. As an example, let us take the program for the month of July as it is given in the folder:

"In Partnership to Become Better Leaders.

"A month of training in summer schools and camps, and a month when youth shares in the work of the local Church to avoid the 'summer slump' by their active leadership in Church service and activities.

"In worship: Hymn, 'Now, in the Days of Youth'; worship thought: 'In partnership with the great Leader.'

"At study: Every effort to make the Sunday School class and Christian Endeavor sessions most helpful. Suggestions for vacation reading. Information about Christian Church colleges, through talks by students; college songs and pictures.

"At play: Summer out-of-door activities; tennis tournament; Church picnic.

"In service: Sending young people to summer schools and camps. Flowers for Church and class rooms. Conducting evening Church services."

I think enough has been said to indicate that our Church has given us a splendid program for our young people, and I am happy to tell you that our young people in their conventions and congresses as well, as in their local Churches and on our College campuses, are putting forth a splendid effort to realize in their own experiences and in the life of the Church the blessings and benefits that always follow when we consistently and consecratedly follow a definite program of life and service for the kingdom of Jesus Christ.

W. A. HARPER.

UPGRADING IN MISSION'Y EDUCATION.

(Continued from Page 3.)

the value of the instruction. Very few summer conferences supply what can be called training. Those that do are making large contributions towards further upgrading education through local training classes.

4. The effectiveness of upgrading education depends on the selection of workers with the largest capacity for growth. There are many in religious education who have reached the dead-line. Some are unoriginal souls, faithful plodders, but rendered uncomfortable by a new line of responsibility. Some with sufficient mentality lack the determination which is necessary for effective capitalizing of experience. Some are too loaded with conflicting duties or distractions for self-improvement in any particular line.

Our hope lies in appealing to those who do not belong to any of these three classes. We need (a) pastors who have responsibility for the missionary instruction and training of others. It may be a means of grace to these to enter a class once in a while and see things from the learner's standpoint. (b) Directors of religious education who desire to broaden and perfect their technique and keep in touch with new subjects. (c) Part-time paid Church workers who wish to qualify for missionary education with some particular group. (d) Volunteer workers with capacity for growth. Most Churches cannot afford enough paid workers with professional training to do their educational work. Even if they could, it would be unfortunate to seem to countenance the idea that only those should do Christian work who are paid for it. On the other hand, we have no right to sacrifice our children and young people to unqualified and untrained volunteers who may be benefitted by Christian service. Churches should take great pains to see that those without qualifications for educational work should not be used in this capacity, and that those who are fitted should be given opportunities for upgrading. We have many workers in our Churches who have never received any systematic training in religious or missionary education, but who have it in them to do much better quality of work if they could come into even brief contact with expert leadership. The Church is neglecting its own manifest interests and duty when it permits workers to go without training that they might obtain.

What is an adequate missionary program for a local Church?

1. First of all, those who guide the policies must become thoroughly committed to ideals of service, not the well-appointed service of the social club which feels responsibility only to its own membership, but the missionary spirit free from parochialism, provincialism, and nationalism. It is fundamental that this spirit should control the life of the whole Church. The program of many Churches reflects the idea that it is only a side issue and effective for the few whose tastes happen to run in that direction. We must recognize that Christianity without the missionary drive in it is an inferior product, not worthy of the name. To realize their normal development, Churches and individuals need purposes that are unselfish and are strong enough to call out their best effort. If there were no missionary enterprise, we should have to invent such a thing in our own interest.

2. To make this ideal more than theoretical, there must be a clear and convincing presentation of the objectives of missionary effort. There must be pictures of concrete need to prick the imagination. These must be so related to the great problems of modern life that their strategic importance will be recognized. Appeals that are vivid and commend themselves to intelligent criticism receive today the support they need.

3. Every organization of the Church must face these pictures in such a way as to make its contribution to the missionary enterprise. Church organizations are sometimes so vague in their ideals of service that any one might suppose it was possible to be a normal Christian without taking any practical interest in the needs of the world.

4. The missionary program of a local Church, therefore, should begin by making the existing agencies effectively missionary—sermons, Church meetings, the Church school, young people's and adult organizations. Are missionary sermons and addresses popular? Are missionary meetings well attended? Is the cultivation of the missionary spirit systematically provided for in your Church school? Are there whole departments of the school in which there is no missionary instruction? Do your young people's and adult organizations ever make converts to missions, or do they attract only those already interested? If answers to these questions are unsatisfactory, what is the matter? Do your workers need some upgrading in missionary education?

5. Even if all those agencies are effective, do they reach the entire constituency? Are there persons in the congregation who are not interested in missionary service because so far as the Church is concerned they have never had any reason to be? What additional agencies are needed to plow up this virgin soil?

6. With these general objectives, every pastor should survey his field and determine to provide some systematic and effective cultivation of missionary spirit in each separate department of the Church school, in each of the young people's and Church organizations, in Church meetings, and in the pulpit. The staff of workers required for this will differ with the size and character and organization of the Church. There should be not less than one person with special missionary training connected with each department of the Church school and each of the Church organizations.

To realize such a program, systematic planning and united effort will be necessary. Individuals must select specific tasks and acquire some expertness in them. Workers must seek to command respect by taking their work seriously and steadily improving its efficiency. No part of the program should be unnecessarily postponed, but it will be better to stress quality than quantity. It may be best to begin with nibbling tactics, concentrating on one specific thing at a time, but always raising the standards rather than attempting more than can be kept in mind. The principal thing is to be able to point to something every year that is definitely more effective than it was before.

The Blue Ridge, N. C., Conference of the Missionary Education Movement celebrates this summer its twenty-fifth anniversary. When it was organized it brought together the departments of missionary education of the various mission boards, stimulated the creation of many other departments and conferences in this country, Canada, and Europe, and has been the pioneer in many forms of missionary education that are now common property. With the multiplication of denominational conferences, it has undertaken upgrading work for those who have specific needs, leaving to other gatherings the more general and inspirational features. (1) It concentrates on missionary education; (2) it makes it possible for delegates to get three hours of missionary training each day, in addition to inspirational and informational addresses and exercises; (3) it offers courses for every separate age group—below 9, 9-12, 12-16, 16-20, adult—as well as separate courses for workers in W. M. S., dramatics, choice of life work, stewardship, international problems, Bible and missions, and comparative religions; (4) in the different courses there are double-period classes each day, giving time for constructive work and special projects and offering delegates twice as much training in these subjects as the ordinary ten-day conference; (5) each of the leaders of these double classes is a specialist of many years' experience.

A word to pastors. If you have a director of religious education in the Church, see that he or she goes to one of the conferences of the Missionary Education Movement. If you are your own director of religious education, go yourself and get some new ideas. Send also the principals of your Sunday School departments, the chairman of the program committee of each missionary society or organization holding missionary meetings, and the leaders of discussion groups on missionary subjects. Single congregations have sent as many as nineteen delegates to some of the conferences. Send no one who is without capacity for growth, or you will be wasting your money. Many Churches who have paid the expenses of delegates in whole or in part have received many times the value in return.

THE BEST YET!

I am glad that we have in THE SUN each week a sermon from one of our ministers. I am also glad that the minister chosen for such an instructive, edifying and worthy position was Rev. J. G. Truitt. The first time I met Rev. Truitt was at Rosemont, a few years ago, at a gathering of the Christian Missionary Association. He was on the program to preach the opening sermon on that occasion, which he did to the appreciation, enlightenment and inspiration of all that I heard speak of him and the address he gave to his hearers. His manner of expression and the real earnestness of his soul seemingly expressed in his efforts, and the wonderful truths brought out, so impressed me that I began to love him at once, and have ever since been deeply interested in his sermons. I have very carefully and attentively read all his sermons that have appeared in THE SUN, but last week's sermon on "Daily Additions to the Church" was the best, according to my judgment, that he has given as yet. We love to hear a preacher use the word of God in his sermons; that is what the world needs today, and people everywhere are demanding the gospel, the word of God, from the pulpit, and we fail so often to get what we want and what we are hoping and looking for, but Bro. Truitt gave it to us this time. I counted the number of places I would have to open my Bible to find the truths he brought forth in that sermon, and it was forty-five. There might have been more; but oh, my! as that is so unusual, that was enough to satisfy. The sermon also was so instructive. He started out, telling us how many were in the Church at first—just one, Jesus. Then an increase to 120, next 3,000, a very short while after 5,000, then a multitude, and the number has increased in a most wonderful way, until today he says there are 500,000,000.

We are inadequate to the task to conceive of such amazing accomplishments and progress, yet this has all come about by "the Lord adding to the Church daily such as should be saved." Again he spoke of the good things done in Christ's day and our day. In one day Christ healed ten lepers; today there are 16,000 in asylums of mercy and love. So the good work that Jesus started while on earth is going on through the persevering efforts of His followers.

In conclusion, I wish to say, Come again, Bro. Truitt and give us another joyful, pleasant supply of Bible truths whereby we can get what we so much desire, real biblical knowledge.

M. W. HOLLOWELL.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

SELF-DENIAL OFFERINGS.

The good and glorious month of June passes into history the day on which this issue of THE SUN is mailed out. Many Churches, we know, have been prevented on one account or another from taking the mission offering. It is their plan and program to take the offering. We have had four months of this period, and our people have heard not a little and done somewhat about missions. We are certainly grateful for every dime and dollar contributed in this manner to the building up of the kingdom of our Lord. We are hoping that it will be made unanimous and that every Church in the Convention will make report, even if the offering is not as large as desired.

This has been a great privilege for the Church, for in it has been stressed the thought of giving the gospel to others and of building up Churches and Sunday Schools where they haven't them. Will not the Churches now who have taken the offering send it in, and others who have been crowded by other events take the offering and make it just as liberal as possible? The need was never more pressing, and the demands never more numerous. Let's make it unanimous and as large as possible.

The following have sent their offering in since June 18th:

Previously acknowledged	$2,851.93
Bethlehem, Burlington, N. C.	4.00
Shallow Well, Jonesboro, N. C.	13.04
Durham, N. C. (add)	3.00
Antioch, Harrisonburg, Va.	61.25
Mrs. R. D. Thompson, So. Boston, Va.	1.00
Ether, N. C. (add)	1.00
Dendron, Va.	50.00
Caraleigh, Raleigh, N. C.	10.00
Glendon, Carbonton, N. C.	8.81
Park's Cross Roads, Ramseur, N. C.	22.40
Monticello, Brown Summit, N. C.	7.91
Johnson's Grove, Courtland, Va. (add)	3.00
New Lebanon, Wentworth, N. C. (add)	4.00
Mt. Zion, Mebane, N. C.	11.00
J. D. Wilkins, Burlington, N. C.	5.00
W. N. C. Con. S. S. & C. E. Convention	4.50
Total to June 25th	$3,061.84

Thanks to the loyal and faithful pastors who have taken or are planning to take this offering. We sincerely trust every Church of the Convention will take the offering before June 30th.

Gratefully,

J. O. ATKINSON,
Mission Secretary.

TO WHOM IT MAY CONCERN:

A MESSAGE TO THE MEMBERSHIP OF THE CHRISTIAN CHURCH BY THE BOARD OF FINANCE.

The Christian Church, in Convention assembled at Urbana, Ill., created a Board of Finance and charged it with "the general management of the financial program of the Convention" and "to direct the financial policies of the denomination."

This board has been charged with a most necessary and important task. In undertaking, therefore, to put the financial work of our Church on a firm basis, and in harmony with Christian business principles, the board will need the hearty cooperation of every member of the Church as well as of the officials of each regional Convention, each Conference, each board and each Church.

We earnestly ask such hearty co-operation, especially in the following matters:

(a) In adopting and putting into successful operation the new budget benevolent financial program of the Convention in each Conference and Church. The Conference will need to make definite plans to encourage and assist each Church in adopting and raising its share. Some officer or committee should be charged with this important service.

(b) In definitely enlisting more members of the Church in its financial support and benevolences. Not over one-half of the present membership support the local Churches, and not more than one-third support the benevolences. We can and must enlist more givers for both.

(c) In urging larger individual giving on the part of the rank and file of the membership of the Churches for benevolent support of the work of the Christian Church. Most of us are capable of larger giving, and would be blessed in so doing.

(d) In impressing with their stewardship responsibility those among us who have been blessed with larger financial ability, so that they may invest a larger proportionate share of their money in our work. Those so doing may find joy and satisfaction.

(e) In safeguarding, in a most sacred manner, all benevolent funds, that they may be used only for the purposes given. Misuse of funds by a Church or organization is a serious matter and cannot bring blessings and approval.

(f) Each Church should face conscientiously the proportion between the current and benevolent parts of its budget. Many budgets are greatly out of proportion.

We believe that these vital matters will have the hearty support of our brotherhood.

BOARD OF FINANCE OF CHRISTIAN CHURCH.
WARREN H. DENISON, *Secretary.*

Board: F. G. Coffin, D. B. Atkinson, John G. Myers, Perry G. Yantis, L. E. Smith, A. F. Foor.

OUR MOUNTAIN WORK.

To SUN readers and those who are interested in our mountain mission work—Rocky Ford and Elk Spur Churches—I wish to say that, by and through the aid of our faithful field secretary for missions, I was given a work that should mean something to each member of the Christian Church. I have been located on the field of the mountain work since the 26th of May and am enjoying the work fine. I don't think I ever had a job that I was more pleases to do than the work in which I am now engaged.

I somehow dreaded to undertake the work at first, but, after getting into it, I find it to be somewhat different from that which I had expected. I have often thought of Jonah and the calamity that was thrust upon him when he refused to go over into Ninevah. I believe that we would all fail if we depended upon our own strength. Paul realized the importance of God's help when he said, "I can do all things through Christ which strengtheneth me." Jesus knew that man could not do anything without His help when He said, "Without me ye can do nothing." Too often it is the case that we are prone to forget God and His relation to us, but by His help I have entered into the work with all my strength, hoping to accomplish some good here.

I have learned to love the people, and they seem to be very friendly toward me. If one is liked, there is nothing that they mind doing for a person. These little courtesies are very much appreciated by me, and I am sure that they would be by any one.

The work is continually progressing. We organized the Sunday School at Elk Spur the fifth Sunday in May, with about twenty-five present, and now we have an attendance of fifty or more, and yet we have prospects of some who will eventually take an interest and be added to our number. I was very much pleased with the number that were present, and the interest that was shown last Sunday at the Sunday School and preaching services.

We have the Elk Spur Sunday School at 10 A. M. and the preaching service at 11 A. M. each Sunday morning. The Rocky Ford Sunday School has continued all the while without ceasing to function. The Sunday School is held at 2 P. M., and the preaching service at 3 P. M. each Sunday afternoon. There are people at each place who take an interest in the work and really enjoy coming to the services. We are very much in prayer that we shall build up a large work and create a lot of enthusiasm for kingdom service.

Miss Pearl Coffey, from near Staunton, Va., opened a summer vacation school at Elk Spur, Monday, June 13th. The purpose of this school is to give those who did not complete their grades the past winter (Rev. J. A. Ledbetter, the former pastor and teacher, having died before the school term was completed) a chance to make their grades, so they wlil be promoted. Miss Coffey is a great worker, and is going to be an instrument through whom an increased amount of interest is going to be added to the work which we are trying to do here.

When we see the need for so great a work as there is here, how can we help but believe in missions? Men and women everywhere are ignoring the very thought of missions, and are failing to do their duty toward contributing to its cause. May God have mercy on such people and open their eyes, that they may realize their duty and responsibility here in the world. I wonder what some people think of Christ's command, "Go ye into all the world and preach the gospel to every creature." I am afraid that some of us are so self-centered with our religion that we do not have a very broad view of the Spirit of Christ, and neither do we want others to have it. May the time come when each one of us will see, feel, and do that which is our responsibility in life! Let the gospel of Christ and His good work continue to be spread throughout this land of ours.

S. E. MADREN, *Pastor.*

Fancy Gap, Va.

FROM OUR FIRST MISSIONARY.

BY REV. D. F. JONES.

No sooner did the Lord show me He loved me and was praying that I be reconciled to Himself (see 2nd Cor. 5:20) than my poor heart was so full I could not wait for examination, studies, classes, preparation, etc., but begun to tell others about God's love, Christ's dying for our sins, and God praying us through His Word and servants to be reconciled to Himself and accept Jesus Christ as our substitute, seeing He was made sin for us and wanted to make us God's righteousness in Him.

True, it was not all fair sailing. Whether welcome or not, I felt if I could get any boy near my age to go to that Wednesday night Bible class there was no reason why he should not then read his title clear for home in that mansion in the skies. Thus no sooner saved through the precious blood of Jesus than I became true, a weak, but nevertheless unworthy and honored servant of the Lord.

However, the stand I took told its own tale, so

shunned by some, welcomed by some as a comrade, privileged to come out more boldly and with some others stand in the open air, sing and help or encourage others to testify. I was weak in testimony and seldom knew the results myself; nevertheless, while my experiences were different more or less for quite a while, still, by God's grace, I must press forward, and with others, either in the Sunday School or a new friend, would both seek to help one or the other into right, understand God's Word, and then use it in the open air.

On one occasion a friend named Sanders went into a country town with me to stay from Saturday till Monday; so in the evening many came to buy their food for Sunday, so we thought we would preach. I was to lead off, and soon large crowds gathered and rain began to fall, so I closed and we gave the lingering people tracts.

One said, "We be neither sugar nor salt, why do you stop?" and almost simultaneously the rain ceased. This we shall never forget.

Alameda, Calif.

WINCHESTER, VA.

Those were nice things you said about our Sunday School and Christian Endeavor Convention, Mr. Editor, and I, as one of the ministers in this Conference (Valley), wish to hereby express my appreciation to you for the many nice things you did say through the columns of THE CHRISTIAN SUN. THE SUN'S editor was extremely modest in referring to the splendid addresses that he delivered before the Convention. The members from the Winchester Church are of the opinion that the splendid message, "The Mystery of Missions," was one of the most wonderful appeals we seldom ever hear.

Superintendent Loy Hook, of the Winchester Sunday School, was very happy to bring back the banner from the Convention, and oh! how happy were the little boys and girls who did not go to the Convention when they returned from their classes and saw the banner hanging on the wall of the Winchester Church.

God is blessing us in answer to the prayers of the faithful ones who belong to the Christian Church here at Winchester. Mothers' Day was observed at the proper time by a fitting and appropriate service, and also a Mothers' Day pageant at the evening hour, at which time the auditorium was crowded with people. "Father and Son" day was observed in June, with good attendance, and something unusual happened on this occasion. Mrs. Mary Jane Good, age 85, professed faith in Jesus and joined the Church and was baptized. It was a sad scene to some of us. Had that been done seventy-five or eighty years ago, Jesus and His Church would have had the benefit of a full life of service.

Children's Day was observed on the second Sunday in June, and the children who had been trained under a special committee from the Sunday School of which Mrs. Boyd Richards was chairman, did their part to make the program worth while.

The Church as a whole here is well organized, with Sunday School, two Christian Endeavor Societies, two Missionary Societies, Bible classes and Ladies' Aid Society, all of which are doing nice work as auxiliary organizations of the Church. We have a few exceptionally fine members whom you can always count upon to do their part, whatever the Church undertakes. It is a real joy to serve our Saviour with such faithful members to back you with their prayers. Brethren, pray for our home mission at Winchester, Va. We hope it will soon be on its own responsibility and be an asset to the Mission Board instead of a liability.

B. J. EARP.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
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In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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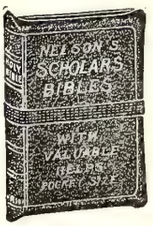

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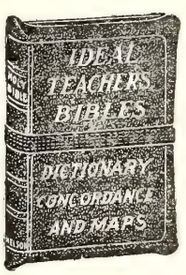

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THE CHRISTIAN SUN
1536 E. Broad St., - - - Richmond, Virginia.

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*

By Rev. H. S. Hardcastle.

CHRISTIAN EDUCATION NEWS NOTES.

From reports which reach us from various sources, we are led to believe the board will soon be in a position to meet its obligations. This is very gratifying and encouragng. If the board can meet all of ts obligations this summer from funds received through the educational conventions, it is very likely a renewed interest financially by the Churches of the Southern Convention will make it possible for the board to again support a field secretary.

That there will be a renewed interest financially on the part of the Churches of the Southern Convention is indicated by the letters the chairman has received, the conversations he has had with workers from all sections of the Convention, and from the interest discovered among the officials of the educational conventions.

It certainly cannot be that the constituency of the Sou hern Convention is going to stand by and witness the slow death of its board of religious education. We know this cannot be. It is the reaction to the very real likelihood of just such a state of affairs that encourages the chairman and gives him the faith to write the dark days for the board are over.

The present chairman of the Board of Religious Education presented himself before the Executive Board of the Southern Christian Convention on Tuesday of this week and resigned his membership on the board, the resignation to become effective September 1st. The Executive Board immediately voted Rev. Stanley C. Harrell, Durham, N. C., to fill the vacancy made by the resignation.

The present chairman of the board hopes to turn over the affairs of the board to his successor in hopeful and challenging condition. The resignation of the present chairman was made necessary by his accepting the pastorate of the Christian Church at Troy, Ohio.

We are open for applications from young men for places as waiters at the Elon Chautauqua and School of Methods. Three applications have so far been made and eight waiters are needed.

Arrangements are being made for a very small daily vacation Bible school at the Elon Chautauqua and School of Methods for the children of families attending the session. So far, we have seven enrolled in this daily vacation Bible school.

Naturally the chairman wonders what the attendance will be at the Elon Chautauqua, but the chairman knows not how to go about ascertaining this attendance. If you plan going, why not write him and let him have that bit of encouraging information. We are looking for a much larger attendance this year from North Carolina, and we feel Virginia will accept the challenge and be as well represented as in other years. It is the summer school of Virginia and North Carolina—use it!

We discovered quite a number of Christians in attendance at the Virginia State Sunday School Convention Wednesday and Thursday of last week. The chairman also ascertained quite a number very convenient to the convention Church did not attend.

A letter from a friend in the State of Ohio advises us the young people's work in the Central Convention has grown beyond all expectations and really presents a problem. It seems to us the work of the young people in the Southern Convention should be emphasized. The Eastern Virginia young people have organized and are looking forward to a congress. The young people of the North Carolina and Virginia Conference have held one congress. These are good beginnings and should be incentives to further effort and in other conferences.

It is now getting close to the time of the session of the Bethlehem Summer School of Methods. Dr. Beougher is looking forward to a good school.

The program of the Elon Chautauqua can be secured from the chairman on application.

Remember the registration this year at Elon is two dollars, an increase of one dollar over last year. The board will be the same, twelve dollars for the session. Children under fifteen, one-half the above amounts.

Bring bed-clothing, toilet articles and napkins to the Elon Chautauqua. The rooms have beds, with mattresses.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson II—July 10, 1927.

Samuel's Farewell.

Golden Text: "Thy lovingkindness is before mine eyes; and I have walked in Thy truth." —Psa. 26:3.

Lesson: 1 Sam. 12.

Devotional Reading: Psa. 26:1-8.

The old order giveth place unto the new. The time had come for Samuel to step down and out as a judge. Now that Israel had a king, he was no longer needed in the capacity in which he had served Israel for so many years and so well. It was a time for farewell. The gracious and the grand way in which Samuel yielded to the demand of the times and the changed conditions stamps him as a great man. Only a great mind and a great heart could have done as he did. It would have been so natural and human for him to rebel, to become petty, to act ugly, but he rose above it all and proved himself a man.

There is a lesson here for many Christian workers. There are many people, Christian leaders, who seem not to have learned how to step down graciously. There are so many Christian workers who cannot give up their jobs gracefully. Pastors, Sunday School superintendents, presidents of organizations, leaders of groups, chairmen of committees in so many cases must be the whole show or nothing. Everything goes well as long as they are the whole show. Everything goes well as long as they are at the head of things. But if others feel that the time for a change has come, if the interests of the kingdom demand that others be trained for responsibilities of leadership, they become disgruntled; and worse still, they become unruly and "kick out of the traces." I heard only recently of a man who left an official Church meeting simply because the pastor had included in the official group some younger men. It is hard to give place to others. Samuel was a man of the stuff that manhood is made of. He showed it in the way he fitted in with the new scheme of things.

There is another lesson here—the inestimable value of a good life and a clear conscience. As Samuel stood at the end of his official life as a judge, he could stand before the people and his God and challenge any one to bring a true charge against him. In spite of the fact that he lived in an age in which moral ideals had not come to maturity, and in spite of the fact that his office was one that lent itself to graft and dishonesty, he had kept his character pure and his conscience inviolate. That, after all, is one of life's supreme values. That is a worthy goal of life. Wealth, fame, social distinction, learning, achievement of any kind have little or no value if they make it impossible for one to stand at the close of day or at the close of life and to look both one's fellowmen and one's God in the face. Let all who seek after the real values of life learn that clean character and a clear conscience are the real values of life. Can you challenge the world to bring a true charge against you? Can you sit alone in the eventide and face yourself?

There is, once more, the lesson of the duty as well as the privilege of intercessory prayer. Samuel could not longer serve Israel as a judge, but he could serve Israel as a pray-er. He could still serve his nation in a very effective, in one of the most effective ways. Furthermore, he considered prayer for others not only a great privilege, but a duty. "God forbid," he said in so many words, "that I should sin against Him by failing to pray for you." Prayer is a means of making it possible for us to co-operate with God, and he who does not pray for others sins against God in that he minimizes by so much the co-operation between God and men. It would make a great difference if people would pray for their pastor, their Sunday School officers and teachers, their leaders, their young people, their missionaries; it would make a great difference in their own lives and in the lives of others. Do you pray specifically and regularly for others and for outside interests?

Finally there is the old, old lesson that righteousness brings its rewards, unrighteousness its penalties. It does not always pay in dollars and cents to be righteous, but it pays handsomely to be righteous. One does not always apparently receive the penalties of his wrongdoing, but he always receives the penalties nevertheless. There are a great many people today who are trying to make others believe that the "way of the transgressor is not hard," but the truth of the Bible and the testimony of human experience attest to the fact that it is hard. The truly wise man is he who in humility of spirit and in steadfastness of purpose cleaves unto the Lord and seeks in all his ways to acknowledge him.

CHRISTIAN ENDEAVOR.

Sunday July 10, 1927.

Topic: "Christ's Teachings that are too Seldom Practiced."—Matt. 5:38-48. (Consecration meeting.)

Some Bible Hints.

Shall we take this "Resist not evil" literally or tone it down and explain it away? Conscience must decide (v. 38).

Christ's teachings challenge our faith. Can we make the adventure of trying His plan, in His spirit (v. 41).?

Can we make no difference in our attitude toward those that harm us? Can we serve them as if they were friends? That tests us (v. 44).

The Christian goal is to be perfect in love. What this means in each individual situation, conscience must decide for us (v. 48).

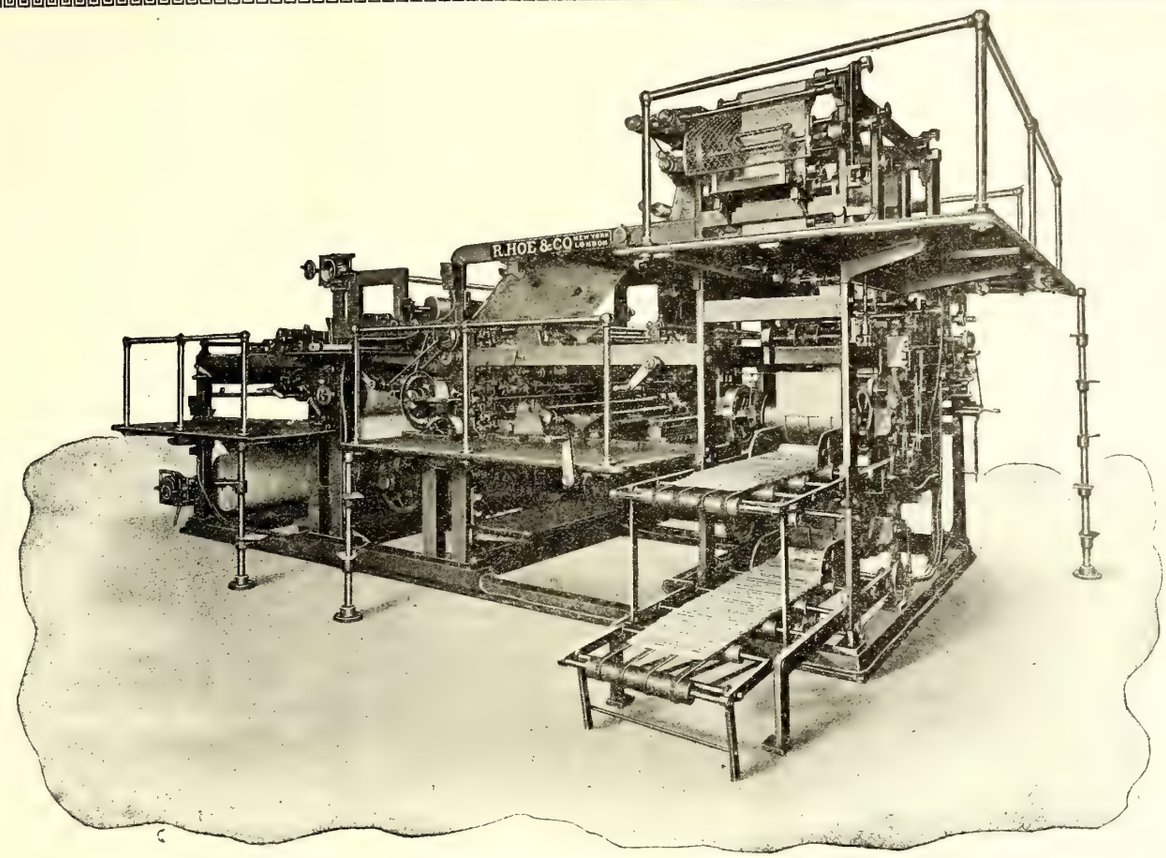
Suggestive Thoughts.

The jesus way of living is no easy way. It calls for faith, because it is contrary to both instincts and habits.

We neglect Jesus' teaching on happiness (Matt. 5:1-12), linking up happiness with the possession of things, as we do. Notice the things on which He makes happiness depend.

Jesus' teaching on humility is not very popular

(Continued on Page 14.)



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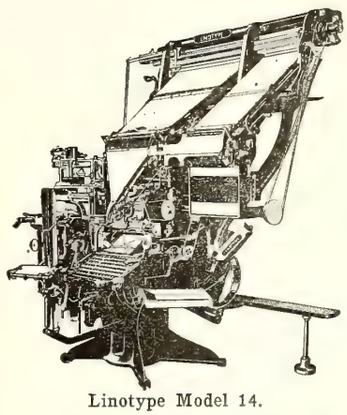

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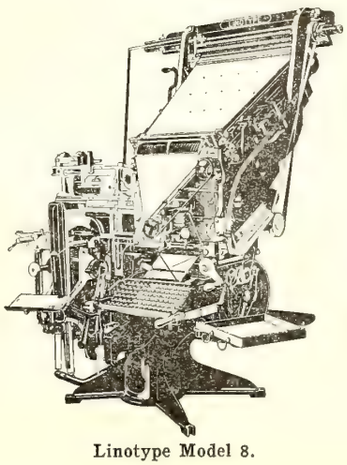

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FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

JESUS WITH US.

"Lo, I am with you always, even unto the end of the world. . . . if I go I will send Him unto you."—Jno. 16:1-24.

Did you ever think of the two names of our Saviour as representing His two natures? "Jesus" is the human name and represents the person who moved among folks—the visual personage whom they saw—and as such, He could be with only a few people at the time and for but a short time. But the name "Christ" is His name for a living Spirit which can be with every one, everywhere, at all times. This name represents that personage that deals directly with hearts and inner experiences. It is the name of that one who knocks at the door of conscience, seeking an indwelling. The heavens cannot contain Him, but a broken and contrite heart can, and it is in such a heart He delights to dwell.

Prayer.—O Master, let me walk with Thee, and make me conscious of Thy holy presence. *Amen.*

TUESDAY.

WE WITH JESUS.

"Where I am, there Ye may be also."—John 14:3.

"When Christ, who is our life, shall be manifest, then shall He also with Him be manifested in glory."—Col. 3:4.

Somebody said, "Thou shalt go to God because thou hast come from God." If God's being is spiritual and is always abiding with us, and if Jesus Christ is also spiritual and He is ever with us, and if we are in His image and conscious of His presence with us, it follows that all being is spiritual, and we unite with Him in our common likeness. It is this likeness that Christianity cultvates in us. It is this fellowship that enables us to grow in grace and in His knowledge and in His likeness until we shall become like Him at last. Of course, we are in the material in this life—in Christ we grow more spiritual all the while, and when the time comes for us to "shuffle off this mortal coil," it will be indeed a vast change; but, when it comes, it will be to enter upon the complete, full and free life of the spiritual, and we may expect the necessary adaptation that will make us at home and happy.

Prayer.—Our Father in heaven, we thank Thee for body and soul, that Thou dost give us a soul in Thy image and a body to perfect it unto Thy likeness. We thank Thee for health of body to keep the soul pure. We pray for the Spirit of holy adventure that knows more of Thee and daily becomes more like Thee. As age comes on and the final collapse of what is mortal about us, grant Thy "well done" benediction of glory to glory. *Amen.*

WEDNESDAY.

SEEING BY THE SPIRIT.

"The natural man (the flesh) receiveth not the things of the spirit of God, . . . because they are spiritually discerned."—1 Cor. 2:14.

Matthew says that flesh and blood does not reveal the things of God, but only the Father from heaven reveals it unto thee (16:17).

If God is with us; if Christ is with us, why can't we see them? If God speaks to us, why can't we hear Him? The answer is plain. The body is tuned only to physical contact and responds only to physical objects as sound, and even these are very limited. It is only with the spiritual self that we see or hear, and these discernments are in the realm of such things as the beauty of music, exquisiteness of art, inspiration of goodness, feelings of thrills, experiencing joy or sadness, ambitions to noble achievements and the glory of achieving them. Everything around us speaks out something of God. Every blossoming rose or flower, every old common bush, and all nature itself is aflame with the fiery eloquence of God, and our hearts bare their own eyes and ears to see and hear. If we understand this we can understand how one spiritually dead will not and cannot understand God. They rely on their physical senses, and these will not receive the thoughts of God.

Prayer.—Our Father, teach us the meaning of Thy word and Thy Spirit, and tune our souls to harmony with Thy soul—and may we read and understand Thy handwriting in everything about us, and worship Thee. *Amen.*

THURSDAY.

THE INNER WITNESS.

"He that believeth on the Son of God hath the witness in himself."—Jno. 5:10.

Paul talks about our knowledge of God as being manifested within us (Rom. 1:19), and Hebrews talk about faith being a connection of the invisible (Heb. 11:1).

We know by the cravings of our inner consciousness that God must be at a door close by. We know by our emotions and impulses, our loves and our hates, that there is a mighty "I am" within us dominating our lives. We have been likened to infants learning things; at first it simply hears sounds and sees objects, and the whole is a babel to him, but slowly he comes to realize that it all means something, and after awhile he learns to interpret it all. He may misinterpret often, but he learns just the same.

We are spiritual infants with a babel of feelings. Like the infant, we need to know the meaning of them and need to know how to interpret them. We may misinterpret, but if we apply ourselves we will learn and finally realize a growing inner sense of God.

Prayer.—Our Father, give unto us the will and the power to submit our lives to Thee, and be Thou our Guide, our Teacher and our Perfecter in grace and in that heavenly inner-sense that blends us with Thee our Maker. *Amen.*

FRIDAY.

KNOWING THAT GOD IS WITH US.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8.

"He that followeth me . . . shall have light of life."—John 8:12.

Am I aware of God with me every day, all the time? Is that awareness dim and vague or is it a certain and growing acquaintance with Him? Am I more aware of Him today than I was twelve months ago? What am I doing to sharpen my knowledge of Him? What can I do to know Him a little better every day?

The pure heart, the sincere soul, the humble mind, the obedient spirit, the prayerful life, the unceasing struggle against evil and for good cultivates a consciousness of God's indwelling. Paul admonishes us to love and cultivate the best gifts, to know the truth and the truth will set us free, and for such a search of life we shall be rewarded with a new heart and a new spirit with which to catch His still small voice and know Him. The laws of growth and development in the spiritual world are like the laws of growth in the physical world. We receive impressions and we give impressions, and in the practice of receiving from God and talking with Him we become more familiar with Him.

Prayer.—Dear Lord and Father, we thank Thee for the fellowship of believers, for the possibility of a sensitive spirit, for the success of worthy undertakings. We pray for pure hearts, for daily communion with Thee, and for a constant revelation of Thy nature in Christ Jesus. Quicken our inner awareness of Thee, and we promise we will try to walk Thy way. *Amen.*

SATURDAY.

WHY WE DO NOT WALK SPIRITUALLY MORE THAN WE DO.

"Their eyes were holden that they should not know Him."—Luke 24:16.

Because we walk by sight (2 Cor. 5:7). Because we hope only for that which we see (Rom. 8:24), and spiritual blessedness is promised only to those who can believe, though they have not seen (John 20:29).

How easy it is to go astray! The physical is so dominant in our lives. This is why we so often do the things we ought not to do, and do not the things we would do. This is why "when we would do good, evil is present with us." The divine Spirit is like every other spirit—it develops by habit and is dependent upon the habits of life, and, as we know, habts are acquired only in time and by oft-repeating.

Prayer.—Our Father, we thank Thee for the open way to glory, and to be reassured in this hour that Thou wilt bless us for doing Thy works and keeping Thy law. We covet love, unselfishness, friendship, goodness and self-control. Enable us to live by the light we have, obey Thy voice, and to apply Thy truth to all personal life, home, business, politics, social relations and general community good. Inspire us with that love of loves. Let us walk with Thee. Give us patience, and power, and soul safety. *Amen.*

SUNDAY.

TALKING WITH GOD.

"I will pray with the Spirit, and I will pray with the understanding also."—1 Cor. 14:15.

Prayer was a part of the very heart-beat of Jesus. It was a part of his every-day thought, and when great stress of great responsibilities came upon Him He drew away from everybody to be alone and in His Spirit ask the Father all about it.

We can write, talk and elaborate, yea, preach and say "Our Father," and never pray. We must be in the spirit and we must reach the spirit before we can pray.

Such a condition and contact cannot always be established. We must be free from distractions. We must concentrate. We must be open, and unburden our secrets to Him. Then our very wishes may be prayer.

Prayer.—Dear Lord of love and mercy, forgive us of our sins and bring to us a complete surrender of all that we are to have and to hold, all that is of Thee. *Amen.*

Christian Orphanage

Dear Friends:

Our financial report for this week did not take us to the ten thousand dollar mark, as we had hoped. We have worked hard and expected to get one-third of the way to our goal during the first six months. Depending almost entirely on Sunday School monthly offerings for support in our undertaking, and many of the offerings being small, and a number of our schools not making the monthly offering, it has been very discouraging during the first six months of this year.

We have more than one hundred children to feed and clothe, and our income less than $160 per week. Then, too, we have been deluged with applications from all sides—widows in distress, children homeless—and the wolf at the door. They appeal to us in person, through friends, through pastors, and by letters. We could easily care for twenty-five more children if we had the funds to pay bills. I want to urge the Sunday Schools to come to our rescue and help us do a larger work.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 30, 1927.

Brought forward		$9,358.53
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Shallow Ford	$ 1.74	
Ingram	3.00	
Pleasant Ridge	1.04	
Mt. Bethel	2.00	
Monticello	10.14	
		17.92
Western N. C. Conference:		
Burlington	$59.90	
Zion	1.21	
		61.11
Eastern N. C. Conference:		
Oak Level	$ 1.92	
Sanford	5.24	
Raleigh, First	3.00	
Christian Light	2.50	
Auburn	4.50	
Liberty, Vance	6.83	
Youngsville	2.00	
		25.99
Eastern Virginia Conference:		
Cypress Chapel	$ 4.93	
Oakland	5.00	
Berea, Norfolk, May & June	10.89	
First, Norfolk	8.25	
		29.07
Valley Virginia Conference:		
Bethlehem	$ 2.74	
Newport	1.50	
Antioch	6.07	
		10.31
Alabama Conference:		
Pisgah		4.00
Special Offerings.		
H. G. Kine		1.50
Grand total		$9,508.43

ANNUAL REPORT OF THE TREASURER OF THE WOMAN'S BOARD OF MISSIONS OF THE SOUTHERN CHRISTIAN CONVENTION, FOR JUNE, 1926, TO JUNE, 1927.

Receipts.

Mrs. J. W. Patton, expense refund		$ 50.00
Mrs. W. T. Walters, Treas. balance		64.61
Alabama Conference:		
First quarter	$ 36.00	
Second quarter	52.54	
Third quarter	47.52	
Fourth quarter	19.60	
	32.69	
		188.35
Eastern Virginia Conference:		
First quarter	$ 870.35	
Second quarter	3,350.36	
Third quarter	559.88	
Fourth quarter	1,294.31	
		6,074.90
North Carolina Conference:		
First quarter	$ 608.87	
Second quarter	1,687.52	
Third quarter	599.98	
Fourth quarter	984.47	
		3,880.84
Valley of Virginia Conference:		
First quarter	$ 261.62	
Second quarter	13.17	
Third quarter	93.47	
Fourth quarter	125.17	
		493.43
Literature sent to societies		43.83
Total receipts		$10,795.96

Disbursements.

Mrs. L. L. Vaughan, board meeting	7.42
Mrs. E. L. Beale, board meeting	9.00
Dr. W. C. Wicker, Treas., 1st qr. funds	1,042.98
Shepherd Printing Co.	72.08
Suffolk Office Supply Co., ledger	1.70
Mrs. C. H. Rowland, to Urbana, Ill.	63.00
Mrs. J. A. Williams, expense account	32.38
Dr. W. C. Wicker, Treas., foreign missions	2,619.78
Richmond	1,468.07
Mountain work	752.80
Elon Orphanage	221.23
O'Kelly Memorial	52.08
Mrs. W. R. Sellars, exp. N. C. board	100.00
Mrs. R. T. Bradford, literature for societ's	92.26
E. T. Fitzgerald, audit Mrs. Walters' books	150.00
Debit slip, to replace lost check	1.25
Dr. W. C. Wicker, Treas., foreign missions	554.92
Richmond	352.08
Mountain work	328.05
Elon Orphanage	21.00
O'Kelly Memorial	44.80
Ellen Gustin Fund	50.00
Japan	816.92
Porto Rico	303.55
Indian work in Arizona	20.00
Richmond	736.47
Mountain work	486.47
Elon Orphanage	45.00
O'Kelly Memorial	15.14
Self-Denial Offering	32.69
Mrs. H. S. Hardcastle, Treas., postage	3.00
Total disbursements	$10,496.12
Total receipts	$10,795.96
Total disbursements	10,496.12
Balance on hand June 8th	$ 299.84

MRS. H. S. HARDCASTLE,
Suffolk, Va. Treasurer.

NOTICE.

As I will not be able to visit all our Churches, I am asking that all Sunday Schools in the Eastern North Carolina Sunday School and Christian Endeavor Convention please mail their cradle roll report to the undersigned at once. If you have a cradle roll department, send a good report. If you do not have this branch of work in your Sunday School, please get busy and organize same and report to me.

May I urge that each school send in its report at once. By so doing, you will enable the secretary to make a good report. Can I count on you for a good report? July 12th to 14th is the time of convention. Hurry!

Yours in His work,
MRS. R. J. NEWTON, *Sec'y.*
Henderson, N. C., R. F. D. 1.

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Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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Aluminum is light in weight, durable, and does not tarnish.

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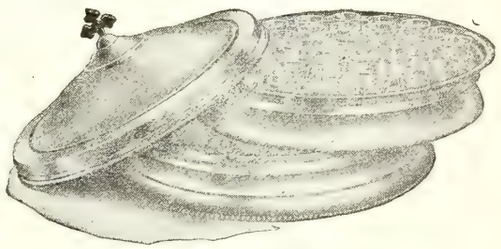
Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

SILVER-PLATE

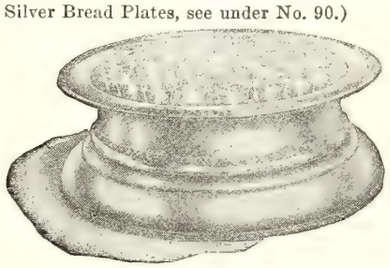
The Silver-Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85

Tray No. 85—Interlocking only, with 36 glasses.	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

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No. 4—Broad rim	9.00
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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Children:

It is wonderful how well you are responding to the Pollyanna game. This earth would be much improved if every one, both young and old, had the Pollyanna spirit. It's no joke about the world moving forward on the feet of little children, and some day all the grown-ups will see it.

Wonder if you have forgotten about "Rusty," my little dog! For her, life is all sunshine. To be asleep by the fire or in the coolest place on the porch, it is all the same to "Rusty." If we don't feed her properly she knows the way to the market, and being friendly with the butcher, she need only present herself to be filled on the choicest loins. Her one responsibility is rat-killing, and this she does to perfection. Don't forget the games, and good-by.

Sincerely,

MRS. T. A. MOFFITT.

SOMETHING TO REMEMBER.

On July 4, 1776, the Declaration of Independence was signed in Philadelphia, but it was not until June 14, 1777, nearly a year later, that the official history of our flag begins. Then it was that Congress adopted this resolution made by John Adams:

"Resolved, That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the Union be thirteen stars, white on a blue field, representing a new constellation."

"We take," said Washington, "the star from heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

Later an act was passed by Congress, saying:

"That from the fourth day of July, the flag of the United States be thirteen horizontal stripes, alternate red and white; that on the admission of every new State into the Union, one white star be added to the blue field; and that such addition shall take effect on the fourth day of July succeeding such admission."

1. It should not be hoisted before sunrise nor allowed to remain up after sunset.

2. At "retreat," sunset, civilian spectators should stand at attention and give the military salute.

3. When the national colors are passing on parade or review, the spectators should, if walking, halt, and if sitting, rise and stand at attention and uncover.

4. When the flag is flown at half staff as a sign or mourning it should be hoisted to full staff at the conclusion of the funeral. In placing the flag at half mast, it should first be hoisted to the top of the staff and then lowered to position. Preliminary to lowering from half stab, it should first be raised to top.

5. On Memorial Day, May 30th, the flag should fly at half mast from sunrise until noon, and full staff from noon to sunset.—*Handbook for Scoutmasters.*

ROANOKE, ALA.

On the fifth Sunday in May the First Christian Church, of Roanoke, Ala., was very impressively dedicated to God and to the cause of His religion. A very beautiful musical program was rendered. The following minsiters were present and took part in the services: Dr. S. L. Beougher, who read the Scripture lesson; Rev. J. H. Dollar, who led the opening prayer; Dr. W. W. Staley, who preached the sermon. This writer took the offering and read the dedicatory formula, with Rev. C. W. Carter leading the dedicatory prayer.

It was a great day for us in Roanoke. Our Church was packed with people, and many were turned away for lack of room. Our offering amounted to a little more than $600. Dr. Staley gave us another great sermon at the evening hour. Everybody was delighted to have him with us, and earnestly hope he may be permitted to come this way again. Our Church here expects to hold a revival meeting, beginning the third Sunday in August. Will not our Zion pray for us.

G. D. HUNT.

(Continued from Page 10.)

(Matt. 18:1-6). We stand up for our rights. We want to be thought forceful and successful.

Jesus' teaching on forgiveness is hard to practice (Matt. 18:21-35). We are easily offended, hard to appease. Remember that forgiveness includes forgetting.

A Few Illustrations.

(Matt. 5:20) Here and now we may enter the realm of heaven, just as we may enter the realm of knowledge or of love. The realm of heaven is love and service. Do we move in that sphere?

We may consider Jesus' teachings as a chart of life showing us where to steer and what to avoid. His teachings were His life. He did what He taught.

The condition out of which true Christian character grows is the first Beatitude—"Blessed are the poor in spirit." Without this humility we cannot advance far. We must know our need rather than rely on our strength.

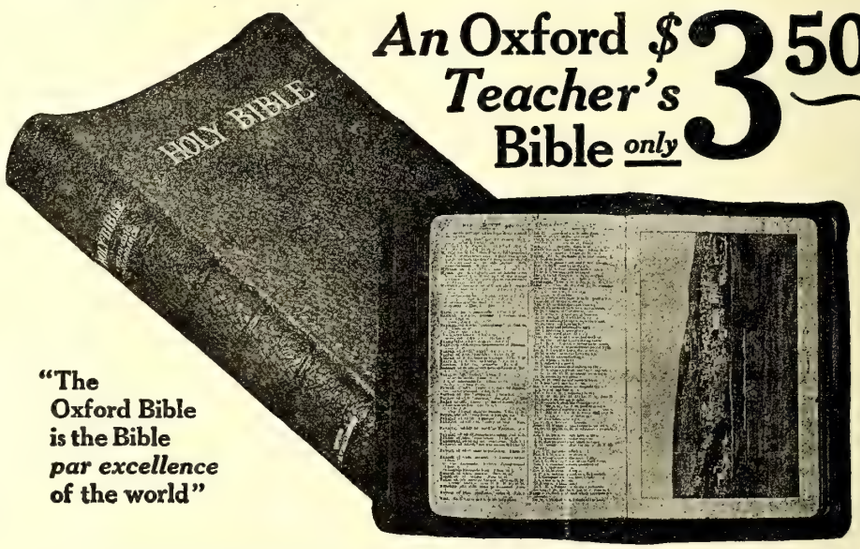
God has not only given us life, like a Father, but through Christ has shown us how to make the most of life. God made man; Jesus makes manhood.

To Think About.

What do you find hardest in Jesus' teaching?
What teaching of Jesus appeals most to you?
Why should we study the teachings of Jesus?

No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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All proper names and difficult words divided into syllables and accented so they may be correctly pronounced. Sizes 8½ x 5½ x 1⅝ inches.

Specimen of Type

6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

Nos.
04521 **Morocco**cette, overlapping covers, round corners and red under gold edges $5.00
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OBITUARIES.

HOLT.

On May 14, 1927, God, in His love and wisdom, called Mrs. S. M. Holt, lovingly known as "Aunt Julia," to mansions above.

We, the members of the Missionary Society of the Chapel Hill Christian Church, of which Aunt Julia was the oldest member, wish to offer the following resolutions:

First: That the members of the Missionary Society feel that we have lost a true and faithful member. Always loyal to the society she loved, she will be long remembered.

Second: That her relatives have lost one from their circle whose life was a benediction. With sympathy, we commend them to the Lord, who doeth all things well.

Third: That the Church and community have lost a kind friend.

Fuorth: That these resolutions be recorded, a copy sent to the family, and a copy sent The Christian Sun for publication.

MRS. B. J. HOWARD.
MRS. J. T. FOWLER.
MISS LILLIAN LONG.

JOHNSON.

Deacon William J. Johnson, who was familiarly known as "Uncle Billy," was born March 8, 1849, and died May 11, 1927. Bro. Johnson was married to Miss Martha Kelley in the year 1869. To this union were born four sons—R. F., W. D., S. M., and E. J. Johnson—and a number of grandchildren, who survive him. The dear wife and mother passed on into the spirit world some two years ago.

Bro. Johnson professed faith in Christ and joined Zion Christian Church when a young man, and had been for a number of years her senior deacon. He was a very unassumnig, quiet man, a much-beloved and honored citizen, kind and gentle husband and father, and a most devoted and faithful servant of God and His Church. Funeral services by the pastor, assisted by Rev. R. L. Williamson, Sanford, N. C.

J. E. FRANKS.

HUNT.

Lee Hunt was born November 15, 1879. On the evening of May 27th last he retired, seeming about as well as usual. Some time during the night his spirit slipped away from its earthly dwelling to go to God, who gave it.

He is survived by five children, his wife having preceded him to the grave several years. May the Lord graciously remember these orphan children in their bereavement. Funeral was conducted at Grace's Chapel Church, and interment was made in the cemetery there.

R. L. WILLIAMSON.

The divine insanity of noble minds,
That never falters nor abates,
But labors and endures, and waits,
Till all that it forsees it finds,
Or what it cannot find, creates.

A PRAYER.

Almighty God, we bless Thee for the testimonies of the wise and the true, the good and the pure, in all ages. How Thou hast piled up witness on behalf of Thine own Word and kingdom! Who can deny it all? It were to deny the sun shining in the heavens, or the sea flashing of the seashore. Behold, we trust in a testimony of life, in living men, in living character, undeniable service, in living epistles read and known of all men. Thou art rewriting that covenant in every newly created life; in all Christian experience Thou are illuminating Thyself and illustrating Thy kingdom and making it clearer and still clearer that God is love. Help us to read life, to read living men, to study the practical virtue that is round about us; then shall we have the evidence of the spirituality of Thy kingdom revealed in Jesus Christ the Lord. How wonderful is Thy kingdom! Behold, Thy palaces and temples are built of living stones; the jewels are all alive. We have come upon the life in everything, and the life is of God, and is God, and is love. Behold, one day we shall see that we have been living in the midst of life. Amen.

—Joseph Parker.

DISMUKES—DAVIS.

On May 29th, John M. Dismukes and Miss Addie Mae Davis were, by the writer, united in marriage. These young people are active Christians, and are held in high esteem by many friends, who wish for them the Heavenly Father's blessing as they begin together the journey of life.

L. WILLIAMSON.

Hard work is the great schoolmaster of the race. It is the gathered drill in life's army, without which we are only confused and powerless when we are called into action.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

COLLINS.

Mrs. H. C. Collins was born September 2, 1888; died June 9, 1927. She is survived by her husband and two daughters. She had been a member of Shallow Well Church since early life, and had been a faithful and consistent member. As a friend to all, she will be missed in the home, community and Church.

Funeral was conducted from Shallow Well Church and her body laid to rest in the cemetery near-by. May the Lord comfort the bereaved husband and daughters.

R. L. WILLIAMSON.

SHAMBLEE.

Virgie Mae Shamblee was born November 14, 1926, and died June 13, 1927. Virgie Mae was the darling baby of Bro. John Shamblee and wife, of New Hope Christian Church. Judged by humanity, these most amiable Christian parents would have given Virgie Mae the best of care and training, but Jesus, who said "Suffer little children to come unto me, and forbid them not," has given her a much better and more happy home as a glorified little star. God will, doubtless, use her to inspire and encourage dear parents and the one other child of the home to meet her where good-bys are never said. Funeral services by the writer.

J. E. FRANKS.

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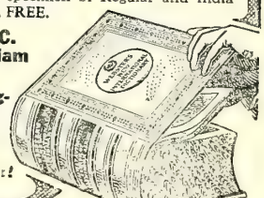

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27 And the boys grew: and Esau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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Specimen of Type.

22 And the prophet Is'ra-el, and said unto thyself, and mark, and for at the return of t

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Specimen of Type.

AND the third day there was a marriage in Cā'nā of Gāl'i-lee; and the mother of Je'sus was

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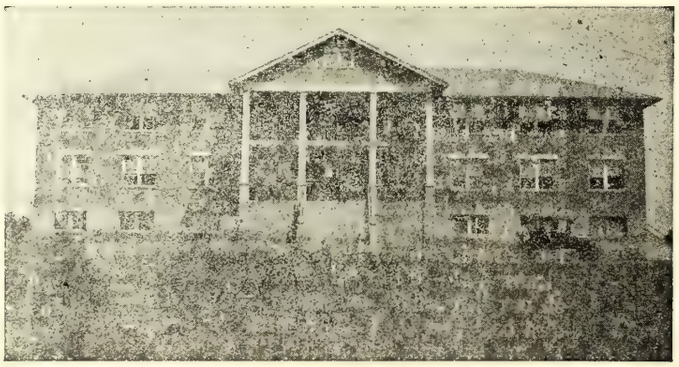

GIRL'S DORMITORY.

$68.00 pays all College expenses except books, board and room. $25.00 pays all expenses for High School work, for the entire school term of nine months.

Rev. and Mrs. J. H. Dollar will be in charge of the modern Girl's Dormitory this school year. Cost of board will be $15.00 per month and room rent $25 to $30 per school year. Men and boys can obtain board at the same rates in the town.

School opens August 30, 1926. Wanted a sufficient number of girls to fill the dormitory. Send in $2.00 at once to reserve room.

For further information, address

THE PRESIDENT, Wadley, Alabama.

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THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, JULY 7, 1927. NUMBER 27.

THE SUN'S OBSERVATORY

JEFFERSON DAVIS.

By H. H. Smith.

The birthday of Jefferson Davis should not pass unnoticed. At least once a year we can afford to make a brief study of one of the most remarkable men our country ever produced. Dr. Dunbar Rowland speaks of Jefferson Davis as "the most dramatic figure in our national life. No other career equals his in tragic incidents nor in varied and important service." And Landon Knight says: "For four years Jefferson Davis was the central and most conspicuous figure in the greatest revolution of history. Prior to that time, no statesman of his day left a deeper or more permanent impression upon legislation. His achievements alone as Secretary of War entitled him to rank as a benefactor of his country. But, notwithstanding all of this, he is less understood than any other man in history."

If anything should be lacking to inspire interest in the study of the character of Jefferson Davis, the impressive summary of his tragic life, as to its varying fortunes, portrayed by Senator John W. Daniel in his eloquent oration before the General Assembly of Virginia a few months after the death of Mr. Davis, should supply that lack.

Senator Daniel said: "He swayed Senates and led the soldiers of the Union; and he stood accused of treason in a court of justice. He saw victory swell illustrious battlefields, and he became a captive. He ruled millions, and he was put in chains. He created a nation; he followed its bier; he wrote its epitaph, and he died a disfranchised citizen.

"But though great in all vicissitudes and trials, he was greatest in that fortune which, lifting him to the loftiest heights and casting him thence into the depths of disappointment, found him everywhere the erect and constant friend of truth. He conquered himself and forgave his enemies, but bent to none but God."

Perhaps there is no better way to get an estimate of Jefferson Davis' character than to give brief character sketches as they have been portrayed by biographers and others who have made a diligent study of the subject.

Major Walthall, who was Mr. Davis' secretary for a long time, and a member of his household, shortly after Mr. Davis' death, said: "Few men have ever lived whose character and capacity have been the subject of more widely varying estimates than those of Jefferson Davis. His qualities were such as to secure the ardent admiration and attachment of friends and to incur the bitter enmity of foes, and the conflicting judgments of those two classes often ran to extremes. It is difficult for us, who have been his contemporaries, calmly and impartially to judge in the matter and to form a trustworthy conclusion what position he will ultimately occupy in history, even if such a position should ever be settled by general consent, which is not probable, at least not for a long time to come."

Major Walthall also said: "The truth is [illegible] character of Mr. Davis was one not easily understood, complex, in some respects contradictory, and peculiarly liable to misconception and misrepresentation. His virtues were shining and brilliant; his faults obvious and conspicuous. He was truthful, frank, honest, fearless, patriotic and chivalrous to a degree rarely equaled, and perhaps never surpassed. His courage, both moral and physical, was of the highest order. His love of country was as genuine as it was ardent. He was not without personal ambition and was sensitive to his own reputation, but his ambition was always subordinate to his sense of duty, and his sensitiveness to a personal wrong never degenerated into the vulgarity of revenge. He never did a willful or conscious wrong, even to an enemy, though, under the influence of strong prejudice, mistaken judgment or malign counsels, he was sometimes led unconsciously to do great wrong, even to a friend. Extreme alike in his attachments and his aversions, he was severe in his judgment of those whom he disliked and slow to perceive or suspect a fault in those he loved and trusted. If once his confidence was shaken, however, from whatever cause, well-grounded or imaginary, he was prone to pass to the other extreme, that of entire distrust. He had a keen insight into human character, and his estimate of men was in general just and sagacious."

Landon Knight says Mr. Davis was as "kindly, gentle, tender and considerate as a woman," which made it well-nigh impossible for him to inflict punishment upon any one. This was a weakness. Desertions and other evils might have been curbed if he had been firm in discipline. "During his most eventful administration, although hundreds of death warrants of criminals, who richly deserved the extreme punishment, came before him, he never signed one of them or permitted an execution when he had the slightest opportunity to interfere."

Gamaliel Bradford said: "He had pluck, splendid pluck, moral and physical. . . . He had consistency, too, knew his ideas and stuck to them, had persistency. 'He was an absolutely frank, direct and positive man,' said General Breckenridge. And he was sincere in his purposes as well as consistent. 'As God is my judge, I never spoke from any other motive (than conviction),' he told Seward. Beyond question, he told the truth. He was unselfish, too, thoughtful of others, and ready to make sacrifices for them. 'He displayed more self-abnegation than any other human being I have ever known,' says one of his aids, and the statement is [illegible]dantly confirmed." Bradford also ch[illegible]him as an "able, brilliant, no-[illegible]

Mrs W A Harper 8-1-26

[illegible]instead Gordon says: "No higher tribute to Davis' personal character and to his conduct as President of the Confederacy could have been paid than by the undeviating friendship and confidence of Lee. Not long after the close of the war, Lee wrote to Early: 'I have been much pained to see the attempts made to cast odium upon Mr. Davis, but do not think they will be successful with the reflecting or informed portion of the country.' He also spoke to General J. B. Gordon admiringly of him, commanding 'the strength of his convictions, his devotion, his remarkable faith in the possibility of still winning our independence, his unconquerable will power.' "

One of the most remarkable traits of Jefferson Davis' character was his unconquerable spirit, shown especially in his old age. "Persuaded by vicissitudes and worn with harsh experience and increasing age, his courage continued dauntless and unbroken, and he looked about him again for the means of making a livelihood. Bountiful gifts of houses and land and money might have been his for the acceptance; but his pride was as fine-edged as his courage." "He had nothing left; he was ruined. Briarfield had been devastated long before by Union patriots. Yet penniless, a fugitive with a price on him, the epic failure of the age, he lost none of his courage or dignity. The worst blows of fortune could not break his spirit or diminish his manhood. In spite of all his faults, he was a great man."

Senator Daniel's Tribute.

"Those who knew Jefferson Davis in intimate relations loved him most and honored him. Genial and gentle, approachable to all, especially regardful of the humble and the lowly, affable in conversation and enriching it from the amplest stores of a refined and cultured mind, he fascinated those who came within the circle of his society and endeared them to him. Reserved as to himself, he bore the afflictions of a diseased body with scant allusion even when it became needful to plead them in self-defense. With bandaged eyes and weak from suffering, he would come from a couch of pain to vote on public issues, and for over twenty years, with the sight of one eye gone, he dedicated his labors to the vindication of the South from the aspersions which misconceptions and passions had engendered.

"Clear and strong in intellect; proud, high-minded, sensitive; self-willed, but not self-centered; self-assertive for his cause, but never for his own advancement; aggressive and imperious, as are nearly all men fit for leadership; with the sturdy virtues which command respect, but with-

(Continued on Page 14.)

NOTES-PERSONALS

Some of our Churches looking to a change of pastors should get in touch with Rev. F. C. Lester, Franklin, Va. Bro. Lester is one of our very strong and able younger preachers, and the Church that secures him as pastor will be fortunate indeed.

Rev. F. D. Ballard has resigned his work at Henderson, to take effect with the close of the present Conference year. Bro. Ballard's plans are not made for the coming year. He has served very successfully as pastor at Henderson the past two years. He is one of our very promising and successful pastors.

Rev. M. W. Butler, so well known in CHRISTIAN SUN circles and who for some years has been located as pastor at Muncie, Ind., has accepted a call to Gulf Mills Church, Conshohocken, Pa. We wish Brother Butler success in this pastorate to which he returns and which he served successfully for several years.

From the *Western Recorder,* Louisville, Ky., we learn that the Southern Baptist Convention debt amounts to six million dollars. But "the various States have debts which total twenty million dollars or more." That is to say, our Baptist brethren of the South are at present carrying outstanding indebtedness of twenty-six million.

Prof. L. L. Vaughan, College Station, Raleigh, N. C., president of the Eastern North Carolina Convention, has an important notice calling attention to the session of the Convention and the fine program to be given at Damascus Church, Orange County, July 12th, 13th and 14th. All schools and societies in this Convention should be represented. A great Convention is expected.

Rev. R. A. Whitten has submitted his resignation as pastor of our Reidsville Church, the same to take effect with the close of the present Conference year. Here is an opportunity for some Church contemplating a change to secure a most worthy, consecrated and successful minister and pastor. Bro. Whitten has done a fine work at Reidsville. We trust that the Church will be able to secure a worthy successor.

The "Wellons Edition" of THE CHRISTIAN SUN, June 23rd—that carrying his own funeral sermon, the sermon on his hundredth anniversary, his last will and his picture, an account of his funeral, etc.—turns out to be the most popular edition of THE SUN ever printed since the present editors have been in charge. Orders for the paper, 6 cents the copy, continue to come in. We had several hundred extra copies run off, and if any others desire these papers they should order at once.

Class No. 1 of the Burlington Sunday School is going to pay the expenses for one of our splendid girls of Elk Spur Sunday School, Fancy Gap, Va., to attend the Elon Chautauqua. One of Dr. Lightbourne's friends at Holland, Va., is going to pay the expenses (registration, board and tuition) of one of the girls from our Rocky Ford Sunday School, so we will have a representative from each of our two Sunday Schools in Carroll County. This is fine! as these are splendid girls, and they will learn much that they can carry back to their own schools. Rev. S. E. Madren will bring the girls down and take them back without charges.

A letter from Mrs. W. D. Harward, Windsor, Va., June 29th, says: "Mr. Harward is wonderfully improved, although it will take time for him to gain strength sufficient to get around very much. We trust that we are still remembered in the prayers of our friends." Dr. Harward has many friends indeed who are praying for his entire recovery if it is the Lord's will, and we are all delighted that he is improving and gives promise of full recovery.

Rev. E. B. White writes: "We are having glorious union prayer services at Dendron. The Christian, the Baptist, and Methodist Churches are doing everything possible to make these meetings real spiritual blessing to our community. After service Wednesday night, the Dendron Church presented me with a beautiful Oxford Bible. By unanimous vote the Churches of the Dendron charge called me for another year, but I haven't given my answer. I want God to lead me in my final decision. I love my parishoners; they are among God's best.

The Elon Chautauqua and School of Methods will be held at Elon, July 25th to August 4th. A magnificent program has been prepared. Dr. Lightbourne and his co-workers have certainly presented attractive features. The faculty consists of the very best the Church has to offer. It will be a great and good time, and all our pastors, Churches and Sunday Schools, through their representatives, should endeavor to be present. The fees for the Chautauqua are: registration—adults $2.00, children $1.00; board—adults $12, children $6.00; single meal, 50 cents. Rooms are free to registrants. Students must furnish sheets and pillows, towels and other toilet effects. The rooms are otherwise furnished withuot charges. It is estimated the books for the session will cost about $1.50.

The editor of THE SUN had the privilege of preaching for Dr. Lankford's congregation the day he went with members of his Sunday School and Church to Elk Spur and Rocky Ford. We are pleased to learn that the class and pastor had a great time, and we feel like they rendered a service that will be most helpful both to themselves and to our good folks in Carroll County in years to come. We wish other Sunday School classes would follow the fine lead of Class No. 1 of our Burlington Sunday School. Notify Rev. S. E. Madren, Fancy Gap, Va., and he will be happy to receive and, with his people, help entertain any class visiting these schools. Our Burlington people feel that they had a great and a good day and enjoyed their trip immensely.

The Bulletin of the First Christian Church, Burlington, N. C., carrying the announcements for Sunday, June 26th, had this unusual item: "A number of the members of Class No. 1 of the Sunday School, and others, the pastor being one of the 'others,' got away early this morning for a visit to our mountain mission work at Fancy Gap, Carroll County, Va., for the day. The party, which is headed by Mr. John M. Coble, chairman of the committee on arrangements, expects to arrive at the Elk Spur Church by 11 o'clock, where the first service of the day will be held. After this service of the morning, picnic dinner will be served on the Church grounds. The program for the afternoon consists of a visit to the Rocky Ford Church, several miles down the mountainside, where a service will be held at 3 o'clock, following which the visitors will turn homeward and expect to arrive about 9 o'clock tonight. This visit has been in the minds of some of our people for a long while, and plans have been in the making for several weeks. Those who have gone are counting upon a most pleasant and profitable trip, as it is felt that the day spent in this way will establish a helpful contact between the Church and our mountain work that could not take place otherwise."

MARKER CONTENTS.

LIST OF ARTICLES PLACED IN COPPER BOX IN BASE OF LEBANON MARKER.

The following list of articles will be placed in the copper box in the base of Lebanon marker on July 7, 1927: 1 copy CHRISTIAN SUN, March 2, 1927; 1 copy *Herald of Gospel Liberty,* April 28, 1927; 1 copy "Principles and Government of the Christian Church"; 1 copy "Christian Annual," 1926; 1 copy Rev. James O'Kelly's "A Champion of Religious Liberty"; 1 copy "Disciples Called Christians," by Dr. P. H. Fleming; 1 copy Catalogue Elon College, N. C.; 1 copy Bulletin of Elon College, N. C., 1927, Catalogue Number; 1 copy Souvenir Christian Education Bulletin, Elon College, October 3, 1926; 1 copy Souvenir Library Bulletin, Elon College, September 17, 1924; photograph of Rev. James O'Kelly; names of members of band which played on the occasion of the unveiling of the Lebanon marker, July 7, 1927; a copy of the program of that day; portion of Norfolk *Ledger-Dispatch* of June 4, 1927, publishing the program of the unveiling, July 7, 1927; a similar article in the *Virginian-Pilot* and Norfolk *Landmark* of June 5, 1927; a statement of facts regarding the Conference in Surry County, August 4, 1794, and facts regarding Old Lebanon Church, and other facts including some of the preliminaries leading up to this meeting, as gathered from writings of Rev. James O'Kelly, leader of the movement, by W. E. McClenny, of Suffolk, Va.

J. F. WEST, SR.,
Chairman Committee on Memorials.

Waverly, Va.

UNVEILING OF LEBANON MONUMENT.

Thursday, July 7, 1927—11 o'Clock A. M.

Doxology.
Invocation—by Rev. E. B. White, Dendron, Va.
Song—"The Church's One Foundation."
Prayer—By Dr. W. W. Staley, of Suffolk.
Song—"I Love Thy Kingdom, Lord."
Address—By A. W. McLean, Governor of North Carolina.
Music by Band.
Address—By Col. E. E. Holland, Ex-Congressman, of Suffolk.
Waverly Quartet—J. E. West, Jr., Oscar H. West, Joe Moss, and J. F. Beard.
Address—By Dr. W. A. Harper, President of Elon College.
Presentation of Monument—By Dr. J. O. Atkinson, Elon College.
Unveiling of Monument.
Acceptance of Monument—By Col. J. E. West, Lieutenant-Governor of Virginia.
Song—"Blest Be the Tie that Binds."
Address—By Dr. C. H. Rowland, of Greensboro, N. C.
Benediction—By Rev. Stanley C. Harrell, of Durham.
Music by Band.

Rev. O. D. Poythress, of South Norfolk, Va., will lead the singing.

Judge Jesse F. West, of Waverly, Va., will preside.

W. W. STALEY,
W. E. MCCLENNEY,
J. M. DARDEN,
Committee.

Suffolk, Va.

THE CHRISTIAN SUN'S PULPIT

LOYALTY, THE GREAT CULTIVATED GIFT.

REV. JOHN G. TRUITT, *Preacher.*

"Lo, we have left all, and followed Thee."
—Luke 18:28.

The words of our text were uttered by one who had the glow of a fine bravery upon his face. And while he had some very great disappointments in his full, vigorous life, at its end he could still look up into the face of his Lord and say, "Lo, we have left all, and followed Thee." Like yourselves, there was a remarkable degree of loyalty in his life from the first, but that loyalty grew as he grew, until he became a fine example of a loyalty-lifted life. Do you know of any organization that can live without loyalty, or do you know any great life that has become so without the cultivation of this great gift? A little loyalty in a few big souls has been the backbone of every worthy enterprise that was ever undertaken; a little fine loyalty has lifted full many a life into a high plane of living at which friends and foes alike have been surprised, and thanked God for the sheer nobility of soul upon which they have been allowed to look.

There is not a young life under the sun but what may wisely go down upon its knees and pray, "O Lord, make me loyal." There is not an organization amongst us in this much-organized community of ours, but what may not well make a great part of its intercession a plea to God for loyalty among its members, and there has never been a day when loyalty was more needed, or more wonderfully rewarded than now. Let us speak of this Church, for instance. It is well enough for your pastor to plead with its members in their homes and places of labor for their loyal and devoted support in season and out, but if it cannot be seen in its members far above his efforts and far beneath his pleas, then, indeed, his efforts are in vain, and the success of this Church and its power among its members is cut in half. It is the loyalty of so large a number of the members of this Church which puts praise upon our lips and a prayer of thanks in our soul.

New societies in the world have not died for the lack of brains; new compacts have not failed for want of noble conception; new enterprises have not failed for the need of money, for brains, and nobility of beginning, and means sufficient have been ever at hand; but what we have needed is loyalty. Lack of loyalty is lack of life. It is death. Show me a life or organization that is living without loyalty, and I will show you a life or an organization that is dying. There is nothing that will run without a loyal pull except something which is going downhill.

"Come" and "suffer" are the two great words of challenge. They are words that drive themselves so deeply into the souls of young people that no power on earth can keep many of them from making heroes and heroines of themselves. They are the word which caused the disciples to begin the cultivation on the remarkable gift of loyalty; they are the words which opened the eyes of young Saul of Tarsus; they are the words which led Huss to the stake, Joan of Arc to the army, Livingstone to Africa, and Mary Slessor to Calabar. "Come" and "suffer" led Andrew and Peter, and James and John from their fishing nets, and Matthew from the seat of custom. "Come" and "suffer" have put hundreds of fine young men in hard places of services, and scores of young women in training for works of mercy and love. "Come" and "suffer" are a great challenge, and as we come if we cultivate the gift of loyalty, and as we suffer if we do it bravely, we will never be ashamed to die.

How did the disciples cultivate the gift of loyalty. The first thing they did was to make the words of the text true words: "Lo, we have left all and followed Thee." If we are going to train our mind in mathematics we enter a school of mathematics; or language, a school of languages; or medicine, a school of medicine; or law, a school of law; and if we are going to cultivate loyalty we enter a school of loyalty. I recommend one where the Teacher is the Lord, and the lesson is loving service faithfully rendered. I recommend this one because I see what happened to the disciples who enrolled in its class. Jesus taught them about loyalty, and they fastened their eyes on Him. His words told how, and they looked at His life. He said come and suffer, and they saw Him go and die.

His loyalty was laid on three mighty foundations, the first one of which was loyalty to Himself. Yes, that is where you and I will have to start, for that is what we have in our hand. We cannot start with what we do not have. And it is a great thing to realize the sanctity of self. God has given you yourself. There is none other like you, none other can be you. You are yourself in all the mazes and tangles of life, clearly defined and set apart, and made in the very image of God.

One of the best-remembered and bravest speeches Jesus ever made was when He said: "Wist ye not that I must be about my Father's business?" Although He was but twelve years of age, He gave that pronoun "I" a mighty turn in His question. He stood it up between God and man, and said "I must be." We have made a great start toward that fine loyalty of which I speak when we have learned the real sanctity of self, and have been able to properly relate it to God and man. On the very eve of His mission, Jesus had to thrice answer the question whether or not He was going to be true to Himself. He was in the three great temptations primarily at stake; it is true there was a relationship to both God and man involved, but the tempter was after Jesus! "To thine own self be true, and it follows as day the night that thou canst not then be false to any man."

Are we true to the noble urge from within? There, many of the greatest battles are fought. Ruth might have gone back with Orpah; Esther might have disobeyed Mordecai; Luther might have yielded at last; but they did not, and therefore while they were being true to themselves, they were also being loyal to God.

The second foundation upon which Jesus' loyalty was built was God. Not at one single turn of the road did He forget God. He came to do His Father's will. Sometimes we will find ourselves the kind of a person with whom it is hard to be loyal, but if, like the psalmist, we find ourselves able to say, "Thou hast set me behind and before, and laid Thine hand upon me," we will have plenty to which we may be loyal. However much of weakness there is in ourselves, there is none in God. And always we can be sure of things if we are absolutely loyal to God. It will be the more and more revealed to us that He is altogether worthy of our loyalty. Oh! how our lives need the anchor, and balance of a true and unswerving loyalty to the very God of our lives. Have we seen God that we may know Him? Have we seen Jessus? "He that hath seen me hath seen the Father." He is revealed in Christ Jesus. One man has said if God is like Jesus, then we have everything for which we may be thankful. And he was quite right, and Jesus is the true revelation of God. But God has gone a step further in making it possible to be loyal to Him—He has sent His Spirit to be ever with us, and within us, bringing all things to our remembrance whatsoever Jesus has said unto us.

Then in the final place, the disciples saw that Jesus' loyalty was built upon a devotion to His fellow-men. He was loyal to Himself, loyal to God, and loyal to His fellow-men. In the school of the cultivation of the gift of loyalty, they had not only had the instructions of their Teacher, and the example of His life; but they had actually felt the good results of His loyalty to them! He had not let them slip. He had not turned them down. He had not let them fail. He had given them grace, pardon and power.

And they—they had cultivated the gift! They had become, like Him, loyal to themselves, loyal to God, and loyal to their fellow-men. Indeed, at last with a glow of fine bravery upon their faces they could say: "Lo, we have left all and followed Thee."

ATTENTION.

Do not forget that the Sunday School and Christian Endeavor Convention is to be held at Damascus Church, near Chapel Hill, July 12th, 13th, and 14th. Please see that your reports are presented by your delegates at the Convention.

The program is practically complete, and the main features that will be discussed are Christian education, the Orphanage and missions. Speakers have been secured for these subjects, and you cannot afford to miss what they will have to say.

The Convention will convene on Tuesday afternoon, the 12th, at 3:30 o'clock, for a business session, and the assignment of homes for delegates who attend this session. Tuesday evening the Convention will convene at 8 o'clock. The outstanding features of this session will be an address of welcome, the response, and the Orphanage work discussed by Superintendent C. D. Johnston. Wednesday morning will be dovoted to reports from the departmental secretaries and the discussion of the same. Christian Endeavor and young people's work will be the topic of the program for Wednesday afternoon. The principle address for Wednesday evening will be "When is a College Christian?" by President W. A. Harper. The concluding session of the Convention will be held on Thursday morning, at which time we will have an address on the "Sunday School and Missions," by Dr. W. D. Parry.

In addition to the address, a business session will be held, at which time the reports of the Convention committees will be received and the officers for next year elected. The last session is an important one, so therefore plan to be present.

L. L. VAUGHAN,
President.

Rev. L. F. Johnson, D. D., whose present address is 2758 Hudson Boulevard, Jersey City, N. J., writing under date of June 27th, states that he is "now open for a good field in the South or elsewhere." He feels that his work is finished where he is and that he will be pleased to consider anything interesting that his Southern friends have to offer. Brother Johnson wishes to locate where he can be useful and of great service to the Church and to the kingdom. Here is a fine opportunity for some of our Churches now casting about for a pastor to get in touch with a man of successful experience. Dr. Johnson is a Southern man with whom our people are in large part already acquainted. We trust that he may find a field of service and activity.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BLOOD, DEATH, MURDER, RUIN.

One wonders what sort of an outlook on life one has whose reading is confined to the daily papers—the front page, especially. They tell us that many young people are in such a rush, and many older ones are so crowded, that they only have time to read the daily papers.

That much is talk. That talk is sheer bunk! They do have time. They have all the time there is. They have twenty-four hours in every day, and seven days in every week. If, out of the twenty-four hours, only a small time can be consumed in reading, why should one confine one's reading to scandals, blood-letting, murders, divorce proceedings, death and ruination? If a person can take enough time in twenty-four hours to read a chronicle of the crimes, murders, accidents, scandals, why could not the same one take a little time also to read the brighter and the better side of life? There is a brighter and a better side. The fact is, mature people, parents and older members in the household, are responsible in a large measure for dipping the pulsating mind of youth into the daily cesspool of shame and sin and crime. Let us parents check up on ourselves and see how often we quote notices from the daily chamber of horrors in our reading, and then how often we quote from the good things we read in our Church paper.

Briefly, why should not the young people in the home be induced to read the Church paper, the religious thought, the best side of human life, as well as the worst side?

This writer has an idea that there are not many homes in which the children read THE CHRISTIAN SUN. They would be startled to see their children reading it. Why should they be? THE CHRISTIAN SUN undertakes every week to set forth things that are cheerful, wholesome, and at the same time interesting and engaging. There may be dull pages in the paper, but we are persuaded that some features of the paper every week would appeal to the young people of our homes, if such features were referred to and spoken about by those who read. To be brief and to the point, why shouldn't we lead others about us into reading some good, happy, wholesome, helpful things instead of keeping all of these to ourselves and then advertise in the home, by conversation and example, the habit and the necessity of dipping the mind daily into blood, death, scandal, ruin? The front page of the daily paper is frequently the door of doom leading into the chamber of horrors. Our minds need something more cheerful, refreshing, happy and wholesome for the day's work than that. Why not also get the broader and brighter outlook on life daily by reading from the pages of religion and the Word of God? J. O. A.

CHRISTIAN UNION AND EDUCATION.

Formation is always better than reformation. This is just another way of saying that education is the chief highway for human progress. Whatever you would put into the hearts of the people and make effective in their life must be inculcated through the educational system. We hear much today about evolution, but the finest type of evolution is through the formation of character in the young through the teaching process. Schools are the foundation of democracy and the universal condition of successful human achievement of the upward-looking type.

We have some outshining instances of what education is able to accomplish. North Carolina is reputed to be a most progressive State, but its era of progress goes back to the inauguration of Charles B. Aycock as Governor of the State. In his famous inaugural address, Governor Aycohk announced a program of education, bringing to the reach of every body and girl in the State not only elementary school privileges, but high school privileges, and in slightly more than twenty-five years North Carolina has become a bee-hive of progress, and her fame is noised throughout the world as one of the most progressive States of modern times.

A few years ago certain persons who believed ardently in the abolition of alcoholic beverages started upon a campaign of education in the public schools and in the Sunday Schools. The books on physiology and hygiene taught in the public schools showed the hurtful effect of alcoholic liquors on the various organs of the body. Once a quarter in the Sunday School the same thought was presented from the standpoint of Scripture and God's will for human living. As a consequence, when the boys and girls who had thus been taught in public school and in Sunday School became voting citizens of the republic, it was but natural that they should amend the Constitution, prohibiting the manufacture and sale of alcoholic liquors for beverage purposes.

A generation ago, in peaceful Germany, certain statesmen of militaristic ambitions and aspirations conceived the thought of introducing into the German schools the idea of Pan-Germanism, included in which was the thought necessarily of antagonism and even hatred for other nations and a glowing devotion to the German cause. As a consequence, naturally, in 1914 it was easy to initiate the most diabolical war of human history—a war that has set back progress of the world for a generation by reason of its burden of debt and by reason of the slaughter of millions of our most promising young manhood.

These instances but show what can be done through the educational system for any cause when it is properly introduced through the teaching process into the plastic minds of children and youth, becoming part and parcel of their ideals, attitudes and life aspirations.

Does the Church of Jesus Christ desire to answer His prayer for the oneness of His followers? There is a sure way of achieving this goal. It is through the Church's educational system. Let Sunday School lessons and Christian Endeavor topics and classes in daily vacation Bible schools and week-day schools of religion, and the pulpit itself, together with the Christian home, insist upon Christian union and make it prominent in classes or other teaching or discussion groups in spoken word and in practice, and a generation from now the Churches that are now divided up into more than two hundred sectarian groups will become one as readily as the dew on the grass disappears before the rising sun.

The colleges and seminaries of the Church have a real duty to perform in this direction. They are the training stations for leadership. They should offer courses in Christian union and methods of interdenominational co-operation and fraternal service. In this way they will send forth those who are to lead the people imbued with the thought of Christian union and equipped with methods of making it effective progressively in the organization and life of the Church.

I end where I began, that formation is better than reformation. It would be next to impossible to undertake effective measures of Christian union with the adult leaders of the Church at this time, but, if we sedulously teach the matter to the children and youth of our homes and Churches, a generation from now we will hvae achieved the goal of our hopes and aspirations and the prayer of Jesus for the oneness of His followers will be fully answered. W. A. H.

THE CHURCH OF THE FUTURE.

Nearly two thousand years ago the Master said that He would build His Church upon the rock of human loyalty, human appreciation, and human trust, and He declared that the gates (or the powers) of hell could not prevail against it. The record of the intervening history is argument sufficient for the validity of His claim. The Master desired to build His Church upon the faith of men and women in Him as the Son of the living God, and in His program of life. He knew the futility of trying to build His Church upon any creed or system of belief. Such He knew would be as shifting and as insecure as the sands of the sea. For He was aware that creeds would change with enlightenment and with the enlarging of human knowledge. But He was confident that human loyalty and trust would be permanent and abiding.

The Church has never claimed to be an organization of perfect people. It is an organization of men and women who, deploring their imperfections, band themselves together in the name of Christ for mutual help to each other and for a united task of helping all who seek the way of the better life. The Church, in fact, is the organized expression of the religious consciousness of the community. Working as separate units, Christians could do but little in opposing the sin and vice of a community, or in championing the cause of righteousness and justice. Hence the organization of Christian people, known as the Church, is absolutely essential to the establishment of the kingdom of God among men.

The man who claims to be a Christian, but who will not join a Church, is as inconsistent as the foreigner who might come to America and claim to be an American citizen but still refuse to take out his naturalization papers. The man who says that he is a Christian, but not a Church member, is as unfair to the Church and to the kingdom as the citizen who will not vote is unfair to

his nation. Both are slackers of a very definite stripe. Moreover, the fellowship of Christian men and women is as essential to the health and the growth of a person's Christian life as water, food and air are essential to the health of the body.

The Church is the unbroken apostolic succession of spiritual-minded men and women whose hearts God has touched. As individual Christians, we are connected through historic succession to all believers of the past, and to Christ, the Author and Builder of our faith. But, more than that, we are connected to Christ and to His God and His kingdom in the immediate present. In Him, the Church lives and moves and has its being. The Church does not rest its case alone upon an isolated fact of history, or upon some divine interposition in the past. It rests its case mainly upon the fact of the divine presence of the Spirit of Jesus Christ today as He leads living men and women in kingdom conquest.

One generation of believers should not be bound by the doctrinal prejudices and ecclesiastical narrowness of by-gone centuries. Each generation of believers must follow Christ in the light of its own day. If God spoke to men in the past, making known His will and purposes to them, He will continue to speak to men of every generation.

The Church of Christ should not exclude a single man or woman who seeks to make room in his or her life for the indwelling of the spirit of the Son of God.

All denominations can trace their lineage back to Antioch, where the disciples of our Lord were first called Christians. And it is un-Christian for members of one denomination to cherish prejudice against people of other denominations just because they do not see eye to eye the spiritual vantage grounds with them, or because they state their belief in a different manner, or because they observe a different mode of worship or observe different ceremonies. If a person manifests the Spirit of Christ in his conduct of life and in his sympathies and thoughts, and convictions, it is enough. Whoever reminds us of Jesus by his ambitions for right living, by his love for the Word of God, by his hatred for sin, and by his zeal for God and for God's kingdom among men belongs to the household of Christian believers, and therefore should be eligible to membership in any Church of Christ, regardless of what his creed or his former Church name might be, if he wants to unite with the Church to receive its spiritual help and assistance.

Broad-minded Christians protest against religious bigotry and prejudice, and champion the principles of Christian charity, Christian tolerance, Christian love and faith among all believers. They earnestly pray in behalf of a sincere Christian good will among all denominations, realizing that Christian good will must of necessity precede Christian unity which is the crying need of the world and which must be the heart passion of our one Heavenly Father. How can a divided Church expect the nations to respect its plea for a united world!

Local Churches of the past have often been too self-centered. Instead of seeking to build up the community out of their own very life, they have too often sought to build up and perpetuate themselves out of the resources of the community. Their growth and perpetuity have too often been their chief concern, instead of making service to the community their chief objective.

The Church has too largely been thought of as a field rather than a force. Moreover, the Church of the past has been too exclusive in its membership. It has emphasized Christian creeds more than Christian deeds. It has contended for orthodoxy of belief more assiduously than for orthodoxy of life, failing to realize that a man may be perfectly orthodox in his statements of belief and at the same time be a rank heretic in his manner of living. The world is not so much concerned about orthodox arguments as it is about orthodox lives. Moreover, the best argument for Christianity has always been a genuine Christian life. It is the only argument to which men will listen. It is the only argument that can win.

The Church of the future will be more practical than theological. It will seek to serve the community rather than to be served by the community. It will welcome into its fellowship all who love Christ and who desire to follow Him in service to God and man. Christian character and not assent to creed will be the condition of membership. Its message will be a challenge to men and women to make the most of "the here and now," instead of dreaming of "the sweet by and by." The Church of the future will demand for men every justice and every blessing here on earth that in the past it has been promising them in heaven. It will realize that sanitary homes on earth may be of as much concern to some people as is the promise of mansions in the skies. The Church should stand for good health as well as for good morals. The Church of the future will, furthermore, realize that the Church should stand for good schools as well as good homes, knowing that the community which neglects the youth is cutting its own throat in suicidal consequence. The Church of the future will concern itself about the enforcement of laws, commercial honesty, industrial justice, and in wholesome recreational privileges for the youth.

And, moreover, the Church of the future will not exclude from its membership any men or women who possess the Spirit of Christ. It will make its membership as inclusive as the "Whosoever will" of the Master.

The mechanics of ecclesiasticism will give way to the dynamics of brotherhood. The arms of Christ are no longer nailed to the cross—thank God. They are freed so he can include all within His loving embrace. And the Church of the future will set itself like steel against all tendencies to class distinction, and will create such an atmosphere of worship that the poor will feel perfectly at home in the house of God with the rich, knowing that all are equal heirs of the love of God and of the spiritual wealth of His kingdom, and that all must kneel on a common level at the mercy seat of Christ. There will be no class lines manifest in the Church of the future. As the son of the street vender took his place in the army of the nation side by side with the son of the wealthy wholesale dealer, sleeping together in the same tent, eating together from the same kind of mess-kits, fighting together in the same trenches, so the poor and rich should enter together into the courts of praise. It is the rankest kind of mockery for men and women to go into God's house to be seen of men, rather than to worship God in the spirit of holiness—to be seen of God and to have their lives re-enforced by His divine presence.

The Church of the future will champion the equality of spiritual privilege among the rich and the poor. Instaed of thinking of their differences in material possessions, the Church will make them feel the oneness of their dependence upon God and the oneness of His love for all.

The task of the Church is to make the kingdom of this world become the kingdom of our Lord and Christ. In short, the business of the Church is to introduce the mind and spirit of the Son of God into every department of present-day life; into the home life of the community; into the industrial life of the community; into the amusement and recreational life of the community; into the educational life of the community, and into the civic life of the State and of the nation—until "righteousness shall cover the earth as the waters cover the sea."

It is not a oneness of opinion about Jesus that the Church of the future will be concerned, but a oneness of faith in the power of His gospel to save all who believe; not a oneness of opinion about the origin of sin, but a oneness of conviction of the peril of sin and the meanness of sin, together with a oneness of effort to destroy sin and its sources wherever found; not a oneness of opinion about the nature of heaven, but a oneness of purpose to bring the atmosphere of heaven down upon the earth where men are now fighting and struggling against tempetation, and where they are bending beneath the burdens of life. The Church of the future will not be so much concerned about a oneness of opinion as to the manner of the inspiration of the Bible, as it will be concerned about a oneness of faith in promises of the Bible and in the answer it contains to the searchings of serious minds. The Church of the future will not be so much concerned about a oneness of opinion regarding the infallibility of the Bible as it will be concerned about a oneness of love for and devotion to the infallible Lord and Saviour it seeks to reveal. The Church of the future will not be so much concerned about a oneness of form and ceremony in initiating members into the visible Church, as it will be concerned about a oneness of passion and desire to give all men everywhere an ample opportunity to be initiated into the fellowship of Jesus Christ. The Church of the future will not be so much concerned about a oneness of opinion as to the nature of the resurrection of Christ, but it will be tremendously concerned about a oneness of expression of "the risen life" on the part of all who profess the name of the "risen Lord." The Church of the future will not be so much concerned about a oneness of opinion as to the second coming of Christ, but it will be tremendously concerned about a oneness of conviction that Christ is now here in spirit, living in the hearts of men and women, living in every movement that tends for the ennobling of human life and for the uplift of mankind.

The Church of the future will not be so much concerned about a oneness of opinion as to which form of water baptism was used in New Testament times, but it will be passionately concerned about a oneness of desire on the part of all believers for the baptism of the Holy Spirit for the cleansing and renewing of the heart, of which water baptism is such a beautiful symbol. It is this oneness of purpose, oneness of service, oneness of love for Christ and His kingdom for whcih the Church of the future will stand, realizing that unity of spirit and effort are infinitely superior to uniformity of theology. R. C. H.

THE ALTERNATIVE IMPOSSIBLE.

If Christ did not actually rise, this belief was a delusion. And it is the most astounding delusion that ever darkened the erring mind of man. For not only did it enable its early votaries to set at naught hardship and peril and death, but in all succeeding ages it has held captive many of the most intelligent and cultured men, and now for many centuries nearly all of the best men. Unquestionably it occupies a position without a parallel among the delusions of mankind.

That delusion has saved the world. For, had not the early preachers of the gospel been deluded about the historic fact of the resurrection of Christ they would never have preached, there would have been no Christian Churches and no Christianity, the one influence which has saved the world from ruin would not have existed, and the world would have perished.

If this be so, we owe to delusion and error a debt greater than we can conceive.—*Dr. E. Beet.*

CONTRIBUTIONS

SUFFOLK LETTER.

Finance! The most difficult problem in the management of the Church is the financial problem. It is as much a necessity as song, prayer, or preaching. The Church can no more run itself than a farm, a store, or a mill. Many methods have been recommended and tried, and yet the Church is always in financial straits. Local Churches, mission boards, educational institutions, hospitals and orphanages, literature in many forms, all get in debt and struggle with financial problems. It is not because of poverty, inability, or overdoing. It is the slipshod way of managing the business of the Church. Several of the causes that lead to debt and discouragement may be mentioned.

Only a part of the membership really contribute to current expenses, benevolences, and general enterprises. It is plain that every member of the Church ought to contribute to local expenses, general enterprises, and emergency necessities. It is a faulty financial system that is supported by only a part of the membership. Ministers are timid in insisting upon members contributing of their means to the support of the gospel, lest they be regarded as preaching only for money. If that is true, the minister is derelict as well as laymen. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2). The weekly offering is here suggested, "first day of the week," and that is not only the Scriptural method, but the easiest and the best. If the Church has only monthly services, the weekly offering could be laid aside and carried to the Church on the Sunday when it is "preaching day." To form the habit of providing for weekly offerings is to keep the mind on the personal obligation to give.

Some members wait till "just before Conference" to "pay up" for the year. Bad weather may prevent attendance at that last meeting and the report goes up to Conference in a way to embarrass the Church and the Conference. It takes a whole year to do a year's work, and any neglect till near the close of the year means financial deficits, if not failure. Nothing puts an individual or an organization in bad repute more than failure to meet financial obligations. Ministres sometimes lose out by unpaid debts, because congregations do not pay salaries at least monthly. It is false financial management for officials to scurry around among the members to get up the pastor's salary just before Conference. All wage-earners are supposed to receive their wages weekly or monthly; and ministers are wage-earners, for Luke says of them, "The laborer is worthy of his hire" (Luke 10:7); and Paul says, "The laborer is worthy of his reward" (1 Tim. 5:18).

Giving to benevolent causes is also a part of the financial obligation that rests upon Church members. Conference money should be paid into the treasury in the same systematic way that current expenses must be paid to keep the Church activities going. This principle is illustrated by the Sunday School methods. Little children and grown people, too, pay every Sunday. If Sunday Schools worked some Church methods, they could not pay for the literature used in the schools. No Church member should count himself a useful member unless he gives—gives systematically, gives liberally, gives out of love to God and to mankind for whom Jesus Christ gave His life.

W. W. Staley.

VALLEY LETTER.

Upon my return from my very pleasant and profitable stay of ten days at the Rural Church School, at Vanderbilt University, I began a revival at Newport. Congregations were unusually good, and the interest fine. There were eleven conversions, and twelve additions to the Church.

My next meeting was at Concord. Here I was ably assisted by Rev. W. B. Fuller. The people enjoyed his preaching, and soon learned to like him very much as a man also. There were two conversions and additions to the Church, and we feel many others were blessed by the meeting.

Our meeting at Bethlehem was attended by unusually large congregations. The drawing power there was Rev. Alvin Carter, a noted evangelistic singer, who had charge of the music, and also did part of the preaching. Bro. Carter is one of the best singers I have ever heard, and he is a great help in a meeting. Most of the unsaved people of the community are rather old and hard, and it seems that no amount of drawing power can get many of them to Church. One is almost tempted to say, as in Hos. 4:17: "Ephraim is joined to idols; let him alone." And yet we should still work and pray that they may be saved before it is eternally too late, even though they may never be of any great service in this world because the largest part of life has already been spent. There were eight conversions and six additions to the Church.

Our Sunday School Convention, which met at Bethlehem, June 1-3, was extra good. The attendance was fine, and the addresses inspirational and practical. Bro. Roy Larrick, of Winchester, is president, and he works persistently and effectively at his job.

Our annual Conference is the next important event on our calendar. It meets this year at Leaksville, August 17-19.

A. W. Andes.

Harrisonburg, Va.

HENDERSON LETTER.

Rev. J. E. McCauley, of Nashville, Tenn., who has been assisting Rev. F. D. Ballard in a revival meeting at the Henderson Church, recently closed a very successful meeting. Though only three members were added to the Church, we have faith that a great good was accomplished through the fellowship of our worship together. The messages which were brought to our minds by the speaker were very inspiring and uplifting. The message which was brought to us through gospel song was most excellent. Every one entered heartily and spiritedly into the singing, and a glorious time was had in the meeting.

The meeting closed on Wednesday night, and Bro. McCauley left Thursday morning for Nashville, where he has a very interesting piece of Church work. He goes back to his work with the prayers of the Henderson people for his success in the work of soul-winning. His brief stay with us and the heart-searching message he was able through Jesus Christ to bring to our minds will long be remembered.

F. D. Ballard.

ROSEMONT.

The spring evangelistic meetings of the Rosemont Christian Church proved to be a great blessing to both the Church and the community. The Church enjoyed a fragrant season of refreshing from the Lord, and a large number resolved to walk near to God. There were some twenty professions of faith in Christ and fourteen united with the Church.

These blessings were made possible by the coming to our community of the Rev. H. C. Caviness, who assisted the Church in the meetings. Bro. Caviness is a great preacher and a wonderful spiritual leader. He gives himself entirely to the work in a campaign like this, and is untiring in his efforts to further the kingdom of his Lord.

Mr. Caviness' sermons during the meeting were all good, but there were four that stand out as especially great messages, the subjects being "Personal Work," "The Second Coming of Christ," "Love," and "The Prodigal Son."

Mrs. Caviness and the children also rendered good service in the meeting, and the pastor and the Church appreciate the help of the entire Caviness family very much indeed and welcome them back to our community any time they can come.

J. F. Morgan.

THE GROWTH OF ELON COLLEGE.

For almost thirty-one years I have lived here and watched Elon grow. The Elon College campus is separated from my home by a forty-foot street; therefore I know practically every thing that goes on around Elon. I count all of the members of the faculty as personal friends of mine, and know the majority of the boys and girls that compose the student body. I want to say this in their behalf: I have never known nor heard of a more peaceful student body than the one during our past year. On the other hand, I have never known a more congenial faculty than ours. (I say ours because I feel as though I am a part of the college.)

I said in the beginning that I had watched Elon grow for about thirty-one years. Well, I meant what I said! Thirty-one years ago I moved to Elon. At that time there were about seventy-five students here, with two buildings—the administration building and east dormitory—and Dr. Staley was president. He spent a part of his time here and the remainder on the way to and from and at Suffolk, Va. Dr. Staley served for ten or eleven years.

Dr. Staley gave way to Dr. Moffitt, who did much to make Elon an A-grade college. During his administration the west dormitory was built and several other important things accomplished.

Dr. Moffitt resigned, and Dr. W. A. Harper took his place in 1911. That was sixteen years ago. Men who have not seen the college since then would not recognize it today. Under the leadership of Dr. W. A. Harper and the present board of trustees, Elon has grown by leaps and bounds. My first year here, there were about seventy-five students, of whom about two graduated. This time we had four hundred—all we could accommodate—of which about fifty-three graduated. The college dormitories are almost full for the coming year. This means that many who wish to come here will of necessity be turned away. To me this is a very encouraging thing.

Not only is the college progressing in the literary field, being a member of the Southern Association of Colleges, but in the field of athletics as well. This time Elon won fourteen games out of eighteen played. With Mr. D. C. Walker coming here as coach, the next season is far more promising.

I am certainly glad that I have lived to see this day—a day when Elon is crowded with students, equipment second to none, a faculty and student body so congenial, administrative officers fully capable of leading (best of all, leading the right way), athletics that are clean and moral, and a

prospective future that is encouraging to all who are interested in Elon's welfare.

I felt that I should say this for Elon. I am very much interested in its welfare. After thirty-one years so near its campus, I can say that this has been the smoothest and most peaceful year that I have known.

I might say, I came as a Methodist; now I am a strong Christian. While our Church (Christian) is weak in numbers, I believe that if we will give the present administration of Elon our loyal support that Elon will be a place that any man will be proud to send his child to.

Surrounding Elon is a very progressive town, an ideal place to live. It is beautiful and healthy, as well as having all of the conveniences of a large city. The town and college work together for the good of each other. The graded school is used as a practice school for the college students. The town and college are woven together and both are striving for an ideal community.

I don't pretend to be a writer, so I hope that you will pardon my errors. I felt that I should say something for our college and town that are offering so many good opportunities for those who will take advantage of them.

W. E. Lowe.

Elon College, N. C.

ANNIVERSARY.

The Woman's Missionary Society of Berea Christian Church, Driver, Va., was entertained by Mrs. W. B. Warrington Thursday afternoon, June 16th, at which time the twelfth anniversary of the society was celebrated. Attractive invitations, in which were little bags, were sent out to members and friends of the society with the following verse:

This little bag I'm sure will hold
As many pennies as years you are old.
'Tis for missions far and near,
From the Society of Berea.
Please either bring or send to me

On Thursday, sixteenth, at half-past three.

The home was decorated in yellow and white cut-flowers. After the regular business meeting, the following program was rendered: A history of the society was read by Mrs. M. J. Lee, first president and organizer of the society. Missionary selections were read by Mrs. A. S. Hargroves, Mrs. R. L. Odom, Misses Mary D. Atkinson, and Miriam Odom.

The little bags were then opened, and $30.50 was received. In a biblical contest, Miss Russell Everett received the prize—a framed Bible motto. The hostess then invited the society into the dining-room, where a lovely birthday cake in yellow and white, with twelve candles, was cut by each member. The one getting the dime was to contribute fifty cents to the treasury, which was done by little Anne Carney. Delicious refreshments of ices, cake, mints and nuts were served in which the color scheme was carried out. M. D. A.

FIFTY-EIGHTH ANNUAL SESSION OF THE CONVENTION OF SUNDAY SCHOOLS AND CHRISTIAN ENDEAVOR SOCIETIES OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE.

The fifty-eighth annual session of the Convention of Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Christian Conference will convene at First Church, Norfolk (Berkley), Tuesday and Wednesday, July 19th and 20, the first session to be held Tuesday morning at 10:30 o'clock. The following program will be the order of business:

Tuesday Morning, 10:30 o'Clock.

Call to Order—President E. E. Holland, Suffolk.
Song Service—Mr. W. H. Baker, Leader, Newport News.
Invocation.
Address of Welcome—Supt. V. Lee Hanbury, Norfolk (First).
Response to Welcome—Supt. I. A. Luke, Holland.
Report of Executive Committee.
Presentation of Program.
Enrollment of Delegates.
Appointment of Committees.
Report of Treasurer—Mr. J. W. Folk, Bethlehem.
Devotional Half Hour—Rev. H. C. Caviness, Portsmouth.
"What Provision Should the Church Make for Sunday School Work?"—
The Country Church—Dr. I. W. Johnson, Suffolk.
The City Church—Rev. H. S. Hardcastle, Suffolk.
Adjourn for Dinner.

Tuesday Afternoon, 2 o'Clock.

Song Service.
Invocation.
Report of Secretary of Mission Department—Mrs. M. L. Bryant, Norfolk (First).
Address—"Women in Missionary Work," Mrs. M. L. Bryant, Norfolk (First).
Address—"Missions in the Sunday School," Dr. J. O. Atkinson, Elon College, N. C.
Report of Secretary of Literature—Rev. J. G. Truitt, Norfolk (First).
Report of Secretary of Cradle Roll—Mrs. E. L. Beale, Franklin.
Devotional Half Hour—Rev. H. C. Caviness.
Report of Secretary of Home Department—Mrs. R. B. Wood, Temple.
Report of Secretary of Beginners—Miss Hontas Rawles, Holland.
Report of Secretary of Young People—Miss Lillye Holland, Holy Neck.
Address—"The Public School Teacher as a Sunday School Teacher," Rev. C. E. Gerringer, Wakefield.
Entertainment Committee.
Adjournment.

Tuesday Evening, 8 o'Clock.

Special Music.
Devotions—Rev. H. C. Caviness.
Address—"Evangelism and the Sunday School," Rev. W. C. Hook, Waverly.

Wednesday Morning, 10 o'Clock.

Song Service—Mr. W. H. Baker.
Invocation.
Report of Recording Secretary—Rev. F. C. Lester.
Statistical Study—Rev. F. C. Lester, Franklin.
Discussion.
Report of Secretary of Adult Department—Mrs. E. T. Holland, Holy Neck.
Report of Secretary of Junior Department—Mrs. C. C. Rawles, Suffolk.
Report of Secretary of Christian Endeavor—Rev. J. F. Morgan, Rosemont.
Address—"Survey of Endeavor Work in Our Convention," Rev. J. F. Morgan.
Address—"Christian Endeavor in the Local Church," Rev. M. F. Allen, Newport News.
Devotional Half Hour—Rev. H. C. Caviness.
The Elon Christian Orphanage—Supt. Charles D. Johnston.
Graded Lesson Material for the Whole School—Rev. J. H. Lightbourne, Holland.
Discussion.
Adjourn for Dinner.

Wednesday Afternoon, 2 o'Clock.

Song Service.
Invocation.
Report Leadership Training Department—Rev. H. S. Hardcastle, Suffolk.
Address—Dr. W. A. Harper, Elon College.
Report of Intermediate Department—Mrs. J. E. Harris, Bethlehem.
Report of Senior Department—Rev. F. C. Lester.
Report of Primary Department—Miss Gladys Yates, Suffolk.
Reports of Committees.
Presentation of Board of Religious Education—Rev. J. H. Lightbourne, Chairman.
Final Business.
Reading of Minutes.
Song Service—Mr. W. H. Baker.
Benediction.
Adjournment.

BETHLEHEM PROGRAM.

Following is the program for the Bethlehem Summer School of Christian Education, to be held July 11th to 16th:

MORNING.

8:15 Worship:
Monday, Rev. C. W. Carter; Tuesday, Rev. Carl Dollar; Wednesday, Rev. W. C. Carpenter; Thursday, Rev. S. D. Lankford; Friday, Rev. Joe French; Saturday, Rev. Paul House.

8:30 Classes:
1. Children's Division — Primary Methods, Mrs. V. L. Carter.
2. Young People's Division—"Youth and the Church," Dr. J. H. Lightbourne.
3. Stewardship—Dr. W. H. Denison.
4. Missions—"The Cost of a New World," Dr. J. O. Atkinson.

9:30 Classes:
1. Missions—"A Kingdom Without Frontiers," Dr. J. O. Atkinson.
2. Youth and Stewardship—"The Way to the Best," Dr. W. H. Denison.
3. Bible for Young People—"The Teachings of Jesus," Dr. J. H. Lightbourne.

10:15 Classes:
1. Evangelism and Life Service—Dr. McD. Howsare.

11:00 Recreation.
11:15 Youth Congress—Dr. J. H. Lightbourne.
Adult Forum—Dr. W. H. Denison, Leader.
12:00 Dinner.

AFTERNOON.

2:00 Sunday School and Christian Endeavor Work—Open Discussion, by Dr. J. H. Lightbourne.
2:40 Lecture Hour:
Monday, Rev. J. H. Dollar; Tuesday, Rev. G. D. Hunt; Wednesday, Rev. H. M. Gray; Thursday, Rev. J. D. Dollar; Friday, Rev. C. W. Hanson; Saturday, Rev. C. W. Carter.
9:30 Daily Vacation Bible School—Misses Susie Elder, Regina Carter, Eunice Stephens.

EVENING SERVICES.

7:00 Vesper Services:
Monday, Dr. W. H. Denison; Tuesday, Dr. McD. Howsare; Wednesday, J. J. Carter; Thursday, Dr. J. O. Atkinson; Friday, Miss Susie Elder and Henry Lee Swint.
7:30 Sermon Hour:
Monday, Dr. McD. Howsare; Tuesday, Dr. W. H. Denison; Wednesday, Dr. J. O. Atkinson; Thursday, Dr. T. J. Archabaugh; Friday, Commencement, Dr. J. H. Lightbourne.

Registrar—Alma Beougher.
Manager of Dining Hall—Mrs. S. L. Beougher.

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

BY WARREN H. DENISON, *Secretary.*

The New York Eastern Conference is the second conference to meet this year, and it approved the new budget plan of denominational finance and approved its share of the budget. We did not expect anything else but just that loyal spirit of co-operation with the convention plans. Our people have felt for some time that such a business-like system was needed. The New Jersay Conference met first and adopted it, and now New York Eastern follows. Isn't that co-operation? Now each Conference should, with great care, apportion the amount to the Churches without delay so the Churches can get to work on their budget. It is vital that there be no delay, for the Churches conduct the every-member canvass only once a year, and they want to know their share so they may intelligently work at it. It is best to have an apportionment committee do it right in the Conference session.

Summer Schools.

The Bethlehem and Elon Summer Schools will both have a course in stewardship and Church administration. Pastors and adults will use Dr. Melvin's book, "Royal Partnership." Dr. Melvin has been president of the United Stewardship Council and Stewardship Secretary of the Southern Presbyterian Church. The young people's text-book will be "The Way to the Best."

Facing the Question.

There has been a tendency in recent years in Christian work away from personal interest and individual responsibility. There has been more emphasis on corporate or group responsibility in such things. We are seeing, however, that we cannot shirk personal responsibility. There is nothing to take the place of personal interest. The little poem, "It isn't the Church, it's you," has a message that we need ever to keep before us. In home, in school, in Church, the need of that message is seen. Somebody is responsible. This is especially true in Church or kingdom finances. It may be illustrated by the every-member canvass. One may much easier face the question, for example, whether our canvass netted what our budget called for than that other personal question as to whether I subscribed what I ought to subscribe. We always rejoice when we close our Church year free from debt, but that is not the principal question—it is whether we gave to the kingdom enterprises what Christ our Lord expected us to give for that year.

As a steward, one must seek to know what our college, mission, evangelism needs are; what their programs are, and how he is personally related to these needs. It is not sufficient to say that our Church gave a given sum for that particular offering. The question rather is, was my offering what it should have been? Possibly I should have given as much as the offering was of our whole Church. "Our Church gave $.... to a certain benevolent work the other day. I was not present." How easy it is to just let the matter go for the offering has been taken and was considered a fairly good one! but I dare not shirk my personal responsibility to it. The real Christian, the true steward, seeks out the opportunity. He works with the organization, but he cannot lose his identity in the organization. He is personally accountable to God.

HOW TO AND HOW NOT TO.

BY MRS. CLAYTON D. EULETTE.

How to do what? How to present foreign missions to the local Church. The growth and the strength of the missionary enterprise are increasingly dependent upon the presentation of missions in the local Church. Shakespeare solemnly asserted that "good digestion waits on appetite and health on both." Certainly missionary interest waits on information, and adequate missionary support on both. If this indeed be true, then perhaps we have a clue to the diminishing receipts of many missionary societies. Perhaps the cause is not now being presented in a sufficiently definite and arresting manner. A catalog of the different methods being used might not seem to justify this conclusion. Their name is legion. It is not our purpose, here, to attempt to add to this sum total of definite methods. We may accomplish more by considering the question *de novo,* and outlining some things which would facilitate and make of more lasting effect the presentation of missions in the local Church. We are considering at once a science, governed by definite rules which we may discover, and a business, which demands constant attention and assiduous promotion if it is to succeed.

This is a task which is most difficult, important, and far-reaching in its effects. It is difficult because the foreign missionary cause has no apparent bearing upon the life of the individual—he does not seem to share in or to benefit by the results. And in this old self-remembering world that fact is often quite enough to keep interest at the zero point. In almost any other religious or philanthropic project there is a direct or indirect benefit to the individual, his family, his community, his city or his country. At such times as occasionally occur when the element of catastrophe or emergency enters into the foreign missionary appeal, this difficulty is partly overcome, for it lies in human nature to rise to unselfish and heroic effort under the urge of an emergency. But such effort is not long sustained.

However, it is not only natural selfishness and indifference to what seems of no personal concern that make the task difficult. A further element of difficulty lies in the arguments against foreign missionary work loudly proffered by American tourists who have visited the lands where such work is being carried on. It matters not that they have given to it at most only a casual, superficial inspection, and sometimes have not even taken the time to visit missions at all. The vociferous insistence of their criticism is usually in inverse ratio to their real acquaintance with the work; but of this their auditors are unaware. Is there not a quaint justice in this challenge, made when one of these decriers curtly refuses to contribute to the offering because he does not believe in foreign missions: "Take some money, then; it is for the heathen?" There would be no foreign missionary work if it waited upon such people to initiate and support it. But how would they themselves have been given the gospel message if their own viewpoint had been shared by early Christians? Fortunately for them, it was not.

The task we are considering is important, for it concerns the completion of obedience and the fulfillment of the obligations entered into by us when we accepted salvation for ourselves. The basic, inescapable function of the Christian Church, that for which it was established, and that for which it has been preserved through the long ages, is the missionary function. Many Christians are willing to support missionary work which is close at hand; but unless the gospel is carried "into all the world" there is not entire obedience to Christ's command. Foreign missionary work is the final flowering of Christian love and friendship; necessity for it is implicit in Christianity tself.—*Missionary Review.*

ANNUAL MEETING.

MINUTES OF THE ANNUAL MEETING, JAPAN MISSION OF THE CHRISTIAN CHURCH, MAY 18-20, 1927.

In the absence of Dr. Woodworth, Dr. Fry was chosen as chairman. The members present were Dr. Fry, Mr. Garman, Mr. McKnight, Misses Crew and Stacy. Mrs. Garman and Mrs. McKnight came later in the day. Mr. McKnight read part of Ephesians 4 and led in prayer, after which all joined in the Lord's Prayer.

Times of meeting were fixed as follows: sessions of mission meeting, 9-12 and 1:30-5; Shadan meeting at 11 Wednesday morning; Communion at 1:30 Wednesday afternoon. Thursday was given up to the meeting of the Co-operative Board. Mission meeting closed at 12:45 noon Friday.

Reports: The secretary's statistical report was given and amendments suggested.

The treasurer made a report, showing the current condition of our finances, and recommended that no changes be made at present.

The ad interim committee had already sent typed reports to all members of the mission.

The Sendai repair committee reported progress.

Minutes of a correspondence vote of the mission in September, 1926, were read and approved.

Delegates to Co-operative Board had reported the minutes of that board to all members of the mission.

The printed reports of the Federated Missions and National Christian Council were accepted as the reports of delegates to those bodies.

The Shadan minutes were read and approved.

Mr. Garman reported as trustee of the American school that the school needs money.

Mr. Garman reported as representative to Aoyama Theological School that the school needs money.

Mr. Garman reported as representative to Tokyo Union Church that the Church needs money.

Mr. McKnight reported as representative to Sendai Newspaper Evangelism (Shinseikwan) that they need money.

Communications: Mrs. German spoke of Mrs. Morrill's letter, urging that we observe the world day of prayer for women.

Election of officers: Chairman, Dr. Fry; secretary, Miss Stacy; treasurer, Mr. McKnight (for the calendar year 1928). Members of ad interim committee and representatives to Co-operative Board—Dr. Fry, Mr. Garman, Mr. McKnight, and Miss Crew. Delegates to National Christian Council, Mr. Garman; to Federated Missions, Dr. Fry and Miss Stacy; trustee of American School, Mr. Garman; leader of devotions in 1928, Mr. Fletcher; property maintenance committee, Dr. Fry, Mr. Garman, Mr. McKnight.

Missionary reports: Reports of missionaries for the year from May, 1926 to May, 1927, were read, revised, and approved, as follows: Miss Crew, Dr. Fry, Mrs. Fry, Mr. Garman, Mr. McKnight, Miss Stacy.

Votes: 1. Voted to ask the Mission Board to vote a definite guarantee of $2,500 to the building and endowment fund of the American School in Japan, this to be paid in installments of $500

(Continued on Page 14.)

Christian Orphanage

ANNUAL ORPHANAGE REPORT.

To the Board of Trustees of the Christian Orphanage—Gentlemen:

As Superintendent of the Christian Orphanage, I beg to submit to you the following report for the fiscal year beginning April 1, 1926, and ending March 31, 1927:

It is with real pleasure we submit this report. Ten years have passed since we began to serve under this board as Superintendent of the Christian Orphanage. As I look back over these ten years, guided by the wisdom of this board, we cannot help but rejoice over what has been accomplished in this period of time. The dominant idea which has prevailed all these years has been to work out a plan which would make this a real home for the fatherless. The children's welfare has been the dominant idea. And to this end we have given our life, thought, energy and all we had.

If any good has been accomplished, we feel repaid for any sacrifice we may have made and give Him praise who has been so kind to us and so richly blessed our work.

It has been necessary under our administration for the ten years to spend a lot of money in building up an adequate physical plant and adding more land to our farm. Ten years ago we had only one building for children, and it was in a very dilapidated condition, with the furniture broken and in bad condition. It has been necessary to spend several thousand dollars painting it outside and inside and also making much repairs as well as furnishing it throughout. It was thought wise by the board in 1921 to build what is known as the "Baby Home" for small children, which was built and furnished at a cost of about $32,000.

The number of children being increased, it was necessary to increase our milk supply, and it became necessary to build a more modern barn and to increase our herd of cattle to furnish an adequate milk supply, so we cut much of the lumber from our forest and built a modern barn at a cost of something like $2,500.

A swimming-pool was also built at a cost of $1,700, with the work of the boys given free.

In 1925 we broke dirt for our new building, which was completed late in the year of 1926 and opened for children in March, 1927. This new building is the most modern of any building we have for the care of children.

Owing to the generosity of our good friend, Mr. H. A. Carlton, who is now a member of our board, in developing for the Christian Orphanage a large farm in South Carolina, near Mullins, and shipping us corn and oats from the farm. It has been necessary to build a new corn crib, a new granary, and we have also built a new garage.

Owing to the fact we have had much trouble in taking care of our sweet potato crop, we have cut and have saved lumber to build a modern potato house according to specifications furnished by the A. & E. College, Raleigh, N. C.

So, to make a long story short, in the last ten years you have added in permanent improvements to your plant, land and buildings amounting in round numbers to $76,450.

During this period, Mr. L. S. Holt set aside an endowment which brings into our treasury $900 each year, and we will receive this as long as we remain an institution of charity.

The late J. B. Duke, one of North Carolina's great philanthropists and financiers, set aside

(Continued on Page 13.)

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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3. Group Lesson Pictures, per quarter..... .04

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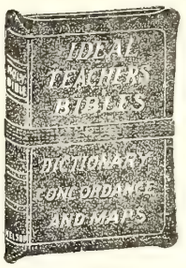

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RELIGIOUS EDUCATION

REV. J. H. LIGHTBOURNE, D. D., *Chairman Board Christian Education.*

BY REV. H. S. HARDCASTLE.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson III—July 17, 1927.

SAMUEL ANOINTS DAVID.

GOLDEN TEXT: "Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity."—1 Tim. 4:12.

LESSON: 1 Sam. 16:1-13.

DEVOTIONAL READING: Prov. 3:1-6.

The possibility of making a failure of life stares every man in the face. Here was Saul, one who "was a choice young man, and goodly, and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people." This young man, so full of promise, was made a king. What bright prospects he had! How full of promise his life was! But, alas! there were forces within him with which he did not successfully cope, and already the shadows had fallen across his path. By his stubbornness and self-will, Saul had proved himself unfit to be the king whom Jehovah needed, and his doom had been sealed. "I have rejected him from reigning over Israel"—thus Jehovah speaks of one who only a short while before had been elevated to the highest position which his people could give him. Men may come to high positions by luck or by pull; they can remain there only by character and ability.

"Fill thine horn with oil and go; I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons." God has leaders in reserve. We are to discover them and to develop them. It is a wise man who seeks out potential leaders and trains them for servants, and thus multiplies his own life many fold.

It takes courage to follow the Lord and to obey Him. Samuel was only human when he asked, "How can I go? if Saul hear it, he will kill me." Let no man glibly say that he will follow the Lord whithersoever the Lord leadeth him. What hypocrisy to sing, "I'll go where you want me to go, dear Lord" when we do not have the courage to say the thing and do the thing that might cost us a little money or safety or comfort or popularity.

"I will show thee what thou shalt do." The man who gives himself unreservedly to do the will of God shall know what the will of God is. Furthermore, no ultimate harm can come to the man who sets about to do his Master's will. Even death itself is not disaster to the man who has set his heart to follow the Lord and do His will.

"And Samuel did that which the Lord spake and came to Bethlehem." Our nation and the nations of the world need men and women who, in positions of trust and authority, will do as the Lord speaks.

The selection of David is somewhat unique. Samuel went to the home of Jesse, and having called Jesse and his sons together, he invited them to partake with him of the sacrifice. As the sons came in, he looked them over, one by one, trying to select the one who seemed best fitted for the kingship. He got a thrill when the first son came in, for he was a big, stalwart, fine-looking son, but the Lord quickly intimated that he had made a bad guess. "Look not upon his countenance, or on the height of his stature . . . for the Lord seeth not as a man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart," was sound advice then and it is sound now. A man is not to be judged by the size hat he wears, or the model of clothes he wears. Manhood is a matter of qualities of mind and heart, of ideals and of motives. When a business wants to employ a young man, or a young woman wants to marry a young man, it should be kept in mind that there are other factors to be taken into consideration in addition to size and looks and mere matters of externals. It is well for all of us to keep in mind, too, that our main vocation in life is the development of such character that when the Lord of life who looketh on the heart measures us by His standards, He can put His stamp of approval upon us.

"And Samuel said unto Jesse, 'Are here all thy children?' And he said, 'There remaineth yet the youngest, and behold he keepeth the sheep.'" God often goes to unexpected places to call His leaders. It was not from the oldest and the largest of Jesse's sons, but from the youngest, even a lad, one who was doing the lowly task of keeping his sheep, that God called the man whom God Himself later said was a man after His own heart. Let us take heed here. On the side streets, on the farms, in the out-of-the-way places there are potential leaders. Let our young men and young women also take heed here. It is often from some humble task, honestly and efficiently done, that God calls young people to greater things. He that is faithful in that which is least is in line for promotion to that which is greater.

"And the spirit of the Lord came upon David from that day forward." Happy is the young person who early in life becomes conscious of a clear call to any task. Such an experience gives purpose and power to life and mightily helps toward success. Let every young person try to find out what God would have him or her do, and having found that, "let no man despise thy youth, but be thou an example to all that believe, in word, in manner of life, in love, in faith, in purity," and whatsoever thy hand kndeth to do, that will foster preparation for that great work, do with all thy might. There are destinies awaiting young people today who have eyes to see and ears to hear and hearts to feel and respond.

CHRISTIAN ENDEAVOR.

Sunday, July 17, 1927.

TOPIC: "Applying Christian Standards in Amusements."—Phil. 4:8; 1 Cor. 6:12.

Some Bible Hints.

Amusements must be honorable. Questionable and near-indecent shows must be cut out (v. 8).

Amusement should be taken in a larger sense than a show. It includes hobbies, recreation of every sort (v. 8).

There may be amusements in which we could engage without hurt, but if our example might lead a weaker person into danger, we should, for such a person's sake, give up that amusement (1 Cor. 8:12-13).

Things may be right for us that are not expedient to do. It is right enough to stand in slippery places, but dangerous (1 Cor. 6:12).

Suggestive Thoughts.

The standard of purity. Jesus certainly would not have us mix up with what is mentally or morally unclean. Read the Sermon on the Mount.

The standard of helpfulness. Some amusements are labor, wear us out instead of building us up. Dancing may easily belong to this class as well as to other classes.

The standard of honesty. This will exclude gambling and all games of chance. The Christian must not accept something for nothing.

The standard of friendliness. Some amusements tend to make, first, rivals and then enemies. We must learn to be good sports, good losers, as well as fair players.

A Few Illustrations.

Our Church allows its young people to put on plays, and everybody seems to enjoy them. These plays are clean and not vulgar at all.

We should apply the Christian standard to our reading as well as to what we see. There are books not fit to be read. If we find a good book, tell about it. Bury the others in silence.

The automobile has become a great source of recreation, and it surely needs to have the Christian standard applied to it. If Christ were at the wheel, where would He go and what would He do?

Endeavorers should not support any moving-picture house that presents vulgar, salacious, and unworthy pictures. The public will get the kind of pictures it wants.

To Think About.

What vital Christian standard should we apply to amusements?

What amusements are obviously un-Christian?

What kind of amusements would Jesus indulge in if He were among us now?

REPORT FOR JULY 7, 1927.

Brought forward		$9,508.43
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Reidsville	$ 8.96	
United, Lynchburg	2.88	
		11.84
Eastern N. C. Conference:		
Henderson	$ 6.40	
Morrisville	2.00	
Damascus	1.25	
		9.65
Western N. C. Conference:		
Liberty	$ 6.00	
Ether	4.00	
		10.00
Eastern Virginia Conference:		
Mt. Carmel	$ 4.73	
Mt. Carmel, Class 6	1.00	
Mt. Zion	4.10	
Ocean View	5.25	
Holland	10.00	
Hopewell	2.28	
First, Norfolk	8.50	
		35.86
Valley Virginia Conference:		
Concord	$ 2.38	
Bethlehem	2.99	
		5.37
Alabama Conference:		
Wadley	$ 1.27	
Roanoke	7.00	
		8.27
Special Offerings.		
Pleasant Ridge S. S. & C. E. Con.	$ 4.50	
Mrs. J. W. Simmons' Cl., Haw River	5.00	
E. M. Davenport	24.32	
W. W. Brown	15.00	
Woman's Board	45.00	
Mrs. Lula Levister	5.00	
Sale of calves	20.00	
W. A. Rascoe, support of Lois	15.00	
		133.82
Grand total		$9,723.24

CHAS. D. JOHNSTON *Superintendent.*

RECEIPTS FOR MEMORIALS.

We saw last week a cut of what is supposed to be the likeness of Rev. James O'Kelly. Here was indeed the champion of religious liberty and freedom. If people cannot honor such a name and man as that, then it is difficult to honor any one. He was a great pioneer, and he made a contribution to the world that the world will never forget. We want to make a contribution by making his name permanent, that it may stand out where passing men and women may see it through the generations to come. We are this week unveiling the marker on the Old Lebanon site. We wish to unveil the O'kelly memorial on the Elon College campus before many more weeks. Who will help us with their contributions? Bear in mind that the total goal is $2,095.00, and this is necessary before the work is done.

Previously acknowledged	$1,473.22
Miss Rosa Best, Haw River, N. C.	1.00
Mrs. R. D. Thompson, So. Boston, Va.....	1.00
Dr. W. P. Minton, Dayton, Ohio.....	2.00
Woman's Mission Board (Alabama).....	15.14
Total to July 2nd	$1,492.36

Respectfully submitted,
COMMITTEE ON MEMORIALS.
J. O. Atkinson, Treas.,
Elon College, N. C.

THE NORTH CAROLINA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION OF THE N. C. & VA. CHRISTIAN CONFERENCE.

The 1928 meeting of the North Carolina Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Christian Conference will be held at First Christian Church, Durham, N. C., June 21-22.

Officers for 1928: President, W. B. Truitt, Greensboro; vice-president, H. G. Robertson, Lynchburg, Va.; recording secretary, Miss Ruth York, Greensboro; assistant recording secretary, Miss Etta K. Harvey, Lynchburg; corresponding secretary, Miss Margaret Lawrence, Lynchburg; treasurer, V. M. Mulholland, Durham.

Departmental secretaries: Children's division, Mabel Alexander, Elon College; young people's, Miss Lucile Mulholland, Durham, N. C.; audit, W. B. Alexander, Elon College; administration, C. M. Cannon, Elon College; missions, J. O. Atkinson, Elon College; Orphanage, Chas. D. Johnston, Elon College; colleges, A. L. Hook, Elon College.

PLEASANT HILL.

Pleasant Hill Christian Church will be the scene of the 94th annual celebration this year of the Pleasant Hill Temperance Union, which was organized in 1833, and is the oldest in the entire South. Some years ago a granite and bronze monument was erected to mark this spot. Pleasant Hill is south of Graham, N. C., twelve miles on State route No. 62, in one of the finest sections of the country, surrounded by the old homes of many of the county's oldest settlers, such as the Albrights, the McPhersons, the Dixons, and others of the pre-Revolutionary families. Lord Cornwallis passed through that section in 1781, and just west of it was fought the Battle of Alamance in 1771 between Governor Tryon and the famous Regulators.

Many great gatherings have been held here in the years now passed, and those in charge of the work for this year are expecting to make this 94th annual celebration one of the best in the long history of the place. A general invitation is extended to the public and all those interested to be present for this year's celebration.

THE CHURCHES FROM WHICH SUPPORT IS TO BE OBTAINED.

There are 30,000 members, or 10,000 families; more than 230 Churches, with an average of 135 members per Church, or 45 families per Church. About one-fifth of the territory is covered by present circulation—35 families per Church yet remain to be canvassed. If Churches decide to do their own work, and form a budget by placing the price at $1.50 for old and new subscribers, the budget for the average Church of 45 families would be $67.50 to put aside for the Church paper. This is slightly better than agents at 25 cents for renewals and 75 cents for new subscribers, and better decidedly for the Church. This amount is not a donation, but a portion set apart for the improvement of members in mind, in intelligence, in knowledge, and in spirit.

WHO SHALL LEAD?

The question points to the pastor first, and second to the Churches themselves; if neither the pastor nor the Church, then it devolves upon individuals. Call a meeting of the members of the Church for this special thing—any reasonable plan worked will succeed. Look at it from a fact standpoint. Three cents a week from a family—a whole family; the family gets the paper for the whole family. In reality, the family gives nothing for which it does not receive an equivalent. What family or member of a family could not fill out or assume such an obligation, namely: 3 cents a week!

Three cents per family—not per member—is $300.00 per week. It requires approximately little more, if any, than two-thirds of this amount to furnish the paper to your home. The U. S. post-office delivers for less than cost—can you appreciate these things?

WHY INCREASE THE CIRCULATION?

It is apparent and borne out by statistics that, at this time, only about 10 per cent of the membership of the Churches sustain, of their own accord, the publications of their Churches, and as a result the benevolences of the Churches are supported by the readers of the Church papers. A while ago it was found out as nearly as possible that less than 10 per cent of the support of the Christian Church enterprises came from non-subscribers; or, to state the fact positively, 90 per cent of the benevolences of the Church were given by 10 per cent of the members, or the readers of the Church paper.

Hence, how necessary it is to put the Church paper into the homes of the members of the Church! Pastors see this and know the facts, and still they are loath to act.

WHAT THE CHURCH DEMANDS OF ITS PASTORS.

It primarily demands religious instruction and spiritual nurture. The minister must foster his members by his walk and conduct in private life as well as by his public administrations. There is a work also to be done outside of the pastor's immediate parish, that the outer world may learn of the mysteries of the kingdom, and it must be given publicity by the minister. The minister can do much toward shaping the community thought and life of his people. The best way to do this is to put it in form for his Church paper. It then benefits not only himself, but his people, and serves as a guide to those beyond his personal ken. The minister who neglects so to perform his duties is an unfaithful servant, and contracts his influence and disappoints his people. His Church suffers at his hands. This is easy to be seen.

NOT ONE OR TWO SHOULD BE ENLISTED, BUT THE WHOLE MEMBERSHIP.

To put across the material plant, one or a dozen individuals could be named who could do this job handsomely and be none the worse for the doing. But the object is to reach the people. The cost of the press, or even $20,000, could easily be obtained, but the proposition is to get the people to avail themselves of the benefits. Disseminating knowledge of the Church paper is like missions—the gospel has to be sent or carried to the homes. Just as the gospel becomes self-supporting, so the publishing enterprise will become self-supporting. The reason that the Church press is not self-sustaining is that only the missionaries of the enterprise are acquainted with the benefits. When the benefits are made evident, the problem will be solved. But the press is the burden-bearer of missions, education, evangelism, orphanage, etc., and in the advocacy of these things it loses itself, and its patrons forget the Church paper's great power. If all these departments were to make just returns for the publicity and advocacy given, the paper would ever be in the lead.

FIRST THINGS FIRST.

This has become to be quite a saying among people, when they wish to emphasize what they deem of first importance. But it is a fact in the Christian Church that the first enterprise undertaken by the Church was the Church paper. Some mission work and Church extension work, and establishment of schools were advocated, but at one of the conference meetings it was decided to center efforts on the placing of the Church paper, THE SUN, in the homes of the people. A whole year was specially set apart for this one enterprise. Now, it is not needed to set apart a whole year, but to set a definite time and hold special meetings for this purpose, and this purpose alone. One or two months at a proper time would do much.

WHAT MIGHT BE EXPECTED OF NINE-TENTHS OF UNREACHED MEMBERSHIP.

If one-tenth of our constituency, as already mentioned, produces or contributes 90 per cent of the benevolences of the Church, or $25,000 per year, now apportioned, then, on a mathematical basis, "ten-tenths" would produce $250,000, which is $100,000 more per year than asked as a goal.

Now, the cost for $25,000 is approximately $7,000, and for $125,000 the cost of publicity and promotion should not exceed as much more. Above, $8,840 has been named as the cost for printing 10,000 copies of the Church paper with the special equipment. However, it is difficult to get the mind to assent to such figures.

But if the nine-tenths of membership remaining, not now reached, would produce half as much per member as estimated the one-tenth membership produces per member, the amount would be $125,000, and this, with the apportioned $25,000, would make the total $150,000—the goal desired.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

THINGS THAT HELP US.

"That ye may be strengthened with power through His spirit in the inner man."—Eph. 3:16.

"Angels came and ministered unto Him"—Matt. 4:11.

"I have prayed for thee that thy faith fail not."—Luke 22:32.

"They that are with us are more than they that are with them."—2 Kings 6:16.

Christ giving His Spirit and power, Christ praying for us, Christ sending legions of favors to help us be good—what more could we ask? He is our greatest ally.

Heaven sent angels to minister to Christ. Did you ever realize that He sends angels to minister to you? Not infrequently we feel the influences of friends, though they say nothing to us; yea, even when they are thousands of miles away, or perhaps dead. Call this "angels" if that word is not too strange. There are thousands of influences that re-enforce our endeavors as we go along. Whatever our names for them, welcome them as heaven's watch care welling up in us to prompt to noble living.

Prayer.—Dear Father, Sun of our soul, we thank Thee for all our friends, human, divine, or material, which prompt and sustain the spirit of goodness, which strengthen our wills to overcome sin. Grant unto us true Christianity in all our business and labors, and perfection in Thy presence. *Amen.*

TUESDAY.

DESIRE IS FUNDAMENTAL.

"If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him."—Jno. 14:23.

It is never possible to know too much; it is, however, always possible to misuse what we know, much or little. Most of us must live without exhaustive knowledge. Nobody can know everything; many are quite misinformed. But whoever desires to do God's will can have all the necessary information to keep him busy in righteousness, with more to come day by day, and forever. I will, therefore, turn my face toward His and do His will as He reveals it. If it takes me by the way of Calvary, as it did Jesus, I will not shrink. "It is all in vain that the mirror exists in the room if it is lying on its face; the sunbeams cannot reach it until it is upturned to them. Even so it is with thee, my soul."

Prayer.—For knowledge, with pure purpose; effectiveness in life; lovers of things; parents.

WEDNESDAY.

CHOICE ESSENTIAL.

"Repent ye, therefore, and turn again."—Acts 3:19.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit unto them that ask Him."—Luke 11:12.

We all have a great many conflicting desires, and we find ourselves always deciding what to do to gratify some of them. If we choose, we can smother some of them and quench the Spirit, or we may repent of the wrong we have done and fan the flame and make it burn more brightly. The fact is that we can and we must choose, and our choice determines our fate.

That which makes us greater than beasts of the field is not our strength, nor our ability to think, but it is our superior insight into our own weakness and actual repair to overcome it and rise up to God. Earnest desire for the Spirit of God assures us of His presence.

Prayer.—Dear Lord, enable us to rise up and act truly our creed. We pray Thee for our daily portion of Thy Spirit's presence, for the spirit of good will, for the spirit of unselfishness, and for the power to thrust Thy Spirit out into life about us. *Amen.*

THURSDAY.

POWER TO RESIST TEMPTATION.

"God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, make also the way of escape."—1 Cor. 10:13.

If we are to understand Christ's power to resist temptation, and if we are to understand what it was that kept Him from sin when tempted, and tempted in all points as we are, it is that He had inward witness of truth, of His allegiance to God and a consuming passion of love for mankind; and with these He endured to the end. That same endurance our crown of life He has promised us if we too love truth, God and mankind.

Love is the most powerful thing in the world. We see that in His might in all His struggles. What do we need most in ours? That same Spirit.

Prayer.—Our Father, let us force our temptations as Jesus forced His in the full consciousness of God's help within. Make us fit for the world by overcoming temptations. Give us personal virtue, strength of character and loyalty to Thee. *Amen.*

FRIDAY.

NEW ASPECTS OF FAITH.

"Now, faith is assurance of things hoped for, a conviction of things not seen."—Heb. 11:1-6.

Art is the result of the esthetic use of the imagination. Beauty must be imagined before it can be translated into form or color or sound. Faith is the result of the religious use of the imagination. The infinite goodness must be imagined before it becomes real to our minds.

This was Emily Dickinson's idea of faith:

"I never saw a moor,
I never saw the sea,
Yet know I what the heather is like
And what a wave must be.
I never talked with God,
Nor visited in heaven,
Yet certain am I of the spot,
As if the chart were given."

Familiar is the story of a boy with a kite. He held the string and a strong wind took the kite quite beyond his vision. He still held on, however, and when asked how he knew the kite was up there still, he replied: "I can feel it pull." This is faith in the best sense, and indeed the New Testament sense—to "feel the pull" of the unseen world; to feel the force of heavenly gravitation; to know without the evidence of the senses that the other world, the world of spiritual values, is just as real as the world we see. The world of our day has much to learn from such a saying as that of the saintly mystic who wrote, "The heart hath reasons that reason never knew."

Prayer.—Asking that we may learn the lesson of faith, and the important part it has in the Christian life.

SATURDAY.

THE TREASURES OF DARKNESS.

"I will give thee the treasures of darkness."—Isa. 45:1-3.

This is a wonderful promise God is making to His anointed in these verses. The gates are to be opened, and to remain open; He has promised to go before him, and make the crooked places straight; and where gates have been made of brass or of iron for greater strength, the promise is that these shall be broken in pieces and cut asunder.

The treasures of darkness! Hardly sounds reassuring, does it? But let us think over it for a little. Take one illustration: the photographic process. Every one is fairly familiar with the camera, and the first lesson we seek to impress on the young beginner is that absolute darkness is necessary for the plate or film, both before and after exposure. And it must be developed in darkness, or with a very dim, nonactinic light, which amounts to almost the same thing. But after the young artist has learned this, what wonderful results he can produce.

And so it is in our lives, in order that real development may take place, God finds it necessary that we should be sometimes in the dark. His plans are not revealed to us, and we have to walk by faith rather than sight.

But then a day of revelation comes, and we discover that we have grown rich. What we thought was but a dark corner in our life, behold, it has yielded us treasures beyond measure!

Prayer.—By one of the parents, asking that we may learn to trust God absolutely, knowing that whether our pathway be amid darkness or light we will be equally safe in His care.

SUNDAY.

THE ANGEL OF KINDNESS.

"If thine enemy hunger, feed him."—Rom. 12:19-21.

The purpose of Christian kindness is to alleviate human need and to save life. But there is a deeper purpose that we often overlook. We are to feed our hungry enemy and to give him drink, when he might perish without these—in order that we may save his soul!

To meet enmity with enmity is to create an impassable barrier of bitterness between yourself and your foe. To meet enmity with kindness, however, is to reach out for his soul in the spirit of Christ Himself. Such kindness may not have the effect you desire. But then, again, it may melt the heart of your adversary. It may make him your friend and a Christian. It may make him God's child, and thus save his soul.

There is no telling the amount of goodness that a single act of kindness may produce!

Prayer.—By one of the parents, asking that we may have the forgiving spirit of Christ, and that the divine law of kindness and helpfulness may govern us in all the affairs of life.

Our Christian religion is something for daily application and experience. It is not something to be resorted to in an emergency; not something to fall back upon in times of dire distress. On the contrary, it is a sustaining and tranquilizing influence to help out all along the way. It is required that the believer shall "grow in grace and knowledge of our Lord and Saviour Jesus Christ." This development should be from day to day.

(Continued from Page 9.)

$40,000,000 for different objects of charity and benevolences, 10 per cent of which was set aside for orphanages in North Carolina and South Carolina. Last year we received from this fund a little more than $1,300, which we understand will increase from year to year.

I give you this to show you that you have made progress and have measured up with other institutions in the State of North Carolina. And during this time we have been giving the children the best we have had to give.

We find that sending all our children to the town public school has worked very nicely, as it gives the children an equal show with the other children in the community. The Parent-Teachers' Association offers a medal for the girl who gives the best recitation and the boy who delivers the best oration graduating from the grammar grades. This has been offered for four years. Two of our girls won it for the first two years, and one of our boys won it this year. One of our boys also won a prize for being the best student in school and making the best progress. We had one boy and one girl to graduate from high school this year.

We have been trying for several years to build up our land so it will produce more, and do this by using lime and sowing peas and clover. We are glad to say that we have the farm in good shape, and if we can have seasons we feel sure we will get better yields from now on.

We have also built up our dairy from two cows ten years ago and two gallons of milk per day to fifteen herd of Holstein and from twenty-five to thirty gallons of milk per day.

We are also trying to increase our hogs, with a view of making meat enough to run us. Last season we killed about 5,400 pounds.

The health of our children for the last year has been very good. While our record shows fifty-five children were confined to their beds for 287 days, we beg to explain that we had an epidemic of flu in a very mild form, and fifty-five of our children had it and would run a little fever for about two or three days and we kept them in their room during this time. During the entire year we have only had one child sick enough to go to the hospital room. This was a girl of fifteen years. Soon after the first of the year she contracted bronchitis and was confined to her room for a month and drifted into pneumonia and then into solid pneumonia in both sides. For ten days we had but little hope for her recovery, but by careful nursing and close attention of two splendid physicians and in the divine province of God she did recover and is now able to do light work. During the ten years we have had charge we have had some very sick children, but have only lost one, and that was during the "flu" epidemic in 1918.

We cared for 111 children during the year, and the total number of days of care was 38,806. The average cost per child, including all expenses, was 66 cents per day, or 22 cents per meal. While we have a low per capita cost, our children are well fed and are healthy.

In conclusion, I want to say that we need three things to make our work more complete. We could invite ministers to speak to the children on Sunday afternoons, and we feel it would be an inspiration to them. While our children attend Sunday School and Church services in the community each Sunday, we feel if we could have services on Sunday afternoons especially for them, in which they could take a more active part, it would be wise.

Second: We need a small laundry, which will cost something like $3,000 for building and equipment. I believe it will be a saving to our institution financially, and also be a better training to the children along this line.

Third: We would like, if it is agreeable with the board, to change our physical year from April 1st to March 31st, and make it from January 1st to December 31st. In other words, let it end with the calendar year. The reason I ask this is that we already run our financial year with the calendar year, and we have to make out a very long, extensive report for the Duke foundation and the State Board of Charities, and they require these reports to run with the calendar year. So in making the reports we could make all reports at the same time. And then we could have our annual meeting in February after all reports were gotten out. I see nothing in our charter to bar this change.

I beg to say that last year was our third best year financially in the history of the institution. The year 1925 and 1926 was the banner year. The year 1920 and 1921 was the second best.

Financing this institution in the future will be a different problem from the past, and it deserves your earnest consideration. We had worked out our basis of support as follows: A special Thanksgiving offering to care for us through the winter; a special Easter offering to bridge us over the summer, and with the individual offerings and Sunday School offerings we have been able to accomplish what has been done and have succeeded in keeping out of debt. But when the Southern Convention voted to adopt the budget plan it naturally changed our plans.

I hand you herewith our financial report for the fiscal year ending March 31, 1927, with the report of the auditing committee attached.

FINANCIAL REPORT.

April, 1926, to March 31, 1927.

INCOME.

Sunday School monthly offerings	$ 5,969.29
Special offerings	5,589.15
Thanksgiving offerings	5,845.30
Easter offerings	2,641.21
New building	8,301.79
Miscellaneous	71.69
Total income	$28,418.43
Expense account	$21,899.29
Total expense paid out	31,373.53
Dairy expense	534.61
Farm expense	2,752.66
Farm receipts	5,279.75
Dairy receipts	3,717.20

Financial Statement.

To balance brought forward from last year	$ 2,705.75
Total income from all sources for fiscal year ending March 31, 1927	28,418.43
	$31,124.18
Amount borrowed	2,500.00
	$33,624.18
Total expense of Orphanage for year ending March 31, 1927	$21,899.29
New building account to March 31, 1927	9,474.24
	$31,373.53
Balance in cash and due bills	2,250.63

Very respectfully submitted,

C. D. JOHNSTON,
Superintendent.

Elon College, N. C.
May 23, 1927.

Report of Auditing Committee.

April 14, 1927.

To the Board of Trustees of the Christian Orphanage, Elon College, N. C.:

We, your auditing committee, beg leave to make the following report:

We checked the books of Chas. D. Johnston, the secretary and treasurer and superintendent of the Christian Orphanage, for the fiscal year beginning April, 1926, to March 31, 1927, and find the following:

Income for fiscal year from April, 1926, to March 31, 1927, was	$28,418.43
Balance brought forward was	2,705.75
Amount borrowed was	2,500.00
Total	$33,624.16
Total general expenses for the institution for the same year was	$21,899.29
Paid on the new building account	9,474.24
Total expenses	$31,373.53
Showing balance in cash	2,044.63
Due bills	206.00
Making a total balance of	$ 2,250.63

Very respectfully submitted,

AUDITING COMMITTEE.

H. C. Simpson.
John R. Foster.

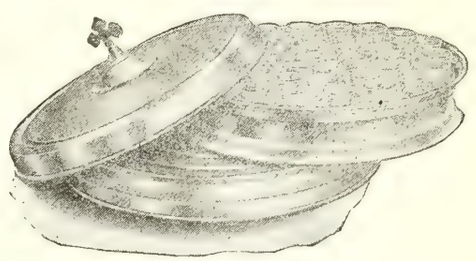
COMMUNION WARE

Individual Service

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM

Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60

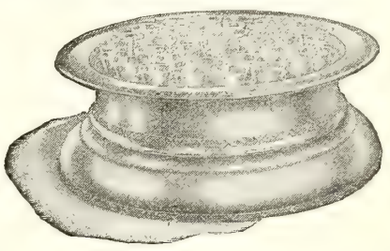
SILVER-PLATE

The Silver-Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.

Style No. 85

Tray No. 85—Interlocking only, with 36 glasses.	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00
Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6 00

Send Orders to THE CHRISTIAN SUN,
1536 E. Broad St., - - Richmond, Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

D. V. B. school will soon be over now and the fun will begin. You have responded nicely, and I hope you will enjoy the game. The children on our street play all day long, and I wonder if you are having a good time, too.

The big trucks and fast cars make them scuttle to their own yards, but soon they are back again, happy as ever. It does not bother "Rusty." She sleeps in the front porch or eats her bones in the back-yard, and it is just the same to her; but let a stray dog or cat come about, and the fight is on, and "Rusty" always licks.

You will get a report on the Pollyanna game perhaps next week.

Sincerely,
MRS. T. A. MOFFITT.

THE SHADOWS IN THE GRASS.

By Marguerite D. Meret.

Albert and John were crossing a field on their way to see Frank when Albert saw the tall grass on the other side of the fence sway. Then little balls of white seemed to run through it, but before Albert could make out what they were they had disappeared in the brush, like shadows.

"Did you see them?" Albert called out excitedly to John, who had stopped by his side.

Hurriedly the two boys climbed the fence into the other field in search of the strange creatures. Under the trees they came upon Frank. The boys related what they had seen and asked their friend if he had seen the furry balls.

Frank did not answer their question. He only shook his head, as he was suddenly seized with a spell of coughing. When that had passed, he told them some wonderful news.

"I am going to the seashore for a whole month. I am to have a little boat, and when I come back we can sail it on the pond!"

The boys thought this would be great fun. Although they had only known Frank a week, they liked him. They hoped to have some happy times when he came back from the seashore.

"Will you boys carry my fishing basket over to William? I told him he might use it while I was gone," Frank now asked them. "I must hurry, for it is almost time for the train."

The boys said they would; so Frank took the basket from his shoulder, where it hung by a strap, and gave it to Albert.

Albert and John started off. The basket was so heavy, Albert thought there must be something in it.

"Shall we open it and see what it is?" asked John.

"We'd better not. The basket is for William, not for us," replied the other.

The basket seemed to get heavier at every step. As they passed the woodshed by Frank's house, they saw down the road the car that was taking Frank away.

"Let's leave the basket here. William can come for it himself," suggested John, crossly.

Albert would have been glad to get rid of the burden, but he shook his head.

"We promised to take it to William, so we must. Let's rest a while, then we'll go on. Do you know, John, if any one met us, they would think we'd had a wonderful catch of fish!"

"Yes. And if they lift the basket, they'll be sure of it. There must be a rock in it to make it so heavy," chuckled John.

Albert laughed, too. He glanced at the basket that rested on the grass at their feet. He looked again, and this time his eyes opened rather wide. If there were stones in the basket, they must be very lively stones, for the basket was rocking back and forth.

"The stones are alive!" called out John.

The two boys drew closer, their heads just above the mysterious basket. Now a sound came from it—a squeak and a sniff.

"There's something alive in there!" cried John.

In two minutes more they were running up the road. William was out in his yard, and when the boys came near, John called out:

"Here's Frank's fishing basket. He is loaning it to you while he is away at the seashore."

"And we don't know what is in it, but it sniffs and squeaks!" added Albert.

William looked at the basket. Just then it rocked again. William threw the lid open and put in his hand. He brought out a small furry ball, then another, then again another. There stood three little guinea pigs.

Then Albert and John knew that they were the furry balls they had seen in the tall grass of the meadow.

"There's tags tied on their necks!" exclaimed John.

When the boys looked at the tags, they were surprised to see their names written there. Frank had given a guinea pig to each one of them.

JEFFERSON DAVIS.

(Continued from Page 1.)

out the small diplomacies that conciliate hostility, he was one of those characters that naturally make warm friends and bitter enemies; a veritable man, 'terribly in earnest,' such as Carlyle loved to count among the heroes. Such a man can never be understood while strife lasts; and little did they understand him who thought him selfish, cold or cruel.

"But whatever he suffered, the grandeur of his soul lifted him above the feelings of hatred and malice. When Grant lay stricken at McGregor, he was requested to write a criticism of his military career. He declined for two reasons: 'First, General Grant is dying; second, though he invaded our country with a ruthless, it was an open hand, and, as far as I know, he abetted neither arson or pillage, and has since the war, I believe, shown no malignity to the Confederates, either of the military or civil service; therefore, instead of seeking to disturb the quiet of his closing hours, I would, if it were in my power, contribute to the peace of his mind and the comfort of his body.'"

He opposed the compromise measures of Clay in 1850, and his reason for doing so shows that he was not a man to evade responsibility. "Meeting Mr. Clay and Mr. Berrien, of Georgia, together in the Capitol grounds one day, Mr. Clay urged him in a friendly way to support his bill, saying he thought it would give peace to the country for thirty years, and then he added to Mr. Berrien, 'You and I will be underground before that time, but our young friend here may have trouble to meet.' Mr. Davis replied: 'I cannot consent to transfer to posterity an issue that is as much ours as theirs, when it is evident that the sectional inequality will be greater than now, and render hopeless the attainment of justice.'"

Armistead Gordon says James Ridpath, who was an abolitionist and a life-long political opponent, but who knew him well personally and was familiar with his history, writes of him: "There are two Jefferson Davises in American history—one is a conspirator, a rebel, a traitor and the 'Fiend of Andersonville'—he is a myth evolved from the hell smoke of cruel war—as purely imaginary a personage as Mephistopheles or the Hebrew devil; the other was a statesman with clean hands and pure heart, who served his people faithfully from budding manhood to hoary age, without thought of self, with unbending integrity, and to the best of his great ability; he was a man of whom all his countrymen who knew him personally, without distinction of creed political, are proud, and proud that he was their countryman.'"

Ashland, Va.

ANNUAL MEETING.

(Continued from Page 8.)

per year, beginning with the initial payment in 1927.

2. Voted to ratify the retirement and death benefit plan, mission payments to begin from January 1, 1927.

Morning session, May 20th, opened at 9:15, with pryaer by Mrs. Garman, followed by all joining in the Lord's Prayer. Minutes of Wednesday's session and of the Co-operative Board were read for information.

3. Voted that Mr. Garman be authorized to readjust our financial agreement with Miss Kurosawa, the kindergartner, upon a just basis.

4. Voted that Miss Crew be appointed to investigate further the request of Miss Kikuke Okoji for a loan of ten yen per month during her training for kindergarten teacher, with authority to grant or refuse the request.

5. Voted that an item be placed in the budget estimate for 1928 for the opening of a new mission kindergarten in the northern field.

6. Voted that we call the attention of the board to the fact that the Crew and Fry furloughs fall due the coming year, and we request that arrangements be made.

7. Voted that the mission approves Miss Crew's plan to specialize in religious education during her furlough in America, and recommends it to the Mission Board.

8. Voted that Mr. Garman and Mr. McKnight be appointed a committee to study the possibilities for a suitable place for next year's annual mission meeting, and report to the ad interim committee for final action.

9. Voted that we express to Mrs. Kitamura our grateful appreciation of her generous contribution toward the next mission home.

10. Voted that we renew our last year's request to the Mission Board for funds for another needed mission home.

11. Voted that we express our sympathy with Dr. Minton in his recent bereavement.

12. Voted that Dr. Fry and Mr. Garman be appointed a finance committee, with power to borrow money, if possible, when necessary to meet authorized obligations.

13. Voted to approve the following set of estimates for 1928: specials, $31,500; regulars, $33,655—total, $65,155.

Notes on the estimates: We include the most pressing of our building needs as specials without the thought of attempting to meet them all in one year. We also call the attention of the board to the following items not included in the above estimates:

1. Furlough travel by any missionary.
2. Support of students.
3. Medical and dental bills.
4. Various much-needed buildings.

The minutes of this meeting were read and approved.

MARTHA R. STACY, *Sec'y.*

NOTICE.

All persons expecting to attend the Eastern North Carolina Sunday School and Christian Endeavor Convention, which meets at Damascus Church, at 3 P. M., July 12th, should communicate with the undersigned immediately, so that homes may be provided for all who wish to attend.

VANCE DANIEL.

Chapel Hill, N. C., Route 1.

OBITUARIES.

HOFFMAN.

Mrs. Golda Evelyn Hoffman was born December 15, 1904, and died June 14, 1927. Her age was 22 years, 5 months, and 29 days. It was my privilege to receive Sister Hoffman into the Dry Run Christian Church when she was only a little girl, and she remained a faithful member until death. Many hearts go out in sympathy for the young husband, so early in life bereft of a loving companion, and for the two babes who must make their way in life without a kind mother's guiding hand. Funeral services were held at Dry Run, June 15, 1927.

A. W. ANDES.

LOUDERBACK.

Edward Lee Louderback was born September 10, 1861, and died May 26, 1927, at the age of 65 years, 8 months, and 16 days. At the age of eighteen he united with the Newport Christian Church and became one of its most active workers. For a number of years before his death he was secretary and treasurer of the Church, and often filled other offices of importance in the Church. If any one deserves the distinction of being called a pillar in the Church, Bro. Louderback does.

The Newport Church has suffered a serious loss in his death, and so has the entire community, for he was loved and respected by all who knew him. He is survived by his widow, one son, three daughters, four grandchildren, and one brother. A large congregation of sorrowing friends gathered at Newport for the funeral services May 28, 1927.

A. W. ANDES.

FELLOWSHIP NEEDED.

Only those who have been submerged in non-Christian surroundings can fully appreciate these recent words of a missionary to S. J. Corey, of the United Society: "We so much miss association with our Christian friends at home as we are utterly stripped of all such help here; and it does seem so hard at times to live victoriously, being wholly dependent on one's own meager spiritual resources, from the human side, and under such constant demands and with no leisure for one's self."

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GRIFFIN.

B. W. Griffin, son of John Griffin and Nancy Saluta Griffin, was born in Halifax County, Va., September 10, 1848, and died in Caswell County, N. C., at the home of his daughter, Mrs. Walter Jeffreys, April 30, 1927, age 78 years, 7 months and 20 days. His companion died August 10, 1910.

Bro. Griffin is survived by five children —W. B. Griffin, of Winston-Salem; H. B. Griffin, of Atlanta, Ga.; Lewis Griffin, Semora, N. C.; Mrs. J. O. Freeman, Atlanta, Ga., and Mrs. Walter Jeffreys, of Semora, N. C. There are also three grandchildren, two great-grandchildren, one brother, Berman Griffin, of Danville, Va., and two sisters, Mrs. Susan Luftie and Mrs. Carry Lee Boyd.

Bro. Griffin professed faith in Christ and joined Lebanon Christian Church, Semora, N. C., where he remained a faithful member till called to his eternal home. He was a successful farmer, good neighbor, devoted father, and was honored by having a great number of friends.

The past few years his health gradually failed, and at times suffered much; yet he was patient and submissive. Just a few days before his death he expressed a strong hope of entering into rest. In the absence of the writer, the funeral services were conducted by Rev. Mr. Jones, of the Methodist Church, and Rev. Mr. Claytor, of the Presbyterian, and held at Lebanon and buried by his wife in the Church cemetery.

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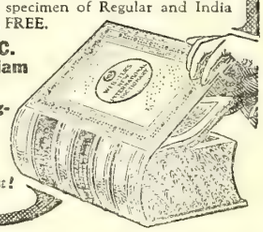

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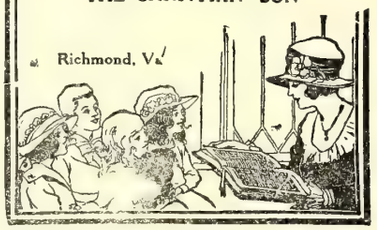

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, JULY 14, 1927. NUMBER 28.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Rheims Cathedral Restored.—

The work of restoring the cathedral at Rheims, France, which was nearly destroyed by the Germans in September, 1914, has been completed. The funds for its restoration were raised in the United States. The restored cathedral was recently rededicated. It was in this grand old Church that Joan of Arc caused the Dauphin of France to be crowned King in the first half of the fifteenth century.

A Silver Jubilee.—

During May, the Spanish people celebrated the silver jubilee of the reign of Alphonso XIII. He has always been a most popular ruler, and he is credited with a charmed life. He has passed through at least twelve attempts to assassinate him. He also has the distinction of being the only ruler to have been born a king. Alphonso was never a prince, his father having died before his birth and left him heir to the Spanish throne.

Cure Peritonitis.—

Peritonitis is the dread of physicians performing internal operations. Recently two physicians, Bernard Steinberg and Harry Goldblatt, of Cleveland, Ohio, took the pus from the diseased peritoneum of one patient and made a vaccine with which they cured several other cases of peritonitis. If this discovery proves successful, as it seems certain to be, it will save the lives of many who are forced to undergo serious operations every year.

A World Record.—

At Wesleyan University, one E. L. Gaylor, a student in physiology, breathed Oxygen for six minutes as hard as he could until his lungs were thoroughly saturated with the gas. Then taking one last final lungful he held his breath for fourteen minutes and two seconds, or long enough for a policeman to walk a mile. He set a new world record for breath-holding. The previous record of about ten minutes was made by a student in the University of California.

Size of Paper Money Changed.—

The size of the paper money is to be reduced from the present size of seven and seven-sixteenths inches by three and one-eighth inches to a bill of six and one-eighth inches by two and five-eighths inches. None of this new money will be released within a year. The new size of bills will not interfere with the money-counting machinery and cash registers now in use. It is believed that the new bills will be in a more convenient size to handle and will at the same time save the government two million dollars annually.

Women Will Rule.—

England is very soon to permit women to vote at the age of twenty-one years, as the men now. At present, a woman must wait until she is thirty before she can vote. When this new law goes into effect, it will mean that there will be nearly two million more women voters than men. The census of 1921 gives England 43,000,000 population, 22,500,000 of which are women. Should the women combine against the men they would wield a majority vote in British affairs.

An Intricate Decision.—

It is established that any child born in the United States is a citizen of the United States, or any child born of United States citizens is a citizen of that country, regardless of the place of birth. The Supreme Court has recently decided that a child of a Chinese father who himself is a United States citizen because his father was born in the United States, but who himself had not resided in the country, could not be admitted. The father did not come to the country until eight years after the child who is excluded by the court's decision was born. This intricate decision may establish a precedent proving that American citizenship cannot be passed on indefinitely when parents do not reside in the United States.

Another Trans-Atlantic Flight.—

Commander Richard E. Byrd, in the great trimotor Fokker plane, finally hopped off on his trans-Atlantic flight from Long Island to Paris. From the same flying field went Colonel Charles A. Lindbergh, Clarence Chamberlain and Charles Levine. Commander Byrd carried three others with him on the trip across the Atlantic. On approaching his destination they were caught in a terrific rainstorm and were lost in the inky darkness. Lack of fuel forced a landing in the ocean on the coast of France, 125 miles from Paris, after having been in the air for forty-three hours and twenty-one minutes. The plane was seriously damaged, but the crew escaped without such serious injuries so far as appeared at the time. After a much-needed rest, they continued their trip to Paris.

It is reported that the night was the worst France had known in months, and the fortunate escape from death was almost a miracle. Those accompanying Commander Byrd were Bert Acosta, Lieutenant George Noville, and Lieutenant Bert Balchen. The last named is an officer in the Norwegian navy. While Commander Byrd did not reach Paris, he did cross the Atlantic, and spent ten hours more in the air than did Lindbergh. He also carried four men in his plane, and so added materially to the valuable information concerning trans-oceanic flying.

Mrs W A Harper 8-1-26

Canad... Diamond Jubilee.—

On July 1st the Dominion of Canada celebrated the sixtieth anniversary of confederation. In 1867 the provinces of Canada came together in a confederation and a new nation came into being. July 1st of this year marked the sixty years of progress since that day. Elaborate plans for celebrating the greatest event in Canadian history had been made, and were carried out with pomp and ceremony. All over the Dominion thousands gathered to have part in the diamond jubilee of confederation. In Ottawa, the capital of the Dominion, Lord and Lady Willingdon, Governor General of Canada, Premier W. L. McKenzie King, and all the cabinet took part in the vast program. The Victory Tower, with its carillon of fifty-three bells, was dedicated. In a speech, Premier King recalled the marvelous achievements of Canada during the last sixty years. King George sent a messagee of greeting to the people of the Dominion, and dignitaries of many lands added their felicitations on the great occasion. Toronto was the scene of vast parades, athletic contests, and other ceremonies. In many ways the people were reminded of the vast improvements and far-reaching changes which sixty years had brought. Flags flew in unnumbered thousands in honor of the great day. It is reported that every flag in Canada was sold before July 1st.

Canadians in all parts of the world joined in the celebration of their native land. According to Arthur Stringer, author and president of the New York Canadian Club, there are seven million Canadians in the United States. This number almost equals the present population of the Dominion, and those Canadians in the United States form a strong bond between the two nations. It is well to recall that while Canada has about one-twelfth the population of the United States, it is territorially about one-third larger than that country. Its resources are so vast and untouched that no one can estimate even approximately the vast national wealth of the Dominion. Beginning with four provinces in the first confederation, Canada now numbers nine provinces closely linked by the two great railroad systems of the Dominion—the Canadian Pacific and the Canadian National—the last is the largest government-owned railroad system in the world. There are parts of the vast area of this great Dominion scarcely explored, but within whose rocks is hidden vast mineral wealth. Canada is a new nation, with tremendous possibilities and promises for the next sixty years. Its new status in the empire as a comparatively autonomous state, which came to it this year, makes its future bright indeed.

NOTES-PERSONALS

Rev. W. T. Walters, D. D., changes his address from Harrisonburg, Va., to Elkton, Va., where his correspondents should now address him.

The people of the New Lebanon Church, Surry County, Va., furnished provisions and refreshments for all who came to the unveiling. It was a splendid co-operative effort on the part of this child of Old Lebanon Church to try to make the day and the event successful. Theirs was a worthwhile contribution which was appreciated.

The visitor who came farthest to the Old Lebanon exercises, so far as we know, was Bro. T. J. Holland, of Ambrose, Ga. He made up his mind weeks ago, as did Bro. W. T. Dunn, at Lynchburg, that if he was living and could travel he was going to be present at the notable event. Both lived up to their word and were not disappointed.

Just after the exercises at Old Lebanon, July 7th, Dr. and Mrs. Harper, who were present, left for Columbia University, New York, where they will spend six weeks in study; Dr. Harper in college administration work, and Mrs. Harper in voice. Here is hoping that this will be six weeks of real rest and recreation and helpful pursuit to both.

Under date of July 5, 1927, Rev. P. T. Klapp, of Elon College, writing from Greensboro, N. C., says "My sister, Mrs. Mary J. Chrisman, passed away here in Greensboro this A. M. at 4 o'clock and will be buried tomorrow at 2 P. M. The funeral services will be conducted by Dr. C. H. Rowland, of this city." We extend our sympathy to Bro. Klapp in his bereavement.

Rev. M. T. Sorrell, pastor, reports a very happy and successful revival at Danville. Bro. Sorrell was assisted by Rev. J. Lee Johnson, Fuquay Springs, N. C. There were sixteen additions to the Church, though during this year fifty-two have been received. Danville is hoping to have an all-time pastor the coming year. This is a great need at the present and a field that should have full-time preaching and service.

We just regret that all lovers and members of the Christian Church everywhere could not be present at the Old Lebanon unveiling on July 7th. The memorial is right beside the State highway of Virginia from Norfolk to Petersburg and Richmond, and thousands in passing will be attracted by the beautiful marker, and the bronze tablets will tell all who stop to read what the Principles of the Christian Church are.

Just hand it to our Richmond congregation for loyalty and devotion and co-operation in all of our Christian undertakings. They were present at the Old Lebanon exercises July 7th, thirty strong, and their enthusiasm equal to their numbers. Had all Churches of the Convention been represented proportionally to Richmond it would have required all of the two hundred acres of ground reserved for parking space to have held the cars.

The next historical event of our Church life will be the erecting and unveiling on the Elon College campus of a memorial to the Rev. James O'Kelly. Surely all of those who attended the Old Lebanon memorial will want to make a contribution to our fund, and all those who did not attend will want to make a contribution now in order to enjoy the unveiling of the O'Kelly memorial at Elon as did those present at the Old Lebanon unveiling. Let your contributions come in, good friends, to finish up the fund, the total of which is $2,095, of which amount $1,493.36 has been raised.

We are advised that Rev. H. M. Gray has offered his resignation as pastor of the Lanett, Ala., Church, to take effect at the close of the present Conference year, and Lanett is on the look out for a pastor to succeed him. Bro. Gray has worked faithfully and endeared himself to the people of Lanett. There is regret at his going. We have not been advised as to what field Bro. Gray anticipates serving, but here is hoping that some suitable field will demand his services.

One of the helpful features of the memorial exercise at Old Lebanon was the microphone which carried the voice of the speakers and singers to all parts of the great, far-spreading grove in which the people were assembled. The audience did not have to gather in the burning sun close to the speakers' stand in order to hear. They could hear every word 'way out under the shades of the trees from the speakers' stand. It was a real contribution to the exercises of the day and enabled many to hear who otherwise would have returned home without the benefit of the messages spoken.

Our sympathies are extended to Revs. J. G. Truitt, of Norfolk, and L. F. Johnson, D. D., of New Jersey. They started with a party of friends from Norfolk to attend the exercises at Old Lebanon, July 7th. Out from Smithfield two miles, and within only a few miles of the exercises, they had car trouble and the mechanics whom they secured were unable to get their car in shape to proceed until all the exercises were over and the people were returning. They "sat beside the road" and looked at the throngs pass and repass, but we are not sure that they were in a frame of mind to be "a friend to man" during those trying hours.

There was much regret and disappointment that Rev. Dr. C. H. Rowland, Greensboro, N. C., was unable, because of sickness, to take his place on the program of the Old Lebanon memorial exercise. However, Bro. F. P. Ensminger, of the Congregational Church, was present and took Dr. Rowland's place and brought greetings from our Congregational brethren and delivered a brief address, revealing the spirit of the Congregational Church, which is one with our own Church. His address and his presence were both greatly appreciated. It was a most happy incident indeed that Bro. Ensminger attended the exercises, for what he said was appreciated, and the fact of his presence brought cheer and gladness to the hearts of the multitudes of Christians assembled there.

We give right away of this issue to the events and exercises of July 7, 1927, on the site of Old Lebanon Church. It was indeed a notable gathering. Norfolk and Richmond papers carried not only lengthly accounts of the proceedings of the day, but pictures by the camera man who was on the ground and kept his instrument clicking. The *Virginian-Pilot,* of Norfolk, had two pictures of the granite memorial—one with all the speakers of the day gathered about the memorial, and the other with Bro. J. M. Darden, chairman of the Committee on Program, and his daughter, Antionette, who costumed in the style of the dress of 133 years ago, unveiled the monument. The Suffolk *Herald* gave a most thoughtful editorial, which we reproduce elsewhere. Several papers had their staff representative present and gave suitable publicity to the events of the day.

SUNDAY SCHOOL CONVENTION.

Before this can be published, the day of grace for reports from the Sunday Schools and Christian Endeavor Societies of the Eastern Virginia Christian Conference will have passed. Those schools and societies which were prompt will have a place on the very fine chart Secretary Lester is having prepared.

Remember the dates of the Convention session—Tuesday and Wednesday, July 19th and 20th.

And the place—First Christian Church, Norfolk, Va. (Perhaps we know it better as Berkley Christian Church.)

And the Sunday School superintendent—V. Lee Hanbury.

And the pastor—Rev. John G. Truitt.

And that every school and every society is expected to be represented by delegates.

And that every superintendent should be there.

And that the pastors should be there, too.

Let us make it a great session for the Master, for the work of Christian education in our Conference, and for the Church which will entertain.

J. H. Lightburne,
Executive Secretary.

PALS AND BROTHERS.

They were pals and brothers. They were born three years apart, of the same parents—exactly three years, for they were both born on a May 25th. Yesterday,, in a railroad-crossing accident, they were ushered into the great beyond. I saw their mother today, weeping for her two sons, 17 and 20 years of age. Good, true, beautiful mother, weeping quietly for the two youngest of her six sons! And I could but weep with her. In younger years she saw her parents go; later, in the great, needy days of her life, she was left a widow; and now the forms of two fine young sons lay dead at her feet.

But Mrs. Lydia Mercer Madrin is a Christian. Her two sons were Christians. Both of them were dear to the South Norfolk Christian Church and its beloved pastor, Rev. O. D. Poythress. They knew Jesus as a boy's friend. A great, boy-spirited pastor had loved them and taught them, and therefore they never forgot that a mother's apron strings are the strongest cords on earth! And because Mrs. Madrin is a Christian she looked up through her blinding tears, out of a heart-breaking and mind-wrecking tragedy, and said: "Already the Lord has given me some comfort." How appropriate that word "Lord" sounded on her lips! "I could not stand it at all if He did not help me," she continued; and as I held her hand I felt in my soul that "this is none other than the house of God; the gateway of heaven."

Yes, they were pals and brothers. Haywood had just graduated at high school, had shown his talents as a speaker, had won his debates, and received his medals. Carlton was showing the same "makings," and receiving likewise the admiration of his fellows. Only three years separated them, for they were bound by every other tie—they were Christians, they were pals, they were brothers. Haywood was to have entered Elon as a ministerial student this fall. They had gone off together with the kisses of their mother upon their lips; and now they have gone on together, united forever, while mother, and brothers, and very near and dear relatives seek to so live that they may see them on the other side.

John G. Truitt.

CONGREGATIONAL COUNCIL AND UNION.

By F. G. Coffin, A. M., D. D.,
President General Christian Convention.

To one who was in attendance at the National Council of Congregational Churches, in Omaha, there could be no doubt of the strong desire in that communion for a united Church. All favorable aspects of the subject were enthusiastically endorsed. The larger part of the general session of an entire day was devoted to the consideration of various phases of Christian unity. The past biennium of the work of their Commission on Inter-Church Relations, the report of which was brought to the council through the chairman, Dr. Frank K. Sanders, has been most significant. The first item was the outline of a successful experiment in co-operation between the Presbyterians and Congregationalists in Cleveland, Ohio, which concluded with a recommendation to continue at Cleveland "and to encourage a similar organized federation of any interests in other cities which may be ready to make the venture."

The second item was captioned, "Affiliation with the Christians, and follows in full:

"The General Convention of the Christian Church represents a body of 1,208 Churches, 899 ministers, and 100,430 members (1922). These Churches are found mainly in three groupings—Northern New England and New York, the Southeast, and the Middle West. Their polity is Congregational; their organization is very similar to our own; they ordain their minsters in distinct gatherings comparable to our associations. They support eight colleges and an active mission work. Many among them prefer baptism by immersion, but none hold exclusively to that form. Communion is open, and infant baptism is optional. Allegiance to Christ is with them the sole test of membership. They object to creedal statements which bind the individual.

"The Christian Church is passionately devoted to Christian unity, and openly seeks to promote it in any practicable way. It has a Permanent Commission on Christian Unity, which sought in 1925 to bring about a general gathering of denominations of similar inclinations to consider and discuss the various aspects of Christian unity. This project did not carry through. Your commission, however, proposed an informal conference with representatives of that commission, which was held at Toledo, Ohio, June 17, 1926, at which were present three representatives of the Christian Commission—Drs. Frank G. Coffin, of Palmer College, Albany, Mo.; F. H. Peters, of Defiance, Ohio, and L. E. Smith, of Norfolk, Va., and two members of our commission—Drs. F. K. Sanders and Roy B. Guild. One of our appointed delegates was prevented from attending by illness.

"The Commission on Interchurch Relations of the National Council of Congregational Churches and the Permanent Commission on Christian Unity of the General Convention of the Christian Church, through a meeting of delegated committees held at Toledo, Ohio, June 17, 1926, reached the following findings and adopted the accompanying recommendations:

"1. Each Church has the Congregational form of government.

"2. In each, the individual Church is the unit of authority.

"3. Each Church accepts and practices representative government with regard to matters of common concern to the Churches.

"4. Each Church accepts the Bible as the rule of faith and practice, recognizing the right of free individual interpretation.

"5. Neither Church holds to a creed which is binding upon individuals or upon Churches.

"6. Each is agreed upon the general foundational tenets of our common Christianity.

"7. The Congregational statement of 1913 and the Principles of the Christian Church we find essentially in accord in evangelical temper and inclusive in their scope.

"In view of the above findings and the added fact that it is our unanimous conviction that all Christian believers should now be brought into the closest possible fellowship and co-operation, we submit the following recommendations:

"1. In view of the similarities in organization, belief, observance of ordinances and general practices between the Christian and Congregational Churches, and to the end that they may know each other better and enter definitely into a common fellowship, it is recommended that in States, districts and towns where Churches of both denominations exist side by side, they be urged to take steps toward close co-operation as an expression of the unity that ought to exist.

"2. As steps in this direction, we recommend:

"(a) The holding in any one State of the State meetings of both bodies at the same date with some sessions in common.

"(b) We also suggest that a similar plan may be used in districts and in cities.

"(c) We further urge an exchange of fraternal delegates at every opportunity.

"3. With regard to new enterprises, we recommend that the Church extension agencies of our two bodies be urged to refuse to organize a new Church of one body in a community already served by the other. We would urge that in cities all forward movements relating to the two denominations should be guided in accordance with the principles adopted in Cleveland by the Presbyterian and Congregational denominations.

"4. We further recommend that where the members of either communion move into communities which do not have the Church of which they have been members, they seriously consider the other denomination mentioned in these resolutions.

"5. We recommend finally that in the whole missionary educational and publishing program of the two denominations, there be, as far as possible, an interchange of representatives, so that each communion may quickly become familiar with the workings of the other.

"The conference adjourned with the informal expression of a desire that a much more representative gathering should be held at no distant date which should have the very definite purpose of drawing the two denominations into as close a relationship as possible.

"The above report was ratified unanimously by the General Convention of the Christian Church in October, 1926. It now awaits similar action by the National Council."

Upon this item the council voted without a single dissent:

"That the council herewith express its approval of the recommendations of the commission with reference to the Christian Church, and authorize a continuance of friendly conferences with a view of promoting the closest practicable relationship of our two Churches."

The report recites a similar conference with the Universalists to which the council also gave its unanimous approval, and then concludes:

"Your commission has reported its active relations with three sister denomniations. It has had some correspondence with reference to the United Brethren, the Brethren Church (Progressive Dunkers), and with the Methodist Protestants. It would add that in its judgment there are half a dozen other denominations, mainly smaller ones, which should be approached in a spirit of comity and friendliness. All these are essentially Congregational in polity. The outcome of their cultivation may not be an enlarged body of Churches bearing the Congregational name, but it ought to be the ultimate formation of a much larger body of Churches of the Congregational type. At present a very compact federal union which does not do away with the existing organizations may be the next step. Such a step will promote such mutual knowledge and confidence that a larger merger of all interests may be practicable. In the opinion of your commission, we, as a group of our Lord's disciples, should go as far in the promotion of unity as we may. We propose, therefore, that we be definitely authorized to propose and promote a conference with such sister Churches as are willing to confer, which shall consider the possibility of entering into just such a plan of federal union as was heartily approved by the national council of 1923 at Springfield, which, for a variety of conflicting reasons, was endorsed by only one other denomination, whereas the approval of six was required for a beginning. The Presbyterian and Methodtst groups of Churches are just now more deeply interested in drawing together into larger groups of their own type. This may be our own wiser proposal. How best the unity of the Churches of Christ may be promoted, no one can predict; the challenge for us is to do all that we can: that the Commission on Interchurch Relations be authorized during the next biennium to do its utmost to draw together into a close federal union the Churches of the Congregational order.

"The practical obstacle today to such unification as seems fairly practicable is not so much our diffusing creeds or polities, or plans for demonstrating the power of the Christian message, as matters of sentiment—specifically, our unwillingness to forego familiar, historic terminology. Your commission believes that we and all other denominations which are truly working for Christian unity must be prepared to go as far as our sister denominations have gone in Canada. We, therefore, propose a final resolution, that the national council again place itself on record as being willing, for the sake of promoting the larger unities which our Churches earnestly desire, even to surrender its historic name."

The two last resolutions were marvels of concession. Heretofore, the Congregational Commission has been under instruction to negotiate with such other denominations as were willing to approve the "Kansas City declaration of 1913." Such a basis was proposed in the recommendation preceding, but by motion to amend was stricken out by an overwhelming vote of the Omaha Council. The last resolution on surrendering their present historic name if necessary was carried by a vote of about 4 to 1. Doubtless, these two resolutions were passed out of deference to the attitude of the Christian Church. The proposal for a conference of those denominations of sympathetic attitude to talk through the question of unity and form their own pronouncement came through the proposal of our Commission on Christian Unity. Such a call, when made, will, by present arrangement, come jointly from the Congregational, Universalist and Christian Churches.

The writer was accorded a most cordial reception, and his presentation of the attitude of the Christian Church was enthusiastically received.

Enthusiasts in the Christian Church should not expect results too quickly. Whatever develops will take time. Those who are reluctant should not take fright, for the whole affair is yet to be worked out and approved by each Church. All parties concerned realize the carefulness with which progress must be made, and that the movements into closer relationship should be by both denominations as a whole and not in sections of each. That both official bodies have voted unanimous approval of these preliminary steps is very gratifying. With these two very magnanimous concessions by the Congregational Council, we are encouraged to proceed with further conference together and await developments.

Albany, Mo.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE SUN THIS WEEK.

This issue of THE SUN should be filed away "for keeps" and reference. It contains historical matter of the first moment. Unveiling the memorial on the Old Lebanon site is an event in our Church life to be transmitted to future generations. Ours is a most honorable and noble record. No Christian can blush at the record made by the Church nor the achievements attained. The more we do to make our history permanent and to give it place in the minds of the rising generations, the better will it be for the Church and for the world. We displace much other matter and leave out editorials and contributions in order that THE SUN may carry the historical data and pronouncements in connection with the great event on July 7, 1927. J. O. A.

UNVEILING OLD LEBANON MONUMENT.

Thursday, July 7th, will long be remembered as an eventful day in our Christian Church annals. The event itself was a most notable one. On the site of the Old Lebanon Church, in Surry County, Va., in which the Rev. Rice Haggard stood, on August 4, 1794, and moved that the name "Christian" be adopted, to the exclusion of all party and sectarian names, and the Bible be taken as the only creed of the Church, on this site is now a beautiful granite memorial. This monument at the top is in the form of an open Bible, and beneath this, on a bronze tablet, are the Principles of the Christian Church and the dates of our beginning as a distinct people. On July 7, 1927, a great gathering, estimated at twenty-five hundred to three thousand, witnessed the lifting of the veil that uncovered to the world this memorial tablet. It was indeed an event in our Church life and an epoch in our history.

Surry County has often been called "the cradle of the republic," for along the historic James that skirts its northern borders grew the men and the events that flamed forth in 1776 and the years following into that democracy of nations known as the United States. In the cradle of our civil liberty was rocked also the infant of our religious liberty. When our republic was born, a religious war was also precipitated. The question was, should we be ruled as a republic in civil affairs or under the episcopacy in religious affairs? Revs. James O'Kelly and Rice Haggard and their compeers maintained that the Church should have the same degree of religious liberty that citizens had in civil liberty. The beautiful memorial on the Old Lebanon site marks the spot on which the victory for religious liberty was won and was heralded to the world. It is impossible to portray the spirit of the occasion which was celebrated. We were celebrating the triumph of past events and the sweep and the steady march of a mighty movement, and we can only give to our readers the bare facts of the occasion. Be it said that individuals of the Christian Church here and everywhere had made the occasion possible by their contributions to the memorial fund in THE CHRISTIAN SUN, and out of this fund the granite marker is paid for. Be it further said that Bro. J. M. Darden, of Suffolk, Va., put the energy and enthusiasm back of the day and of the event which made them such a brilliant success. For weeks and months he had given of his time and energy to advertise the event, of building a program and of developing a spirit of interest in and enthusiasm for the occasion. He had the cooperation in this of his committee, composed of himself as chairman, Dr. W. W. Staley, and Bro. W. E. McClenny, who constituted a committee on program and publicity. The memorial committee appointed by the Convention, namely: Judge J. F. West, Waverly, Va.; Rev. Stanley C. Harrel, Durham, N. C.; W. E. McClenny, Suffolk, Va., and J. O. Atkinson, Elon College, N. C., were happy over the successful day and the great program that was presented and executed. Without comment further—for no comment can do the spirit of the occasion justice—let us give an account of the day and events as seen by the eye of a newspaper reporter and printed in the *Virginian-Pilot*, of Norfolk, Friday, July 8th:

Notable leaders of State and Church from two States gathered early in the shaded grove adjacent to the large stage which had been erected for the speakers, the 183rd Regimental Band of forty-one pieces, of Petersburg, Va., the choir led by the Rev. O. D. Poythress, of South Norfolk, Va., and for the members of the memorial committee —Judge Jesse F. West, of Waverly, Va.; Rev. Dr. J. O. Atkinson, of Elon College, N. C., and the program committee—J. M. Darden, W. E. McClenny and Dr. W. W. Staley.

From the moment that Judge Jesse F. West, of the Supreme Court of Virginia, took charge of the proceedings, having been presented by J. M. Darden, of Suffolk, to whom much of the credit for a most remarkable and successful event is due, to the impressive unveiling of the monument by Miss Antoinette Darden, costumed in the Colonial dress of 133 years ago, the exercises were interesting and filled with the dignity of a historic past.

Nothing was left undone by J. M. Darden, master of ceremonies, to make the occasion a memorable one. Women of the Surry community, on long tables in the grove, served a delicious luncheon, with plenty of cold drinks. Station WSEA, of Virginia Beach, had installed microphones and loud speakers about the grounds, giving everybody a chance to hear each address clearly.

The platform was large and shaded from the sun, and gayly decorated with flags and bunting, and roomy enough for the several hundred who occupied seats thereon.

Judge Jesse F. West, of the Virginia Supreme Court, in his introductory remarks, declared that never in the history of this eastern section has there been a more interesting occasion, one which commemorated the struggles of the early Church to obtain religious liberty.

The Rev. E. B. White, of Dendron, Va., made the invocation, and Dr. W. W. Staley, of Suffolk, offered prayer.

In the absence of Governor A. W. McLean, of North Carolina, his representative, J. B. C. Ehringhaus, of Elizabeth City, N. C., was presented and eloquently described the friendly relations that existed between North Carolina and Virginia, and gave many instances of the fine work done in North Carolina by the Christian Church, also telling something of its strength and power in that State.

He referred in his address to Elon College, the educational institution which is maintained by the Christian Church in North Carolina, and to the spirit of tolerance which this denomination has ever shown towards all others.

"Pinch-hitting for a Governor," declared Mr. Ehringhaus, "is a hard job." Mr. Ehringhaus told of the illness which prevented the Governor of North Carolina, who had expected to be present on this occasion and declared that he was the bearer of personal greetings and felicitations from the chief executive of the State of North Carolina.

Col. E. E. Holland, former congressman from the Second District, was the second speaker, dwelling on the ancient traditions of the Church, on the principles which it has stood for in the century and one-third of its existence, and of its growth and influence for good.

Dr. W. A. Harper, president of Elon College, in a masterly address, told of the history of the Church from its foundation by the Rev. James O'Kelly to the present day. He described the desire of those ministers of the Methodist Episcopal Church, fired by a desire for greater freedom, especially from the domination of the ecclesiastical authorities, formed this Church, which at Old Lebanon in 1794, was called Christian, and the Bible was made the only creed by which they would live.

Dr. Harper traced the various steps by which the Church came into existence, paid a glowing tribute to the early Churchmen who trod the thorny paths of the religious pioneer.

Dr. J. O. Atkinson, of Elon College, presented the monument on behalf of the Southern Christian Convention, telling of the men and beliefs that are commemorated, and as he closed his address the veil, which had covered the monument, was slowly raised by Miss Antoinette Darden, whose costume was that of a lady of the Colonial period, and who made the scene one of picturesque beauty.

Lieutenant Governor J. E. West, of Suffolk, accepted the monument, his address, an eloquent appeal to make the religious beliefs for which the monument stands, the beliefs of life today, being one of the outstanding efforts of the day.

The exercises closed with a short address by Rev. F. P. Ensminger, superintendent of the Congregational Churches of the Carolinas, Kentucky and Tennessee, and the benediction pronounced by the Rev. Stanley C. Harrell, of Durham, N. C.

During the program, music was rendered by the 183rd Regimental Band, and the hymns "The Church's One Foundation," "I Love Thy Kingdom, Lord," and "Blest Be the Tie that Binds" were sung by a choir from the Suffolk Church, assisted by members of other Church choirs and a number, "Have Thine Own Way," was sung by the Waverly quartet, composed of J. F. West, O. H. West, Joe Moss and J. F. Baird.

Mrs. C. R. Wallace, of Suffolk, presided at the piano. In the copper box placed in the monu-

ment were the following items: copy of THE CHRISTIAN SUN, copy of *The Herald of Gospel Liberty*, the oldest religious newspaper, founded by the Christian denomination; copy of Principles of the Christian Church, "Christian Annual" of 1926, sketch of the life of Rev. James O'Kelly, copy of the pamphlet "Disciples First Called Christians," by P. H. Fleming; catalog of Elon College, 1927; bulletin of Elon College, 1927; souvenir library bulletin, Elon College, 1925; photograph of James O'Kelly, program of unveiling exercises July 7, 1927; copy of the Norfolk *Virginian-Pilot* and *Landmark* of June 5, 1927, containing an account of the proposed exercises; copy of the Norfolk *Ledger-Dispatch* of June 4th, history of the conference held at Old Lebanon Church in 1794, written by W. E. McClenny.

Hundreds of cars were parked on either side of the highway in spaces prepared, and a corps of traffic officers of the State Highway Department aided in keeping traffic moving and in handling the crowds.

Young ladies on the grounds sold photographs of the monument and of the Rev. James O'Kelly, the proceeds going to help defray the expenses of the day's celebration.

The monument, a handsome granite stone, bearing on its face a book standing in relief, on which is carved "Holy Bible," also bears a bronze tablet with the inscription:

"This monument marks the site of Lebanon Church, where founders of the Christian Church who had declared for religious liberty and the Bible as their only creed, on August 4, 1794, adopted the name Christian, to the exclusion of all party or sectarian names. Erected by the Southern Christian Convention in 1927."

The idea of commemorating this histroic spot was conceived three years ago, at the 1924 session of the Southern Christian Convention, held in Norfolk. Funds were solicited through the Church paper, and in the spring of 1927 the committee met at the site of Old Lebanon and prepared for the event which was celebrated today.

The monument stands just off the State highway, to the right as one comes toward Suffolk, and is set on a concrete base, and surrounded by a grass plot, which will be kept green.

According to every speaker on the lengthy program, it is a notable monument to religious liberty.

ANOTHER ACCOUNT.

That our readers may get a glimpse of the event and the day from the hand of another reporter, we give the following account, which appeared in the Suffolk *News-Herald* of Thursday afternoon, July 7th. This account gives some historical data not found in the above record, and which many of our readers will wish to preserve:

Hundreds gathered here today and on ground consecrated by a band of men and women more than 133 years ago to pay tribute to their memory and to mark forever the spot which was the birthplace of the Christian Church in the South. The day was ideal for such a celebration, and one could almost imagine that he was back again in the primeval forests where the forefathers turned the sod to lay the foundation for the first house of worship of the new congregation that was eventually to grow into legions.

Church dignitaries from two States, and men prominent in their business and political affairs joined here today to dedicate a stone which will stand through the ages as a mute testimony to those who wrought so well for God and humanity. With blare of band and oratory, the ceremonies proceeded, marking a proud day for the great Christian Church, which now numbers its members by thousands.

The crowds seemed to come from everywhere, and long before the program opened had gathered under the shade of the trees where more than a century before the pioneers of a new dispensation had assembled to worship according to their dictates. Doubtless, descendants of the little band which laid the foundation of the great Church there were in the throng. At least thousands of those who had kept the coals burning upon the altar here erected were present to do homage to those who have passed and to designate the spot they had consecrated to such a high cause and to perpetuate the memory of those whose minds blazed the way for countless thousands.

It was shortly after 11 o'clock before Judge Jesse F. West called the gathering to order and Rev. E. B. White, of Dendron, invoked the divine blessing upon the assembled throng. Then followed singing by the choir and assemblage, "The Church's One Foundation," and prayer by the venerable Dr. W. W. Staley, of Suffolk, who has been first among those who have made the Christian denomination strong in these parts. More singing followed, after which the presiding officer introduced the Hon. J. C. B. Ehringhaus, of Elizabeth City, N. C., who addressed the gathering as the personal representative of Governor A. W. McLean, the North Carolina executive being unable to attend.

Col. E. E. Holland, of Suffolk, was the next speaker on the program and held the close attention of the throng as he paid tribute to those who laid the foundation-stones here of the Church which now numbers its members by thousands. Following him came the singing by a quartet composed of J. F. West, Jr., O. H. West, Joe Moss, and J. F. Beard, of Waverly.

A masterly address by Dr. W. A. Harper, president of Elon College, closed the preliminaries leading to the part of the program of major interest, and Dr. J. O. Atkinson was then introduced to make the presentation.

Miss Antoinette Darden, of Suffolk, then drew the silken cord which unveiled the shaft while the band played and the people cheered.

Then followed the speech of acceptance on the part of Virginia Christians by the Hon. J. E. West, of Suffolk, lieutenant governor of Virginia, and after the choir had sung the hymn "Blest Be the Tie that Binds," in which the assemblage joined, the speech-making was closed by the Rev. F. P. Ensminger, in the absence of the Rev. C. H. Rowland, of Greensboro, N. C.

The benediction was pronounced by the Rev. Stanley C. Harrell, of Durham, N. C. While the band played patriotic airs the crowd gathered around the monument to read the inscription and to admire its simple beauty.

Shaft on Spot.

The shaft which marks the spot where the Christian Church in the South was born August 4, 1794, is of granite and stands about six feet high. On a copper plate on one side is the following inscription:

"This monument marks the site of Lebanon Church, where the founders of the Christian Church, who had declared for religious liberty and accepted the Bible as their only creed, on August 4, 1794, adopted the name Christian, to the exclusion of all party or sectarian names. Erected by the Southern Christian Convention in 1927."

The idea of commemorating this historic spot was conceived three years ago, at the 1924 session of the Southern Christian Convention, in Norfolk. On April 30th the historian, W. E. MacClenny, read his report, which was followed by a discussion; and it was duly moved, seconded and carried, "that a committee of three be appointed, whose business it shall be to decide upon a suitable memorial to the memory of Rev. James O'Kelly, and a suitable marker on the spot of Old Lebanon Church, in Surry County, Va., and that the said committee be given authority to raise funds with which to establish these memorials, said committee to report to the next session of this body."

On May 2nd, the President appointed Judge J. F. West, W. E. MacClenny, Revs. Stanley C. Harrell and J. O. Atkinson as the above-mentioned committee. Funds were solicited through the columns of THE CHRISTIAN SUN and the money began to come in. Then it was decided to place the one at Old Lebanon, Surry County, Va., first, and later to put a monument to the memory of Rev. James O'Kelly on the campus at Elon College, N. C.

In the spring of 1927, the committee met at New Lebanon and appointed a committee on preparation and publicity for the unveiling, composed of J. M. Darden, Dr. W. W. Staley and W. E. MacClenny.

Judge West, as chairman of the first committee, has looked after the placing of the marker, and J. M. Darden, as chairman of the publicity committee, has worked hard on the details of the unveiling.

In the corner-stone of the marker is a copper box in which has been inclosed late copies of the newspapers of the Christian denomination, THE SUN and *The Herald of Gospel Liberty*, and secular newspapers, a picture of the Rev. James O'Kelly, founder of the Church, and other important documents pertaining directly to the Church or its history. Among these is the following statement of historical facts regarding the founding of the denomination, prepared by W. E. MacClenny:

"The most sacred and historic spot in the history of the Christians is the Old Lebanon Church site. It was in this vicinity on August 4, 1794, that our Church ancestors met to consider a name and form of government for those who loved and longed for Christian liberty.

"This Church was located in Surry County, near the courthouse, and was an organization before 1802. We have seen in the "Journal" of Bishop Asbury where he refers to this Church. At the time the Church was founded, we find the names of the early Christian leaders associated with the organization, and the names of those same leaders have been found in the State records fer a great many years before that date. In 1802 John Warren and Jane, his wife, sold the land to trustees for the house to be built on; this deed is now extant, a copy being in the writer's possession. The famous conference of 1794, when the Christian Church was formally organized, was held in this vicinity, and is mentioned by Rev. James O'Kelly in his 'Apology,' as we shall soon see. After 1794 it continued to be a prominent Church for many years and was represented in the first session of the Eastern Virginia Christian Conference, and Rev. Mills Barrett was the pastor. We believe that Rev. James Warren was a member of this Church. It later separated from the Eastern Virginia Conference and joined the North Carolina and Virginia Conference, the sessions of that body for 1832 and 1839 being held there. About 1809 this was a great gathering place for Christians. The second Sunday in August of that year, Rev. Joseph Thomas says there were 2,000 people at the services. At this place he was twice threatened for preaching. Later it grew weak, and finally it was disbanded, its members identifying themselves with a Methodist Protestant Church in the community. Why it separated from the Eastern Virginia Conference we have never been able to determine. We only know that in 1826 a committee was appointed from the Eastern Virginia Conference to try to get this Church in closer touch with the Confer-

Continued on Page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

Copper cents and common sense! The first is material; the second is spiritual. A copper cent is the one hundredth part of an American dollar. Five hundred copper cents are equal to five dollars in gold. On a copper cent from the United States mint in 1926 there is engraved "In God we trust." The whole United States is back of that little coin. It is legal tender. It is strange that some little scholar declines to trust in God when the government declares its trust in God. If I did not agree with the United States in its trust in God I would not use its coin. The copper cent is a witness for belief in God. It is more religious than some citizens of the nation. This is a good creed: "I believe in God. I believe in the United States. I believe in the copper cent. I believe in the silver coins. I believe in the gold coins." I am not a good citizen unless I can go that far. Then go further and believe in Jesus Christ as a personal Saviour and you become a Christian citizen of a Christian nation. Every little Christian is backed by the government of God, and bears the stamp of His approving love. A copper cent has as legal standing as a twenty dollar gold coin. The government endorses both and the United States would have to fail before the copper cent could fail—and that is true of poor Christians. God would have to fail before the poorest Christian could fail.

The word sense has many meanings. There are said to be five senses—sight, hearing, smell, taste, and touch. Rational perception, accompanied by feeling, is another form of sense. Without rational perception, we say, "he has no sense," or "she is coming to her senses." But there is another use of the word sense in which we say of an uneducated person that he may be illiterate, but he has common sense. And it may be said of a learned person that he has no common sense. Most people understand what is meant by "common sense." It may be God's smallest coin, but is equal to the largest talents in quality and use. It is, perhaps, the most universal gift. The higher gifts have their value and their place in the world's work and progress, but common sense is necessary for the small activities of human society, and most of the business of the world is small. There are more little stores than large stores. There are more little farms than large farms. There are more little homes than large homes. There are more little schools than large schools. There are more little Churches than large Churches. There are more little men than big men. There is more common sense than great talents. The education of this age is too ideal; tends too much toward leadership and leaves out fellowship. Jesus said, "Follow me." He sent out a few leaders, but the majority of the early Church were followers. Common sense is the universal sense. It deserves respect as much as the most brilliant scholarship. In the social world especially this attitude is not always observed. The learned often snub the illiterate; the rich, the poor; ancestral reputation, the less fortunate; the professed Christian, the rude sinner. In other words, the bigger and better, the lesser and worse. The mark of a real gentleman or lady is the treatment of those who do not have a good reputation. Scholarship deserves honor, but common sense deserves respect. Common sense may be small in a single case, but the sum total has made the discoveries, the inventions, the arts, the fortunes, and the progress of the world. W. W. STALEY.

WHAT MEAN YE BY THIS STONE?

BY W. A. HARPER, LL. D.

(Address delivered by President Harper at the dedication of the memorial on Old Lebanon site, Surry County, Va., July 7, 1927.)

We mean several things.

This stone is meant to signify that before the days of the American Revolution, on this sacred spot there stood a meeting house near the highway that passed from Petersburg to Smithfield, Suffolk and Norfolk, and that the Word of God was here preached to the assembled rural populace who recognized and appreciated the value of worship and of the Christian way of life.

This stone also signifies the organization here on August 4, 1794, of the first native democratic Church on the American continent. It is true that there were Churches congregationally governed in America prior to the historic action that was taken at this place in 1794. The Congregationalists were numerous in New England, and the Baptists and Quakers had strength in these parts, as well as elsewhere in the American colonies, but these Churches had arisen in the Old World and had been imported here. Nor had they arisen out of an essential aspiration for democracy of the spirit. Their origins were essentially doctrinal and governmental. They had bearing , it is true, upon the great issues involved in spiritual democracy, but that had not been their initiatory motive.

Perhaps it will not be amiss to state briefly the historical events that led to the organization of this first indigenous spiritually democratic society on American soil. In order to do this, it will be necessary to speak of a great spiritual movement led by John Wesley in the Church of England. The Church of England was the Established Church; its priesthood was corrupt; and the laity were without the religious experience which must always undergird a truly spiritual life. John Wesley became convinced that none could be saved without holiness, and he began the organization of societies for the improvement of the spiritual life through the study of the Bible and the practice of experimental religion that even against the powerful opposition of the clergy wrought a general revival of the spiritual life throughout England. The ministers of these societies were lay preachers; men who had enjoyed a personal experience of God; men of devout and consecrated piety; men of evangelistic zeal and fervor, who swept like a conflagration throughout the Church of England and set the land on fire with religious enthusiasm.

In 1766 two of these Methodist lay preachers, Embury and Strawbridge, immigrated to America. Five years later, John Wesley dispatched Francis Asbury to look after his societies in the new world. The Rev. Robert Williams, in 1772, landed in Norfolk and became the first Methodist preacher in the State of Virginia, preaching his first sermon from the old courthouse door in Portsmouth. The time was ripe for a spiritual revival, and Methodism immediately took strong hold on the Southern colonists, being particularly strong in Virginia and North Carolina.

Early in the history of the Methodist Church in this country James O'Kelly came under the influence of the lay preachers. He was a deeply pious man and greatly troubled over his spiritual condition. With open Bible as he prayed, a great peace came over his soul and the conviction dawned upon him that he must be a spokesman for Jesus Christ. On January 2, 1775, more than a year before the American Revolution, he became a Methodist lay preacher.

We must keep in mind two important things in order to understand the situation in which the Methodist adherents, both in the ranks of the membership and of the preaching order, found themselves at this time. The first of these has already been suggested in connection with the purpose Mr. Wesley had in mind in founding his societies. Mr. Wesley lived and died a loyal and devoted member of the Church of England. He had no thought of establishing a new Church nor of raising up a new order of ministers in opposition to the priests and rectors of the Church of England. His desire was to quicken the spiritual life of the Established Church and to achieve this purpose through the study of God's Word and the practice of experimental religion. His lay preachers, therefore, genuine prophets though they were of the Lord and owned of the Holy Spirit through the converts they had won to newness of life in Christ, were not permitted to perform the sacraments nor administer any of the ordinances of the Church. This occasioned no inconvenience so long as there were regularly ordained ministers of the Established Church convenient to administer the sacraments and perform the ordinances of religion.

The second fact we must keep in mind is that the preachers of the Church of England were not in sympathy with the political aspirations of the American colonists. When the Revolutionary War broke out, these preachers, for the most part, returned to England, and the few who remained almost to a man went into hiding. The members of the Wesleyan Societies were spiritual-minded men and women, who had had a personal experience of God and who highly valued the ministrations of the Church. They wanted their children baptized by ministers. They were anxious that their members should be married and their dead buried by ministers, and they felt particularly destitute in their spiritual life because they were not privileged to enjoy the Lord's Supper.

As early as 1772, because of the dissolute life and character of some of the ministers of the Established Church, there was an agitation to qualify the Methodist lay preachers for the performance of the ordinances of the Church. So long, however, as regularly ordained ministers were available to perform these services, the matter did not come to an open demand. The Revolutionary War precipitated the issue and made this final step inevitable. It was a practical way of settling a critical situation, and necessity forced these spiritually devout Christian men and women to take the step they did. Be it always said to their honor and credit, they did not act hastily. At the Leesburg Conference, in 1778, the matter of qualifying the Methodist lay preachers to administer the sacraments was a burning issue. They voted, however, to take an additional year to think the matter over and appointed the conference to be held at Old Brokenback Chapel, near Palmyra, in Fluvanna County, Va., on May 18, 1779, as the time when this issue would finally be disposed of.

At this time, Francis Asbury was in retirement in the home of Judge White, in Delaware. Francis Asbury was a tory in his sympathies and was such a believer in the English government that he never became an American citizen. He was, therefore, opposed to the evident intention of the Methodist lay preachers to undertake the performance of the ordinances. He was, no doubt, sincere in his attitude and consistent, not only because he believed in a monarchial form of political government and an episcopal form of Church government, but also because he saw such action on the part of the Methodist lay preachers would be in opposition to Mr. Wesley's funda-

mental purpose in the organization of his societies and that such action must eventually lead to the organization of a new Church. Mr. Asbury, therefore, assembled a private conference in April of 1779 at the home of Judge White. This conference was attended by eleven lay preachers, among them William Watters, said to be the first native lay preacher of Methodism in America. At this conference Mr. Asbury caused action to be taken against the impending decision of the Methodist lay preachers soon to meet in Fluvanna County to decide the issue as to the performance of the ordinances, and he dispatched William Watters to convey to the conference that was scheduled to assemble at Old Brokenback Chapel on May 18, 1779, the opposition of this group to the action which he was sure would be taken.

Nevertheless, the Fluvanna Conference voted to qualify the Methodist lay preachers to perform the ordinances of the Church, appointed a presbytery consisting of Philip Gatch, James Foster, Leroy Cole, and Reuben Ellis, first to administer the ordinances to themselves, second to authorize any other preacher or preachers approved by them by the laying on of hands to administer the ordinances. They gave as their reason for this action "because the episcopal establishment is now dissolved, and therefore, in almost all the circuits the members are without the ordinances, we believe it to be our duty." Eighteen Methodist lay preachers were duly ordained at this time. The immortal list reads as follows: Isham Tatum, Charles Hopkins, Nelson Reed, Reuben Ellis, Philip Gatch, Thomas Morris, James Morris, James Foster, John Major, Andrew Yeargin, Henry Willis, Francis Poythress, John Sagman, Leroy Cole, Carter Cole, James O'Kelly, William Moore, Samuel Roe. This was the real beginning of the Methodist Church in America, and but for the injection later into the movement of the monarchical ideas of Francis Asbury there would never have been a Christian Church on this continent, nor a Methodist Protestant Church.

The action of the Fluvanna Conference, as we have already indicated, did not meet the approval of Francis Asbury. He regarded the eighteen preachers who took favorable action and were duly ordained at the Fluvanna Conference as rebels against the Wesleyan Societies, much as the American patriots were rebels against the British government. He, therefore, caused to meet in Baltimore, at the Lovely Lane Chapel, on April 24, 1780, another conference to consider what should be done. At this conference, according to the records, the following questions were asked: "Does this whole conference disapprove what steps our brethren have taken in Virginia? Answer, yes. Do we look upon them no longer as Methodists in connection with Mr. Wesley and us until they come back? Answer, agreed. What must be the condition of our union with our Virginia brethren? Answer, to suspend all their administrations for one year and all meet together in Baltimore."

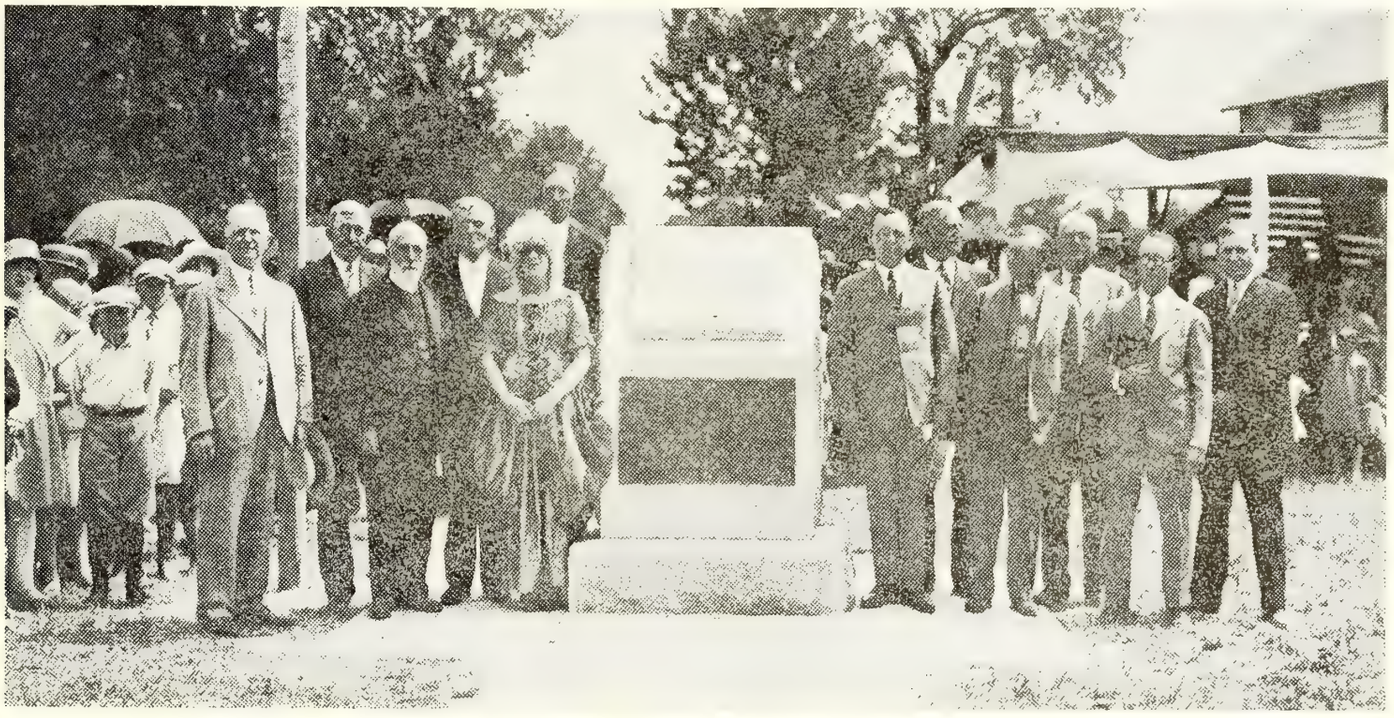
It is needless to say that the Rev. James O'Kelly and the Virginia brethren did not attend the Lovely Lane Conference. The Virginia conference met that year on the 28th of May, at Manakintown, on the historic James River, some fifteen miles from Richmond. They were there informed of what had been done at the Baltimore Conference recently held, and considerable time was spent in discussing the matter of an agreement with the brethren led by Mr. Asbury. Finally, in the interest of peace and harmony, and not because their judgment or conscience approved, they agreed to a working truce with Mr. Asbury and for the suspension of their administration of the ordinances for a year. The Rev. James O'Kelly refused to accept the conditions of this agreement, and he likewise consistently refused to sign Mr. Asbury's agreement submitted at the 1782 Virginia Conference, held April 17th, in Sussex County.

This question of the competency of Methodist lay preachers to perform the ordinances was not finally disposed of until the Christmas conference of 1784 in Baltimore. The Revolutionary War was over; the American colonists were free, and the disestablishment of the Church of England was inevitable throughout the land. Mr. Wesley, therefore, though reluctantly, wrote his historic letter from Bristol, England, dated September 10, 1784, in which he gave his full consent for the ordination of the traveling preachers of his societies in America. In this letter he appointed Dr. Coke and Francis Asbury as joint superintendents. It was the Christmas conference that injected into the Methodist movement in America the idea of the episcopacy and which led to the organization of the Christian Church in 1794, and in 1830 to the organization of the Methodist Protestant Church.

Two ideas were prominent in the Christmas conference—the one the Episcopal idea championed by Francis Asbury, and the other the democratic idea championed by James O'Kelly. The influence of Asbury was such that he was successful in having the Church that dates its official origin from that time officially assume the title "The Methodist Episcopal Church," arguing that the word "Methodist" nullified the effect of the word "Episcopal," so that the people really would rule and not the ecclesiastical hierarchy with which they were acquainted as part and parcel of the Established Church out of which they had come. James O'Kelly said that he would agree to the arrangement with this understanding. He hoped to be able as time went on to safeguard the spiritual liberties of the people. He was unwilling to be the leader of a party so long as there was, in the organization he loved, hope of liberty with a clear conscience.

At this Christmas conference, Mr. Asbury was ordained one day a deacon, the next an elder, and the third a superintendent by Dr. Coke, assisted by Revs. Richard Whatcoat, Thomas Vasey and Phillip Otterbein, a minister of the German Church. On Sunday, January 2, 1785, ten years after he had first become a Methodist lay preacher, the Rev. James O'Kelly and twelve others of

(Continued on Page 14.)



—Courtesy Richmond Times-Dispatch. **MEMORIAL TO FIRST CHRISTIAN CHURCH IN AMERICA.** —Photo by Hamblin.

Dedication of memorial to the formal organization of Christian Church in America at the site of Old Lebanon Church, Surry County, July 7, 1927. From left to right—Lieutenant Governor J. E. West, Colonel E. E. Holland, Dr. W. W. Staley, of Suffolk, Va.; Dr. J. O. Atkinson, Elon College, N. C.; Rev. F. P. Ensminger, Duewest, Ga.; Miss Antoinette Darden, who unveiled the monument and who was costumed as a Colonial lady; Rev. Stanley Harrell, Durham, N. C.; Judge Jesse F. West, of Waverly, Va.; Dr. W. A. Harper, president of Elon College; Mr. J. M. Darden, master of ceremonies; Rev. E. B. White, Dendron, Va., and Hon. J. B. C. Ehringhaus, personal representative of Governor McLean, of North Carolina.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JUNE.

Wadley, Ala.	$ 1.67
Henderson, N. C.	5.74
Rosemont, South Norfolk, Va.	19.21
Piney Plains, Cary, N. C.	.65
Pleasant Grove, Va.	5.34
New Hope, Harrisonburg, Va.	7.00
Turner's Chapel, Sanford, N. C.	1.16
Sanford, N. C.	5.46
First Church, Greensboro, N. C.	20.38
Vanceville, Tifton, Ga.	1.00
Linville, Va.	4.81
Antioch, Harrisonburg, Va.	5.78
Newport, Stanley, Va.	2.50
First Church, Suffolk, Va.	12.50
New Hope, Roanoke, Ala.	1.90
Timber Ridge, High View, W. Va.	3.40
New Lebanon, Wentworth, N. C.	3.97
Bethlehem, Broadway, Va.	1.61
Winchester, Va.	13.89
Zion, Moncure, N. C.	1.50
Raleigh, N. C.	2.00
Franklin, Va.	20.00
Wake Chapel, Fuquay Springs, N. C.	7.00
Mt. Olivet (R) Elkton, Va.	2.40
Providence Memorial, Graham, N. C.	2.71
Durham, N. C.	25.70
Liberty (Vance), Henderson, N. C.	5.19
Youngsville, N. C.	2.00
Whistler's Chapel, Quicksburg, Va.	1.45
South Norfolk, Va.	8.25
Newport News, Va.	9.75
Berea (Nans.), Driver, Va.	4.65
Randleman, N. C.	3.02
Wadley, Ala.	2.02
Pleasant Grove, Abanda, Ala.	2.04
Pleasant Hill, Liberty, N. C.	2.29
Shallow Ford, Elon College, N. C.	6.16
Ether, N. C.	3.38
Holland, Va.	9.00
Third Avenue, Danville, Va.	4.98
Mt. Auburn, Norlina, N. C.	3.15
Piney Plains, Cary, N. C.	.75
Bethlehem, Broadway, Va.	3.30
Sanford, N. C.	6.11
Dry Run, Seven Fountains, Va.	2.07
Happy Home, Ruffin, N. C.	1.00
Ramseur, N. C.	4.26
Oak Level, Youngsville, N. C.	3.11
Hobson, Va.	1.82
Lebanon, Semora, N. C.	2.97
Shiloh, Ramseur, N. C.	1.00
Pleasant Ridge, Guilford College, N. C.	1.44
Wakefield, Va.	3.12
Shady Grove, Lineville, Ala.	1.28
Mt. Zion, Mebane, N. C.	1.20
Timber Ridge, High View, W. Va.	2.37
Roanoke, Ala.	5.00
Burlington, N. C.	56.86
Total	$ 287.41

We are very grateful to the Sunday Schools named above for their liberal offering in June, and we are happy to include four schools not heretofore reported in the list of those making the once-a-month offering to missions. There are quite a few schools in the Convention not yet making a once-a-month offering to missions, but it is believed that all our schools will come to rejoice one day to take it regularly and send it in promptly. The co-operation and liberality thus far manifested in behalf of our mission work on the part of our Sunday Schools are constant sources of inspiration and encouragement.

We are also grateful for the other sums which have been sent in to forward the work of missions for the Master.

SELF-DENIAL OFFERINGS.

Previously acknowledged, Mar. Apl., May.	$2,408.91
Previously acknowledged, June	652.93
St. Paul's, Hartly, Del., add.	3.00
T. J. Holland, Ambrose, Ga.	10.00
Ramseur, N. C., add	2.50
Ether, N. C., add	.50
Union Grove, Asheboro, N. C.	5.20
Anonymous	5.00
Ebenezar, Cary, N. C.	5.96
Six Forks, Raleigh, N. C.	15.21
Cary, N. C.	7.43
Needham's Grove, Steeds, N. C.	1.00
Glendon, N. C.	1.00
New Hope, Harrisonburg, Va.	6.50
Timber Ridge, Harrisonburg, Va.	18.80
Bethlehem, Harrisonburg, Va.	5.40
Mayland, Harrisonburg, Va.	3.00
Concord, Harrisonburg, Va.	5.10
Leaksville, Harrisonburg, Va.	49.45
Newport, Harrisonburg, Va.	3.50
Happy Home, Ruffin, N. C., add.	1.00
North Highlands, Columbus, Ga.	8.00
Union Ridge, N. C.	10.00
F. O. Leonard, Jonesboro, N. C.	7.50
New Lebanon, Summerfield, N. C.	2.00
Hopewell, Va.	3.00
A. F. Hozier, Norfolk, Va.	10.00
Parks Cross Roads, Ramseur, N. C., add.	1.00
New Lebanon, Summerfield, N. C., add.	1.00
Ingram, Va., add	5.00
High Point, N. C., add.	1.00
H. R. Morrison, Berkley, Norfolk, Va.	10.00
Total to June 30th	$3,269.89

TOTALS FOR JUNE.

Regular Sunday School offerings	$ 287.41
Self-denial offerings	860.98
Specials	274.36
Mountain work	234.98
Woman's Board	1,004.71
Total	$2,662.44
Check to R. W. Malone, Mission Treas.	2,662.44

Respectfully submitted,

J. O. Atkinson,
Mission Secretary.

YOUTH AND TRUTH.

In much of the talk today of youth and the youth movement there is frequently a failure to recognize that youth is deeply religious. Dr. Harper, however, makes this clear and, therefore, opens a delightful and profitable study of youth's crusade for the discovery of truth. In the ten chapters he presents the spirit and expectancy of youth in search for the understanding of Jesus that sets the reader enthusiastically hopeful as he reaches the last chapter on "A Growing Faith." It is a remarkably healthy presentation of a subject that has been so unnecessarily beclouded.—*Christian Union Quarterly.*

Should any Christian Sun reader desire a striking photograph of the memorial on the Old Lebanon site, and also of the Rev. James O'Kelly, same can be had of Mr. J. M. Darden, Suffolk, Va. The photographs sell at 25 cents each. Several hundred were made for the memorial exercise July 7th, and there are some on hand yet that may be had for the price named.

ANOTHER ACCOUNT.

(Continued from Page 5.)

ence, but this effort was not successful. The house was used in several ways, and finally was torn down, and we understand that a part of the lumber is still in use today. At the Conference of 1885, several canes made from timbers of the old house were made by Mr. Cockes and sold as souvenirs and the money used to help pay for the new Church. New Lebanon, some miles south of the old site, is an offspring of this early Church. This was fostered by the Cockes family, as we shall see later.

"Among the prominent members in the early days was the Piland family, some of whose descendants are living at this time. Perhaps two women of this family were members of Old Lebanon when the Church disbanded.

Was Marrying Parson.

"Another, the Berryman family, whose members are now connected with the Methodist Episcopal Church. Rev. R. W. Berryman was a member of Old Lebanon, and lived in Surry County. He was a local preacher and had the reputation of marrying more couples than any other man who ever lived in the county. He is said to have been a very careful man in keeping records, and may have left a complete sketch of the old Church.

"The following ministers served the Church in the early days: Revs. Lewis Craven, A. Apple, Solomon Apple, Alfred Isley and Thomas J. Drumright, most of them coming from North Carolina. About the year 1842 the Christian organization was disbanded. In later years the house became dilapidated, and it was torn down and a new one erected some miles from where the old one stood. Much of the timber was used in the construction of a barn which is still standing. A Mr. Cockes was one of the main movers in this, and as relics for future generations he had a number of canes made from the timbers of the old house. These were first seen by the writer when he was a small boy at a Conference at Antioch, in Isle of Wight County, Va., and as well as his memory serves him, Mr. Cockes was selling these canes to help build the new house. One of these canes made from one of the old sills of the house was presented by Dr. J. P. Barrett to the American Christian Convention, in session at Marion, Ind., in 1890, to be kept by the president of that body, and to be delivered to his successor as the insignia of the presidential office. It is still used for that purpose.

"Let history tell the rest: Rev. James O'Kelly has left us the following account in his 'Apology:'

The Account.

"1. Now it came to pass in the eighth month, on the fourth day of the month, in the year of Jesus Christ 1794, the Republicans met in conference, in Surry County.

"2. We held conference with open doors, that all might hear, and learn. And after much disputing, and several resolutions having passed,

"3. We discovered plainly, the minority were much dissatisfied; and therefore, I moved that the whole should be reconsidered, that all might be agreed, if possible.

"4. And it was so, that a committee of seven men were appointed to form a plan of government and lay it before conference the next day.

"5. The committee met, and strove hard for union of sentiment, and although we sought it earnestly with tears, yet to no purpose.

"6. At length it was proposed that we should lay aside every manuscript, and take the Word of God as recorded in the Scriptures.

"7. And it was right; because the primitive Church had no government beside the Scriptures, as wrote by the apostles.

"8. But in order to lead the minds of the religious to the law and the testimony, having never

been taught to search the Scriptures for Church discipline,

"9. We drew up a small sketch, as a guide, and a light to the connection, nearly on this wise:

"10. We learn from the book of God that the Church in general, includes all the real Christians in the world (Eph. 5:25; 1 Cor. 12:13-14).

"11. Any number of Christians united in love, having Christ for their Head, and center of union, constitutes a Church.

"12. In the primitive Church were twelve chosen ministers whom Christ called apostles (Luke 6:13). The same were chosen witnesses (Acts 10:41).

"13. Those men were ambassadors, and possessed the keys of the kingdom, even the spirit of truth which opened to them the mysteries of the kingdom of God.

"14. Therefore, Christ speaks in them, and by them; thus were they fully qualified and authorized to write the last will and testament of our Lord and Saviour Jesus Christ.

"15. There were elders in the Church besides the apostles, who labored in the word and doctrine; some of them could prophesy, speak with tongues, interpret, etc.

"16. But after those extraordinary missionaries had run their race, only one order of ministers existed in the Church (Acts 20:17).

"1. And it came to pass on the morrow, when the conference had met, the brethren all present, the committee made report; and the saying pleased the multitude.

"2. Indeed, the people rejoiced at the consolation, and gave glory to God for the light received.

"3. Thus, the blessed Jesus was proclaimed King and Head of the people, without one dissenting voice.

"4. Cordially renouncing all human institutions in the Church, as being a species of popery, and not fit to gvoern souls.

"5. Then, as free citizens in the land of Columbia, and servants of the great King, we proceeded according to divine order to ordain elders.

"6. Those preachers who were eligible were set before the Church, and the holy qualifications, as laid down by Paul, were read and explained.

"7. The Church was then desired to say, if those men were their choice, or not. Then, after prayer, we proceeded in th efollowing manner:

"8. 'In the name of our Lord Jesus Christ, by the authority of the Holy Scriptures, with the approbation of the Church, and with the laying on of the hands of the presbytery,

"9. 'We set apart this our brother, to the holy order and office of an elder in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.'

"10. Thus the despised minority began to build on the true basis, our sure foundation.

"11. We were much delighted to find that the true hierarchy, or primitive Church government, which came down from heaven, was a republic (Eph. 11:12), although 'Christian Church' is the name.

"12. Yet we very plainly felt the loss of union with the Episcopalian brethren. The preachers especially were much irritated, as that bitter saying published in their last minutes will show.

"13. The words are written thus: 'A few indeed, who were as great enemies to the civil government under which they lived, as to our discipline, have left us; and now we have not a jarring string amongst us.'

"14. The cruel assertion above written is as destitute of truth as love. We took it into consideration in our last conference, and it was unanimously answered thus:

"15. 'It is the unanimous opinion of this conference that the charge is unjust, and cruel; and, so far as it applies to us—false.' "

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
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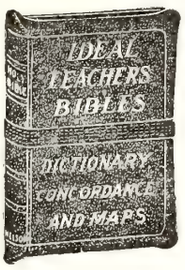

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*

By Rev. H. S. Hardcastle.

CHRISTIAN EDUCATION NEWS NOTES.

We wish, through the medium of this column, to thank Mr. G. D. Colclough for his interest in and labors in behalf of the Elon Chautauqua and School of Methods. As Mr. Colclough has gone about in the territory of the Southern Convention in the interest of Elon College, he has also presented the interests of the Elon Chautauqua. And Mr. Colclough's efforts have not been in vain. We have before us material evidence of his interest in a letter from a young lady, stating two young ladies will be at the Chautauqua from her Church, a Church visited by Mr. Colclough, two young ladies interviewed by Mr. Colclough.

On Monday, July 25th, Elon Chautauqua and School of Methods will convene. A meeting will be held that evening in the auditorium of the Whitley Memorial Building, and on Tuesday morning class work will begin in earnest. Naturally we are hoping the 1927 session of the Chautauqua will be a successful one from every standpoint. We hope it will prove successful financially, and that it will not require any assistance from the board. We hope it will prove successful technically, and that the program will function as agreeably as folks tell us it looks. We hope it will prove successful in attendance, and that we will have a fine fellowship. We hope it will prove successful in training workers for the local Churches. We hope it will prove successful in sustaining the fine precedent of other sessions. We hope it will prove successful in reaching a larger field in our North Carolina and Virginia Churches than has been the case in other years.

We are convinced the Southern Christian Convention needs schools of training like those established at Bethlehem and Elon. We are also convinced these schools will never serve the Convention as they should and as the Convention needs to be served until the constituency of the Convention realizes the necessity for the schools. And we are convinced, or is it an hallucination, that the constituency of the Convention will never come to this realization until they are brought to it through the leadership of the ministers?

If I were a layman I would watch very closely the interest of my minister in the work of his Conference and of all other auxiliary organizations of his Conference. And if I found he was not interested and was not found in attedance at the annual sessions of these organizations I would make it a point to discover why he was not interested and did not attend them. And I would somehow make him feel he was under obligation to be interested as pastor of the Church; that he could not keep his Church posted, not to speak of leading it in the programs of these organizations, if he did not attend their sessions. And if I found he would not be interested and would not attend the sessions, then I would rise up in the annual meeting of the Church and suggest the Church dispense with services of that pastor and secure one who would at least set the Church a good example. All preachers who agree with this say, Amen!

A meeting of the Board of Religious Education is hereby called for Tuesday afternoon, July 26th, 3 o'clock, Y. M. C. A. Chapel, Elon College, Elon College, N. C.

We again call attention to the program for the Elon Chautauqua and School of Methods. These programs have been sent to every Church secretary and every pastor of the Churches of the Conferences of the Southern Christian Convention in North Carolina and Virginia. The program has been published three times in The Christian Sun. Courses are provided in leadership or training for Sunday School teachers and Christian Endeavor leaders. A mission division provides instruction in the study books for next year and in methods and materials for missionary instruction. Rev. Stanley C. Harrell will deliver a series of lectures on preaching for the ministers and men. Dr. W. D. Denison will conduct a class in Church organization and stewardship. There will be a division just for the young people in which will be provided classes in Bible, missions, stewardship and life problems. There will be a daily forum for adults under the leadership of Prof. L. L. Vaughan. There will be a daily congress for the young people under the supervision of Miss Lucy M. Eldredge. Rev. Edwin B. Flory will daily lead a devotional service for both adults and young people. There will be a service each night in the auditorium of the Whitley Memorial Building.

We have just been advised by Dr. W. A. Harper that Mrs. W. D. Parry cannot be with us at the Elon Chautauqua this year. We are very regretful of this change in our program, for Mrs. Parry has in other years served Elon Chautauqua with graciousness as well as with artistry of high order. Miss Mary Addie White, Sanford, N. C., will be the Chautauqqua organist. Miss White is a graduate of organ at Elon and intimately acquainted with the Elon organ.

One hundred indifferent preachers in the Baptist Church of the South would not affect that great denomination as will indifference on the part of ten ministers in our own Southern Christian Convention. This is a phase of our work not often given the consideration it is due. The minister is the important man in building up support for our work and our institutions. If all our ministers were interested in and working for the Elon Chautauqua we would have the enrollment Dr. L. E. Smith, President of the Convention, feels the Chautauqua should have—300.

If you cannot go to the Chautauqua this year, but would like to help it financially, send us your registration fee of two dollars. Send it to Rev. J. H. Lightbourne, care Elon Chautauqua, Elon College, N. C. This evidence of your interest would not only encourage the board and the Chautauqua, but very materially assist us in meeting the Chautauqqua obligations.

Hoping to meet a great host of you at the Elon Chautauqua and School of Methods.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson IV—July 24, 1927.

David and Goliath.

Golden Text: "Jehovah is the strength of my life; of whom shall I be afraid?"—Psa. 27:1-5.

Lesson: 1 Samuel 17.

Devotional Reading: Psa. 27:1-5.

"And David said, 'Thy servant will go and fight with this Philistine.'" Here was a young man who believed that the needs of his people was a challenge and a call to service. The giant was stalking before the armies of Israel and challenging them to send out a man to do battle with him. To the men of Israel, the challenge was a source of fear and terror; to David it was a trumpet call to service and sacrifice. Where others gave themselves to bemoaning and complaining, David gave himself to action. There are all too many who see evils and who condemn and denounce them, but there are all too few who will discover in these evils a call to personal sacrifice, and who will wear out their lives in an endeavor to overcome the evils and right the wrongs.

There are giants abroad in the world today—giants of ignorance, and poverty, and crime, and selfishness, and social evils, and racial prejudice, and hatred, and international rivalry, and spiritual poverty—and there comes a clear, personal call to those who are named Christians to give ourselves unreservedly to do battle against these giants.

"Thy servant smote both the lion and the bear; and this uncircumsized Philistine shall be as one of them, seeing he hath defied the armies of the living God." Strength for new duties and against new temptations comes from the mastery of old duties and old temptations. Character is not achieved by sudden flight; it is built up by the persistent mastery and victory in little things. He who has done well what he has had to do is prepared for doing the things that need to be done in the days to come. Let every young person learn this fundamental lesson.

"Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me from the hand of this Philistine." Real faith in God is not born out of mere intellectual belief; it grows out of life experience. The best kind of faith is the faith that knows from personal experience. Let every man who faces some disaster or misfortune recall his previous experience of the Lord. No ultimate disaster can come to him who commits his way unto the Lord.

"His staff, five smooth stones, shepherd's bag, his sling," thus reads the list of David's instruments of battle. They were simply the instruments of his daily tasks as a watcher of the sheep. He tried to use Saul's armour, but he knew that he could not do anything with that. What a rebuke to those who try to be something that they are not, or who adopt for themselves ways or methods that are another's and not adapted to themselves.

"Five smooth stones." Faith in God does not serve as a substitute for prudence and preparation. David believed he could defeat the giant, but, nevertheless, he made ample provision for emergencies. If the first stone did not find its mark he had others in reserve. Let every young person see to it that in the days of preparation he is laying by that reserve force which will insure victory later in life.

"And David put his hand in his bag, and took thence a stone and slang it, and smote the Philistine in his forehead, and the stone sank into his forehead." It was more than chance that that stone hit the giant in the forehead—the only exposed and vulnerable spot about it; it was skill, acquired by long hours of practice at that very thing. It is a parable of life. Skill and proficiency are acquired only by those who are willing to pay the price of continued and concentrated practice and training.

The whole story is written for our instruction, for it is simply a setting forth of the principle that in the great issues of life the ultimate and conquering force is spirit and not matter. Material things have their place, but material things can never permanently triumph. Right alone can win. Idealism will eventually overcome brute strength. A man or a woman, a young man or a maid, a boy or a girl, of pure life and of simple faith in God is more powerful than the giant

which depends upon material armour and who has set his life at cross-purposes with the purposes of God. The race is not to the swiftest nor the prize to the strong. In the great issues of life it is not a matter of size, but of sides. He who espuoses the right has already put himself on the side of victory.

CHRISTIAN ENDEAVOR.

Sunday, July 24, 1927.

TOPIC: "What are Causes and Cures of Unrest?" —Psa. 43:1-5; Matt. 11:28-30.

Some Bible Hints.

Injustice causes unrest. When judges pervert justice, as some day, people will murmur (v. 43).

Discouragement causes unrest, a sense of futility, pessimism. We need to turn to God in that case (vs. 3, 4).

There is a dissatisfaction of soul that causes unrest. We perform religious duties and yet feel that we are not touching reality. Here again, we need prayer, God (v. 28).

Jesus and the Jesus way of life are cures for the soul's unrest. He satisfies, comforts, cheers (v. 29).

Suggestive Thoughts.

In all the world's history there has been social unrest, the poor surging upward in an attempt to get the good things of life. This urge is part of God's plan.

Life is fluid, not static. It moves, does not stand still. It moves upward if it follows the divine guidance. Dam it back and you have unrest, uproar.

The fundamental cause for social unrest is selfishness, men trying to get more than their share. The cure is unselfish service.

The unrest in the religious world is not all bad. Discussion leads the thoughtless to think. A dead level of theology is inconceivable so long as man has intelligence that works.

A Few Illustrations.

The French Revolution is the classic instance of social unrest and upheaval. The upheaval was the result of age-long unrest. Injustice cannot prosper forever. That is the lesson.

Unrest is a symptom of something wrong, just as discomfort is a symptom of disease. England did not learn that until she had lost her American colonies.

Education is often said to unsettle the mind. That is true of false teaching; but we need to be taught how to think clearly, so that error cannot sweep us away.

Truth sometimes causes unrest, just as violent action takes place when we mix two chemicals together. This unrest is good, and the cure is more truth.

To Think About.

What unrest do we see in our community?

How may we help to relieve the unrest of poverty?

What causes many to be dissatisfied with life?

OUR MOUNTAIN WORK.

On Sunday, June 26th, about thirty-five people of the Sunday School from the First Christian Church, at Burlington, visited our mountain mission work at Fancy Gap, Carroll County, Va. The majority of the people represented the Men's Bible Class. This class was represented by the teacher, president, and other class officers, as well as the class members. Along with this class were the pastor, Dr. G. O. Lankford; the superintendent of the Sunday School, J. M. Fix, and representatives of three other classes, besides R. W. Malone, president, and W. R. Sellars, teacher of the class.

They arrived at Elk Spur about 11 o'clock, and held the first service of the day, with Dr. Lankford presiding. A number of the Burlington people made talks with the interest centered about the mountain work. At the close of the service an offering of $17.25 was taken for the benefit of the Church.

The people of the community brought lunches, which were placed with the lunches of the Burlington people, and all shared in the enjoyment of the luncheon together. After the lunch the Burlington people made the journey to the Rocky Ford Church, where they held a service at 3 P. M. similar to that which was conducted at Elk Spur. An offering of $9.60 was taken for the benefit of the Church there, making a total of $26.85 that was raised at both Churches.

This visit was an inspiration to me, and I think I can speak the sentiment of those that were present. The people here seemed to be very glad to have the Burlington people visit up here. I am sure that we would like to have them come again. The acquaintance of any Sunday School will also be appreciated with equal courtesy. We need to know each other better as the work goes on.

S. E. MADREN, *Pastor.*

FROM OUR FIRST MISSIONARY.

BY REV. D. F. JONES.

Not all is gold that glitters. So says your first foreign missionary, especially in regards to his resignation after nearly six years in Japan.

Beloved brethren, let none of us who love the Lord think we were too hasty in entering the foreign mission work. Precious souls are dying continuously in those heathen lands, and we know Jesus Christ is able to save millions of them if they will accept Him as their Lord and Saviour. Where, beloved, is our love to God and Christ and to them, I ask? We waited long enough when waking up. Where was the time to lose? God's Holy Spirit was working in the North and West, and in addition also the South, who were fighting against themselves in the Civil War, now banding themselves to fight together for King Emanuel among people who have as precious souls and as much need of saving as ourselves. Having both them and us an an enemy who is an adept at the work of hindering God's work of love and grace, we should be delighted to be workers together with God, and with purpose of heart go forward to God's glory and blessing to the millions of heathens.

Now, do you suppose all can be fair sailing? Even our Lord and Saviour Jesus Christ had, in order to save us, to fight that awful fight on Calvary's cross to overcome him who had the power of death—that is, the devil—and shall he not try to hinder us? Sure he does, and will. Therefore, let us not be surprised at the apparent failure, but God, up to now, has helped us and has not cast us off, but given us the victory and will do far more abundantly in the future. So we thank God that we are here not only in body, but blessed be God, some of the dear early converts are already with the Lord in the glory land.

Well, the North, South, East and West of the Christian Churches, after waiting for years, concluded it would be very slow work unless we had one or more missionaries on the field.

One difficulty after another was surmounted; one or more promised, but let the chance slip; but a few determined to go forward nad found one, who really was a home missionary with his young wife (who, by the way, was a home missionary), and the North, tired of waiting, told the South to make the appointment and they would endorse it. Which they did. Japan was the country to work, and get to the field as soon as practical.

Shortly after leaving U. S. A. they called at England, thence by Mediterranean Sea calling at Suez by the Canal, thence south and east till they called at Ceylon and other ports till they reached Singapore, Hong Kong, and finally arrived at Yokohama, Japan, the capital being tokyo. Not all is gold that glitters. The first evening in Japan one of Japan's unwelcome visitors paid a visit between supper and bedtime when an earthquake shook the room and stopped the clock. Mrs. Jones said, "On the ocean I expected shaking, but this is a new experience."

Japan is not big China, but more after England. Though the people are mostly small in statue, they are by no means timid. Yokohama is one of their ports, and has not only Japs, but on the hill in the background is a foreign settlement.

A few miles inland by rail is Tokyo, the capital. This place some of the disciples live and have missions in a settlement. Besides, there are Churches and schools and homes where Christian work is going on. A part of this place has been destroyed by fire, and from what I understand the one we have just heard about being caused by earthquake is another to be added to the long list. The very big ones are only seldom, but other smaller ones are much more frequent. The big one in our time was a terribly sad sight. Their little flimsy wood homes for, I suppose, twenty miles were in ashes, taking quite a while to clear the streets. Many a life was destroyed. However, we plodded on, having one Church in Iogura.

In addition, in my time we had a Church in Ishinomaki, and a number of little places where we had preaching chiefly by Japanese, though I occasionally went with them. Other missionaries came. Eventually, I felt it better to resign, and as Brother Woodworth was on the field and, as you know, with others coming to the work, there was no need for me to keep from going to China. My dear wife was delighted. Now praise God for what He has done for and by you, and let your means, prayers and labors be increased, especially in giving the gospel to the best of other lands, peoples and tongues, and to Him be the glory forever.

San Francisco, Calif.

HOPEWELL, VA.

Since our last letter to THE CHRISTIAN SUN, the Church at Hopewell has not stood still. The Missionary Aid Society and the Christian Endeavor Society are busy at their work and making good progress. The Sunday School has a wide-awake, consecrated man for its superintendent; he is also acting as pastor, with a fine lot of teachers and attentive pupils. We also have a seven-piece orchestra which adds to the interest of the services.

Next Sunday we will have our Children's Day program, with special collection for missions. The Rev. T. N. Lowe, of Portsmouth, Va., came on an unexpected visit to his children the latter part of May. We were anxious for him to preach for us; so on short notice, from 5:30 to 7:30 P. M., we mustered an audience of sixty-five people. He preached the following four nights to a full house. Three new members were added to the Church during those services.

We are planning to build a Church on the lots recently purchased, and all are wholeheartedly doing their part so as to realize our ambition. If any of the readers of THE CHRISTIAN SUN wish to help us build our new Church, their donations will be gratefully received.

We are small in number, but we have a big field in Hopewell, and hope you all "hope well" for the Church in Hopewell. R. H. W.

FAMILY ALTAR

Conducted by Rev. H. E. Rountree,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

Of God's Family.

"Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you and will be to you a Father, and ye shall be unto me sons and daughters."—Cor. 6:17, 18.

What a surrender! Is it an unreasonable one? If God and I should disagree, who should give in? Is He not perfect? Should there ever be any question as to whether or not I should surrender to God? Is anything so presumptuous as to refuse to surrender—yield to Him? He has already surrendered to me. He died for me. When I consider the right of all things, I shall be willing to give up everything that is offensive to Him. Any opposition to Him is sin.

Prayer.—Our Father, beneath the cross we bow and pray that we may learn self-surrender, for it means happy friendships in the realm of Thy Spirit. We pray for obedient spirits, for loving and happy homes, for the unfortunate and the sick. *Amen.*

TUESDAY.

The Struggle for Attainment.

"I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind."—Rom. 7:22, 23.

"I buffet my body, and bring it into bondage."—1 Cor. 9:17.

All the rest of nature follows its physical instincts. Man is different. He is the only creature that must be reconciled to God. He alone must follow a spiritual instinct. There is in Him both the physical and the spiritual, and the spiritual is his likeness to God which claims his life. Because man lives in the physical and at the same time is "born from above," there is an innate struggle, and the greater the urge of the spiritual the greater is the struggle. This is the explanation of the experience—when we try to be good, then the devil is with us most; and this struggle will go on until we come to the fullness of life in Him.

Prayer.—Lord of our being, we confess our sins and we pray for Thy mercy in forgiveness. Give us Thy might against our lower natures. May no temptations have power over us. *Amen.*

WEDNESDAY.

The Blessing of Struggles.

"Count it all joy when ye fall into divers temptations; knowing that the proving of your faith worketh patience—and let patience have her perfect work, that ye may be perfect and entire, lacking nothing."—Jos. 1:2-4.

"Our light afflictions worketh for us more and more exceedingly an eternal weight of glory."—2 Cor. 4:17.

We all would like to escape trials, troubles, hardships, privations, and the many afflictions that beset our lives. We pray that we may do so. We are not to be blamed that we do. Christ prayed that the cup might pass from Him. But suppose we did escape every struggle, affliction and temptation. That would mean being nothing but an animal. Life develops under resistance. Physical life is a struggle against the things that mean death to it. Spiritual life is a struggle against the things that mean death to it, and out of hat very sruggle is born all the sweetness of life. In addition to this, when we struggle for the right we share with Jesus in the very things that He lived for and in that very thing that heaven is to us. Therefore, we share the sufferings of Christ in the glory of His Spirit.

Prayer.—Spirit of Christ, teach us the prophecy of glory that lies in our own trials and troubles. Let us walk with Thee. Give us moral power, spiritual strength, and be an untiring laborer for Thee forever. *Amen.*

THURSDAY.

How to Stand the Struggle and Win the Blessing.

"Overcome evil with good."—Rom. 12:21.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. 6:11.

Standing the "gaff," so to speak, and realizing the blessing of struggles is not a qquestion of how great or how small is the opposition, but it is a question of how much of the Spirit is within me. How much good can I do to overcome it. When goodness overcomes evil, then grace grows within. Like fire, the breath of evil withers and burns the careless soul. Our safety and our strength is in the living armor of God. That armor is His Spirit possessing us.

Prayer.—Our Father, give unto us the spirit of long suffering. May we fall not to the slavery of habit, but may our lives be filled with Thy Spirit and the true joys of life. *Amen.*

FRIDAY.

His Enduring Promise.

"I will never leave thee, nor forsake thee."—Heb. 13:5-9.

In the matter of promises, it is well for us to remember not only to whom the promise is given, but by whom the promise is made. This is God's promise to every one of us. I have heard it said again and again: "Oh, if I only had the presence of mind!" Now, it is not the presence of mind that we need so much as a consciousness of His presence.

Mr. Moody often spoke of a lady who inserted in the margin of her Bible the letters "T. P." The letter "T" stood for "tried," and the letter "P" for "proved." The promises of God have been tried and proved; there is no failing—no forsaking. "I will never leave thee."

How glad and joyful we ought to be in this changing world to know that, although we ourselves may change and things about us may change, God is the same today as yesterday and as He will be forever!

Prayer.—By one of the parents, expressing our thanks for the assurance we have of the unchangeable love of God and the promise of divine help.

SATURDAY.

From Nature to Nature's God.

"The morning stars sang together, and all the sons of God shouted for joy."—Job 38:4-7.

When, in the ancient time, the Lord God created this earth of ours, heaven held high festival. Small wonder is it that stars and angels should join in a glad, instinctive song of praise. There have been times in my experience, and probably in yours, when we have come close to understanding the joy of the angels on that glad occasion. I have stood at early dawn on a cloud-capped mountain when the majestic sun rose in the dawning East, flooding the billowing mists with an indescribable glory. Then the words and tune of an old hymn came back to me:

"Praise ye the Lord, 'tis good to raise
Your hearts and voices in His praise;
His nature and His works invite
To make this duty our delight."

Not always, however is this mood upon us. At present we are living in a somewhat controversial day. We are encouraged to give much time to the investigating of processes. And it is right that we should do so. But there is need of a caution and a counsel here. It is very easy to become so absorbed in the secondary things of life that we fail to see the spiritual in and through it all. That was a tragic thing which I read some time ago concerning one of our own great naturalists: "He loved the garden, but he never met the Gardener." It is possible to spend so much time in seeing how things are put together in the world that we never ask who put them together. Our eyes are so fixed on the material we are examining that our hearts are never lifted in praise to the Maker.

It is good to know the grammar of nature; but let us not forget to acknowledge her grandeur by praising Him who made the heavens and the earth, and all that in them is.

Prayer.—By one of the parents, asking that we may learn to put aside all distracting controversies, and to cling to the great essential truths of the faith.

SUNDAY.

Problem or Power?

"We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1.

Paul was one of the strong men of his day, and it was through this strength that he was able to bear many of the burdens of his weaker brethren. Out of the hidden life of his own experience, he offers first-rate advice: "We who are strong ought to bear burdens. . . ."

This principle is the bedrock of Christian civilization. It also is a revelation of the kind of folks who are in the world. People may be placed in two groups—problems or powers. There are those who are weak and need help, and there are those who are strong and can give burden-bearing power. To which group do we belong? Are we strong and helping, or weak and needing help? Frequently folks are not at fault when they are classed with those who are in the problem class. Accident, misfortune, unfavorable environment, cruelty, oppression may have forced them, against their own wills, into the problem class. But nine out of ten have it within their power to get out of the problem class into the army of the workers of power.

We must early face this fact, that we cannot be of great service to this world of needy humanity until we first have solved our own problem. Let us clearly see that we all start out with one. It may be the problem of personal victory over temptation, or the problem of getting along with other folks, or that of adjusting our own lives toward God.

Kipling says in one of his poems: "Lord, help me to need no help of men, that I may help such men as need." There it is! It ought to be the prayer of every earnest Christian to need no help of others, but that we may be made strong to help the infirmities of the weak! But we cannot bear the infirmities of the weak until we ourselves are "strong with the strength which God supplies through His eternal Son." When inwardly right ourselves—harmonious, adjusted—then can we go with healing power to the areas of earth where greed and sin and sorrow claim the Christian's aid.

Christian Orphanage

Dear Friends:

Our financial report this week brings us up to the ten thousand dollar mark since January first. Just one-third of the way to our goal. More than one-half of the year is gone! But ten thousand dollars looks good, you say. But let us figure a little for you. How much do you suppose of this ten thousand dollars has come to the Orphanage from the Churches and Sunday Schools in the Southern Christian Convention? Just $5,861.43! In more than six months you have sent to the Orphanage to care for more than one hundred children $5,861.43, the other $4,138.57 being received from outside sources—nearly one-half. I give you these figures to show you how much our Church folks are doing to care for the fatherless children. As a Church, are we doing our part?

The following articles have been sent in since our last report: Mrs. F. M. Howard, Henderson, N. C., 3 suits of underwear, 3 dresses, 2 slips, 2 pairs of socks, 1 hat, 1 pair slippers; Mrs. R. P. Baker, Suffolk, Va., 1 quilt; Ladies' Missionary Society, Graham Christian Church, material for three dresses; Ladies' Aid Society, Bethlehem Christian Church, Circle No. 2, 8 dresses, 2 suits; Mrs. L. E. Carlton, Richmond, Va., 9 slips, 6 pairs bloomers, 5 undergarments, 6 combination suits, 7 dresses, 1 pair oxfords, 2 hats, 4 pairs socks, dress goods for larger girls.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 14, 1927.

Brought forward		$9,723.24
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Durham, N. C.	$20.05	
Union, N. C.	3.00	
Howard's Chapel	2.00	
Greensboro, First Church S. S.	15.66	
		40.71
Eastern N. C. Conference:		
Oak Level	$ 1.93	
Wake Chapel	6.00	
Mt. Gilead	.57	
		8.50
Western N. C. Conference:		
Pleasant Hill	$ 4.00	
Ramseur	10.00	
Providence Christian Memorial	4.26	
Union Grove	3.00	
Big Oak	1.40	
		22.66
Eastern Virginia Conference:		
Newport News	$23.25	
Hobson	.76	
Waverly	20.00	
Oakland	5.00	
First, Norfolk	6.06	
Union, Surry	3.00	
		58.07
Valley Virginia Conference:		
Leaksville	$ 2.67	
Dry Run	2.17	
Linville	6.51	
		11.35
Alabama Conference:		
Mt. Zion	$ 1.00	
New Hope	7.57	
		8.57
Special Offerings.		
Community singing, Oak Level	$11.72	
Children's Day, Hobson Church	2.50	
R. B. Wicker, support of Edna	15.00	
E. M. Davenport, support of children	37.50	
First Church, Huntington, Ind.	27.45	
M. Y. Wilson, support of children	20.00	
Rev. J. A. Albright, Spencerville O.	1.66	
Mrs. J. E. Bauldin, Virgilina, Va.	5.00	
C. D. Johnston, cash	1.10	
		121.93
New Building Fund.		
Miss Pearl Martin, Burlington		5.00
Grand total		$10,000.03

PRESERVING THE LANDMARKS.

History is written again—this time in letters of bronze on imperishable granite. It is the story of a people's struggle upward toward that freedom of thought and of conscience that have become the chief cornerstone of the American republic. Eighteen years after the Declaration of Independence had been promulgated, and only a few years after it had been secured and sealed by the blood of martyrs, a little handful of people met under the trees in a virgin forest and then and there, with the Bible as their creed, formed a pact that has endured and which bids fair to endure to infinity. One hundred and thirty-three years ago almost to the day was born a great religious denomination which is assembled to pay tribute to the memory of those whose genius gave it birth and station.

The site of Old Lebanon Church is the most sacred of all of the Christian denomination in the South. Realizing this, her sons from two States have joined hands to make its memory perpetual as an object lesson to the youth of the land. Busy men, whose time cannot be measured in money, have paused from their labors to place a marker upon the site that will last throughout the ages. Their object was to bring home to the present generation the value of an ideal. In furtherance of this ideal, statesmen have left their posts of duty and others have ceased from their toil to do reverence to the memory of those who laid down their all upon the universal altar. "Remove not the ancient landmark that thy fathers have set," was the biblical injunction. Preserve the landmarks, is the slogan of the hour.

Another landmark to American greatness has been marked forever today. No echo of it will perhaps be heard beyond the borders of Virginia and North Carolina. But it will live when other things have been forgotten because the monument dedicated today stands for an ideal. Great ideals are imperishable. They are the mainsprings of the nation. Pigmies laugh and scorn them; the erudite make playthings of them in their superior knowledge and conceit. But those who have touched the borderland of the infinite know their meaning.

Those who have contributed to the erection of a monument at the site of the third ancient Church have builded greater than they knew. Its influence for good will go on forever. Unborn generations as they come upon the theater of life will catch a new inspiration from this simple marker which has been given to the world today. It may be looked upon as a very humble and commonplace thing, but in the years to come men and women will stand before it in silenced awe, paying their tribute to those who made it possible. A land wihtout monuments is a land without memories, some one has said. So this monument is erected and unveiled today that all may have a new incentive to strive toward their ideal and lay upon the altar of human endeavor their most sacred offering. The marking of the site of Old Lebanon Church may not furnish the younger generation any particular incentive to be better and greater citizens than those who have gone before, but it stands as an everlasting tribute to those who relied upon the simple faith as wholly sufficient for their salvation.—Editorial in Suffolk, Va., *News-Herald.*

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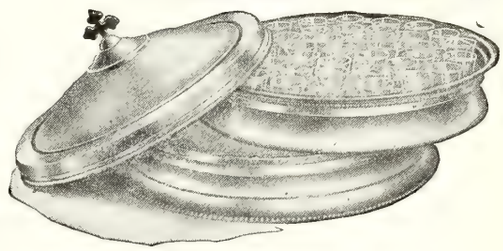
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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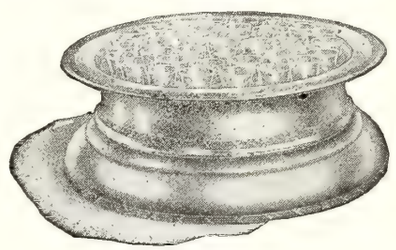
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 35 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
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WHAT MEAN YE BY THIS STONE?

(Continued from Page 7.)

the most successful lay preachers of the Wesleyan Societies were ordained by this same presbytery, assisted by Mr. Asbury. This noble thirteen thereupon ceased to be members of the Church of England and became elders in the Methodist Episcopal Church of America.

The question which had become a burning issue at Leesburg, which had been settled at Fluvanna, reopened at Lovely Lane Chapel in Baltimore, and settled by truce at Manakintown and again in Sussex County, Va., was now fully disposed of. The lay preachers of the Wesleyan movement were henceforth competent to perform all the ordinances of the Church and a new Church had arisen on American soil, a Church filled with religious zeal, spiritual fervor, and evangelistic spirit. It is a pity that the episcopalizing of this genuinely democratic spiritual brotherhood made impossible the peaceful continuation of the good work thus undertaken.

This episcopalizing of the Methodist Church in America brought prominently to the front two serious issues that had to be disposed of, and, sad to say, both of them were disposed of by splits in the parent organization. The first of these related to the rights of the minister in relationship to the episcopate, and the second to the representation of the laity in the councils of the Church. The first of these issues gave rise to the Christian Church, and the second to the Methodist Protestant Church. At this time we are concerned only with the former.

Almost immediately following the Christmas conference of 1784, Francis Asbury undertook the organization of what he called "The Council," consisting of himself and his superintendents or presiding elders. This body was to have the right to adopt a constitution for the new Church and to make rules and regulations for its government. James O'Kelly stoutly opposed this plan. He won the preliminary skirmish by having it agreed that the acts of "The Council" should not be binding upon a district until a majority of the preachers therein had voted for it. Mr. Asbury then began presenting the new constitution and government to the districts. Some of them refused altogether to approve, and others to approve with special modifications. This produced an intolerable situation and led to the calling of a "General Conference" in Baltimore in 1792. This had been James O'Kelly's idea from the beginning, and he is honored to have given to the Methodist Episcopal Church the idea of the General Conference, which has been a most helpful auxiliary in their denominational life and progress.

It was at this General Conference in 1792 that the Rev. James O'Kelly proposed his historic "right of appeal." The Methodist Church in England had, just prior to the assembling of the Baltimore Conference, incorporated this very principle into its methods of administration. Mr. O'Kelly, however, did not know of this, though Dr. Coke and Mr. Asbury were both aware of it. They did not, however, allow the matter to be brought to the attention of the Baltimore General Conference. Mr. O'Kelly contended that a minister, when the bishop had read the list of his appointments, if he felt that he had been injured, should have the right of appeal to the conference in session, and if the conference approved, he should be given a new appointment. After three days' debate and by political and parliamentary maneuvering, this eminently just motion was defeated, the vote being taken when about 75 of the preachers in attendance were absent at a revival meeting with only about 100 present. When James O'Kelly's motion had failed, he and thirty other preachers withdrew, and after a conference with Dr. Coke, finding that there was no hope of a reconsideration, returned to their homes in Virginia and North Carolina. The Methodist preachers in America have never been granted the right of appeal to the appointive conference in session for which James O'Kelly pleaded.

In 1793 this group of preachers met at Reese's Chapel, in Charlotte County, Va., and decided to organize themselves into "The Republican Methodist Church," but here again, desiring not to do anything hastily, they agreed to regard nothing as settled until they should have another year to consider, and appointed a meeting at Lebanon Church, Surry County, Va., for August 4, 1794. This stone is placed to signalize the assembling of these spiritual democrats on this historic spot on that day.

This stone also is placed to signalize what was transacted at this famous meeting of August 4th and 5th, in 1794, on this sacred spot, for when these devout ministers of Christ and their sympathizers met in Lebanon Church, they took action that brought into existence the first democratically governed Church that arose indigenously on American soil, and when they had completed their work they had given the laymen equal representation with the ministry and left the decision of matters of government and policy to the conference itself, composed of both ministers and lymen. They had also selected as the basis of their organization truly democratic principles and had done this with the specific purpose in mind of bringing together all the divided flocks of Christ.

The principles which they enunciated as their constitution were these:

"The Lord Jesus Christ is the only Head of the Church.

"The name Christian to the exclusion of all party and sectarian names.

"The Holy Bible, or the Scriptures of the Old and New Testament, our only creed, and a sufficient rule of faith and practice.

"Christian character, or vital piety, the only test of Church fellowship and membership.

"The right of private judgment and the liberty of conscience, the privilege and duty of all."

There thus arose on American soil a free Church in a free country, governed by free believers, a Church that rightly claims to be the first truly indigenous spiritually democratic Church on the American continent. This Church has always lived in fraternal relationship with other Churches and has never been rent and torn by doctrinal disputes and heretical trials. It has for 133 years lived as a spiritual democracy, a religious brotherhood, a Christian fellowship, and this stone signalizes that tremendous fact and glorious achievement.

This stone, further, we place to signalize the purpose which possessed the minds and hearts of James O'Kelly, Rice Haggard, the Rev. Mr. Hafferty and their associates in the ministry and in the laity when they assembled on this sacred spot in 1794 and instituted the Christian Church in America. Their purpose was the union of Christ's followers, and surely no greater purpose or more foundational as touching the success of the kingdom of Jesus Christ in the earth could be enunciated than this zealous enterprise which animated their hearts and stirred them to a crusade of reconciliation, fellowship, brotherhood and Christian union. They did not invent this purpose. They found it central in the program of Jesus for His kingdom. They read that, just before His arrest and crucifixion, our Lord prayed earnestly for the oneness of His followers and that He prophetically assigned a reason for His prayer, that the world might believe that His Father had sent Him into the earth. Anything that Jesus prayed for, these spiritual democrats were convinced they should earnestly work for. They had accepted the Bible as their only creed and as their all-sufficient rule of faith and practice, and they aspired to prove the sincerity of their devotion by the earnestness of their zeal for this great enterprise. Their followers have, through the century and more of their history, been the prophets and protagonists of this new day for the Church, and because they were sincere in their aspirations for Christian union, it has been easy for the members of this Church to unite themselves with other Churches and they have done so to the depletion of their own membership, but be it truly said that these members of the broad fellowship of the Christian Church who have gone into other denominations have been as a yeast, as spiritual yeast, in the meal that has fermented and brought the whole American Church to the point where today there is open and frank and hopeful discussion of the desire for the interest in Christian union. The time has even come when two world conferences can be held to discuss this same vital issue, one in 1925 on "Life and Work," and another soon to assemble on "Faith and Order." The Christiann Church has not failed, therefore, in its proclamation of Christian union. It has literally given itself for this cause, and as it now seems, the day does not appear far distant when the aspiration, which stirred the hearts of these men who initiated this movement, shall be fully realized and the followers of Christ really become one, not only in America but throughout the world!

And so we place here today this stone to signalize the great scriptural and prophetic aspiration of these splendid founders of the Christian Church, who, in a day of denominational bigotry and sectarian bitterness and ecclesiastical narrowness, caught the vision of a united Church and set forth as crusaders to achieve its realization, and by this stone placed here today to mark this holy purpose and Christian zeal of theirs we likewise rededicate ourselves to this purpose and pledge ourselves, in gratitude for their vision and greatness of insight, to carry on the great and good work they initiated and to labor with all the power of mind and spirit with which we are endowed, to bring the divided forces of Christ into union with one another even as He prayed, and that the world may believe that God sent Him to be the Saviour of men and the Redeemer of the human race.

SELF-DENIAL OFFERINGS.

Some of the Churches have not yet sent in their self-denial offering for missions. We are trusting that as the period is over, all the Churches not sending in the offering will now transmit the amounts that we may acknowledge same in these columns. If for any reason a Church was prevented during the period from taking the offering, we trust the matter will not be longer delayed. We are so anxious that every Church be shown in the list of those taking an offering for missions! We received the following since our last report went in, June 30th:

Previously acknowledged	$3,269.89
Poplar Branch, Jonesboro, N. C.	4.50
Mt. Bethel, Summerfield, N. C.	8.60
Monticello, Brown Summit, N. C. (add)	11.55
Ivor, Va.	4.10
Big Oak, Eagle Springs, N. C.	13.38
Antioch, Windsor, Va.	22.33
Fuller's Chapel, Henderson, N. C.	6.92
Bethlehem, Suffolk, Va.	9.70
Big Oak, Eagle Springs, N. C. (add)	1.00
Palm Street, Greensboro, N. C.	2.00
Third Avenue, Danville, Va. (add)	5.00
Mt. Zion, Roanoke, Ala.	9.00
Springhill, Waverly, Va.	5.00

Respectfully submitted,

J. O. Atkinson,
Mission Secretary.

MARRIAGES

MARSHALL—MORRIS.

On Friday evening, June 17, 1927, at 8:30 o'clock, in the Walkertown, N. C., Methodist Church, a beautiful wedding was solemnized, the contracting parties being Wade L. Marshall and Miss Cleta Morris. The Church was artistically decorated with palms, ferns and Queen Ann lace, which made a lovely setting for the wedding vows of the young couple. Immediately after a charming musical program by Miss Nell Marshall at the piano, and Mrs. Harry Flueharty, who sang "The Sweetest story Ever Told," the ceremony was performed by Rev. Parker Holmes, assisted by Rev. James L. Foster. Rex Bishop and Jack Marshall were the ushers, and Bill Marshall, Vance Marshall, Reuben Morris and Rudy Ruffin were groomsmen.

The brdiemaids, in lovely gowns, were Miss Cora Macum, Miss Annie Hammock, and Miss Thelma Lloyd. Junior bridemaids were Misses Edna Hilton and Mildred Chambers. Miss Kate Morris, sister of the bride, was maid of honor. Little Miss Edith Warner carried the ring, and little Miss Hilda Hinton and Howard Chambers strewed the bride and groom's pathway with flowers. Matt Marshall was best man.

After a reception at the home of the bride, the happy couple left for an extended bridal trip north. Mr. and Mrs. Marshall are two of the most popular young people of that section. They each have many friends who wish them every happiness as they launch out on the sea of life together. Upon their return they will be at home at "Oakdale," their country home, near Walkertown, N. C.

JAMES L. FOSTER.

WINDHAM—McCRAW.

A very impressive marriage was solemnized at the home of Mrs. Lula McCraw, Nathalie, Va., on Saturday evening, July 2nd, when her daughter, Miss Edlie Bernice McCraw, became the bride of Edwin Otis Windham, of Burlington, N. C. The bride is the daughter of the late B. L. McCraw and Mrs. Lula McCraw. She is a splendid young lady, popular in her community, and has a host of friends. Prior to her marriage she taught school near Lynchburg, Va.

The groom is the son of W. C. and Nannie B. Windham, of Burlington, N. C. He has a position as civil engineer with the Carolina Light and Power Company. Their home will be at Mt. Gilead, N. C. The writer, with many others, feels a deep interest in this splendid young couple who start life together under such favorable circumstances. My prayer is that they may be happy in life because of usefulness and faithfulness to duty.

C. E. NEWMAN.

W. C. ROUNTREE, M. D.
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W. C. ROUNTREE, M. D.

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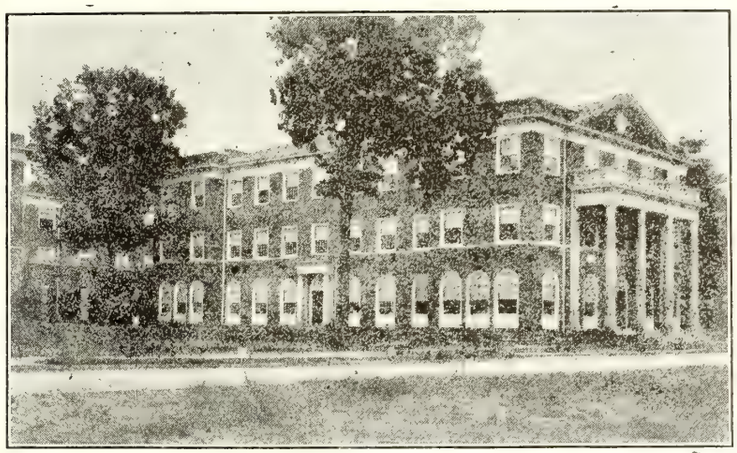

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Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

JOHNSON.

Clyde Carney Johnson was born January 7, 1891, Siler City, Chatham County, N. C., and fell on sleep at Boulder, Col., Saturday morning, June 25th, thus being 36 years, 5 months, 18 days of age. He was the son of Mr. and Mrs. J. C. Johnson, Siler City, N. C., and the father and two sisters—Mrs. Will Thompson of Siler City, and Mrs. A. W. Holliday, Greensboro, N. C.—survive him. The deceased graduated from Elon College in the class of 1914, and after spending one year in a course at Poughkeepsie, N. Y., returned as college coach to Elon in 1915. He remained in this capacity for five years and then went to Yale University for a year. Graduating there, he spent the last six years of his life as athletic director in the University of Colorado.

While a student at Elon, he made a profession of faith in Jesus Christ as his Saviour, and united with the local Church and remained a member here throughout his life. He was married on June 25, 1915, to Miss Oma Utley, Wake County, N. C., who also survives him.

J. O. A.

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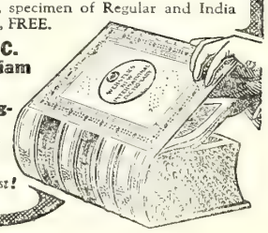

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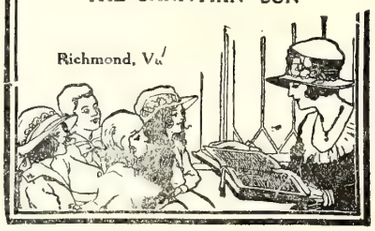

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

How About Christianity.—

The Rev. Mark A. Matthews, a former moderator of the Presbyterian General Assembly, has declared that we ought to "teach the boys to shoot" and that every boy ought to be forced to take military training. He is staying away from the officers' training camp by permission of the War Department to preach against seditious pacifists, he declares. We might compare the declarations "teach the boys to shoot" and "every boy ought to be forced to take military training" with the Sermon on the Mount and see how it talleys with Christianity.

Develop Own Resources.—

The citizens of the United States were urged to develop their own resources and to bend their energies to their own needs before those of Europe by Senator Borah in an address in Denver.

Europe, within the past month, has displayed again the war signs of 1914, Mr. Borah said. America's cancellation of seven billion dollars of the war debts, her private loans of twelve billions, largely to Europe, were a support to the "war-makers," not to the people seeking reconstruction. He cited Mussolini's vision of a vast Italian army, the rupture between Soviet Russia and Britain and the recent Bolshevik killings.

Now an Editor.—

Dr. E. Stanley Jones, whose "Christ of the Indian Road" has been for many months a religious "best seller," is now an editor. He is in charge of a sheet known as the *Fellowship of the Friends of Jesus*. The purpose of the paper, which is published at Lucknow, India, is to bring into a better understanding of those within and without the Christian Church who share a common fellowship in being friends of Jesus, though they may differ in many other things. He purposes to explore the meaning of that friendship. It is a venture which could easily prove a mighty power in this age of ours. We need so much to meet those great souls outside of Christianity and see what they have in other faiths which has made them great. Because that they are great souls cannot be denied. A better understanding would open the door to them for us and for them to Jesus.

John Drew Dies.—

John Drew, perhaps the most famous actor of his age, died on July 8th in San Francisco, Calif. Mr. Drew was seventy-three years old, and for more than fifty years had been on the stage. He came from a theatrical family, and he more than any other has placed his family in the front rank of theatrical families. John Barrymore is his nephew, and Mrs. Jack Devereaux his daughter. Both of them, as well as Mrs. Devereaux' husband, were at the bedside when he died. Until the end he was the actor still. Arthritis and rheumatic fever in a complicated combination caused the actor's death. He had been ill since the last of May. With his passing, the stage loses one of the brightest figures it has ever known—a man who lifted the theatrical profession to glorious heights of art. And he made during his life an invaluable contribution to mankind, and particularly to his generation.

Christian Endeavor.—

Cleveland saw in rapid succession a marked contrast recently. First it was invaded by the Prophets of the Grotto, and then to it came twenty thousand Christian Endeavorers. The hotel help, says one journal, gathered up the whiskey bottles and got the cigar stubs out of the bath tubs, and the policemen went home to rest after the Prophets had gone, for to Cleveland was coming Christian Endeavor. It was a meeting of inspiration and of sincerity which has always characterized the movement from the time of its inception in 1881. The Cleveland gathering did two things. It re-elected Dr. Daniel A. Poling president, and it changed its name from United Society of Christian Endeavor to International Society of Christian Endeavor. It purposes to emphasize its international character and to exert its energies toward international harmony and understanding. Some years ago the society declared for a warless world, and the change of its name is in harmony with that purpose.

Made up as Christian Endeavor is, of thoroughly Christian young men and women, it has exerted great force for good, and its promises for the future are still brighter. During the year the founder of the movement, Dr. Francis E. Clark, passed to his eternal reward.

Zionists Meet.—

At Atlantic City recently the Zionists of America met. It is the purpose of this organization to make Palestine a Jewish nation again, and they are in some sort succeeding. It is made a League of Nations mandatory state and placed under the care of Great Britain. The Zionists have poured millions in money, largely from the purses of American Jews, into Palestine, and about a hundred and fifty thousand Jews, mostly from countries of eastern Europe, have returned. They have built towns and developed agriculture, and generally prospered, but there is at present a critical situation in the proposed utopia. Eight thousand, five hundred Jews are out of work, and they are mostly traders. This situation was blamed on Louis Lipsky, chairman of the American Zionist movement, but in spite of the charges he was re-elected to that office. Between those who are Zionists of Mr. Lipsky's type and those who are not Zionists or those who are, but feel that those Jews moving to Palestine should be allowed to work out their own destiny, there is marked differences of opinions. Mr. Lipsky's policy seems to have triumphed for the present. To relieve the crisis, England has appropriated twenty-five million dollars to build harbors and railroads, to develop the hydro-electric power of the Jordan River, and it is stated that the potash fields of the Red Sea will be worked. These developments will take care of the present unemployment crisis, and open the country for further growth.

Lutherans Catch a Heretic.—

For three hundred years the Lutheran Church has moved serenely along its way, and, until last June, there had been no Lutheran heretics. In 1626, Peter Minuit bought Manhattan from the Indians for twenty-four dollars and two Lutheran preachers began services in an old mill. The quiet dignity of Luther had characterized the Church through the three centuries which has since elapsed. Last June, in the person of the Rev. Frank Edwin Smith, the Lutherans found their first heretic. Mr. Smith was pastor of the Luther Memorial Church, Pittsburgh, Pa. The accusation was that he was liberal beyond the degree permitted Lutheran ministers. He is said to have declared that the Augsburg Confession was an antique, and for this he was reported to the synod and tried. Since the merger of Lutheran bodies, the reactionaries in the Church have been in the ascendency, and, according to one of them, they purpose to throw every liberal in the Lutheran Church out on his head so hard it will crack.

Mr. Smith had already left the Lutheran Church and accepted a pastorate with the Unitarians, and the action of the synod was something like slamming the door behind him after he had departed. The conviction of Mr. Smith, however, is significant of a definite movement in the Lutheran Church which is not auspicious for its future development. Mr. Smith's congregation stood by him to a man and offered to follow him into the fold of the Congregational Church if he would lead them thither. This action of the laymen of the Luther Memorial Church is significant. Mr. Smith went to the Unitarians, and for the time at least the laymen of his congregation remained Lutherans, but their stand is representative of a number of Lutheran congregations who are finding the binding yoke of the Augsburg Confession galling, and if the policy determined upon by the conservatives is followed, an exodus from the Church is inevitable.

NOTES-PERSONALS

Read "Rosemont News" in THE SUN this week. That is the kind of news that readers want in their Church paper.

Our heartiest and sincere congratulations to our delightful and happy friends, Mr. and Mrs. W. T. Dunn, Lynchburg, Va. "A howling success." Joseph Lindbergh Dunn made a safe landing on June 26th, and all are happy.

A request for prayer. "This is an earnest appeal to all praying people, in which the writer earnestly desires and asks you to ask God that His entire household be law-abiding citizens and that they strive for an entrance to heaven. Amen."

There are pastors who will tell you they love their Church paper and they believe the Church paper helps them in their work, and yet they care so little for their paper that they will not even write the news of their Church for the paper.

Bro. Ollie C. Cockes writes for copies of THE SUN: "Since the unveiling I have heard quite a number of comments on the program, and I see in THE SUN good accounts of it. A number of my friends want the paper of July 14th to keep as a matter of history and reference."

It is learned with deep regret that Miss Margaret H. Morey is ill at her home in Fredericktown, Pa. Miss Morey was one of the most faithful and loving workers ever serving in our mountain work at Carroll County, Va., where she made friends of all whom she came in contact with. We trust that she will soon be restored, and many SUN readers who esteem her so highly will remember her in their prayers.

The following from Rev. R. L. Williamson, Sanford, N. C., explains: "The close of the Conference year will mark the close of my service with these people. I have been here nearly five years, and altogther this has been pleasant work. Unity prevails among the members, and sweet fellowship between pastor and people. I have no definite plans for the future, but desire to serve where the Master may call." Here is a fine opportunity for some Church on a look-out for a consecrated pastor.

Rev. Prof. A. R. Flowers has been asked to be present at the South Georgia Free Will Baptist Association, which convenes at Alma, Ga., October 19th, 20th, 21st, to deliver an address on the "Fellowship of All Christians." Bro. Flowers is well known in this section of Georgia, and is known to be a profound believer in the united effort of all Christian people. The Church folks of the other denominations in Alma expect to share in entertaining this conference and a great spirit of brotherhood is expected to be manifested.

From the Albany *Ledger* it is learned that Dr. F. G. Coffin has resigned as president of Palmer College, greatly to the regret of the trustees and all the friends of the institution. According to the *Ledger,* Dr. Coffin has made a most excellent executive, and it is with great reluctance that the people of Albany give him up. The board of trustees chose as his successor the Rev. Alfred W. Hurst, of Elkhart, Ind. Bro. Hurst is an A. B. graduate from Defiance, and M. A. and B. D. of Chicago University, with special training for executive administration. We wish for Bro. Hurst the same degree of co-operation and progress in the work of Palmer that his distinguished predecessor enjoyed.

We have just learned with deep regret of the death at his home in Washington, D. C., of Bro. Robert Lee Klapp. Bro. Klapp was a deacon in our Church while it was organized in Washington and was very faithful to the work there. He died suddenly on the morning of July 14th. The burial was in the cemetery of Apple's Chapel, Guilford County, N. C., of which Bro. Klapp was a member in his early days. He was a brother of Rev. P. T. Klapp, who is passing through the shadows these days, as his oldest sister passed away last week. He has our sympathy in his bereavement.

"I am enclosing check for $50.00, for which please send THE SUN one year to each of the following-named (25) persons. The check is a gift of a member of my Church (name withheld), and his only proviso is that THE SUN shall carry frequent notices of our local work—notices to be sent in by the pastor." Well, now, maybe that pastor, at any rate, will send in news for THE SUN from his Church. The only reason why THE SUN does not carry more Church news is because the pastors will not send us that news. Congratulations to this liberal layman! Think what it means for one person to be preaching and teaching in twenty-five homes for a whole year through the glorious medium of his Church paper!

One good brother handed his pastor a check for $50.00, with which to send THE CHRISTIAN SUN to twenty-five families in his Church who were not getting the paper. That pastor sent the names and the check, and if he was any happier than the editor then it was happiness all along the line. Think of what it means to have THE SUN for a year in twenty-five homes not heretofore getting it! That good brother will never know how much good his $50.00 did. May his kind multiply in the earth, for THE SUN needs the help and our people certainly need THE SUN. Wherever THE CHRISTIAN SUN goes it helps every enterprise of the Christian Church. If our pastors want their people more loyal to and more deeply interested in their Church and its entreprises, then let them increase the subscription list to THE CHRISTIAN SUN.

A delightful letter reaches us from Dr. L. E. Smith, on board the Cunard R. M. S. Carmania: "We are nearing the end of our ocean journey. Arrive at Plymouth in a few hours. We sailed Friday, the 24th, at 12:10 A. M.; it is now Saturday, July 3rd; a very fine trip across; two days a bit stormy. I have been able to be at the table for eats three times a day, and am feeling just fine. We expect to reach London July 4th, and the American embassy is to give us a reception that afternoon. I anticipate great pleasure from this trip. I feel so deeply indebted to my friends and Church for making it possible." Dr. Smith is to give THE SUN an account of his travels on the continent, and also in the Holy Land. He was scheduled to preach in the Congregational Church, London, on the first Sunday after his arrival there.

NOTICE.

I wish to announce that the pastor of the First Christian Church, of Reidsville, N. C., has put in his resignation, to take effect about the last of this Conference year. Any pastor that might be interested in the work here will please write to J. W. Michael, Reidsville, N. C.

AN INTEGRATED PROGRAM.

One of the most vexing and perplexing problems in Church organization today is the multitude of organizations that overlap each other. Each of these, perhaps, came about in answer to a real demand of the Church and because they did some service they have been kept, not for the sake of the cause, but for the sake of the organization. This has resulted in a very serious problem that calls for a solution. Duplication of effort, overlapping of activities, and even conflict of aims, functions, and programs has been the result. The membership of one frequently makes up the membership of one or more of the others. The time, energy and efficiency of the most dependable members of the Church are overtaxed. Financial burdens result because of doing extra and useless work. A few leaders are overstrained, while the large mass remain undeveloped. Especially is the pastor driven almost frantic in his attempt to guide and oversee these various organizations.

It has been apparent to thinking people for many years that there must be some sort of correlation of agencies or some other scheme whereby this serious situation may be met. There have been many attempts in this field in the way of pointing out the problem and faintly suggesting a solution. Athearn, in his Church school, was perhaps the pioneer. Bower, in "The Educational Task of the Local Church," has offered a few suggestions of value. It remains, however, for President Harper to face the problem seriously and to suggest a definite and extensive plan whereby the proper results may be reached. He is perhaps in advance of his times in offering this solution, but when the problem is solved it will be done along the lines suggested by Dr. Harper in this book.

Dr. Harper clearly outlines the present situation, analyzing its defects and difficulties. Among its defects he lists overorganization, duplication of efforts, unnecessary expenditure of funds, and general inefficiency. He points out clearly some suggested remedies, consisting of co-operation, correlation and integration. It is the last-named which he develops in his book.

In a very definite way, President Harper illustrates the practicability of the scheme which he advocates. He shows how it will work with regard to curriculum, worship, expressional activities, and evangelism. He then works out an integrated program for the community and illustrates how its entire interests will be cared for in this scheme. The needs and interests of each group of citizens from early childhood throughout life are cared for, not for the sake of the organization through which these interests are satisfied, but for the sake of the folks who are to be served. The bugbear of expenses is met by a practical plan which will remove the extra waste incurred by the overlapping of interests and the duplication of efforts. The book closes with a suggestion by which the entire work of the community can be integrated with an integrated home program.

As suggested before, President Harper is ahead of his times in this forward-looking book. There may have to be a slight change in human nature and a considerable adjustment of denominational difficulties before the plan can be put into execution. But the idea is good and must eventually be applied to our system of religious education. The book is timely, and makes a distinct and valuable contribution to a crowded field.—*South Atlantic Quarterly.*

Enter your subscription now for THE CHRISTIAN SUN, $2.00 per year.

THE CHRISTIAN SUN'S PULPIT

TEMPTED OR TAUGHT.

JOHN G. TRUITT, *Preacher.*

"Everywhere and in all things I am instructed . . ."—Phil. 4:12.

"With all thy getting, get understanding."—Prov. 4:7.

"Teach me Thy way, O Lord."—Psa. 27:11.

In the adversities of life are we tempted to die, or taught to live? In the successes of life are we tempted to low living or great serving? Does sorrow harden our hearts or sweeten our lives? Does the unfaithfulness of friends weaken our faith, or fill us with a better understanding of the beauty of loyalty? Does the loss of wealth impair only our pocketbooks, or does it impoverish also our souls? In the issues of life are we tempted or taught? Are they schoolmasters that bring us to God and good living? Paul would have us in all things and every where taught to live our lives with the assurance that with the Christ who strengthens us we can do all things. Solomon would warn us that in all our getting we should get understanding. And the psalmist cries out both in his days of adversity and success, "Teach me Thy way, O Lord, and lead me in a plain path."

Success tempted one of the first chosen of Israel, a brave prince made so by the call of God, to sin. Success, I say, tempted him to sin, and Saul, Israel's first king, died a suicide. Success caused one of the most conspicuous of the minor prophets of Israel to wish to die, but Jonah could not die by simply wishing to. Success kept certain men in the parables of Christ from eating at the feast; won for a rich farmer the title of "fool," and turned a rich young ruler from the light of life in sorrow. But, logically, success should lead to God. The wealth of Abraham piled high, and yet he became the "father of the faithful." The marvelous success of Joseph made him one of the finest characters in all history. The exaltation of Esther made her a person to be honored and loved by her race for all time to come. Lydia's wealth made her a power for God in the early days of the New Testament Church when its means were very small. And history all along its course is full of examples where success instead of being a temptation of low living has been a teacher of great serving. In our daily, yearly successes are we tempted or taught?

Sometimes in a few days our wealth, or maybe our few earnings, are swept ruthlessly away. Heaven was paying Job a great income on his righteousness, and as I have said it is logical that righteousness bring prosperity, but evil thinking said he was not a good man, but simply a greedy man. "Does Job serve God for naught?" Great adversity came, and tested the timbers of his soul, and yet how appropriate the words of Paul seem in his mouth: "For I have learned—learned, mind you—in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Like Sir Walter Scott, he lost his wealth, but he did not lose his soul; and because he remained loyal and faithful, like Sir Walter Scott, his wealth returned.

I have a friend who when he lost his wealth quit the Church, and when he began to earn again for some time he still stayed out of the Church, but I am glad to say he finally let the lesson come into his soul and humbly and honestly returned to a large place of leadership in his Church. In our adversities are we tempted or taught?

Good health is not always guaranteed. It was in all probability a strong, vigorous young man who sat at the feet of Gamaliel, but it was a little man with some great physical affliction who said, "I glory in mine infirmities, for when I am weak, then am I strong." Three times he tried to bring his faith to such point that he could expect God to heal him, but he had to learn to content himself with the words: "My grace is sufficient for thee." Paul has lost some of the vigor of his old, good health, but he had not lost his ability to learn! "Every where and in all things I am instructed . . ." If we should lose our health, would we be tempted, or taught? We have had two outstanding examples of women in this Church who suffered the loss of good health for years, and yet how their faith grew and their service multiplied. Confined to her bed for five long years, a beautiful young wife changed whole sections of the membership of this Church into energetic, active Christian workers, and radiated such an influence for God as few in her brief years are permitted to do. We may lose our health—will we be tempted, or taught? Is that a providence that would send us whining down to our grave, or fighting bravely God's battles until the glorious end?

Persecution should be a good pedagogue, leading up to the gate of heaven. They threw Daniel in the den of lions, and Daniel threw himself upon the mercy of God. They threw Bunyan into a Bedford jail, but he sent the Spirit of Jesus Christ into millions who have read his "Pilgrim's Progress." They put Luther in prison, but he put a protest in the heart of humanity against the deadness of things churchly, and placed life and real living about the dusty altars of Jehovah. Suppose you are a bit disagreed with, suppose you do not get all your wishes and ways, suppose somebody is really ugly to you, or suppose an extreme case of actually placing you in prison, or burning you at the stake—are we going to be tempted to quit, or are we going to seek, with the psalmist, to still learn our lessons from God? Opposition should whet our spiritual swords and bend our stiffened knees. In persecution are we tempted or taught?

Unfaithfulness of friends should be a lesson to the soul. Ah! the joy, the pleasure, the peace of a real friend! To have one—yea, just one real friend, is to be most fortunate indeed! You can never know until you have felt the gnawings of loneliness, the yearnings for love, the anguish of an empty heart, what it is to miss a friend. For a friend to die is a grief unmeasurable, but for a friend to actually turn traitor and betray life's sweetest confidences is a tragedy unspeakable. David had felt it. Out of the fields he came, pure, lovely and quqite susceptable to the kindness of a king. A friendship was formed, beautiful and royal. In the hour of sickness David was hard by, loving and kind and true; in the hour of triumph he was just as happy as the king. He gave his friendship, his confidence, his all; but an evil spirit possessed the king, and he sought to stab him to death with the javelin from his hand. And while the javelin did not strike his body, the murderous intent struck his soul. Was he by it tempted or taught? A young man was put to a severe test. Would he discard friendships forever? Would he allow his own soul to sour? Would he lose his faith in folks, and consequently in God? Nay, for from the self-same household, from the son of the king he claimed a friend, and won a devotion which the world has never bettered. David and Jonathan is the classic example of friendship. In the loss of our friends are we tempted or taught? Or can we look up, like David, and say, "Teach me Thy way, O Lord?"

In the loss of loved ones in death, are we tempted, or taught a bigger life, and a better peace than heretofore we have ever known? Shall we let such a providence embitter our souls and harden our hearts? Will we admit we have lost, or shall we hope that we have won a higher interest and a sweeter hope than we have ever had before? Joh said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." It is a hard thing to say, but God is calling us daily to the heroic task; God is calling us daily to an understanding which comes to the pupils who pray: "Teach me . . . O Lord."

DYNAMICS OF FAITH.

There is a popular impression that scientific men do not need to see faith because they understand the reasons for things. That is a great mistake. Nobody really "understands" anything. We know the "how" of a few things, the "why" of nothing. The law of gravitation is simply the statement of a fact; it is not an explanation. There is no theory of gravitation.

Are not the ways of God past finding out? Ultimately, yes; but still we can find out a great deal about them. A chemical library gives a good deal of information as to how God handles atoms and molecules; a biological library, about how He constructs animals; a historical library, about what He is doing with men. By studying the past, we can see what God has been doing, and by faith in His constancy of purpose we may anticipate what He is going to do. We may, to some extent, interpret God's purposes. This is of the greatest importance, for it is right here that our part comes in. When we find out what God wishes done, then we can only show our faith in Him by doing it. That is what religion is—carrying out God's purposes. That is what we are here for.

To have a strong and well-founded faith in God, we must know Him. We must study His self-revelation in nature, in history, and best of all in the Bible, and when we have found out a little of His purposes, then we are to make our purposes the same, for it is in vain that a man fights against God. It is only the man who is on the Lord's side that succeeds in anything. Faith is harmony with God, working with Him, thinking with Him, feeling with Him.—*Edwin E. Slosson,* "Sermons of a Chemist."

Miss Jessie Riker, of the American Presbyterian Mission in Yamanda, Japan, writes of some of the channels through which the gospel story reaches the people: "Christian literature is used regularly in the kindergarten families and for all English students and chance callers. Literature also forms a bond with the occasional visitor, such as the group of five young farmers from a dozen miles away who came in to say that, as no Christian teaching ever came to their village, they had come to town seeking it for themselves. They sat and listened hour upon hour until both missionary and pastor were exhausted, though the gospel story was still fresh, and so apparently were the young men."—*Ex.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DO WE BELIEVE IN GOD AND THE GOSPEL?

This paragraph is in a book before us: "Our besetting danger is not disbelief, but half belief. Doubtless, we are not without religious convictions, but are they clear and strong enough to make a vital difference in our living? We believe in God. But do we profoundly believe in the kind of God that Christ revealed?"

These are searching questions. The danger of our day is not so much disbelief. True there are a few, though their number is negligible and this belief is the belief of fools, who say they do not believe in God. We do not fear, however, on this score. The paralyzing thing in our day is half belief. "'What a man believes doesn't matter." That which counts, we are hearing it said, is what one does. Such reasoning is silly, puerile, pitiable. About the only thing that does count in this life is what one believes. Lindbergh would certainly never have crossed the Atlantic in an airship if he had not first of all had a belief that he could. Every forward step in Christianity, as well as in civilization, has been taken because of what some one believed. It is not, then, a question of whether we believe in God and the gospel. The real question is "What sort of gospel do we believe and what sort of God do we believe in?" We may believe in a gospel that is adequate only for America and the white man. We may believe in a gospel that is adequate only for our own denomination and for those who think as we think. Such belief will not carry us very far. The gospel of Jesus Christ is of universal application. If it is good for any man, then it is good for every man. If it is good for any country, then it is good for every country. If it is good for individuals of any color, then it is good for all individuals of all colors. His is the gospel of love—that is to say, the gospel of universal adaptation and application.

The God that Jesus revealed is the God of love. God so loved the world, all of it, that He gave His Son that He might redeem all in it who would believe in Him. Our trouble is not disbelief in God, but a half belief about Him. He is the God of the needy and of the oppresed, of the lowly and the humble, of the sick, the sorrowing and the distressed. He is the one God whose very nature makes Him universal and all powerful. Moreover, He is a personal God. It is not sufficient to believe in a God as an all-pervasive energy. If He is only that, He is incapable of love, of sympathy and of pity. He is a personal God, and, therefore, cares for persons and helps, blesses and nowhere turns a deaf ear to the entreaties of persons who in faith call upon His name. The God of the Bible, not the God of philosophy or literature or science, is the God that Jesus Christ revealed and is the God of our hope and our salvation.

There are those in the world yet like the poor African, who, when called upon to help a drowning man, remained unmoved and said, "He is not of my village." There are yet people in the world who act at least as if they were not responsible for men and women, whose souls, as well as whose bodies, are sinking and whom they will not help because they are of different nationality, or color, or tongue. A recent book entitled "The Adventure of the Church," comes to this inescapable conclusion and makes it the fundamental thought of the whole volume: "One cannot fully believe in God, as Christ makes Him known, without believing in what the missionary movement, both at home and abroad, is struggling to achieve. For the missionary enterprise is an embodiment of the self-giving and sharing spirit of Christ. It is the spontaneous expression of faith in God as forth-streaming love for all men. The one overtowering reason for the missionary undertaking is that we have a missionary God. To be lacking in the missionary spirit is to confess that we do not have a living belief in, and fellowship with, a Christ-like God." J. O. A.

THE WORD MADE FLESH.

We are persuaded that the fourteenth verse of the first chapter of John's gospel does not refer to "the atonement" only or to an account of some far-off event. "And the Word was made flesh." Only that Word which is made flesh has weight and is worthwhile. The Word made flesh is the power of God in the life of man. "In the beginning was the Word . . . and the Word was God." Now, when that Word becomes flesh and lives in man, God dwells in him. This explains why the Word of God is so powerful. It is God. Find that preacher today who is preaching the Word of God. He has power. The words that he speaks have power. They are the power of God unto salvation. "For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). How deeply does the world of our day need the Word of God. How the heart of man yearns for the Word of God. There are no substitutes, and the Word cannot be and need not be toned down to the superficial things of the day. When Paul's heart yearned for Timothy, his beloved and spiritual successor, he said to him, "Preach the Word." There is the whole secret in a nut shell. The Word of God becomes flesh when it is translated into the acts and deeds and conduct of man. And if the heart of man, the mind of man, the soul of man gets hold of the Word of God, and the Word of God gets hold of the soul of man, then the Word has become flesh.

This writer met a man the other day who said: "I heard you preach twenty-five years ago and remember even now your text." The text was all he did remember. It is about all of any sermon we remember for twenty-five years. This writer does not remember the sermon of any preacher twenty-five or thirty years ago. He often meets a preacher whose text he remembers, but his text is all that he does remember. This writer could not tell you the name of the preacher under whose preaching he was converted, and on the evening when the decision was made to accept Jesus Christ as personal Saviour. He does not remember who the preacher was, where he was from or where he was going. But he does remember, and never, never can forget, the text. It was the text; it was the Word of God, not the word of man that went home to his heart and cut like a two-edged sword. We have an idea this is the experience of most other people in the Church today, for we do not think our memory and experience are different from others. Let the reader make the experiment now and think a moment and see if he can remember any sermons preached twenty-five years ago. But the texts or Scripture heard and learned twenty-five years ago remain and are still in the heart and are doing their work. Verily, the Word became flesh and dwelt amongst us. The Word of God is God, is the power of God, and it does the work for the human heart when properly planted and directed of the Holy Spirit. Only the Word of God can do that. Only the Word of God becomes flesh and dwells amongst us. J. O. A.

GOV. AL. SMITH AND THE PRESIDENCY.

Lest our readers forget, we wish to reiterate what was said in these columns many weeks ago about our attitude to Governor Al. Smith. It was stated then that while this paper was in no wise political in its attitude or pronouncements, the opposition to Governor Smith is likewise not political. It is a matter of decency, of morality, and of righteousness. Governor Smith represents the anti-moral forces of this nation. He is the wettest of the wet; the very embodiment of all that the liquor traffic desires. The liquor men are carrying on a most subtle, a most dangerous, and a most active campaign to get Governor Smith named as the next Democratic nominee for the presidency. From Smith's kind of democracy may the good Lord deliver us. But Governor Al. Smith is not the embodiment of democracy. He is the embodiment of Tammany Hall and all of its subtle methods of propaganda. When he was a member of the Legislature of New York he used all the power he had to oppose reasonable laws to regulate the liquor traffic. As Governor of New York he has used his influence against the eighteenth amendment and has led in a fight which has practically nullified the Volstead act and the eighteenth amendment in New York. To put before the American people a platform with a dry plank in it and then Governor Smith on that platform would be about the most incongruous spectacle this laughing world has looked upon. His attitude in his own State toward the dry law is enough to condemn him for all time to come in the mind and conscience of those who love sobriety and desire to live in a land where liquor is outlawed and the sale of liquor is illegal. We agree most heartily with Richard H. Edmonds, editor of the *Manufacturers' Record,* Baltimore, who declares to all the world:

"Governor Al. Smith is an outstanding representative of that wet element which violates law merely because the law does not suit it. I give to every man the right to work against prohibition if he honestly thinks prohibition is an evil, but I deny the right of any man to violate the prohibition law so long as it stands on the statute books,

and I believe, by the help of God, it will stand there forever.

"Governor Smith is recognized as the candidate of the wet interests, and they so regard him. There are a large number of people in the South, even some of its leading men of affairs, who have so little conception of what they are doing to break down obedience to law and to encourage murder, bank robberies and other kindred activities by co-operating with the bootlegging element, that they favor Governor Smith. I cannot, however, conceive that the honest-hearted, liberty-loving people of the South as a whole can for one moment favor the nomination of Governor Smith."

It is not a matter of politics; it is a matter of conscience and of decency, and we refuse to believe that honest Christian citizens can allow their consciences to be stiffled with politics or to put party supremacy above religion and righteousness. J. O. A.

A HAPPY EXPERIENCE.

By R. C. Helfenstein, M. A., B. D., D. D.

Pastor People's Christian Church, Dover, Del.

All one's ministerial life is in fact an experience, and for me it has been a supremely happy experience, notwithstanding the days that have been cloudy, the hours that have been lonely, the burdens that have been heavy, and the disappointments that have been many. If I had a dozen lives to live, I should want to live them all in the ministry of my Lord Christ.

Though one's ministry is all an experience, we might better think of it as a series of experiences. Naturally, every minister has had some experiences which stand out like mountain peaks above all others. One of the happiest experiences of my ministry of fifteen years was the privilege of winning a certain promineit business man to Christ and Christ's program of life. It has been my privilege to win some seven hundred men and women to Christ and the Church as a result of personal interviews, but because of the prominence this particular man held in the business world, in the social and political life of his city; the fact that he was a man of wealth, and realizing as I did that Jesus came to seek and to save lost dollars as well as lost souls; the fact that for forty years he had not attended Church; the fact that he was absolutely indifferent to religion, the background of his experience, the time I spent in cultivating his friendship with one objective in mind, the result of his conversion—all this and more made it one of the happiest experiences of my ministry.

Somehow, I was afraid to come direct to the issue of seeking to win him as a disciple of my Lord. I convinced myself that the indirect method of approach was the best in dealing with such a man. It at least was the easiest. But in this case, as in others, the indirect method was so indirect that it was producing no reaction.

I felt condemned. I knew I was a coward. How many of us ministers are cowards! We can stand behind the barricade of a pulpit and face a thousand people and talk to them about Christ and Christ's desire for their salvation. And yet our hearts weaken, our spirits slack, and our knees knock together from fear when we approach a man of big business to talk to him personally about his need of Christ and Christ's need of him.

Finally I made up my mind I would not hesitate longer. For three years I had been "waiting for the opportune moment." And the opportune moment seemed always just around the corner.

Chagrined with the sense of cowardice, I determined not to wait longer for "an opportune moment," but to make the first moment I could see him "opportune." So I started to make him a call in his home with the one purpose in mind—that of asking him to become an avowed follower of Jesus Christ. As I neared his imposing residence, numerous excuses crowded into my mind for not carrying out my purpose at that time. I thought of that man of wealth in his home of luxury, and of the possible cold rejection my overture might receive. I thought of the presumption on my part even to consider asking a man of such intelligence to become a Christian when he had lived within "a stone's throw" of a half-dozen Churches, one of them my own Church, for years, and had not even considered it necessary to attend their services.

However, I kept on walking until I got onto his porch. And then my courage to carry out my mission weakened completely. But if I left then, without announcing my presence, what would the people of the home think? So I quickly acted on the suggestion that I would enquire after his health, as he had been indisposed a few days before with a cold, and I rang the door bell.

When I was ushered into his luxuriously furnished home, and invited to sit down, of course the first thing I did was to enquire after his health. And then the battle within my own soul began again to rage. My better self conquered, and something like the following approach which I had studied out in advance came with renewed force into my mind: "Mr. ....., it must be a great source of satisfaction to you to look back over your successful business career and realize how you worked your way up by keen business judgment from a wage-earner to your present position of wealth and social prestige. It certainly is a great thing to be able to analyze business propositions and know a good investment from a bad one every time."

He smiled in response, and said: "Oh, not every time. I've made a lot of poor investments, but I have been quite fortunate in hitting on some good ones, too." And with another twinkle in his eye, he continued: "Of course, we all make mistakes, but we should never make the same mistake twice. That's the difference between a foolish investor and a careful investor."

And then I saked him if he were to learn that I was going to make an investment which would cost me every dollar I had, what he would do? "Why," said he, "I hope I am good enough friend of yours that I would feel free to discourage you from making any such foolish move. I'll be glad to give you the benefit of any knowledge I have in the matter. Who has you on their list of specially selected suckers now? some one giving you some inside tips? Be careful of those fellows. They are bad actors. Now you can be perfectly frank in talking your proposition over with me. What is it?"

"Yes," I said, "Mr. ....., I certainly appreciate your friendly interest, but what if I had not stopped in to see you to put the proposition up to you, and you had learned from another source that I was about to make an investment that would cost me every dollar I have—could I have counted on your friendship prompting you to look me up to volunteer the advice?"

"Most assuredly you could." And with a chuckle he continued: "You preachers need a little looking after to protect you from the money-grabbers, especially those 'get-rich-quick' propagandists. I wish you would tell me what business proposition you have in mind. I am interested, for I am afraid some one has you nearer strung than you realize."

And then I told him how sincerely I appreciated this evidence of his friendship. And I said: "Mr. ....., I believe that you would do anything within your power to keep me from making any foolish investment that would cost me what little property I have. And I want to be just as good a friend to you as you are to me. Mr. ....., you are making an investment that is going to cause you to lose something of far more consequence than your property. You are making an investment of your life and your influence that is going to cause you to lose your immortal soul. And as your friend, for three years I have wanted to warn you against the course in life you have taken. But I have always lacked courage. I promised God this morning that I would not let another day go by without talking to you about it."

His face lighted up with a glow I had never seen there before. His voice was mellow, as he slowly answered: "I wish I were a Christian. I know I ought to be."

Happiness supreme, happiness indescribable filled my heart as I replied: "You can be a Christian; you can become a Christian right now, right here in your home. If you will kneel with me in prayer and sincerely ask God to forgive you your sins, and then tell God that you will accept Christ as your Saviour and Lord, pledging the rest of your life in His service, you will in that experience become a Christian, for a Christian is simply one who sincerely seeks to follow Jesus Christ."

"I'm terribly ignorant about these things," he said; "but I've always imagined a person had to know about a lot of doctrines and ordinances of the Church in order to be a Christian. But I'm willing to follow your directions, for I believe you know the way."

I offered a brief prayer, and then asked him to repeat after me the prayer of repentance, confession and consecration. He responded like a littlé child—this big man of affairs; this man to whom I had been afraid to introduce my Christ. When I rose to my feet he clasped my hand with a grip I shall never forget, and said, "I can't tell you how glad I am you came to see me about this matter. I have lived in this city for forty years, and you are the first minister who ever said a word to me about my becoming a Christian."

When I left his home I heard him singing "Jesus, Lover of My Soul." I had never heard him sing before. The following day I met him, and he was so different from what he had been before my visit. A mysterious barrier had been broken down. That indefinable reserve that men of wealth sometimes manifest was all gone.

He introduced the subject of the experience of the day before. Told me how different every thing seemed to him, how that that morning the first thing he wanted to read was the Bible, when for forty years he had scarcely looked at it. He told me how that within three hours after he had, as he called it, "experienced religion," he had spoken to his only son, a wealthy banker in the same city, about becoming a Christian. And said he, "I have cheated God out of forty years of my life, and I mean by His help to work the harder for Him now. I made a resolution last night that I would invite every lodge friend and every business friend I have who is not a Christian to do what I have done."

Knowing of his natural ability as an impressive speaker on public occasions of a business or social nature, and of his great influence over men, his congenial personality, I asked him if when he was a boy he had ever thought that God wanted him to be a minister?

I shall never forget the look on his face, and the tone of his voice as he replied, "Why did you ask me that?" I explained. Then he proceeded to tell me the following story which may be duplicated in nature and in consequences in the lives of men all about us.

This was the story: "Yes; when I was a lad my mother always said that I was to be her minister. And until I was quite a boy, I thought I

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

It takes at least four things to make a model member of the Church. Some of these four things may be omitted and still be a respectable member. It is presumed that every member of spiritual aspirations desires to be the best member he can be. But, in Church membership as in other things, some are satisfied with the hope of salvation. What the Church needs to win the world to Jesus Christ is a model membership to satisfy the requirements of Christianity and to silence the criticis mof the world. The following things in the Church would accomplish that most desirable result.

To be born again is the first step and is essential to the Christian life. "Ye must be born again" (John 3:7). There is a tendency in these days to substitute decision for regeneration. Decision is very good, provided it is based on conviction, repentance, and faith; but personal decision, on intellectual grounds only, may fail to lead to spiritual experience as a "new creature in Christ." A change of life should be preceded by a change of heart. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). This for the reason that "man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

Once qualified for membership in the Church, attendance is the second important thing. That does not mean attendance at intervals, when convenient, or on special occasions; but regular attendance, just as a mill-worker, a clerk, a school teacher, a trainman, a student in school, a worker on a farm, a cook, or any one employed in any of life's occupations. The Church relies on what is known as regulars. Nothing keeps alive the sense of obligation and enlists the service of a Church member more than regular attendance. The absence of the minister illustrates the value of attendance. The member is just as important in his place as the minister in his place. The only difference is that of numbers. The same is true of the Sunday School teacher and scholar.

The reading of the Church paper is another element in a model member. The Church paper is another element in a model member. The Church is more than the local Church. It is an organization with enterprises, benevolences that extend the life in its prayers, its sympathies, its knowledge, and its interest. As a citizen is a citizen of the whole United States, so a model member is a member of the whole denomination. A reader of THE CHRISTIAN SUN is a larger and better member of the Church than one who is not. Every family should subscribe for the Church paper, and 4 cents per week for THE SUN is within the reach of all. If any family is too poor to pay for THE SUN, somebody would gladly pay for it.

The fourth thing is contributions of money to support the Church in its local expenses and its general enterprises. No one who has had genuine spiritual experience by being born again, who is a regular attendant at regular Church services, and who is a regular reader of the Church paper, ever fails to give money in a systematic way to the support of the Church. If any such member does exist, send me your name.

W. W. STALEY.

ELON LETTER.

AN APPRECIATION OF C. C. JOHNSON.

We live in the presence of death, and gradually grow more and more acquainted to it. Our disposition is to accept it with resignation and as a natural incident in the order of things. When Uncle Wellons recently passed away, while the heart felt a strange vacuity at the going of one so spiritually minded as he, there was no sadness and no shock. In the case, however, of the beloved friend whose memory we honor here today, there is to me a decided feeling of unnaturalness and a keen shock. He passed away so unexpectedly, in the bloom and blossom time of his life, a life, too, with such promise of usefulness and service to mankind! It is with difficulty that I realize I shall see him no more in the flesh.

My acquaintance with C. C. Johnson dates back to a summer day in 1910, when he and a cousin drove over from their homes in Chatham County in a buggy and presented themselves in the office of the old administration building, declaring it to be their desire to come to college that fall. We soon arranged the matter and then went to our house for a little lunch. I was deeply impressed with the genuineness and gentlemanliness of Mr. Johnson, then in his late 'teens. That impression has grown upon me during the past seventeen years. I am glad that so straight-forward and manly a life as his has touched my own. His memory will always be an inspiration to me.

To me, Jack Johnson—for that was how we knew him in college terminology—will always stand as a model of moral cleanliness. In a day of decaying standards and of sentimental and sickening apology for their decay, our life has need of persons whose moral soundness and sanity are unimpeachable. He had high regard for human personality and respected and cherished unsullied manhood no less than a pure and innocent womanhood. To him, moral character was a chief ambition and a fine achievement. He did not smoke, curse or drink. He was temperate in his thoughts and speech. He did not dissipate. These negative traits were noticeable in him, but positively his life shone with an exalted moral grandeur. A man with his moral sense simply could not fellowship uncleanness or dissipation in any form. I have known many a fine, clean gentleman, but none who could surpass him. His presence was a moral tonic to his friends and associates.

I shall, too, ever cherish the recollection of his jolly, jovial nature. Life was not made for sorrow in his judgment, but for happiness. He tried to make it and its associations rich in the sunshine and buoyancy of good cheer. His was a rare and radiant spirit and radiated joy and happiness as a contagion wherever he was. He had the capacity to say the little flattering things that seasoned every situation with the spice of cheer and gladness. His very tone of voice was attuned to joviality and a tender goodness mellowed his every conversation. To go on an outing trip with him was an experience never to be forgotten. The hours did not drag wearily by, but were vocal with song and pealing with laughter. He professed a creed of gladness and lived it.

He was unselfish. His joyous slant in life was social—it included his fellowman. I think it can be truly said that Jack Johnson lived in and for his friends. His chiefest joy was found in their success and happiness. He never saw me but that he delighted to regale the good things that his friends had achieved. He did not care for material things, save as they ministered to the higher interests of life and brought good satisfaction to others. He sought opportunities to do kindnesses for the happiness and pleasure of others, and he was the very soul of the gentleman in never parading the services he had rendered his friends. The fact that he had served was glory for him, and he eschewed all self-advertising in connection with it.

He was a good sport. His profession in life made this quality a rich endowment for him, and it contributed greatly to his success. He could win with moderation and lose without resentment. He looked upon athletics in college and university life as an opportunity to experience men in those rare graces and embellishments of personal and social living which lie at the base of all genuine sportsmanship. He did not play to win, but to build character. As a coach, his method was to rely upon his men for initiative and resourcefulness. He regarded himself as their big brother, their friendly adviser, and not as their general or boss. The last conversation we had was on this very topic, and he expressed himself as utterly disliking the term "coach." Neither did he relish the term director, because it savored too much of the driving spirit, whereas he preferred that his men should be urged on from inner compulsion and desire. He even went further, and said he preferred that the word "athletics" itself be changed to "physical education," and declared that the title he most of all coveted for his profession was "professor of physical education," by which he meant to include not only what is now connoted under that term, but likewise all that is good in our present college athletic program. He was a good sport in his professional relations with those whom it was his duty to lead. His attitude in this regard reflected great honor on his profession, and I do not hesitate to assert that had he lived ten years longer he would have been one of the half-dozen outstanding American college professional leaders in sport. There is no question in my mind that the future great coaches in our colleges will employ his methods and exemplify his fine attitudes.

I cannot close without speaking a word of appreciation of his love, his devotion for this college. His heart was wrapped up in the welfare and achievement of this institution, and he showered upon it the rich wealth of his affectionate nature. He loved this college with a passionate devotion. He subscribed for the papers that circulate in these parts in order to keep in touch with the college. And when some good news or ill concerning Elon reached him it brought a word of praise or of sympathy. When he had given up his official relationship with his alma mater, he sought me out in my home and professed his undying devotion to the college. Nothing pleased him more than for his successor to carry forward to greater success the good work he had undertaken to render. Their friendship and evident appreciation for each other was a joy to behold. At the recent commencement of the University of Colorado he was deservedly promoted, with an increased salary. Immediately his thought was of Elon, and he sat down and shared his prosperity with his college, and said, "I wish this check was for $50,000." There is something beautiful about a devotion like that. The most beautiful thing in the world is a devoted loyalty to a worthy cause, and in his devotion to his alma mater Clyde Carney Johnson, Elon '14, was beautiful.

The more I think about his passing, the more I am resigned to it. In the spirit world we shall have need of little babes, of frolicksome boys and

girls, of young men and women in their 'teens and twenties, and of the aged likewise, but it will not be real life for us unless also there shall be present the strong man and woman, vigorous with life and buoyant with energy. God has taken him in his prime and at his best, that heaven may be permanently graced with a rare and radiant soul and that it may be real and life-like to us when we arrive. Let us cherish his memory, let us emulate his Christian virtues and profession, and let us so live that we may be worthy to enjoy the pleasures of the spirit-world with him.

W. A. HARPER.

AN ORDERED LIFE.

One of the greatest weaknesses of humanity is that life is lived without a plan. An ordered life is one that is lived according to a plan. There is a sense of order in all that is done. It shows thought and plan, and this is the way to live our lives.

In every life there must be a purpose, clear and distinct, to be worked out. We must know what we intend to do, where we intend to go, and what goal we intend to reach. Without this, life becomes an aimless wandering from place to place, a bunch of impulses that carry us today in one direction and tomorrow in another, just as we react to circumstances of life that are unfolded about us.

Out of this failure to live a purposeful life comes the complaint that is upon so many lips. Everywhere people are saying they have not had a chance in life. Everything they touch fails, and it is so because there is no consistent, continuous seeking after a goal.

When one has a goal distinctly set before him he must recognize the time element. For when one orders his life he must order his time also. Perhaps the longest life is too short to reach the highest goal of which our dreams have made us conscious. Wasted moments, time thrown away, is the greatest enemy to successful achievements in life, to the making of the most of life. We have before now met men who would spend from an hour to two hours telling us how busy they are and how utterly their work wearies them with its ceaseless call. To put off until tomorrow what can be done today is to jeopardize the possibility of having time to do it at all. In all God's creation the time element is carefully subserved. The sun and the moon never lose a minute of their courses. Spring and summer, autumn and winter follow according to the schedule of God. Life and death are under the same iron rule, and so it is with all life. We must follow the schedule if we are ever going to have an ordered life. This today and that tomorrow, and so on to the end, so that each day's ledger closes and a new one begins on the morrow and so gradually day by day we come to work out the purpose of life and to reach the goal we have set before us.

But in the ordered life there must be attention to details. Ofttimes the goal of life depends upon some small thing we overlook. One pin dropping out of a machine stops its motion. One little thing, so small that we do not consider it worth the while, overlooked as we seek to work out life's great goal, may leave the splendid fabric of dreams in ruins at the end. It is very clearly so in the Christian life. The man who is ordering his life according to God's will, seeking everlasting life, may leave out his morning devotion, or forget the prayer that should be upon his lips when the joy of life has made him glad, a little dropping down of the spiritual qualities of life may spoil the beauty and the perfectness of the goal set before him.

So that in watching the little detail, we must also recognize the necessity of a persistence that does not blanche at discouragements or even at failure, for we can redeem the worst failure and make it the means of greater success. Peter denied his Lord, and it was the most humiliating moment of his life. Grief-stricken, he looked toward the Man he had denied, and beneath His piercing glance he went out and wept bitterly. But the whole life of Peter was rendered more perfect and splendid, because in that moment of failure he came to know himself as he had never known himself before. And he took hold of himself and guarded himself so that never again would his lips be soiled with disloyalty to Him who was his Redeemer and his Lord.

The end of an ordered life is the joy of achievement. Paul said: "I have fought a good fight; I have finished my course; I have kept the faith." He meant he had reached his goal, and therefore before him was only the joy of the crown. The beauty of the endless life in fellowship with Jesus is the kingdom of glory.

This ordered life is a sobering process. It makes a man keen for the best things. It makes him shun the things by which life's precious opportunities are frittered away. It gives him a sense of his own dignity, a sense of the place he holds in the world. And it gives to the world an example which it honors and respects. It is the man and the woman in the world who is going toward a goal to whom the world looks for leadership in the hour of need. We may laugh at the clown, but when life has reached a crisis no clown can save it. It must be the sober man who has looked life in the face squarely and fairly, who has borne its burdens and fought its battles and kept true to the faith, never swerving or whimpering until the battle is won and the banners of victory are in his hands.

Perhaps never in our history has there been so much lightness and carelessness in the living of life as there is today. The frivolous and fleeting have altogether too much emphasis. We need to be like the psalmist who meditated upon his life until he had set it and fixed it in God, rooted it there and then went out to live it. We trust that our people are living the ordered life, that they have no question as to what they want, where they are going, and that the thing they want and the place toward which they are moving are worthy of the highest and the best in them. So shall life become more beautiful with the years, and eternity will be the dawning of the field of activities more splendid.

V.

REPORT OF COMMITTEE ON MEMOIRS.

We, your Committee on Memoirs, submit the following: Since our last annual session we have been called upon to lament the passing from us of two familiar and esteemed persons to whose memory it is fitting to pay tribute—the one a member of the faculty and in our employ for about thirty years; the other a fellow-member of the board of trustees.

Walter Phalti Lawrence graduated from Elon College in 1894, and received the M. A. degree from Yale University in 1906, and the honorary degree of Lit.D. from Defiance College in 1911. He was made professor in the English department in Elon College in the year of his graduation and remained in that department, except for a short interval, until his resignation about three months prior to his death on June 2, 1926. During the thirty years in which he taught in Elon College as an employee of this board he made a host of life-long friends, who, with us, cherish his memory, extol his virtues, and lament his untimely death. It is given to few men, as it was to Dr. Lawrence, to create so many friendships and to win such esteem and admiration in the hearts and lives of those who loved him most. Besides being a faithful servant in the employ of this board, and winning for himself honor and esteem in the circle of his professional labors, he was prominent in the varied life of his Church and Community, serving acceptably a term in the State Legislature, attentive to civic obligations, discharging conscientiously the duties and obligations of the various positions in life to which he was called. He was strong of intellect, bold and courageous in conviction, and possessed of a warm and gentle heart. We record our appreciation of the many years of faithful service he rendered to our College and to the world.

In the passing of Dr. R. M. Morrow, we lost from our board a faithful co-laborer and a fellow-member whose judgment we most highly respected and whose loyalty and faithfulness we most heartily commend. Dr. Morrow was born August 12, 1860, in Randolph County, N. C., and died March 3, 1927, at his home in Burlington, N. C. During the many years in which he was a member of our board it is doubtful if he ever missed a meeting of the board of trustees, and he served with the same fidelity as a member of our executive and administration committee, being ready at any and all times to forego his personal engagements and convenience that he might respond to the call and duties as trustee of the college. The college, in all of its history, has not had a more loyal, faithful, efficient and honorable trustee; one who showed deeper concern in the welfare of the college and the wisdom and work of the trustees than Dr. R. M. Morrow. He served Elon as an institution of his Church.

A devoted trustee he was, giving unstintingly of his time, of his counsel, and of his means for the growth and expansion of the institution over whose destiny his Church had called him to preside. He did not take his trusteeship lightly. Repeatedly he was heard to say that he gave more careful consideration to the questions involved in the administration of his trusteeship than he gave to the consideration of his own private affairs, and particularly since January 18, 1923, did Dr. Morrow devote himself whole-heartedly to the building of the new Elon. He felt that a crisal hour had arrived in the history of Christian Education in the Christian Church, and that destiny's hour had struck for a great forward movement, and so with unfaltering faith he served on the building committee for the new plant that now graces the Elon College campus. His associates on that committee are aware of the rare service of devotion which he rendered in that cause which called for faith, courage and aspiration.

In the death of Dr. Morrow, our board sustains a distinct loss, and we, his associates, realize that a genuine friend and a most worthy brother and co-laborer has gone from us. We register our esteem for his virtues, our gratitude for his invaluable service, and our profound admiration for his lofty Christian character. In the legacy of $10,000 bequeathed the college in his will, we see but a concrete evidence of that devotion to the college that his long service as trustee had already demonstrated and for which we are profoundly grateful.

Respectfully submitted,

STANLEY C. HARRELL,
E. L. MOFFITT,
J. O. ATKINSON,

Committee.

Published by vote and instructions of the board of trustees of Elon College.

P. H. FLEMING,
Secretary Board of Trustees.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

To Conference Secretaries.

We have some splendid Conference secretaries, and some who are seeking to become more proficient in their most important and valuable service. They are the connecting link between the Convention office and the Churches and pastors. The Convention office needs the following information immediately following the Conference session:

1. The complete list of Conference officers.
2. The complete list of ordained ministers who are members of the Conference.
3. The complete list of licentiates of the Conference.
4. The names of any persons ordained by the authority of the Conference, with date and place of ordination and the full names of the ordaining presbytery.
5. It is important that all names be plainly written, accurately spelled, and with complete address.

Blanks prepared for such reports are furnished by the Convention office.

To Official Boards.

Local Church official boards may render great aid in inaugurating the new financial plan adopted by the General Convention. As soon as each Conference divides up its apportioment and indicates the share that rightfully belongs to each Church to undertake to raise, the official board can, by encouragement and with proper suggestion of method, make the importance of it clear to the Church. It is a simple, business-like, systematic effort to plac eour work on a permanent basis. All will not see its value and importance at first, and the official board then has an opportunity to reveal its value and encourage its adoption and plan for its success. We have no more loyal group of workers generally than the officials of our Churches.

Social Service Bureau.

The social service bureau authorized by the General Convention and elected by the General Board, consists of Rev. A. E. Kemp, D. D., Troy, Ohio; Mrs. Athella M. Howsare, Dayton, Ohio; Rev. W. P. Fletcher, Oshawa, Ontario. Any matters coming under that bureau should be addressed to the bureau's secretary, Rev. A. E. Kemp.

Round-Table Discussions.

Your secretary, with the aid of pastors, officials and other workers, has prepared a series of round-table discussions on vital themes. They are suitable for Conference discussions, institutes, official boards and study groups of various kinds. The following questionnaires are now ready:

(a) "Ministers' Practical Problems," 26 questions.
(b) "Church Organization," 29 questions.
(c) "Church Management," 48 questions.
(d) "Christian Stewardship," 45 questions.
(e) "A Message to You," 6 questions.

These questionnaires cover a wide range of a Church's and pastor's practical working problems.

QUARTERLY REPORT.

The following is the quarterly report of Sunday Schools giving to Missions, April 1st to June 30, 1927:

Virginia Valley Central Conference.

Antioch	$20.94	
Bethlehem	7.65	
Dry Run	7.18	
Leaksville	2.00	
Linville	12.61	
Mt. Olivet (R)	2.40	
New Hope	7.00	
Newport	2.50	
Timber Ridge	13.59	
Whistler's Chapel	1.45	
Winchester	21.38	
		$ 98.70

Alabama Conference.

Roanoke	$ 5.00	
Cragford	3.00	
New Hope	1.90	
Pleasant Grove	2.04	
Rock Stand	1.10	
Sand Hill	1.00	
Spring Hill	.63	
Shady Grove	1.28	
Wadley	5.27	
		21.22

Georgia and Alabama Conference.

North Highlands	$ 6.34	
Richland	4.00	
Rose Hill	3.00	
Vanceville	3.19	
		16.53

Eastern Virginia Conference.

Berea (Nansemond)	$19.65	
Bethlehem (Nansemond)	12.55	
Cypress Chapel	5.52	
Elm Avenue	15.00	
Franklin	20.00	
First, Norfolk	16.66	
Hobson	1.82	
Holland	37.00	
Holy Neck	16.00	
Ivor	3.87	
Rosemont	19.21	
South Norfolk	28.87	
Suffolk	37.50	
Union (Surry)	3.00	
Union (Southampton)	2.62	
Rosemont, Class 3	15.00	
Rosemont Bible Class	12.50	
Wakefield	11.98	
Ocean View	2.50	
Oakland	9.00	
Newport News	23.60	
St. Paul's Church	1.50	
		315.35

N. C. and Virginia Conference.

Apple's Chapel	$ 1.98	
Third Church, Danville	20.30	
Durham	103.84	
Elon College	5.00	
Greensboro, First	44.51	
Greensboro, Palm Street	21.95	
Lebanon	5.24	
Mt. Zion	3.92	
New Lebanon	8.49	
Pleasant Ridge (G)	3.99	
Shallow Ford	8.44	
United Church	6.16	
Pleasant Grove	12.00	
Lawrence Memorial Bible Class	1.25	
Haw River	13.00	
		260.07

Western N. C. Conference.

Big Oak	$ 1.28	
Ether	9.51	
Graham Providence Memorial	10.34	
High Point	10.00	
Liberty	4.75	
Mt. Pleasant	6.16	
Park's Cross Roads	7.61	
Pleasant Hill (A)	5.48	
Pleasant Ridge (R)	10.40	
Ramseur	14.95	
Randleman	8.82	
Shiloh	3.98	
Seagrove	3.42	
Zion	5.80	
Burlington	165.91	
		269.91

Eastern N. C. Conference.

Auburn	$ 4.25	
Catawba Springs	3.25	
Franklinton	7.50	
Fuller's Chapel	.82	
Henderson	5.74	
Liberty (Vance)	14.54	
Morrisville	2.63	
Mt. Auburn	10.10	
New Elam	3.14	
Oak Level	4.11	
Piney Plains	2.90	
Raleigh, First	6.00	
Sanford	1.16	
Wake Chapel	10.85	
Youngsville	3.00	
		99.80

Grand total $1,081.58

J. O. Atkinson,
Mission Secretary.

SELF-DENIAL OFFERINGS.

Some of the Churches have not yet sent in their self-denial offering for missions. We are trusting that, as the period is over, all the Churches not sending in the offering will now transmit the amounts, that we may acknowledge same in these columns. If for any reason a Church was prevented during the period from taking the offering, we trust the matter will not be longer delayed. We are so anxious that every Church be shown in the list of those taking an offering for missions! We received the following since July 9th:

Previously acknowledged	$3,372.97
Park's Cross Roads, Ramseur, N. C., add.	2.00
New Lebanon, Madison, N. C., add.	1.00
Lebanon, Summerfield, N. C.	8.00
Sanford, N. C.	21.00
Liberty (R), N. C.	20.10
Windsor, Va.	75.50
Springhill, Waverly, Va., add.	1.00
Newport, Harrisonburg, Va., add.	1.70
Total to July 16th	$3,503.27

A very busy and a most active layman (superintendent of one of our wide-awake Sunday Schools) includes this paragraph in a letter of July 6th, which the editor considers of more than personal and passing interest: "With reference to gaining people for Christ's kingdom, I have not only noticed our dependence on the Sunday School, but I am also convinced that very few people come in any more except through personal solicitation, and I have been wondering just what this all means. Certainly conditions have changed. People are thinking more than they ever did in the past, simply because education in every line has been so much advanced. I sometimes fear that the Church workers have not kept fully abreast of the times and that, all too often, our pastors who mean the very best are tied down to obsolete methods and are unwilling to face the new conditions which have come about." What do our pastors think of that statement? They are certainly anxious to win souls to Christ, and here is a most consecrated Sunday School superintendent, who seldom, if ever, passes a day without trying to win some one to Christ. He is a man of intelligence, and his opinion is worth considering.

A HAPPY EXPERIENCE.

(Continued from Page 5.)

might be. But never having made any religious profession, the idea faded from my mind by the time I became a young man. When I was twenty years of age I attended a revival campaign every night for two weeks, and one night during the service I made up my mind that when the invitation was given I would go forward. The invitation was given, and I started to the altar with every intention of settling the question once and for all, and feeling that the step I was taking might lead me into the ministry as my lifework. The Church was so arranged that there was an entrance door at each side of the pulpit. And somehow I can't explain it to this day, but somehow as I was going down the aisle with a group of others, some who were going to the altar and some who were leaving the Church, I was jostled pass the altar to the door, and found myself outside the Church with a crowd of young fellows who were making light of the whole affair. I didn't go back into the Church. The crowd of us later started home. I felt miserable. I presume I was under conviction, but I was unwilling to acknowledge to the fellows that I was considering in any way the question of becoming a Christian. So I began to sing one of the hymns in jest, making fun of the way they sang it in the Church. One of the fellows said, "What's the matter, ...?" and I jokingly replied, "Why, I'm singing because I love Jesus Christ"—but I was only making fun. It was blasphemy."

"I was always whistling and singing. But when I gave that answer, I did not sing any more on the way home. And more than that, I never sang a song nor whistled a tune from that night until yesterday after your visit. And it was so strange that after we prayed yesterday, the old songs my mother used to sing kept ringing in my ears, and I have been singing those songs almost continually since. And to think for forty years I haven't even felt like singing!"

For forty years he had crowded the music out of his life, because of rejecting Jesus Christ.

To be able to bring music back into his life, to be able to enlist a personality of such power on the side of Christ, to hear his enthusiastic appreciation of the service I had rendered him—all this in the light of the background of the whole experience, made it one of the happiest experiences of my ministry thus far. And the happiest experience in every minister's life is the experience of enlisting forceful personalities for Christ and the kingdom.

Commenting upon the experience, my friend of wealth and prestige said to me one day, "There is something strange about the way you ministers do your work. So many of you preach to your people who are already Christians about becoming Christians instead of going to men and women who are not Christians and persuading them to become Christians." And said he, "So often the Churches think they have a special mission toward the poor people of the community. But don't forget that the most spiritually neglected people of every city are the rich. Ministers seem to assume that because a man has plenty of money he does not need religion. And as a consequence, Churches are always seeking to help the poor people; the which they should do, but they should not neglect the rich. For, no matter how much money a man has, he can't satisfy his soul with money. I've tried it all my life, and might have kept on trying it as long as I lived if you had not come and talked to me about my mistake. Tell your minister friends that in every city there are men of wealth who need their services more than anybody else.

What a challenge comes to every pastor to seek some of these neglected ones in his community!

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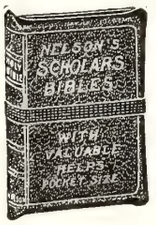

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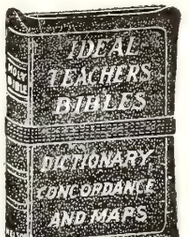

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By Rev. H. S. Hardcastle.

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JUNE.

Lesson V—July 31, 1927.

Golden Text: "There is a friend that sticketh closer than a brother."—Prov. 18:24.

Lesson: 1 Sam. 18:1-4, 19:1-7, 20:1-42, 23: 15-18; 2 Sam. 1:17-27.

Devotional Reading: John 15:9-17.

When we think of "David and Jonathan," we think of friendship. In fact, the term is used as a symbol of all that is fine and noble in human friendship, for the friendship between these men was perhaps as ideal as human friendship could be. When it is said of any two people that their friendship is like unto that of David and Jonathan there is nothing else to be said about it.

It seems that there was something about David that attracted Jonathan from the first—"the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (18:1). There can be friendship, of course, between all types of men, but friendship at its best is to be found between men and women of fine character and noble spirit. The quality of one's life is the seasoning element in friendship. He who would be a real friend must first of all be a real man. A man owes to his friends the best possible life that he can give them. The world would never have known of the friendship between David and Jonathan if they had been men of mean spirit and unworthy lives.

There was nothing calculating about the friendship of these men. Neither one of them was in the thing for what he could get out of it. There was a spontaneity and an unselfishness about their friendship that lifted it far above the level of much that passes for friendship, but which is nothing more than "bargain hunting." Jonathan had much to lose, for that matter. As the son of the king, he was in line for the kingdom, but when he learned that his father's kingdom was to pass on to David rather tha nto himself there was no resentment, nor any effect upon his friendship. Certainly there was no currying favor with David to the end that when David became king he would divide the spoils with Jonathan. It is this fact that makes Jonathan's friendship all the more remarkable, for it is no easy matter to be warm and friendly toward those who seem to be about to supplant us, or who bid fair to win from us some coveted position. Jonathan's spirit stands out as a rebuke and a challeng eto all those who give way to a petty spirit toward those who are rivals and competitors.

Jonathan's character is also revealed in the tactful, and yet sincere and honest, way in which he dealt with Saul and David. It is no easy matter to be a real friend to two men who have become estranged, and Jonathan's attitude and bearing toward his father Saul, and his beloved friend David, at times when the relationship between them was very badly strained, at least on Saul's part, is admirable indeed. There was no insincerity, no subterfuge, no wire-pulling, nothing that was not strictly honest and in keeping with his genuine loyalty and devotion to both of them, and also in keeping with their best interests.

David brought something to this immortal friendship, too. He had nobility of character, and he had the same unselfish spirit that actuated Jonathan. It is impossible for any fair-minded man to think that David deliberately set about to cultivate Jonathan's friendship for ulterior purposes or for selfish ends. It was simply a case of noble manhood responding to noble manhood. It was that type of friendship which Addison says "is a strong and habitual inclination of two persons to promote the good and happiness of each other."

Let this lesson teach us something of the fundamental principles of real friendship, and let it also inspire us to develop those friendships and "to keep them in repair" as some one has said, so that our lives and the lives of others may become richer and more useful.

CHRISTIAN ENDEAVOR.

Sunday, July 31, 1927.

Topic: "Great Missionary Characters."—2 Cor. 11:23-28.

Some Bible Hints.

Great missionaries have not merely served missionary societies; they have served Christ (v. 23).

Pioneer missionaries met strong opposition, which is natural when light attacks darkness or truth superstition (v. 24).

Pioneer missionaries go to far corners of the earth where there are dangers and no conveniences. They take their lives in their hands (vs. 25, 26).

This is work that is done not for money, but for love of Christ and of souls. Missionaries can never really be paid for their labor (vs. 27, 28).

Suggestive Thoughts.

The missionary is not merely a civilizer, he is a Christianizer; he seeks to impart to others the Christ within his own heart, and so lead to a new life.

Henry Martyn saw that he must focus his efforts o ntranslating the Scriptures into Hindustani. The book, he knew, would live long after he was no more, and he was right.

Robert Morrison was the first Protestant missionary to China. When asked if he expected to make an impression on the idolatry of the Chinese empire, he said, "No, but I expect God will." Faith!

David Brainerd said, "To the eye of reason, everything that respects the conversion of the heathen is as dark as midnight." Yet his faithful work among the American Indians bore fruit. A life of love!

A Few Illustrations.

Cyrus Hamlin laid the foundations of education in Turkey. Robert College became and is "a beacon on a headland, throwing its bright rays to the horizon." Hamlin was brave, wise, willing.

James Gilmour, who gave himself to Mongolia, is an example of utter consecration. He kept nothing back, but gave all he had to his task. He presented to the people a well-rounded manhood surrendered to Christ.

James Chalmers is a type of those intrepid men who face raw heathenism with the gospel. His work was in the South Seas. He was a practical man, aflame with a passion to win souls.

William Carey is the man to whom belongs the honor of arousing a sleeping Church to the necessity for missions. He was only a cobbler, but his life shows what God can do with a consecrated person.

To Think About.

What is the value of knowing the lives of great missionaries?

What qualities are most important in missionaries?

How may we help and cheer our missionaries?

BETHLEHEM SCHOOL OF METHODS.

The School of Methods was in session at Bethlehem College July 11-15, inclusive. The registration was something over seventy. However, the people of the community were exceedingly busy with their crops, and the attendance at any one session was not large. The work was well done by those chosen to teach and preach, and there was deep regret both on the part of teachers and all others interested that the attendance was so small. Rev. McD. Howsare, secretary of evangelism, Dayton, Ohio, had been in Wadley several days prior to the school and had conducted a union evangelistic service. The people spoke in high terms of the service rendered. He also taught in the School of Methods a course in "Evangelism."

Rev. W. H. Denison, D. D., secretary of the General Convention, taught a course in "Stewardship," and another in "Church Problems." Dr. Denison insisted on the study of books in stewardship, declaring that the hope of getting the idea of stewardship established in the minds of the workers was in a study of the work by competent authors.

Rev. J. H. Lightbourne, D. D., was manager of the school, and also conducted a course in Sunday School work. Dr. Lightbourne is president of the Board of Christian Education, under whose auspices the school was conducted, and had done efficient work in making a good program for the school. Miss Susie Elder, of Columbus, Ga., and a senior in Elon College, conducted a daily vacation Bible school, which was well attended and was very much appreciated. She did splendid work among the boys and girls of the town. Rev. G. D. Hunt, Wadley, Ala., delivered a most practical and helpful address one afternoon of the school.

One of the most enjoyable features of the occasion was Thursday at noon when Brother and Sister Hunt invited the entire faculty of the school, also President and Mrs. Beougher and Miss Alma, out to his home for a delightful and sumptuous dinner. It was an occasion of good fellowship and was exceedingly enjoyable. The guests of the occasion will not forget the hospitality and graciousness of this good occasion.

The Mission Secretary gave a course in missions, and also preached a missionary sermon during the session of the school. It was delightful to be with our brethren, and we only wish more of them would have attended the exercises.

J. O. A.

BETHEL CHURCH.

July the Fourth was a memorable day in the history of Bethel Christian Church, Elkton, Va. It was the occasion of the laying of the corner-stone of their new Church edifice. At 11 o'clock in the morning a sermon was preached by the pastor, which was followed by a strong address on "The Rural Church," by Rev. A. W. Andes, a former and much-loved pastor. At 2 o'clock in the afternoon the corner-stone was laid by Council No. 149, Jr. O. U. A. M., of Elkton, Va. The address was delivered by Rev. J. W. Stearn, pastor of the Elkton United Brethren Church. He brought a strong message on the subject of "Foundations." Other ministers taking part in the services were Revs. H. E. Truitt and Mr. Woods,

of the Presbyterian Church. The services were all well attended. The members of the Church served lunches and refreshments and realized a nice sum for their building fund.

The building, which is being erected about two miles from the present house of worship, to be convenient to the membership, is to be 36x50 feet, with a tower in the corner, an auditorium 36x40 feet, six class-rooms for the Sunday School, and arrangement for three more in the basement when needed. When completed, it will be the most conveniently equipped rural Church in the Conference.

It is a big undertaking for the local congregation, but they are entering into it enthusiastically. The pastor was agreeably surprised to find men who had worked all day in the harvest field pouring concrete foundations for the Church until nearly 9 o'clock at night, and deep down in his heart he thanked God and took fresh courage, realizing that such sacrifices and faithfulness would eventually accomplish the desired end.

W. T. WALTERS,
Elkton, Va. *Pastor.*

ROSEMONT.

Sunday, July 10th, was a splendid day for the Rosemont Church and Sunday School. The Sunday School attendance, according to the secretary's report, was a record-breaker, the report showing 266 present.

At the close of the Sunday School, Mr. Oscar F. Smith, the chairman of the new Church fund committee, presented the work of the committee thus far, and then read the following resolution:

"Whereas, the new Church fund committee has challenged us to raise $15,000 in cash before we start a new building, with the understanding that if this amount has not been raised in three years all the money paid in will be returned to those who have given it, we hereby pledge ourselves to give during the next three years to this fund as the Lord prospers us."

All who wished to prove God after the fashion contained in the resolution were asked to come forward and put their names to it. Imagine the thrill that came to our hearts when seventy-five came forward. Others are going to sign later, and the pastor is assured that we will have within a few years that much-needed new Church and Sunday School rooms.

The first dollar to this new Church fund was given by one of our little girls, Miss Rebecca Guynn. Her money was earned by selling blackberries out of her own patch. The total offering reported the first Sunday the plan was presented was $226. So far as this writer knows, no fund for a new Church has ever begun in the way this one has started, and the venture will be watched with much interest.

A further plan of the committee provided thta on each Sunday a special prayer will be offered, during which all those specially interested will be asked to stand.

Witch THE SUN for further items of interest from Rosemont.

J. F. MORGAN.

QUARTERLY CONFERENCE.

Saturday afternoon, July 2nd, we held our third quarterly conference for the present year at Berea (Norfolk). We had a few more members preseit than at any other time for quite a while, and the business of seven special items was transacted in a fine spirit.

Our pastor, Rev. J. F. Morgan, favors us each quarter with something that no other pastor has ever done—that is, a report of what he has been doing the past three months. In these reports he gives the number of sermons preached, the number of pastoral visits made, number of addresses given, of funerals preached, of marriages performed, etc. In his report on this occasion he spoke of our home-coming day, the first Sunday in September. On that day, in the morning, there will be three brief addresses—one, "Welcome to our Home-Coming"; another, "The Ex-Members of Berea Church"; third, "The Possibilities of This Little Church by the Side of the Road." In the afternoon, Rev. J. G. Truitt will deliver an address on "The Place of the Old Country Church." Our series of evangelistic meetings for two weeks will follow after the home-coming services. We are anticipating a large gathering to our home-coming, and are hoping and praying for the same at our revival services.

After we have passed through with what may be accomplished at those meetings I will give SUN readers a statement of the results. Our pastor is giving us twice as much preaching this year as he did last, but we are not doubling in our material gifts to him; yet I feel there is an incessant flow of good feeling, of affection and admiration issuing from the hearts of his people in this dear old Church, for I hear nothing but words of praise for him at every turn of the way.

M. W. HOLLOWELL.

THE TREE OF LOVE.

Raymond Lull wrote in Latin a book which was printed in 1516 entitled "The Tree of Love." That book was written over four hundred years ago and it still lives. Possibly no man living since the day of our Lord on earth could have written this book except Raymond Lull, and the book is as immortal as the soul of its great author. He went among the Saracens in his day, among a cruel and hostile people, and there in himself planted the tree of love. He simply lived out a life among a people who did not want him and whom he was unable to win to his Lord, and yet with what love he loved them! It is a story of unrequitted love. And yet Lull was not disappointed nor cast down, for he decided that Christian love requires no requitting. He decided that "love loves," and if he could do nothing else for the Moslem world that hated him, he could love them, and he loved them to the end. Seventeen years before he died he wrote his own epitaph, and it is worth reading, for it was to be placed on a lonely grave among a people for whom he spent his life. "Here lies a lover who has died for his beloved, with a love that is pure, great and enduring; a lover who has battled bravely for love's sake, and has shown great discretion and wisdom; a lover ever humble, patient, loyal, ardent, liberal, prudent, holy and full of all good things inspiring many lovers to honor and serve his Beloved."

THE SECRET OF PROGRESS.

Quietness is the secret of activity. In Moody's "Notes from My Bible" one reads an illuminating comment on Israel's experience in escaping from the bondage of Egypt, as recorded in the fourteenth chapter of Exodus. Israel was completely trapped in her flight from the Egyptians; Pharaoh's mighty army was hard after her, and the Red Sea blocked her way. The Israelites reproached Moses for having led them to certain death. Then Moses said, "Fear ye not, stand still, and see the salvation of the Lord." And a moment later the Lord said to Moses, "Speak unto the children of Israel, that they go forward." Moody's comment was: "No one can 'go forward' in the strength of God until he has first 'stood still' in his own helplessness." Let us remember this, the next time we must move head-on into some impossibility.

The Great Value of the Church Paper.

THE CHURCH PAPER AS A BROADCASTING AGENCY IN THE SERVICE OF THE CHURCH—NEED OF CO-OPERATION—READERS ASKED TO GIVE VIEWS.

From time to time we have presented to the readers of THE CHRISTIAN SUN various suggestions and ideas for improved service, with the view of not only increasing the efficiency of this publication, but, above all things, to promote the welfare of the Church and its enterprises.

It is desirable to reach the largest circle of readers possible, and this can be done only by the closest co-operation, sympathy and support. In these columns we have set forth plans showing how it is possible for every family in every Church to have THE CHRISTIAN SUN as a regular visitor at a cost not exceeding 3 cents each week.

This is an era of propaganda, with many broadcasting agencies, from pamphlets to radio, and of these agencies the weekly newspaper devoted to the interests of the Church is by no means the least important. But if it is to render this important service, it necessarily must be efficient, and to be efficient it must be well equipped, modern, up-to-date in every respect, especially in the mechanical department—the plant that turns out the printed product. The editors are doing their part.

It is our intention to bring THE CHRISTIAN SUN, mechanically, to the highest possible standard of efficiency as a broadcasting agency, but to do this we must have, as said before, the hearty co-operation, sympathy and support of our constituency; otherwise, too great a risk of financial embarrassment is involved. There are large manufacturing concerns perfectly willing to supply all the equipment necessary, but true success must rest upon a substantial foundation. In the case of THE CHRISTIAN SUN, this foundation is the *faith and support of its readers.* If they stand by their paper, lend it their support in all its enterprises, sympathize with its difficulties and co-operate in making it a success, it can go forward, undertake for any and all enterprises, overcome any difficulty in the service of the Church, and do its full share to promote the welfare of each congregation and community.

And now, before going any farther, it may be well to get the opinions of our readers. What do you think of our plans and ideas as outlined, and will you lend your aid to the cause? Will you personally show your interest by writing to the managing editor and giving him the benefit of your views?

It is only by taking counsel among ourselves that we can show our interest and co-operate in this service to the Church.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

LETTING THE SPIRIT DOMINATE.

"For if we live after the flesh, ye must die; but if by the Spirit we put to death the deeds of the body, ye shall live."—Rom. 8:13.

"Ye, therefore, shall be perfect, even as your Heavenly Father is perfect."—Matt.5:48.

And Matt. 18:8 says if the foot or the hand cause you to fail, or stands in the way of letting the Spirit dominate, you are to get rid of it. So when we apply this truth to our living, if it become a question between selfishness and charity, and not going to Church, the spiritual-minded man suffers no uncertainty. The things of the Spirit amount most to him, and these he will do and leave the other undone. The physical and the baser instincts are so strong that rigorous discipline is necessary to attain spiritual dominance, even cutting out of our life that which may be most dear to us.

"No man can steer his way through this life whose eye is not on the stars." "He that soweth in the Spirit shall of the Spirit reap eternal life."

Prayer.—Our Father, we pray for spiritual power, for an alert mind that sees clearly and for the weak and discouraged. Save us from treachery of the soul, from the choice of evil and from the enthronement of lesser things. Awaken in us a living sense of Thy Spirit. Give us hunger and thirst after righteousness. We would enthrone Thee, obey Thee, all by the grace of Jesus our Saviour. *Amen.*

TUESDAY.

DEATH NOT TO BE FEARED.

"Be not afraid of them that kill the body, but are not able to kill the soul."—Matt. 10:28.

We all love life. That is our animal nature. We all expect death. That is a certainty. What if that ended all? What would we say? Simply this: "Nothing matters, let us eat, drink and be merry—have a big time; nothing matters."

But our confidence is in the spiritual. It is the spiritual (we know without God telling us) that never dies. We contemplate the Good and are inspired to achieve that. In this we are "born from above," and have no need to fear physical death.

Prayer.—Our Father, we are thankful that Thou hast given unto us to see ahead of us to an extent we can hope for full salvation. We pray to be delivered from the material and the fear of death. We pray for the dying that the hope of immorality may illume their souls unto the eternal day. *Amen.*

WEDNESDAY.

PRACTICING IMMORALITY.

"Seek the things that are above."—Col. 3:1.

If we would have the hope of having the Spirit dominate in us, it would have the hope of peace in death and eternal life. If we would have the hope of being raised up in Christ and be like Him, if the spiritual means anything, it is that we must purify ourselves, we must seek it, and we must cultivate knowledge with God. That must be our every-day practice.

When we want to camp out, we get a tent, but when we want a home to live in for life, we build on solid foundations of timbers and stone. If building for eternity, we cannot be content to build of inferior character.

Prayer.—Our Father, let us feel that we are already immortal and that we are thine. Give us fearlessness to stand for the right in the presence of evil. Seal within us our purpose to live for eternity, and to Thee be all the praise. *Amen.*

THURSDAY.

SPIRITUAL SIGNIFICANCE OF CHRIST'S WORDS.

"The words that I have spoken unto you are Spirit, and are life."—John 6:63.

"Every one that heareth these words of mine shall be likened unto a wise man."—Matt. 7:24.

If the Lord in the beginning was God, and if Jesus was the image of God, how unique a faith that Jesus emanated from God. He is the embodiment of divine thought, feelings and will. He is the revelation of infinite truth and the Author of spiritual life in us. No wonder that multitudes were astonished at His teachings—we are ourselves; no wonder He taught as one having authority. He was the mind of the infinite, and His qualities are the qualities that are in God. A life cannot rise higher than its source, but it can rise that high. He did. And, best of all, His promises that we shall. The fountain is surely as good as the stream, if not a little better. A Jesus is the stream of God the Father. Then Jesus said we are to be His stream. He is the Tree, and we are His branches.

Prayer.—Our Father, we wish to understand, and help us to live by Christ, whether or no. We pray for Thy word to rule our lives and to rule the world. Give us light, give us victory over vexations, and power in Church. *Amen.*

FRIDAY.

CHRIST'S LIFE AND DEATH SUFFICIENT.

"He that hath seen me hath seen the Father."—Jno. 14:19.

"If I be lifted up, . . . I will draw all men unto myself."—Jno. 12:32.

"That ye may be filled unto all the fullness of God."—Eph. 3:19.

Life is an evidence; it is that which we see. Paul tells us that in the life of Jesus we behold as in a mirror the glory of the Lord, in which we have the hope of being transformed ourselves from glory to glory. That kind of life is the heart of the universe. It means everything. If we had not His life as our center of living, the world would be selfish, indifferent and cruel, and there would be no standards. But Jesus answers the pattern of glory which God has planted in our hearts.

Death is but a "shifting off the mortal coil," that the soul may be filled unto all the fullness of God unhindered (Emp. 3:19). Here is the philosophy of Christ's death—if the eternal spirit suffers the consequences of sin, out of the love of Christ is the love of God, and death of Christ means that God bears our sins, then we can love Him. Such a forgiving Spirit, and such consequences of thy wrongdoings give an overwhelming sense of the sinfulness of sin.

Prayer.—Our Father, show us the power of Thy sacrifice, the glory of Thy shame, the strength of Thy gentleness and the empire of Thy love. Give us victory over ourselves, make us religiously concerned, and our daily life a teacher of Thy love. *Amen.*

SATURDAY.

HE IS PRESENT WITH GOD.

"I came out from the Father, and am come into the world; again, I leave the world, and go unto the Father."—Jno. 16:28.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.—Jno. 14:12.

"Looking unto Jesus, who hath sat down at the right hand of God."—Heb. 12:2.

The attempt to understand the nature of God, Father, Son and Spirit is praiseworthy. Is this too deep a mystery for us? It is not difficult to conceive of the Jesus of Galilee and Jerusalem as continuing in company with God; that is, it is easy if he himself is a spirit and not simply a physical being. Materialism sees the extinction of that person when nerve cells cease their work. Faith, on the other hand, sees those nerve cells as the temporary instruments of a spirit too loving to be allowed to cease living. God lives; so does Christ. The Spirit brings Him to us. We walk in that presence. Let us walk reverently and lovingly.

Prayer.—For trust in God's blessing on our gifts and charities; the discouraged.

SUNDAY.

ARE WE READY FOR THE KINGDOM?

'Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."—Isa. 9:7.

The writer of the wonderful words of vision in the ninth chapter of Isaiah was living in a tumultuous day. It was an age of war and incessant strife, when the wicked and cruel and perverse were not brought to judgment, and when the poor and suffering and needy were not given justice. Out of a ghastly day of bloodshed and confusion and social chaos, the prophet looks forward to the dawn of a happier time when, under the rule of a divinely appointed king, a new day shall come, a new order shall be set up out of the old disorder.

We are living in a world twenty-six centuries removed from the time of Isaiah. But we have been passing through a period only lately which is not so different from the situation he faced. We, too, like Isaiah, may pray for the time when the kingdom of righteousness will be ordered and when judgment and justice and peace will be with us without end.

How will it come? When the world really wants Jesus on the throne and not before! Does the Church, the government, human civilization, honestly want Jesus in the seat of authority? Long ago, a young man came to Jesus, but, refusing His request, went sadly away, for he had great possessions. Our so-called Christian civilization has great possessions. Never will His kingdom come until we want it enough to see real justice done among all men, to have real peace among all races who dwell upon the earth, and to possess His love in our hearts. Then will the wayward children of the Father be brought back into an orbit of unwavering obedience to the law and the love of God.

"We shall come, not blindly impelled, but free,
To an orbit of order at last,
And a finer peace shall be wrought out of pain
Than the stars in their courses know;
Ah me! but my soul is in sorrow till then
And the feet of the years move slow!"

Christian Orphanage

Dear Friends:

Our boys at the Christian Orphanage are great boys. They are fine workers. When work doubles up on us, they double their efforts. We sometimes catch a hard week. A few weeks ago we had to help two neighbors thresh wheat, and also threshed our crop of 356 bushels of wheat, 419 bushels of oats, and 12 bushels of rye, and hauled 12 tons of straw. Also the same week we had a car of coal to unload and a car of Irish potatoes, yet with only two extra helpers for three days each the work was completed by Saturday night. Last week while very busy in the crop, cutting down hay and laying by our corn, another car of coal came in and had to be unloaded. It was one of the warmest days we have had this summer. "It was what we call a hot day." The boys went at it with a will, and before the sun hid itself in the West the coal was on the Orphanage ground. Fourteen acres of fine clover hay on the ground ready to put in the barn, and it is Saturday morning. With hay rake, forks and wagon, the battle began. And it waged throughout the day, but in the barn the hay was stored and the boys were happy because the job was finished.

Fine boys they are, and we feel proud of them. But we do not want to fail to give part of the credit to the young man who has charge of our farm and has the work in charge, and works with the boys. He is a real farmer, and knows how it is done and is on his job. When it comes to doing a hard job like we have had for several weeks now he knows how to get it done.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 21, 1927.

Brought forward $10,000.03

Sunday School Monthly Offerings.

N. C. & Virginia Conference:

New Lebanon S. S.	$ 2.00	
New Lebanon Baracca Class	2.00	
Bethlehem	2.66	
Greensboro, Palm Street	6.58	
Third Avenue, Danville	5.61	
Pleasant Grove, Va.	4.82	
Mt. Zion	1.97	
		25.64

Eastern N. C. Conference:

Christian Chapel	$ 3.30	
Shallow Well	2.80	
Turner's Chapel	1.25	
Bethel, Wake	2.30	
New Elam	3.55	
Fuller's Chapel	4.85	
Piney Plains	8.42	
Pope's Chapel	1.72	
Wentworth	17.50	
Pleasant Union	7.80	
Mt. Auburn	3.10	
		46.59

Western N. C. Conference:

Randleman	$ 2.77	
Shiloh	1.90	
Hank's Chapel	2.90	
		7.57

Eastern Virginia Conference:

Liberty Spring, Jan. to July	$12.00	
Rosemont	67.31	
Wakefield	3.70	
Holy Neck	24.00	
Suffolk	25.00	
		132.01

Valley Virginia Conference:

Mt. Olivet (G)		5.33

Special Offerings.

L. A. Atwater, Burlington	$50.00	
Boone Bible Class	15.00	
C. D. Johnston, Gdn. Fields' child'n	60.00	
Eastern N. C. S. S. & C. E. Conv'n.	8.83	
Mrs. Chas. N Johnson	5.00	
J. A. Denton	5.00	
		143.83
Lawrence S. Holt End. Fund		150.00

New Building Fund.

S. A. Horne	$10.00	
Mrs. Edna Smith Howell	5.00	
Beginners' Class, Holy Neck	3.00	
Junior Class, Holy Neck	3.00	
		21.00
Grand total		$10,542.00

A MESSAGE TO YOUNG PEOPLE.

Though young people are one of the Church's greatest assets, don't forget that the Church is likewise the greatest asset for any young man or woman. Some time ago I attempted to analyze, for the benefit of the business men, the essentials of success. As nearly as could be estimated, I found that in the average business life about 6 per cent of the results could be traced to instinct or environment or inheritance. I found that only a bare 10 per cent of the result of the average business career could really be accredited to pure reason or intellect. One of the most remarkable findings of this analysis was the dominant role played by religion. Religion accounts for not less than 30 per cent of the results of every truly successful business career!

Young people, therefore, whose thoughts are centered on business success should clearly understand that only a very slight part of such success will depend upon the mental powers in which they take such pride. Success really means service and in the attainment of such success religion plays a part threefold more important than does intellect devoid of religion.

Nearly all young people are interested in biography, the actual life stories of real men and women. One of the most profound truths disclosed by the study of biography is the overwhelming proportion of truly successful men and women who have been essentially religious.

In addressing a word to the young people of the Church, he says: "I bring to their attention what I have called the six I's. Whether in business or the professions, whether in Church work or secular calling, whatever your activity may be, success can be analyzed into these six I's.

The first "I" is "industry." Linked up with industry, we must have "integrity," our second "I" of success. Industry without integrity is disastrous. "Intelligence" may be taken as the third "I" in this group. Intelligence is judgment, which is the ability to think with courage, clearness and justice. Such judgment is obtainable only by persistent effort and is the real attribute and characteristic of intelligence. "Initiative" might well be chosen as the fourth "I" of success. It may be possible to live happily devoid of this fourth quality, but if one intends to make headway he must have initiative. "Intensity" is the fifth "I." A man may do many things well, but he can't be master of all. If he specializes, however, it is possible to become a powerful factor. The last, but not least, of these six "I's" is "inspiration." It would seem that if a man or woman possessed the various qualities mentioned heretofore, success would be assured. But I know this isn't so. There must be some power to stimulate all these attributes. Inspiration is the power that spurs us on to greater achievements.

Who of all the entire population are endowed with this essential to the degree that the young people of our Churches are? If we have no inspiration or vision, nothing will be accomplished; but the young people of the Churches of America have the future of our country in their hands. They of all others will be the motive power for religion, service and all other progress.—*Roger Babson.*

COMMUNION WARE

Individual Service

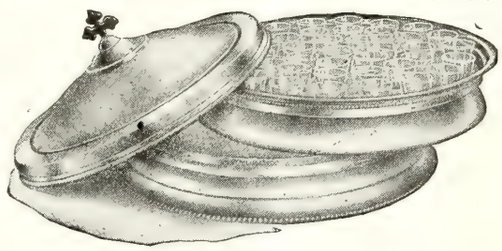
Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM

Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10 ..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10 ..... 2.25
Bread Plate No. 1—Narrow rim 1.60
No. 2—Broad rim 1.60

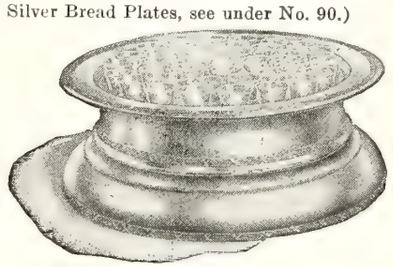


SILVER-PLATE

The Silver-Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.

Style No. 85

Tray No. 85—Interlocking only, with 36 glasses. $22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 33 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). $22.00
Base No. 2—Silver-plate; fits Silver Tray 90... 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90.. 14.00

Breda Plate No. 3—Narrow rim ..... $ 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Pollyannas:

Here we go. All ready to play. Write to your Pollyanna today. Be a good Pollyanna to each other, dears.

The game will last till your editor calls "time." So have a good time. Ready—go!

The Pollyanna kiddies. Which group are you in?

1. Shirley Vaughn, Wadley, Ala., Route 3; Rebecca Ellington, Ridgeway, N. C., Route 1.

2. Arnell Landers, Albertville, Ala.; Terry Maynard Johnson, Fuquay Springs, N. C.

3. Bessie Onley, Bosley, N. C.; Jeanette Rawles, Franklin, Va., Route 4.

4. Katie Lee Johnson, Fuquay Springs, N. C.; Beryle Barrett, Dendron, Va.

5. Ralph Vaughn, Wadley, Ala., Route 3; Jennie Barrett, Spratley, Dendron, Va., care Sunnydell Farm.

6. Ruth Smith, Wadley, Ala.; Margaret Jones Earp, 12 W. Clifford Street, Winchester, Va.

7. Rachel Earp, 12 Clifford Street, Winchester, Va.; Rebecca Parks, Ramseur, N. C.

8. Nina Kitchens, Roanoke, Ala.; Lyda Carter, Sunberry, N. C.

9. Linnie Hancock, Sedley, Va.; Sara Bland Parks, Ramseur, N. C.

10. Esther Cole, 214 Hargrave Street, Durham, N. C.; Alice Bradshaw, Walters, Va.

11. Sara Virginia Hook, Elon College, N. C.; Doris Elaine Whitaker, Holly Springs, N. C.

12. Fred Lorraine Whitaker, Holly Springs, N. C.; Gordon Malone, Burlington, N. C.

SISTER'S EDUCATION.

By Roy K. Moulton.

Since sister's been to college,
'Twould set your brain on fire
To listen to the knowledge
She's managed to acquire.
She talks right up consarnin'
Her school, just like a book;
But still, with all her larnin',
She don't know how to cook.

She's pretty strong on science,
And she can operate
Most any known appliance
Invented up to date.
The folks admire her mainly,
But dad began to knock
When she informed him plainly
She couldn't darn a sock.

She's long on conversations
About the ancient Greeks,
And humbles the relations
Most every time she speaks.
Her talk is very witty
With repartee that takes,
But dad says it's a pity
She can't bake buckwheat cakes.

It's fifteen years or better
Since she came home from school,
And all the boys have met her
And liked her, as a rule.
But still there's nothin' doin',
And dad has one regret
That keeps him always stewin'—
No, Sis ain't married yet!

BIBLES FOR FLEET.

The New York Bible Society, from its Bible House, at 5 East Forty-eighth Street, New York, with the co-operation of over two hundred young people from the National Bible Institute and various Churches of New York, recently made a large distribution of Bibles, Testaments and portions to members of the United States fleet just before it left New York Harbor. The young people visited more than a hundred ships in making the distribution, and 655 Bibles, 2,175 Testaments and 34,840 portions were personally handed to the men, making a total of over 37,000 volumes.

The arrangements were made through Captain Scott, chaplain of the fleet.

On Sunday morning at 10 o'clock there was a formal presentation of a Bible to Admiral Chas. F. Hughes, commander in chief of the United States fleet, on board the flagship Seattle. This presentation was made by a group of managers from the New York Bible Society, John C. West, president, making the presentation address. Admiral Hughes responded, saying that the Bible which his mother had given him was much worn from use and that he was grateful to receive the new one.

The Hon. Curtis D. Wilbur, Secretary of the Navy, who was present at the presentation ceremonies, in praising the influence of the Bible upon the men of the navy, said: "There are a thousand passages in the Bible, any one of which a man can tie his whole life to, such as the first verse of the 23rd Psalm, 'The Lord is my Shepherd, I shall not want.' "

WHAT WE SPEND FOR LUXURIES.

An official estimate now given to the press shows that we Americans love our luxuries and are willing to pay for them. The figures for 1924 are as follows: Amount spent for tobacco, $1,847,000,000; for soft drinks and ice cream, $820,000,000; for theaters, movies and similar amusements, $934,000,000; for candy, $689,000,000; for chewing gum, $87,000,000; for jewelry, $453,000,000; for sporting goods, toys, etc., $431,000,000; for perfumes and cosmetics, $261,000,000. Our expenditures for luxuries increase enormously every year, and it is logical to say that the 1926 figures would go far beyond those for 1924. The estimates were prepared by the Research Division of the National Education Association, and shows what every State spends for the luxuries named.

The figures are appalling, especially when it is recalled that on all sides we are crying out hard times. What if the people of the United States would spend one-fifth as much ($5,522,000,000) to give the gospel to those who need it as it spends annually on eight of its many luxuries! We would soon see a different world, and the nations then would quit arming themselves to fight each other and would be ready to beat their swords into plowshares and their spears into pruning-hooks. If somehow we could induce ourselves to spend as much in giving the gospel to others as we, a Christian nation, spend for our chewing gum, we would soon have Churches and preachers and Sunday Schools in every nook and corner of this habitable globe.

THE YEAR'S PROGRESS.

This, the year of 1926-'27, has been a very successful year for Elon College. In September we had a large freshman class, and they began real work in good time. Although our football season was a failure, so far as games won are concerned, we must remember that we played the "stiffest" schedule that an Elon team has ever undertaken. Taking this into consideration, our record was very good. Last fall we became a member of the Association of Southern Colleges. This was a great step forward, and Elon is to be congratulated on becoming a member of this association.

At Christmas there were only seven flunked out in comparison to twelve last year. The librarian reports that the library is being used far more than at any other time. The basketball season was a success, as we won more than half our games. The baseball team gave a fitting climax for the athletic season in winning fourteen out of eighteen games played. This is the best record that an Elon club has ever made. The men are to be congratulated. Students and faculty have seemed to understand each other better. There has been less friction than at any other time. The atmosphere and "feeling" have been conducive to better work. The senior class is the largest in the history of the institution. Then, athletically, scholastically and socially, we have enjoyed the best year that Elon has had. With this progressive spirit, we are expecting next year to exceed this one.—*Maroon and Gold.*

YOUR'S SHALL BE A GRANDER DAY.

Son, I have no advice to give to you.
You're living in a universe that's new.
I'm but an immigrant—nay, less or more:
I am an alien from a foreign shore,
Bewildered with the customs of the age
In which I now reside and draw my wage.
You are a native of this world so new—
Son, I have no advice to tender you.

You're living in an age of aeroplanes
That hurtle through the high, cloud-pyloned lanes
My time—though even yet my heart is young—
Was that in which, each side a wagon tongue,
A horse or ox was yoked to draw our loads
With patient slowness over rutted roads.
Your travel, swallow-swift, is through the sky—
What to you is advice from such as I?

Your garments and your food, my growing lad,
Cost what had been a fortune to your dad.
Your yearly cost for schooling would have given
Me, in my youth, a vivid glimpse of heaven.
You sense a motor's whims with less of pride
Than was my own as first I sat astride
A "safety bike" when that affair was new—
What folly mine, to give advice to you!

Yet, though an alien to your time, my son,
Regard me as a loyal, friendly one!
Yours is a sum I fear I could not do—
Believe me, son, I do not envy you!
Still, yours shall be a grander day than mine.
The Ruler of your day is as divine
As my day's Ruler—to the Right be true.
Here I begin, here end, advising you.

—*Strickland Gillilan.*

The fallacy of the levee system to confine streams during flood times is emphasized by Lincoln Colcord, of the Minneapolis *Tribune.* In a recent article he speaks of the way the Yellow River, "China's Sorrow," has been filling up its bed with sediment while the levees have been constantly built higher. Now the Yellow River is said to be in some places sixty feet above the level of the plain. He declares the bed of the Mississippi River is filling up in the same way.

A gift of 40,000,000 francs, about $1,600,000, by John D. Rockefeller, Jr., for the conservation of the Versailles and Fontainebleau Palaces and the continuance of the restoration of the Reims Cathedral is announced in Paris. This gift is in addition to the $1,000,000 given by Mr. Rockefeller i n1924 for the same purposes.

OBITUARIES.

BOGAN.

On June 20th, at 8 o'clock in the evening, Bro. C. D. Bogan fell asleep to rest from a life of sixty-nine years of service. Bro. Bogan was a native of Mississippi, where he lived for many years. He became a Christian at an early age and united with the Disciples of Christ. He remained in that Church until he came to Georgia, where he united with the Baptist Church. When Ambrose Christian Church was organized, he became a charter member. He was ever faithful to his Church. In his declining years he gave his entire time to his Church, its Sunday School, from which he was not absent for several years, and the community school.

He was indeed a Christian gentleman, a true and devoted husband, a loving father and a noble citizen. In his going, Ambrose Church and town have lost one who will be sorely missed. Our loss is his gain. He leaves to mourn his going several children in Mississippi by his first wife, who died many years ago; his second wife, who was devoted to him as he was to her; three children of that union, and a host of friends.

May God the Father comfort his widow and all who are grieved, and help us to emulate his Christian life. The funeral was conducted from the Ambrose Christian Church by the writer, assisted by Rev. P. W. Watters, pastor of New Hope Baptist Church, in whose cemetery his body rests.

J. H. DOLLAR.

McCAULEY.

William Andrew McCauley was born January 3, 1849, and died July 8, 1927, being in his 79th year.

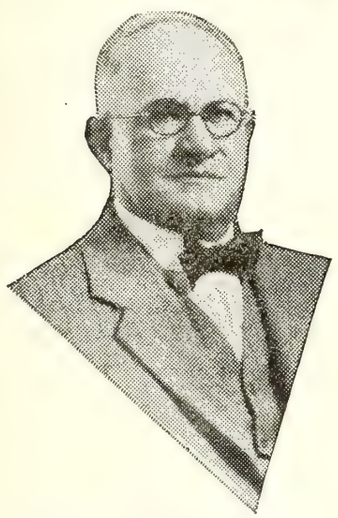
On June 1, 1879, he and Miss Rosa Jane Hurdle were united in marriage, and to them were born four children. His wife and one child preceded him to the spirit land. One brother, two sisters, three children and one grandchild survive him.

In early life he confessed Christ and united with Union Christian Church, of which Church he remained a devoted member till his death. A number of years ago he was chosen a deacon and served well till death ended his earthly pilgrimage. He was the oldest member of the board of deacons. He was especially fond of music, and when in health and before age impaired his voice he led the music in his Church.

He had been in declining health for some time and seemed to just fall asleep when he reached the end of life's road. "He giveth his beloved sleep." God has a very tender way of speaking to His beloved.

Bro. McCauley will be missed in home, Church, and community, for a father, a friend, brother and citizen has fallen asleep. Sweet be his sleep till Jesus bids him arise on the resurrection morning.

P. H. FLEMING.



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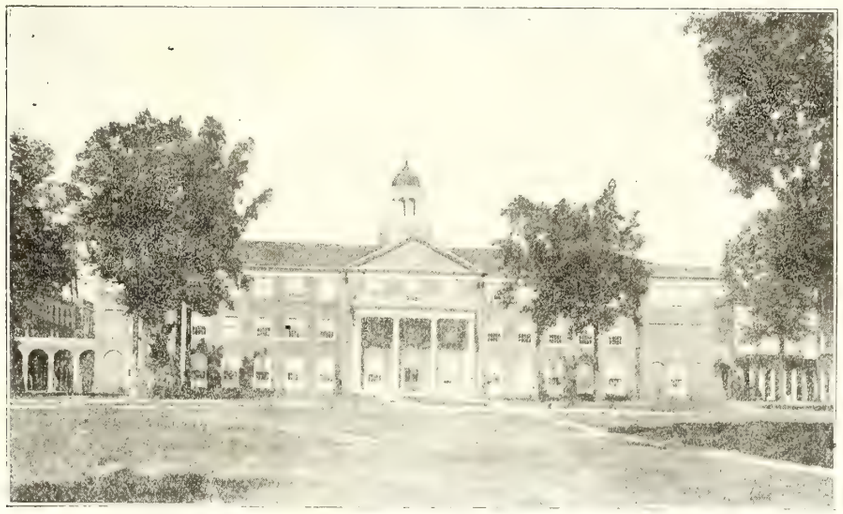

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LAUDERBACK.

Whereas, Almighty God has taken from our fold our dear brother, E. L. Lauderback, to that home on high not made with hands, and where all tears are wiped away, and where the just shall forever reign and be rewarded according to their works; therefore, be it resolved:

1. That while we deeply feel the loss of so faithful and consecrated member, we resign our wills to the will of Him who doeth all things well.

2. That our deceased brother's associations with us have been and are an inspiration and example to us to lead better lives and to more faithfully perform the work the Master has called us to do.

3. That we extend to his sorrowing relatives our heartfelt sympathy in this their sad time of bereavement, and trust that they will be comforted by the Great Healer of al lsorrows.

4. That a copy of these resolutions be inscribed on the Church record, and one be sent to The Christian Sun and Page News and Courier for publication.

C. W. LAUDERBACK,
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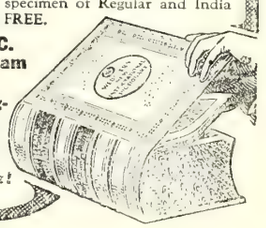

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, JULY 28, 1927. NUMBER 30.

THE SUN'S OBSERVATORY

THE PROGRESS OF CHRISTIANITY.

(An address by Ex-Congressman E. E. Holland, Suffolk, Va., delivered on the occasion of the unveiling of the memorial on the Old Lebanon Church site, Surry County, Va., July 7, 1927. This address was one of the great features of a great day, and will repay careful reading by every Christian Sun reader. —J. O. A.)

Our Church, with the all-inclusive name of "Christian," makes the Bible its only creed, "liberty of conscience" and "the right of private judgment" its outstanding principles, and "Christian character" its sole test of fellowship. Its founders were men of intense spirituality, and, under the guidance of the Holy Spirit, builded wiser than they knew. Our heritage from them is the present-day spirit of Christianity, which, if it could be more closely followed, would eradicate all denominational rivalries and contentions over Church creeds and would create in their stead a breadth of fellowship and a unity of spirit more in accordance with the ideals of the Master. Our founders recognized the right of men to differ in their interpretation of the Scriptures, to stand or fall by their own consciences, and yet believed it might be possible "in the essentials of Christianity to have unity; in non-essentials, liberty, and in all things charity." They were filled with a vision which they dared to espouse, the vision of a Church fashioned after the early Church and united in spirit, in purpose and in service. It is our duty to continue their work in accordance with their plans and in furtherance of their vision. By so doing, we shall erect to their memory a greater and more lasting monument than the one we unveil today, and shall contribute our part to an onward movement which has as its ultimate goal the combining of Christian men and women, with differing opinions, into one great brotherhood, fighting together in a common cause, against a common foe and under the leadership of the one great Commander. I believe that such union of Christian forces was foreordained, and when it comes to pass the prayers of our founders will have been fully answered.

I also recall that our founders boldly advocated Church union at a time when it was less popular than it is today, and so I have decided to leave to others better fitted for the task the recital of our early Church history, and have selected as the subject of my address "The Progress of Christianity."

Christianity will continue to grow, whatever obstacles may impede its progress, but the full tide of its power and its influence will rush more rapidly on when we have torn down all barriers in its way and made wider the narrow channels in which it has been to long confined. And little by little, step by step, in diverse practical ways, this is now being accomplished, but we must press on with even greater determination in order to overcome all obstacles to the growth of this tendency if we are to secure a final success.

It is true, I have noticed, in recent years, the apparent growth of skepticism in some of our leading circles of thought and action a swelling tide, as it were, of irreligion and unbelief. From the great World War we inherited social and religious panaceas which, if not checked, may undermine the very foundation of our religious faith. Radical and misguided forces are openly advocating dangerous religious doctrines and seeking to impregnate our children with vices and moral diseases of every conceivable kind. If you doubt this, read a recent article in *The World's Work* on the spread of atheism in our schools, colleges and universities. The men and women who also stand between the Church and its enemies, that great body of non-professing men and women, reared in Christian homes and taught at the knees of godly mothers, are being tempted by every kind of materialistic and demoralizing propaganda to forsake the faith of their fathers. And even some Church members are becoming more or less skeptical, drifting away from the Church and vainly seeking to find some other doctrine that will satisfy their consciences and their false interpretation of the Scriptures. But there is a growing tendency on the part of the Church to meet these attacks and check them with united effort and united purpose.

But, notwithstanding these influences and these agencies, I have little patience with people who boldly proclaim that there is not a steady growth in Christian influence, Christian thought and Christian numbers. The Church met and subdued many of these same obstacles more than a century ago when it was the common boast of infidels that Christianity would not survive two generations in America, and with its present membershpi who would dare to question its ability to meet and overcome them now. The books of infidels could then have been found in more homes than the Bible. Today such books can be found in only a few homes and a few public libraries. On the other hand, of all the books in the world, the Bible has today the largest circulation, and the Bible is being read and its teachings accepted by larger numbers than ever before in all history. Church memberships are increasing, and Christianity is everywhere kindling a new religious life. If you doubt this statement, then recall a few of its phenomenal achievements during the past century. It has created its Churches in almost every community and is daily giving to a larger number of people the opportunity to hear the Word of God as it falls from the lips of one of His ministers. With the aid of libraries and printing presses, it is daily carrying into almost every home "the inspiration[illegible]pel clothed in some great po[illegible]piece of composition." It is [illegible]sing the number of those who close the[illegible]rd of each day by asking God's blessings on their homes. Its benevolence is building hospitals, asylums and places of refuge for the unfortunate in almost every village, town and city. It is visiting the widow and the orphan, and in His name providing them with food and shelter. It is seeking the outcast and the fallen and furnishing them places of reformation. It is looking for the sick, the poor and the obscure and offering them its friendship and its help. It is daily imparting to an ever-increasing number their first conception of man's love for his neighbor and God's love for man. It is every where educating the hearts and minds of men to nobler ideals and loftier aspirations and to a higher appreciation of man's obligation to his fellow-man and his responsibility to his God. And it is responding to the call of the heathen and carrying to them its own glad tidings. Yet these are only a few of the fruits which present-day Christianity freely offers in the name of its Founder, and which, like a drawing magnet, tend to bring Christian men and women into closer union and to give to outsiders a new view, a larger vision, a brighter hope, a broader outlook and a truer conception of the gospel of Christ. Surely these achievements of Christianity—and we must judge by the fruits —are the best evidence that we are steadily growing in Christian thought, Christian influence and Christian numbers.

College Library

It is also true that some people openly agree with a great Hindoo philosopher who, on leaving this country, is reported to have said: "There are more heathens in America than in the East. Christianity in your country has lost its true interpreters. It is no longer Christianity, but 'churchianity.'" I cannot concur in this conclusion. I admit that a foreigner will not find in America a true picture of the fellowship of the early Church. I admit that the Church is still divided into sects, each too often fighting for its own supremacy, and each too frequently striving to impede the progress of the other, and that a foreigner might wonder if Christianity prompted such action. I admit that Church bigotry and Church selfishness are still too prevalent, and that a foreigner might refuse to believe that such things are in accord with the spirit of Christianity. And yet I declare to you that there is today a broader spirit of tolerance and fraternity among Churches and Church members than ever before in all history. Church creeds are gradually being modified and softened; Church differences are gradually

(Continued on Page 5.)

NOTES-PERSONALS

Mr. C. D. Harton, of Henderson, N. C., who was on a visit to his sons in Richmond, made THE SUN office a brief call the first of this week. Glad to see Brother Harton.

This week the Elon Chautauqua and School of Methods is in session, and those attending are just sympathizing with all those who could have come and should have come, but did not come.

The Eastern Virginia Sunday School and Christian Endeavor Convention, at First Church, Berkley, last week, was great—in attendance, in utterance, and in interest. It was good to be there.

Let every Sunday School in the Southern Convention join in with the vote of the Eastern Virginia Convention and take an offering on Sunday, July 31st, for the O'Kelly Memorial Fund. We ought now to finish up this fund and erect this memorial.

The Eastern Virginia Sunday School and Christian Endeavor Convention voted unanimously its approval of the fine work Rev. J. H. Lightbourne, D. D., had done in its midst and expressed the deepest regret that he was to leave them. He goes to Troy, Ohio, to become pastor there September 1st.

Rev. N. G. Newman, D. D., Holland, Va., is spending his vacation in study at Union Theological Seminary, New York. And so his Church is to be doubly benefitted by voting this pastor a vacation, for while he rests he refreshes his mind, body and soul for more efficient service in his pastorate.

Now is a mighty good time to renew for THE CHRISTIAN SUN. We are anxious to save the Convention every dollar possible, and what we fail to collect from subscribers will have to be paid by the Convention from other funds. If all subscribers will promptly renew, the price of publishing will be paid without drawing on any other funds.

Rev. P. T. Klapp, Elon College, N. C., is open for work for full time the coming Conference year. Bro. Klapp says he never felt stronger or more willing and able for all-time work than at present. He is well known and much beloved and is one of our most zealous and faithful preachers.

The work of evangelism has just begun when one confesses Christ as personal Saviour and joins the Church. A mighty good way to keep up the good work is for that new member to get and begin to read his Church paper. We often wonder why pastors in receiving members into the Church and charging them do not urge them to take and read their Church paper.

Col. E. E. Holland, Suffolk, Va., has made a most efficient and capable President of our Eastern Virginia Sunday School and Christian Endeavor Convnetion for several years, and that body greatly appreciated his service, grew under his administration, and with regret allowed him to retire from that office. Bro. Jesse F. West, Jr., Waverly, Va., becomes his worthy successor.

Rev. G. A. Pearce, Sunbury, N. C., who for the past two or three years has served Damascus, Sarem, Oak Grove and Eure's Churches, in Gates County, N. C., deems it wise to change pastorates the coming year, and is open for work in Churches desiring his services. Bro. Pearce is an Elon graduate, and the above Churches constituted his first pastorate. He will be pleased to visit or correspond with any field desiring his services.

SUN readers may not know much about it, for they are not saying much about it, but our young and vigorous, wide-awake Richmond congregation are going right on enlarging their plant and equipping it with adequate and up-to-date Sunday School rooms and quarters. Some of our other and older Churches have been waiting and talking for years about doing what this youthful school is already doing with zeal and determination.

Rev. A. R. Flowers has been asked to deliver the address at the annual "Fellows' Service" at Rosedel Church, Elm City, N. C., on Sunday, September 11th. For a number of years the people of this community have looked forward to this day with a great deal of pleasure. The members of the different Churches come together in an unselfish, whole-hearted service for the upbuilding of the social and spiritual life of the community, and each year marks ancreased interest in these services. This will be the third time Prof. Flowers has delivered the address for this occasion in six years.

The Eastern Virginia Sunday School and Christian Endeavor Convnetion, in session at Berkley last week, took a free-will offering for the O'Kelly Memorial and the same amounted to $25.00. And then the body voted to call on all delegates present to see to it that every school in the Convention take an offering for the memorial on Sunday, July 31st. President Jesse F. West, of the Convention, charged all delegates from every school present to bring the matter to the attention of their respective school, and all schools to take the offering on Sunday, July 31st.

The following Churches: Shallow Well, Moore Union, in the Eastern North Carolina Conference, and Grace's Chapel, Poplar Branch, and possibly one other, in the Western North Carolina Conference, all within a radius of eight or ten miles of Jonesboro, N. C., desire the services of a pastor for the next Conference year who will agree to live in the bounds of the territory mentioned. Any pastor interested in this field will please communicate with J. Walker Kelly, Jonesboro, N. C.

WORLD'S GREATEST CITY.

The metropolitan area of New York encloses more than one-twelfth of the life of the United States, while every year its financial institutions, department stores, amusement centers and educational opportunities attract approximately thirty-five million srangers.

Of it, a writer in the *National Geographic Magazine* says: "Everything that relates to life in New York is of vast proprotions. Four transits arrive every second, a passenger train comes into the city terminals every fifty-two seconds, and a ship clears every forty-two minutes. A child is born every six minutes, a wedding takes place every thirteen minutes and a funeral is held every fourteen minutes. There is a real estate transfer every twenty-five minutes, a new building is erected every fifty-one minutes, a fire occurs every thirty minutes, and every day more than three hundred people come to the city to live." This, of course, refers only to Greater New York and is by no means adequate for the entire metropolitan area.

The rapid extension of transit facilities has served to unify the metropolitan area and to knit more closely together than ever before New York, Brooklyn, Queens, Westchester, Jersey City, Newark and Jersey suburbs. What affects one section affects all others, and the problems of one center are problems of all the rest. Across the five East River bridges eight million people pass every day. Ferry boats swell the total by thousands more, and twelve passenger tunnels and multitudincus suburban railroads pour their millions into Manhattan every day.

The problem is rendered much more complex and difficult by the overwhelming predominance in the population of the foreign-born and their children. In New York City 80 per cent of the population are foreign-born and their children. And in most of the other cities of the area the proportion is the same. All races, creeds and colors are found here. The Irish in New York would make two cities the size of Baltimore and Albany—so would the Germans. The Russians would make a second St. Louis. The Hungarians would make another Milwaukee. The Italians would make another Los Angeles or San Francisco. One half of the Jews in the United States are in Greater New York. In Brooklyn, Bibles are called for in forty different languages and dialects. More foreign-language newspapers, magazines and books are published in New York City than in any other three cities of the country. —*Missionary Review.*

RESIGNS PASTORATE.

I resign the pastoral charge of the Church at Morrisville, N. C., to take effect at the close of this Conference year, and will be open for work thereafter. Respectfully,

P. T. KLAPP.

Elon College, N. C.

RESIGNS PASTORATE.

Believing that it is the will of the Lord that I change fields of work for another Conference year, I have offered my resignation in the Gates County Christian Churches, and will be glad to correspond with any Church or group of Churches desiring my services for next Conference year.

Sincerely,

G. A. PEARCE.

Sunbury, N. C.

NOTICE.

The Eastern Virginia Sunday School and Christian Endeavor Convention, in annual session, July 20th, called on every school composing that body to take an offering on Sunday, July 31st, this being the fifth Sunday of the month, for the O'Kelly Memorial, to be erected on the campus at Elon College. The Old Lebanon Memorial has been erected and paid for at a cost of $832.90. The O'Kelly Memorial is to cost $1,270, and the committee only has a little over $600 on hand now. Will not every Sunday School and Endeavor Society in the Southern Convention join our Eastern Virginia schools and societies and also take this offering on Sunday, July 31st? Let every SUN reader who sees this notice take it upon himself or herself to bring this matter to the attention of their school or society this Sunday.

MEMORIAL COMMITTEE.
J. F. West, Jr., Chairman.
J. O. Atkinson, Treasurer.

Enter your subscription now for THE CHRISTIAN SUN, $2.00 per year.

THE CHRISTIAN SUN'S PULPIT

FOLLOWERS OF GOD.

By Rev. J. G. Truitt, *Preacher.*

"Be ye, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us and given Himself for us an offering and a sacrifice to God for a sweet-smelling savor."—Eph. 5:1-2.

It seems to me that there are some mighty fine things tied up for us in these words. A string of beautiful pearls—"followers of God," "dear children," "walk in love," "Christ hath loved us," "an offering and a sacrifice," and a "sweet-smelling savor." Or we might put these things together thus: God, the Father of dear children, who, realizing that they are God's dear children, walk in love; and who, like Christ, give themselves in loving service. From any angle at which we may look at the words we see God, and folks, and Christ bound together in a bond of love. This is what Paul saw. This is what we want to see. Not separated by hate, but bound by love; not God, a sort of distant tyrant, but a loving, near Father; and not a Christ, who cannot be touched with a feeling of our infirmities, but a loving Friend, giving Himself wholly for our sakes.

Paul has written into the pages of the Book the heart-cry of our everlasting Father: "Be ye . . . followers of God." Not many of us earthly fathers could wish our children to be complete followers of ourselves. When we take our little son or daughter upon our knee and see its little face lit up with loving admiration, and try to hold the steady gaze of those big, lovely eyes, we are flattered with the fact that we see there a willingness to follow us in complete self-surrender to our wills. And a great prayer comes instantly into our souls, that we may be worthy. Retrospection, and self-examination may bring us some degree of pain, and we may feel that there are many places over which we have come, but over which we wish our children not to come; but no such condition obtains in the pure heart of God. With all safety He can look into our faces and say: "Be ye . . . followers of God." Let us look at His great expressions and revelations of love and say: "Be ye . . . followers of God"; at His wondrous grace and mercy; at His holiness and purity; at His work and service, and say: "Be ye . . . followers of God." And then try to draw yourself up full height and face your own son, and make your bravest prayer: "O God, help me to be worthy of the faith and willingness to follow of my son." Yes, I say it is the parent's big compliment that the child wishes and strives to follow the parent. And this is God's wish. This is the wish of the Father whom the Christ revealed, and if we have missed that conception of God we have missed much of the meaning of the words, "Our Father," as taught by the life of Jesus.

Paul has not stopped with the call of the "Kind Parent," as Uncle Wellons delighted to call Him, but he has added a beautiful and delicate touch, namely: "as dear children." How much of the sorrow, and worry, and anxiety of life would be eliminated if we could only feel the full import of that expression, "dear children!" Our fathers and mothers have been able to do wonderful things for us; and we feel in turn that with the help of God we shall be able to do wonderful things for our children, but how short our arms are after all, and how limited has been the help in many cases which our parents even could render! Not so with God. Our Heavenly Father is able to supply our every need according to His riches in glory. He has all power; He is all wise; and His love and concern about us is boundless. Have you ever, then, truly allowed God, both by your faith and actions, to call you "dear child?" When adversity has come, have you heard Him calling, "Dear child?" When friends have forsaken you, when health has weakened, and plans have been blighted, have you heard God, as your Heavenly Father, with all His love, and grace, and power, give you every assurance of His tender care? Life is infinitely worth living when we have a Friend and Father like that! Paul knew such a Friend and had such a faith.

And again, as children of the Father, we are to walk a path of love ourselves—"walk in love." "Be ye, therefore, followers of God, as dear children; and walk in love, as Christ also hath loved us, and given Himself for us." Great emphasis, but none too great, has been laid upon following Jesus. We have learned to speak quite glibly of taking up our cross daily and following Him, and that is right; but the term "followers of God" is not as familiar to us. Jesus followed God, and when we follow Him we follow God in the very biggest sense. And there is a beauty in the thought of following God—following the Father Himself. Now, if we follow God we are going to walk in a path of love. We cannot hate our brothers, nor enemies and follow God! We cannot but love our neighbors, friends, acquaintances, and foes when we follow God. There is no hate, no malice, no meanness in God. There will be none in His "dear children." "Be ye, therefore, followers of God, as dear children; and walk in love." Oh, but when we truly love a person, what excuses we can give for any, or all their idiosyncrasies! How we overlook their faults, and even sometimes exalt them to virtues! We love that person and ever and anon defend them. Now, God does not make the mistake of exalting any fault to a virtue, nor does He make excuses for our sins; but we have not in the least really approximated His love. He cares for us and about us with a heart of infinite affection.

In conclusion, it must be added that he who follows God will walk in a path of service—"as Christ also loved us and gave Himself." There are no shirkers following God. On that narrow, beautiful path thousands in every clime are walking. They are walking with loving hearts, and serving hands. They are all saved to serve, and they are serving only as love can serve. They are serving after the fashion of Paul, who went the rounds of his world for His Christ and brethermen. They are serving with the same spirit in which Jesus served. Many things will happen when this text is fulfilled. We will be giving ourselves, our talents, our money, our encouragement, and we will be suffering when need be for righteousness' sake. And what is more, we will hear in the sweet, cool of the day a voice from heaven: "This is my dear child, in whom I am well pleased."

RECEIPTS FOR MEMORIALS.

We saw in The Christian Sun of June 30th a cut of what is supposed to be the likeness of Rev. James O'Kelly. Here was indeed the champion of religious liberty and freedom. If people cannot honor such a name and man as that, then it is difficult to honor any one. He was a great pioneer, and he made a contribution to the world that the world will never forget. We want to make a contribution by making his name permanent, that it may stand out where passing men and women may see it through the generations to come. We wish to unveil the O'Kelly Memorial on the Elon College campus before many more weeks. The total goal is $2,095.00.

All Sunday Schools are called upon to take the offering Sunday, July 31st, and send in to this fund. The Eastern Virginia Sunday School and Christian Endeavor Convention called upon all its schools to do this, and we are hoping all schools in the Southern Convention will join in this offering and finish the fund.

Previously acknowledged	$1,493.36
Rev. F. P. Ensminger, Star, N. C.....	5.00
Mrs. Margaret Wilkins, McLeansville, N. C.	1.00
Eastern Va. S. S. & C. E. Convention.....	25.00
Total to July 23rd	$1,524.36

Respectfully submitted,
Committee on Memorials.
J. O. Atkinson, Treasurer,
Elon College, N. C.

ROSEMONT CHURCH.

There were 268 present at our Sunday School Sunday, July 17th. This was a record-breaker. There was also a new class organized by Mrs. J. F. Morgan in the junior department of the school.

A committee was appointed in the Men's Bible Class to plan for a temporary class-room to be erected in the near future, to be used until the new Sunday School rooms and Church are ready, which we expect to build within the next four or five years.

Deacon O. S. Mills, his wife and children, also Mrs. B. F. Gibson, have returned from Richmond, Va., where they had a most pleasant visit with their friends, Mr. and Mrs. Z. P. Richardson. They attended the services at our First Christian Church while in Richmond.

Mr. and Mrs. R. W. Bondurant are now on a visit to the home of Mr. Bondurant's parents at Rice, Va., and before their return to Rosemont they will visit Lynchburg, Va.

The pastor preached two intreesting sermons last Sunday on "Happy Old Age" and "If I were Sixteen Again." Several remarks of appreciation were heard about the sermons.

Helen Lee.

That whole army of faithless Israelites, king and captains combined, feared and trembled before the giant Goliath. But what that lad who trusted God and knew God did for Goliath the giant was a plenty! And that is the way Jehovah God has been carrying on His work in the world for at least six thousand years—and we know not how much longer. Still there are wiseacres ready to tell you that the story of David and Goliath is "fishy," "unreasonable," "contrary to logic," and so forth. It is about the most reasonable and logical story ever told. While the faithless and doubting have found fault and faltered and acted the coward and said that it could not be done, the dangers and difficulties were too many, the few faithful who trusted God went on and did the thing. The Goliath of idolatry in China, Africa, and India, defied the armies of the living God. Then Morrison and Livingstone and Carey went out for God, and the work began to be done.

NOTICE.

I wish to announce that the pastor of the First Christian Church, of Reidsville, N. C., has put in his resignation, to take effect about the last of this Conference year. Any pastor that might be interested in the work here will please write to J. W. Michael, Reidsville, N. C.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.
(2) Christian is a sufficient name for the Church.
(3) The Holy Bible is a sufficient rule of faith and practice.
(4) Christian character is a sufficient test of fellowship, and of Church membership.
(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

JONAH.

The climax of Old Testament utterance is Jonah. It is the brief big book of the Bible. It is a diamond among emeralds—it shines with increasing brilliance; its luster never grows dim. It is a very old book, and yet its message is modern and its spirit is the spirit of youth. Whoever Jonah was, and whenever he may have lived, he was known to the other prophets and had become famous before the days of the writer of 2 Kings, which writer quotes Jonah and uses a text from his prophecy to preach a mighty sermon (2 Kings 14:25-27). To these writers, Jonah's prpohecy was a message of warning and a ray of hope to Israel. Israel was afflicted because of her own wickedness and rebellion against Jehovah. On this account, Jehovah had cast them out and had allowed them to be swallowed up by the idolatrous monsters around about them. But this was not final. For God saw the affliction of His people that it was very bitter, but He had not said He would blot out the name of His people, and so He saved them even by the hand of the wicked. For out of the deep, in the days when they were swallowed up, even in their captivity the Lord God heard their prayer, miraculously delivered them and gave them a second chance. The Book of Jonah is the whole history of Israel epitomized and dramatized. God dealt with this one man Jonah just as He had dealt, and was dealing, with His people in Israel. And after Jonah's terrible experience he didn't fail to understand and to tell the people about it. Jonah knew why he had been cast into the sea and swallowed of a great fish and then was delivered by the hand of the Lord. He knew and understood that just as the Lord God had treated him, so had He treated Israel and would treat Israel. The whole history and experience of the Jewish people was experienced in this one man; and this man knew it and told the world so in one of the most vivid pieces of literature ever penned by the hand of man.

Our Saviour on earth recognized the monumental character of this book and quoted it and preached more than one powerful sermon from it. (See Matt. 12:16; also Luke 11.) The experience of Jonah not only compassed and portrayed the history of the Jews, but symbolized and portrayed the burial and resurrection of their rejected Lord—and of their second chance to receive and acclaim Him as their preacher, prophet, teacher and deliverer.

But in this second chance of deliverance, symbolized and portrayed in the personal experience of Jonah, wicked Ninevah, that Gentile city and the whole Gentile world was to have the gospel, and so be given a chance also to repent and be saved. Jesus and the writer of 2 Kings refer to, and preach from, the Book of Jonah because of its universal nature, and because it embodies and portrays Gentiles as well as Jews. It is the missionary message ot the Jews and to the whole world. What Paul is in the New Testament, that Jonah is in the Old. In Paul and in Jonah the universal character of God breaks forth with such might and majesty that the written Word cannot contain Him and the printed page cannot portray Him. Jonah's experience is the revelation of God in His forbearance and patience with an erring and rebellious people; and His loving, longing desire to bring all nations and peoples into His fold. In all the writings of inspired men there is no greater and more sublime missionary message than that of the Book of Jonah. The message of Jonah is as vital and as vigorous today as it was 3,000 years ago, or when first written. J. O. A.

EASTERN VIRGINIA CONVENTION.

When Ex-Congressman E. E. Holland, of Suffolk, Va., President, called the Eastern Virginia Sunday School and Christian Endeavor Convention to order in the First Christian Church, Berkley, at 10:30 A. M. Tuesday, July 19th, a full house faced him and a hundred and seventy-five delegates answered to the roll call. This Convention has come to be what it is because now for fifty-eight years it has been driving away at its task, content to work steadily with a program, and to build on and with what it had. The builders finally get something erected that is worth while; the boomers, the boosters and the blusterers create a noise, but little else, and after years find little of permanency and progress left. Even to build a Convention, or a Conference, requires patience, persistence, plodding and push.

There were splendid reports from all departments of Sunday School and Christian Endeavor work. President Holland commended highly all the other officers and secretaries of the body for their splendid work, their written reports, their presence in the Convention and their co-operation in a common task.

The Recording Secretary, Rev. F. C. Lester, had a great chart in colors hung high on the front wall back of and above the pulpit that each and sundry visitor and delegate might see and read what every school in the Convention was, and had done the past year. It was all there—the number belonging to each school, the average attendance, the number from the school uniting with each school had contributed for its own support, for missions, for the Orphanage, for other interests and benevolences. It was worth going to that Convention to see and to study that chart. And the delegates thought so, too, for at intermissions and during the session, groups could be seen studying and discussing that chart. What a pity indeed every Sunday School and Christian Endeavor Convention hasn't a Recording Secretary like the Rev. F. C. Lester. He is a secretary who records to the glory of God and the delight and inspiration of his fellow-man. This scribe has learned that any office in the Church is magnified, dignified and glorified when the right person arrives and gives the office his or her heart and hand and consecrated, intelligent effort.

This Convention is also blessed in having a real executive secretary—a secretary who executes and brings things to pass before the day and time of the Convention's coming together. Rev. J. H. Lightbourne, D. D., lets all the schools and societies know through the year that there is going to be a Convention, and they better get ready and be there if they want to see, hear and learn something worth while. And then he works to give them something worth while when they do arrive, for he has a program to present that has power and progress in it. Little else need be said now about the Convention. The secret of its greatness and the history of its success have been told in the lives above. Speakers with real messages were there. In fact, a speaker without a real message would hardly have the opportunity to appear before this great body of enthusiastic and intelligent workers and worshipers. For this session had nearly two hundred accredited delegates from a constituency of 7,392 in its schools, to say nothing of its thirteen Endeavor Societies with more than 400 members. And these schools and societies sent up for Convention expenses $1,-029.18, and reported over $18,000 raised for various purposes the past year. Every school in the Convention, save five, takes the once-a-month offering for missions, and as the Recording Secretary pointed out in explaining the chart, "Every school that takes the offering for missions takes also the offering for the other interests of the kingdom and gives liberally."

There was deep regret thta Rev. J. H. Lightbourne, D. D., will not be in the Convention longer. Rev. J. G. Truitt, Berkley, was chosen to succeed him as Corresponding Secretary. Col. Holland has served several years, and most efficiently, as President, and requested a change. Mr. Jesse F. West, Jr., Waverly, Va., was chosen as his successor, and he is worthy and well qualified, for he has been proven, having been Vice-President and not infrequently presiding heretofore. The next session meets at Cypress Chapel. The Berkley Church and friends are royal hosts and entertained with glorious hospitality. J. O. A.

LOOK TO THE YOUNG PEOPLE.

Whether this is the age of youth or not, one thing is certain. If the Church membership is to be recruited, we are to look to the young people. We doubt if even our pastors realize how dependent they are for Church growth and efficiency on their Sunday School and their young people's societies. After the next revival in your Church, ask the pastor how many of those received into the Church came by way of the Sunday School. His answer may surprise you and open your eyes. It will likely be found that not less than 95 per cent, possibly 99 per cent, of those received as the result of the protracted meeting came from the pupils of the Sunday School or Christian Endeavor Society, or both. In fact, it seems to be increasingly difficult to reach, through evangelistic methods, those who are outside of the school and whom the school or the Church has not in some wise already reached or interested in some way.

The popular revival and the well-advertised evangelist still have their place and accomplish much good. They win some whom the Sunday School or the Church has not already won. Such revivals, however, seem to be growing fewer in number and more difficult to produce; nor do they seem to have the prestige and the power of

former days. This may be the fault of the times and the signs of a degenerate age, but they are at least the facts in the case. More and more the Church is finding its recruits, and Christianity is building up its work on and through the activities of the Sunday School and those who constitute the Sunday School. Indeed and in truth, the Sunday School is the recruiting station of the Church. This being true, how important it is to get all the children within reach to become members of some Sunday School! This does not indicate nor even intimate that the pastor and preaching and the pulpit are being relegated to second place. It does indicate, however, the field of most fruitful service and most abundant results for pastor and pulpit. Bring the children into the Sunday School while their hearts are open to the Word of God, and bring the facts of Christianity to the young mind and results may be expected.

It was not a supernatural, but a most natural, thing that at twelve years of age the little Lord Jesus tarried at the temple, to the consternation of His parents, in order that He might question the doctors and teachers of the law of God. Every normal child from that day to this, we presume, has an open mind at about the age of twelve, often much earlier than that, to the teaching of religion and to the work and wonders of God. "The Child grew in wisdom," says the Word. So does every normal child. Wisdom comes first with childhood. Certainly that wisdom which relates the child to God. God opens the mind in tender years and the child becomes inquisitive in those years and wants to know about God and the divine and the supernatural. Here indeed is the opportunity of the preacher and the pastor, provided the Sunday School has got hold of the child and made the child accessible through the teaching of the Word of God. We doubt if one is far wrong in saying that 95 per cent of the adult membership of the Church twenty-five years hence will be found now in the Sunday Schools. How very important it is to link up the youth of our day with the Sunday School in order that the preacher may present the Word of God to an intelligent and listening youth, and thus do his work for the Church and for God. J. O. A.

THE PROGRESS OF CHRISTIANITY.

(Continued from Page 1.)

being minimized and no longer stand as such strong barriers in the way of united effort; and no Church now contends that it alone has a religious monopoly, but concedes that in every Church there is something good and in every denomination something worthy of emulation. Sunday School Conventions, Christian Endeavor Societies, Y. M. C. A. and Y. W. C. A. and other kindred organizations composed of men and women of different denominations and different beliefs are proclaiming to the world that "Christians have one Master, Christ the Lord, and that brethren all are we." We sing in our Churches hymns written by men of every creed; we teach in our Sunday Schools the same international lessons; we study the same Bible; we worship at the same cross; we believe in the same resurrection; we entertain the same hope of immortality, and we are striving to reach the same heavenly home. Little by little, step by step, in diverse practical ways, we are tending towards unity of love and effort and the realization of the dreams of our founders. Church unities are being more and more emphasized, Church differences more and more minimized, and Christianity and not "churchianity" is becoming more and more the real passion of Christian men and women.

But do not misunderstand me. The time is not yet ripe for consolidating all denominations into one great organization, and will not be until we are converted to a larger and broader vision and to a freer and more liberal faith. For the present, then, let the denominations which accept Christian character as the test of fellowship, believe in the Bible as a sufficient creed and in Christianity as a life, unite for greater service, but let the others still stand, each on its own convictions. Let each run at its best, competing with each other in real Christian work. But let all realize that the forces of evil still muster an immense army and, under the leadership of a shrewd and dangerous foe, still strongly oppose Christianity's onward march, and, lifting our souls to God in earnest prayer, let us determine to discontinue all Church wranglings and all creed disputes and march shoulder to shoulder under the banner of a broader tolerance, against a common enemy and towards a common goal. With "all together" as our sole watchword, with differences in doctrine and modes of worship still existing, let us present a solid front to the enemy and extirpate the foe.

In the recent World War, complete victory was not won by the allies until men of many nations and of many beliefs, companies of infantry, cavalry, and artillery unitedly fought in a common cause against a common foe and under the leadership of one great commander. And this is the way for Christian denominations to win a greater Christian victory, and prove to the world that among Christians there is a spirit of union and not division, a spirit of Christianty and not "churchanity." Can any one doubt that this is the growing tendency of the times?

What, then, is the duty of Church members, irrespective of creed? Pardon me for saying that it is our duty to foster and encourage the growth of this tendency, and to urge and invite men and women of every faith to co-operate actively and devotedly in furthering the cause of that Christ to whom all Christians are already united in loyalty and obedience and whose cause can best be furthered by united effort. It is our duty to make our religion more practical, more personal and more business-like, to cultivate a broader Christian sympathy, a deeper Christian love, a closer Christian fellowship, and putting Church in the background, to place in the foreground the Christ whose messengers we desire to be. It is our duty, if our consciences will permit, to form a larger Christ-like sentiment, to create a broader spirit of brotherhood, and to follow the example of St. Peter, who, when his vision was broadened, declared that, notwithstanding the Jewish requirements, every man is a Christian who accepts the Messiah as his guide, obeys His teachings, and follows His orders. This is the kind of spirit that will enable the great God to sooner accomplish His purpose. This is the kind of spirit that prompts nurses on the field of battle to minister to the needs of wounded soldiers regardless of whether they are Protestant, Catholic or Jew. This is the kind of spirit that seeks the salvation of men regardless of the Church with which they may unite. This is the kind of spirit that recognizes that the one great essential in Christian fellowship is Christian character and faith in Christ as Lord and Master.

Our late great President Woodrow Wilson, guided, I have no doubt, by some unknown influence, promulgated a new doctrine for the nations—a doctrine of unselfishness and good will; a doctrine calculated to foster peace and prevent war; a plan by which representatives of all nations could meet together around the same table, discuss their differences without prejudice, settle their disputes without malice and follow the teachings of a new international creed. That creed is now called the "new spirit" of the nations. A few nations, it is true, have refused to accept it, but it has already accomplished great good and is destined to bring about greater and more lasting results than have already been achieved. Why cannot Christian men and women, without sacrifice of conscience or conviction, also meet around the same table and, minimizing all dsiputes and controversies over theological doctrines and ecclesiastical organization, often leading to bitter animosities, strive, in a greater unity of love, to agree that the real purpose of Christianity is not the establishment or growth of Churches, but the salvation of men and of nations, and determine how this purpose can best be accomplished? Several of the creedal denominations in Canada have followed this plan, and today they have the United Church of Canada—a union of Churches working together with splendid results. The same plan is advocated by our missionaries in foreign lands, who contend that by united effort the cause of Christianity there can best be advanced. And this is the way by which we can best prove to outsiders that Christian denominations are one in the love of our Heavenly Father, and through Him one in the love of our fellow-man. Early in our history men of all denominations met together and observed a day of thanksgiving. That day has now become our greatest national festival. That custom has created a national spirit of thanksgiving. Cannot some way be devised, or some custom inaugurated, that will create a national spirit of Christianity—some plan that will bring Christians into closer union and prove to outsiders that every man is worthy of Christian fellowship, regardless of his belief, who fears, obeys and serves the Lord; some plan that will prove to the world that Churches have discarded their prejudices and that Christian denominations are welcoming the trend of present-day Christianity towards unity of love, of effort and of purpose? The world judges men by their conduct, by the lives they live, and not by membership in any particular Church. This may call for broader Christian tolerance, but it is the most pressing need of the Church today, and its adoption will do more than forts or fleets to safeguard our nation, and more than any other agency to advance the coming of that day when "every home shall be a sanctuary, every hearthstone an altar, and every father an officiating priest."

What I want to see is this "new spirit" among the Churches—a spirit that breaks the spell of selfishness and of bigotry, presses willingly into its service men and women of every faith, and uses every known agency for the spread of the gospel; a spirit that recognizes that Christianity is social, unselfish and co-operative, demands the discontinuance of all disputes over Church doctrines and Church organization, and fosters the more rapid progress of Christian union.

The "new spirit" of the nations has already taught them that peace and prosperity are more to be prized than bickerings, and strife, and war. It has taught them that prejudice, selfishness, greed and desire for domination may bring temporary reward, but that unselfishness, frankness, friendship and united effort can alone bring permanent prosperity and peace. And such a new spirit of union among the Churches will best teach the lessons of Christianity—lessons which, if followed, can alone bring the richest harvest of blessings.

The Church still needs a necessary something to inspire the confidence of the multitude, to attract non-members to its doors and to strengthen the faith of its membership in the ultimate triumph of the gospel. It is this spirit of union that is needed—a spirit that considers the Father's business bigger than the business of any Church; a spirit that forgets Church membership and craves

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The fifty-eighth annual session of Eastern Virginia Sunday School and Christian Endeavor Convention was held in First Christian Church, Norfolk, Va., July 19th and 20th. Registered delegates in attendance 175, with many visitors. The following were introduced to the Convention: Dr. J. O. Atkinson, J. O. Atkinson, Jr., C. D. Johnston, Rev. P. H. Brown, of Chicago; J. C. Yelton, of Dayton, Ohio; Rev. J. M. Spence, Rev. J. W. Barrett, and Rev. C. E. Gerringer.

Col. E. E. Holland, the President, presided the first day; Mr. Jesse F. West, Jr., Vice-President, presided the second day, as Col. Holland could not be present.

The welcome address was delivered by the pastor, Rev. J. G. Truitt, in the absence of Superintendent V. Lee Hanbury; and Superintendent G. A. Luke, of Holland, responded.

Mr. W. H. Baker, of Newport News, led the singing. Report of the executive committee and presentation of the program by Rev. Dr. J. H. Lightbourne. The usual committees were appointed by President E. E. Holland. J. W. Folk submitted his report as treasurer. The devotional period was conducted by Rev. H. C. Caviness.

The subject, "What Provision Should the Church Make for Sunday School Work?" was discussed in two addresses by Rev. Dr. I. W. Johnson and Rev. H. S. Hardcastle—Johnson for the country Church, and Hardcastle for the city Church. Both advocated adequate building, suitable equipment, liberal support in service and money. The emphasis was placed on adaptation.

In the afternoon, Mrs. M. L. Bryant presented her report as secretary of missions, and Dr. J. O. Atkinson delivered a telling address on "Missions in the Sunday School." He stated that criminals are younger in these days than in years past, and 90 per cent of young criminals have never been to Sunday School. Missionaries must come from the Sunday Schools, and we must teach missions more in the Sunday School. Ruth and Jonah are both fine missionary books.

Rev. J. G. Truitt reported as secretary of literature, and Mrs. E. L. Beale as secretary of cradle roll. After the first devotional period, Rev. H. C. Caviness was absent, and Rev. P. H. Brown filled his place. Both did well.

Mrs. R. B. Wood reported on home department; Miss Hontas Rawles, on beginners' department; and Miss Lillie Holland for the young people's department. Rev. C. E. Gerringer delivered a good address on the "Public School Teacher as a Sunday School Teacher." He emphasized the thought that knowing what to teach was more important than the method of teaching.

The entertainment committee made its report, and the Convention adjourned for the good lunch prepared by the good ladies of the Church.

At the evening service, Rev. W. C. Hook, pastor at Waverly, Va., delivered an address on "Evangelism and the Sunday School." He said that 80 per cent of the adult membership of the Church know little about the Sunday School, because they do not attend. A smaller Sunday School than the local membership means a declining Church; and a larger Sunday School than the Church means a growing Church. The purpose of the Church is to win the Sunday School to Christ and the Church, and to win the Church members to the Sunday School. A duet was rendered by Miss Margaret Bonney and Mr. Guy H. Workman, accompanied by Mrs. Spence, who was at the piano throughout the sessions.

Wednesday forenoon, Rev. F. C. Lester, the secretary, presented his report, with a statistical study through the splendid chart which he had prepared and hung on the wall.

Mrs. E. T. Holland reported for adult department; Mrs. C. C. Rawles for junior department; Rev. J. F. Morgan for Christian Endeavor, with an address on "Survey of Endeavor Work in Our Convention." There followed devotional period by Rev. P. H. Brown.

Chas. D. Johnston, superintendent of Christian Orphanage, at Elon College, N. C., delivered an address, tracing the history of the institution, its method of support, its building, financial, educational, and its home-like conduct. Mr. C. D. West, a member of the Orphanage board, added words of support to all that Mr. Johnston had said. This was followed by adjournment and a good dinner served in the big class-room in the rear of the auditorium.

In the afternoon Rev. H. S. Hardcastle reported on leadership training department; Rev. F. C. Lester, on senior department; Miss Gladys Yates, on primary department; Dr. J. H. Lightbourne, on Board of Religious Education.

The Convention, by resolutions, expressed its regrets at the departure of Dr. J. H. Lightbourne from Holland Church and this Convention, to become pastor of a very large Church in Troy, Ohio, about the first of September. Mr. Jesse F. West, Jr., was elected President, and Rev. J. G. Truitt, executive secretary.

The hospitality of the First Church was gracious and liberal at the Church and in the homes where delegates were entertained. The Convention session, all things considered, was, no doubt, the best of all its good sessions for fifty-eight years.

W. W. STALEY.

ELON LETTER.

A few months ago, in speaking a word of appreciation for Dr. R. W. Morrow, I had occasion to say that no great and successful man had ever been able to achieve his place of distinction in life without the co-operation and inspiration of a great and good wife. I should like to reiterate this statement at this time in regard to Mrs. Morrow. She shared in every undertaking, hope and aspiration of her lamented husband. His business success was a social product shared in by his wife, and so was his professional success, as well as his success in every direction of his manifold endeavor.

On that occasion, too, I made reference to the fact that Dr. Morrow had evidently come to his decease because of anxiety over the welfare of those he loved. I had in mind in particular his anxiety of heart over the illness of his wife. When it was discovered less than a year ago that she was afflicted with a malignant disease and that amputation of a limb was necessary, the blow was too great for his anxious and devoted heart, and knowing the seriousness of the situation that threatened the life and welfare of his beloved wife, his strong spirit was broken and he passed away even before his wife.

I have called this latter statement to mind because it gives me opportunity to portray one of the finest characteristics of Mrs. Morrow. When Dr. Morrow's health broke under the strain of his affectionate anxiety, though she herself was sorely afflicted, intimate friends were unable to discover that she endured any pain whatsoever. She was all attention and devotion and personal service for the comfort and the inspiration of her beloved husband. And though she herself was in agony, she sat for hours at his bedside and was more than efficient nurse. She was inspiration, and at times it seemed that the contagion of her hopeful spirit would enable him to win the battle in the struggle with the disease that had overtaken him and in spite of the anxiety of heart that had crushed his very soul. In all the record of my experience of the love of a devoted wife for her husband, I cannot recall a chapter from experience more lovely, more inspirational, more heavenly than this.

I delight to think of Mrs. Morrow, too, as wife, mother and queen of her Christian home. The very atmosphere of her home was redolent with the fragrance of Christian discipleship, and once as I was a guest in her home with the family circle still unbroken, and with every evidence of her efficiency and devotion in her home, both for her family and her friends clearly before me, I instinctively thought of that proverb which says: "Many daughters have done virtuously, but thou excellest them all," for truly we had the evidence of the two verses that preceded, which read: "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her." And I feel like saying on this occasion in the words of the last verse of that famous 31st chapter of Proverbs: "Let her own works praise her," and most assuredly they do.

Mrs. Morrow loved the Church, and it was her delight not only to attend the services of worship in the sanctuary, but to work faithfully in the Church school and to serve in every place of opportunity in the organized life of the Church. One of the most helpful and practical articles ever written by a woman of our Church on the "Children's Division of Sunday School Work" was written by Mrs. Morrow for our *Journal of Christian Education*, and was the result of her long, varied and successful experience as a worker with children.

I love to think of Mrs. Morrow's devotion to the Bible. To her it was not a Book to be treated with superstitious reverence, nor to be used as a sort of fetish of magical value. To her it was a message from God interpreted by His Holy Spirit to meet the practical situations of daily living. Over a long term of years, when difficult and trying situations have arisen in her experience and in the experience of her friends, I have known her to be able, without a moment's hesitation, to refer to the passage of Scripture of all others capable of furnishing comfort, hope and inspiration for anxious and burdened hearts, and in her last days of trying affliction her ability to appropriate the messages of the Scripture for her comfort and for the inspiration of those who were intimate and dear to her is a choice memory and will long be an inspiring solace.

I had occasion, too, in speaking of Dr. Morrow to refer to his devoted interest in and liberality toward Elon College. He was the legal and official member of the board of trustees from his family, but I happen to know that in every measure that looked toward the upbuilding and advancement of the college or its enterprises that called for courageous action and generous giving, he voted not a single judgment, but a composite opinion, and that Mrs. Morrow joined him in arriving at his judgment and was heartily sympathetic in every gift he made to the institution, and no one rejoiced more than she over his generous bequest to Elon.

And now we have laid her away, all that was mortal of her, and have paid to her the last tribute of sad and loving respect, but life will always be richer and happier and more hopeful because

of the beautiful Christian life she lived and the rich and uplifting influence she exerted in her Christian life. The world needs multiplied examples of Christian wifehood, Christian motherhood, Christian friendship and devotion, all of which were so beautifully typified in the life and character of Mrs. Morrow. Blessed be her memory and long live the beneficent influence of her Christian example! W. A. HARPER.

LITTLE JOURNEYS TO FAR-AWAY LANDS.

By a "Stay-at-Home Traveler."

II.

NEWFOUNDLAND, LABRADOR AND THE HUDSON BAY REGIONS.

The Land of the Eskimo.

In our first article of this series we gave a few peeps into the land of strange wonders, stretching along the great northwest coast of our continent—Alaska. We now take our flight eastward, across the vast solitudes of those frozen regions of North America to the coast lands of the Atlantic, north of the Gulf of St. Lawrence, where the "lure of the Labrador wild" invites us to its shores, its strange peoples, and fascinating twilight of the mysterious unknown stretches, but where the remote scenes and forms of life may become revealed to us, and open some of its mysteries.

The strange, fascinating power which a land like Labrador holds out to the adventurous traveler is marvelous indeed. Here some of the truest, noblest and most admirable lives have offered themselves upon the altar of suffering and endurance in the interests of human friendship and helpfulness under the most exposing conditions. Here Sir John Franklin lost his life amid the ice and snow of the Hudson Bay regions. We are filled with admiration and genuine devotion for such self-sacrificing characters as Dr. Wilfred T. Grenfell, physician, surgeon, magistrate, preacher and philanthropist, who gave himself up to live among and serve these destitute people in a far-away land, where scurvy, consumption and poverty prevailed. He has been spoken of by a friend who knows him well as "the most picturesque figure on the North American continent," whose wonderful personality is best revealed in his work. Mr. Cuthbert Lee has given us an intimate picture of his life and work in his little book, "With Dr. Grenfell in Labrador."

Dillon Wallace has presented a deeply interesting story of Leonidas Hubbard, Jr., in his compelling book, "The Lure of the Labrador Wild." The story of Leonidas Hubbard, Jr., has also been told with faithfulness and affectionate interest by his wife, Mrs. Leonidas Hubbard, Jr., in her book entitled "A Woman's Way Through Unknown Labrador."

Another book of more recent date which acquaints us with the land and the people of this region where breaking seas, swift-flowing rivers, and sheltered bays fill the traveler with thrilling interest and romantic wonder is "My Eskimo Friends," by Robert J. Flaherty. Labrador, as commonly known, is a narrow stretch of coast line reaching northward from Newfoundland and forming a part of its province, each under the rule of Great Britain, but not a part of the Dominion of Canada.

The rigorous climate of all this region is greatly increased by the effect of the Labrador stream coming down from the icy sections of the North, causing long and severe winters, making it difficult and even dangerous to make explorations and carry on life's work and pursuits during the long winter months. Hunting and fishing are the principal industries. The fur-bearing animals are trapped and hunted, proving quite profitable to some. The greed and wantonness practiced by some white traders and profiteers has caused much harm and loss through the killing of baby seals, the net catching of salmon, herring, and other fish, and has greatly decreased the supply of this source of income and wealth; while the destructive forest fires and excessive hunting have so diminished the supplies of food and fuel that the native Eskimos have steadily decreased in numbers and comfortable living. When will the time come in the progress of national friendships and peaceable relationships when the wrongs of selfish and self-seeking traders and profiteers will be forbidden and outlawed, and fair dealing, righteousness, and justice become established and practiced everywhere?

Another great curse inflicted upon the natives of these desolate and icy regions has been the introduction of alcoholic liquors. To counteract the drink habit, a long siege and several daring raids by Dr. Grenfell have pretty effectually driven out the sale of liquor. Formerly the Labrador settlers were a hard-drinking people, and it was prolific of many diseases, but chiefly through the influence of Dr. Grenfell the liquor curse has been greatly overcome. He established hospitals at various places for the nursing and treatment of the injured and afflicted.

In order to assist Dr. Grenfell, the intrepid and tireless medical missionary on these desolate and storm-driven coasts of ice-bound Labrador, in solving the problems of medical mission work, volunteer medical students and nurses from American, Canadian and Egyptian universities give their services for three months, six months, or a year to taking care of those needing surgical or medical treatment. True, the love of adventure and the desire for new and thrilling experiences along these northern coasts furnish some reasons for service in such wild and sparsely settled regions.

Although Dr. Grenfell's motive was religious, and deeply so, yet his mission would never be recognized as a "gospel mission." He does not seek to save men by supplanting their own religion. He says of his work: "From the beginning of this work, no man has ever been engaged in the capacity of priest or clergyman." So, although the spirit of the mission is religious, his great desire was to serve the needs of the people for medical aid and of teaching them right methods of living and better ideas about God and human relationships. In 1892 he was sent to Labrador by his society, the Royal National Mission to Deep Sea Fishermen. In cruising along the Labrador coast he treated 900 patients and found conditions almost inconceivable. Not a hospital on the entire coast, and no doctor except one who came once a year, and he ended his career by falling down the hatchway when drunk. Starvation of whole families was common, while poverty and disease were unchecked. An insidious debt system of slavery to traders prevailed, while universal ignorance and illiteracy left the natives in a deplorable and helpless condition.

Dr. Grenfell realized that here was a field for human helpfulness which called for the continuous effort of a strong man for almost a lifetime. For twenty-five years this tireless worker for human betterment under extremely adverse conditions poured out his life for the benefit of these unfortunate people, but achieving a remarkable success which will ever remain as a noble example of self-sacrificing human endeavor unparalleled perhaps in medical mission work. He established hospitals, drove out the liquor smugglers, had stores kept by trained natives set up at various stations where most needed, taught them how to build their houses and how to live.

Several thousand patients were, after some time, taken care of at the hospitals, and additional hospitals were built as needed. Greatly improved conditions have grown up as a result of this well-planned effort. Orphanages have been built, an industrial house has been established where carpenter and mechanical work is taught and labor performed. The improved conditions have been most helpful in the carrying on of industries like codfishing and seal catching, which have brought material prosperity and helped to secure the necessities and blessings of civilized life. Such a transformation in the life of a people so poverty stricken as these dwellers on the Labrador shores will ever remain as a monument to the noble character of Dr. Grenfell. He has traveled hundreds and thousands of miles up and down the coast of upper Newfoundland, Labrador, Hudson Bay, Baffin Bay, and the interior regions, where accessible, going in small sailing vessels, fishing boats, dog sleds, reindeer sleds and row boats. The stories of these journeys are full of thrilling experiences, adventures and courageous undertakings.

The Eskimo people are religious, honest and law-abiding. They consider it wrong to work on Sunday, and under all ordinary circumstances Dr. Grenfell did no traveling on Sunday. Only an emergency case would cause him to break over the usual custom. One Sabbath when Dr. Grenfell was lying in port a man came in haste, begging him to visit his wife, who had been taken suddenly ill and seemed to be dying. The doctor told his skipper to have steam up in ten minutes to take him to where the man lived. This the skipper flatly refused to do, saying he could not and would not sail on Sunday. Dr. Grenfell explained the urgency of the case, which might result in the death of the woman if he did not reach her in time. The skipper still refused to start. But Dr. Grenfell was a stern fighter when necessary, and had won many times through sheer force of a strong personality. He spoke firmly, saying: "Either get ready to weigh anchor in ten minutes or go ashore; I don't need you to navigate my vessel." The skipper thought a moment, and in a short time reported the vessel was ready, and set sail on Sunday for the first time in his life. An operation was necessary, but the woman recovered.

We must hasten to close this paper. There still remains to be told so many interesting things about this strangely romantic country that we can only urge our readers to read as much of the interesting literature as time and expense will permit. Let us close by making a few extracts from Dr. Grenfell's little book revealing the real heart of the man, "What Life Means to Me." Hear him: "Only he who knows the Master has any conception of the good things of life, of all the lives ever lived who will deny that the life of the humble Carpenter of Nazareth was the ideal life for a Son of God? His Spirit makes all life sweet and beautiful and true."

"My ambition. I personally wish for the life of no Alexander, Caesar, or Napoleon; no Croesus or Midas. Wealth or learning have but little value if not under His influence. I would rather leave behind me on the sands of time the footsteps of a Judson, or a Martyn, or a Livingston, or a Gordon, or a Lincoln, or a Lawrence, or a Stevenson than of any king, either of men or finance, or of scholarship. Who would not be proud if posterity should accord him this tribute—that his life had been a reincarnation of Jesus Christ. This faith in Christ is a life factor to me. It is not so much a way of escape from sins and sins' punishment as a road to abundant achievement."

"For my part, I am very much in love with life; and I enjoy it so much I want all I can get out of it. I want more of it after the incident called death, and so trust in Him who said, 'Because I live, ye shall live also.'" B. F. VAUGHAN.

Centerville, Ohio.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

MISSIONS IN THE SUNDAY SCHOOL.

(Presented to the Eastern Virginia Sunday School and Christian Endeavor Society by J. O. Atkinson, Mission Secretary, and printed by vote of that body. —Editor.)

This is a trite subject. We have become hardened and even indifferent to it. Those who have missions in the Sunday Schools already know about it, and those who haven't missions in the Sunday School are tired hearing about it. However, the final word on the subject has not been spoken. Neither can it be. We are just making a beginning. There are reasons for this. The age limit for all activities has been greatly reduced in recent years. Criminals are much younger now than they were a decade ago. Our prisons are full of young people. We used to find men and women of forty to sixty in prison. We now find them from eighteen to twenty-five. A recent investigation of prison conditions was a revelation. The age limit had declined so rapidly that the most expert statisticians were not prepared to believe what was discovered. Go now to any penitentiary, jail or reformatory, and you will find evidences of the youth movement. Criminology at the present is a study of the conduct and crime of youth. This isn't all!

Great achievements, great discoveries, great inventions, great utterances at the present are by youth—young people. The achievement age has been reduced. The average youth is in position to achieve more either in crime or in moral and spiritual conquest at twenty and twenty-five than at thirty and thirty-five a few years ago. All of this is due to universal education. The so-called "youth movement" is nothing more nor less than an educational movement. We do not wait for even the school age of seven to be reached before the kindergarten and the primary teachers are doing the work of education for the little tots. The whole world of youth has gone to school. All of which means that the facts of righteousness, of morality, of virtue and the teachings that lead to these fruits must be lodged in the mind of the youth and at an early age. The young people of ten to fifteen years of age all over the world learn and know of crime and immorality, and robbery and theft, and vice. They go to the movie and see and learn all of it. About the most futile thing in the world now is to decry the movie. The childhood of the race has led and has captured, and in turn is led and captured by the movie. "Verily, a little child shall lead them." The only hope, therefore, of saving this world is to lodge in the mind of the very young the thought, the necessity and the possibility of world-wide salvation. Let it be said here that the one hope of the Church —I mean by this, recruiting the Church—is through the Sunday School and the Christian Endeavor and kindred organizations that reach and interest the youth.

Question any pastor just after the revival in the Church. Ask him how many members he received through the revival who came up from the Sunday School or were in the Sunday School. I am of opinion you will find that at least 95 per cent of those joining the Church were or had been in the Sunday School. This means that the training for righteousness and religion had been going on among the youth and the youth could be reached.

It is equally true that the work of reaching the world, as well as the community, is now largely a matter of efficiency or the lack of it in the Sunday School. The missionaries of the future, both those who go out to do His work and those who send them out, will have to be reached in very early youth. This was never so imperative as at the present. There is just one reason why our Christian Church today is non-missionary; one reason why we are sending out fewer missionaries and giving less to missions than other denominations. That reason is that we have been reluctant to teach the necessity and the importance and the spirit of missions to our children and in the Sunday School. We are indifferent very largely ourselves because we were not taught and our children are growing up indifferent because we are not teaching them. If proof were needed of this, it is in the fact that the Methodist Episcopal Church has more missionaries in more parts of the world today than any other Church of Protestantism. There is just one explanation of this fact: some fifty years ago the Church fathers in the Methodist Episcopal Church put it in their discipline that every Methodist Episcopal Sunday School is and must be a missionary society. We Christians have never done this, and in many instances have done little to make our Sunday Schools missionary. There are schools in this Convention today who are neither taking a monthly offering for missions, and, moreover, are so indifferent and unconcerned about missions that they will not have a missionary program once a month or once a year, as for that matter, in their Sunday Schools. This is a tragedy.

We will have to change this before the Christian Church ever comes to be missionary; that is to say, a biblical Church. The greatest missionary book ever written is the Bible. All through the Old and the New Testament the missionary program comes first and the missionary note is struck most often and most emphatically. We are doing almost nothing in missionary lines and giving sums that are shamefully inadequate and sending out missionaries seldom, if ever, for no other reason than that we have not taught and are not teaching missions in the Sunday School. For a period of all of these years, to think that we have grown and sent out from all the Sunday Schools of the seven Conferences of our Southern Christian Convention only two missionaries, a man and his wife (Rev. and Mrs. D. P. Barrett), is a spectacle grievous to behold and a matter that should concern every loyal member of the Church. I am speaking of foreign missions now. We are building very few home mission Churches. We are raising very little home mission money. We are supporting very few home missionaries. It is tragical to contemplate. The explanation is easy. We are simply not teaching in our Sunday Schools the Bible message of missions; we are not developing the missionary passion. We are not bringing home to the minds of our youth the necessity of world-wide evangelization—the privilege and the joy of winning boys and girls, men and women in the home land and in heathen lands to Jesus Christ.

The report of your Mission Secretary for this Convention has shown which of the Sunday Schools are taking a once-a-month offering for missions. We are hoping and believing that these schools are giving some heed at least to missions and are teaching the youth the joy and glory of missions.

We are wondering why the other schools of the Convention are not taking an offering once a month for missions. How they submit to the pity and the tragedy of it, to the injury of their own youth and the injustice to the members of the schools, we fail to understand. Surely, indifference or misunderstanding alone can account for this deplorable condition. May we not strive the coming year to carry the missionary message—that is to say, the message of the Book of God—to the mind and heart of our youth? For no man and no woman has properly grasped the meaning of the Word of God, and certainly cannot properly teach it, until it has come to be seen and taught as the world's greatest missionary volume. Missions in the Sunday School simply means the Bible in the Sunday School, presented in its proper light and truth.

BLUE RIDGE SUMMER CONFERENCE.

Several hundred delegates were sitting on the steps to the veranda of the Robert E. Lee Hall; the sun was setting behind the mountains. In front of this group was a missionary who was leading the vesper service. Every eye was fixed, every ear was open as this servant of God told of the great need we had of Christ and the need others had. Nothing was more sacred and impressive than this! Such an event happened daily at the conference of the missionary education movement which met for ten days at Blue Ridge, N. C.—June 28th to July 8th. These vesper services were the most interesting and inspirational of all the services of the conference. Missionaries who were informed as to the conditions of various countries spoke not only at these services, but also at the evening services which followed. Those present can never forget these meetings.

The most noticeable characteristics of the conference were the spirit of unity and the deep consecration of those present. Despite the fact that many denominations were represented at this meeting, the one purpose of all was to learn more of missions and the missionary spirit, thereby helping each individual to be better prepared to help win the world for Christ. Deep consecration was obvious in most of those present, especially the leaders, and zeal and enthusiasm for missions was present on every hand.

Everything at Blue Ridge aided in the maintenance of such attitudes. Its unsurpassed location afforded beauty and inspiration, and the continuous spiritual atmosphere was no less than wonderful. The morning watches which were held each morning before breakfast on the large porch were exceedingly spiritual and effective; the classes were serious studies of various phases of missionary work. These, too, were exceptionally helpful in information and inspiration. Teachers learned and consecrated were a benediction to many.

Recreational programs were carried out every afternoon after quiet hour, and in the evenings after the platform lecture a social hour was observed. These occasions were happy and helpful, and were indeed vital parts of the conference.

The book room was stocked with numerous missionary books which were for sale; the library was open with its helpful books; the literature room was replenished daily with new literature which was free; and many books, pictures, mottoes and maps were out for observation. The value of these things will surely not be doubted.

It is interesting to know that the Missionary Education Movement is the oldest institution of this sort in existence, and that this year the twenty-fifth anniversary of its origin was celebrated at Blue Ridge.

Those who go to Blue Ridge always strive to go again. The Christian atmosphere, the enthusiasm for missions, the wonderful fellowship and friendship which exists, the unity of purpose, the effective leadership, and the sacred inspiration cause all to love and reverence what Blue Ridge

and the Missionary Education Movement stand for.

The Conference will meet at Blue Ridge next summer, and any one interested in missions should begin to plan to go to this meeting. Lasting blessings will be received, and those days will be looked upon as among the happiest and most helpful in one's experience.

VESTER M. MULHOLLAND.

Durham, N. C.

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

The Executive Committee of the General Convention has elected Rev. George C. Enders, D. D., dean of the Christian Divinity School, Defiance College, as a visiting representative from the Christian Church to the World Conference on Faith and Order at Lausanne, which meets in August. Dr. L. E. Smith, Norfolk, Va., who had been elected by the General Board as such representative, found that he could not attend. Dean Enders is in Europe and will be able to attend a part of the time and the Church will be glad to have such a worthy representative present.

Burnett Beneficiary Fund.

Have you made your gift to the Burnett beneficiary fund yet? This fund should yield at least one thousand dollars per year income. These funds will be sacredly used for the purposes of the fund. It is hoped that this fund will receive a number of large and generous donations, and smaller gifts from those who cannot afford more worthy ones. Write us about it. Ask questions, understand its importance, and send checks or bonds for a most needed work.

One of the important officers in a Church is that of Church auditor. He should be one of the regular officers, and should audit annually the books of the financial secretary, current expense and benevolent treasurers, and at any time when there are changes of officers during the year or whenever there may be need as directed by the Church or its official board. He may also serve as auditor for the several departments of the Church. All persons handling funds of others desire that their books be properly audited so no charge of carelessness may be brought against them. You would not be willing for the books of your denominational officers to go unaudited, and they would not be willing for them to be unaudited, and it is a good plan for all Churches.

We desire to commend heartily those subscribers to the Forward Movement funds a few years ago who are steadily paying in their subscriptions now but who could not, on account of various reasons, pay all during the five-year period. They are unwilling to allow them to go unpaid where they can pay them, even if it has been necessary for them to delay payments. It is a right spirit, and the funds are of great assistance at this time.

Church officers should have the 1927 Handbook right at hand for ready reference. It is full of information. It is free upon request. Almost daily we get letters asking information that the Handbook gives.

Have you organized your Church and conference according to the denominational program? Many are so doing, and it will be fine when all do so. Each Church and Conference should have these five definite departments: devotion, evangelism and life service, Christian education, missions, stewardship and finance. These are needed by all. Some Conferences will need such other departments as publications, relief. It has been good to watch the spirit of co-operation that has been working in the Churches and Conferences to this end as fast as they have made changes in their constitutions. When all our Churches get behind one general program we shall go forward still better.

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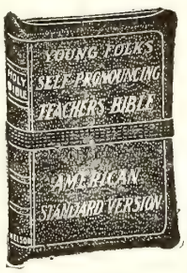

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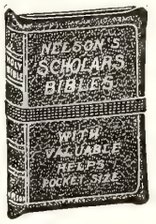

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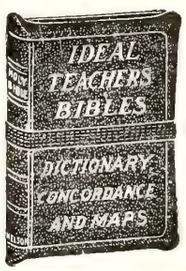

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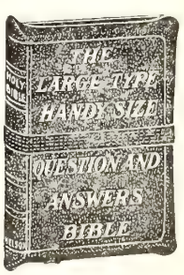

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia.

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*

By Rev. H. S. Hardcastle.

CHRISTIAN EDUCATION NEWS NOTES.

Two of the educational conventions—the Valley Sunday School and Christian Endeavor Convention and the Convention of Sunday Schools and Christian Endeavor Societies of Eastern Virginia—have met and voted their contributions to the Board of Religious Education for this year. The Valley Convention has already sent to Treasurer Stephenson the sum of one hundred and seventy-three dollars. This is one hundred and twenty-three dollars more than they sent the board in either 1925 or 1926. The Eastern Virginia Convention met this week and voted to contribute all of its funds to its own operating expense and the work of Christian education, and voted an immediate contribution of eight hundred and fifty dollars to the board. The Valley Convention fell just a few dollars short of the assessment suggested by the board, and the Eastern Virginia Convention went just a few dollars over the board's suggested assessment. The result is a splendid challenge to the other educational conventions, and one we trust they will accept in good spirit and with satisfying results.

The first result of the fine contributions of the Valley and Eastern Virginia Conventions is to make it possible for the board to meet its obligations. In other words, these two contributions clear the board of debt. Another result of these contributions is the encouragement they give to the board in its hope to employ a field secretary this fall.

We write encouragement for the reason these two gifts alone will not make possible the hope of the board to again promote its field work. To make this hope a realization, the other educational conventions will have to rally to the cause with like spirit and results, and the Churches will have to respond this September to the call of the board for the annual offering in a very generous and constructive fashion.

The Eastern Virginia Convention also went on record as urging the Churches of the Eastern Virginia Christian Conference to receive the September offering for the board, and recommending to the Churches which have adopted the budget system the payment of the apportionment for Christian education during the month of September. It is hoped the Churches will meet the challenge of the educational convention, and not only in the Eastern Virginia Conference, but in all the Conferences of the Southern Christian Convention.

We realize the board will again enter the period of the annual offering without the executive force necessary to adequately promote the offering. In order to overcome this in part we are going to endeavor to secure in advance pledges from our Churches to receive the offering in September, and from the Churches using the budget promises to pay the board the apportionment for Christian education during the month of September. These pledges follow, and The Sun will carry them for six issues, or until September. Make it a point if you are interested in Christian education: in having a field secretary in the field for full-time service; in making it possible for the Board of Religious Education to adequately care for its work; to see that the offering is received in your Church. These pledges are to be mailed to Rev. J. H. Lightbourne, Holland, Va.

Offering Pledge.

We will receive an offering for the Board of Religious Education during the month of September, 1927.

_____ (Church)

_____ (Conference)

_____ (Pastor) _____ (Clerk)

Budget Pledge.

Our budget apportionment for Christian education will be paid in full or in part to the Board of Religious Education during the month of September, 1927.

_____ (Church)

_____ (Conference)

_____ (Pastor) _____ (Clerk)

Some one will offer the objection that the plan proposed requires too much time; that if the offering is given it is sufficient. We are only suggesting the board be advised the offering or apportionment will be received. If the Churches will co-operate in this, the board will be in a much better position to plan for the year's work. We are wondering what Church will be the first to respond and give the promise of the offering!

We have not been deluged with two-dollar registration fees for the Elon Chautauqua by friends who will not be able to attend the school this year, but who are interested in its success to that extent. But we have received from one party two adult and one child registrations, or five dollars. That is fine, and we are wondering if there are not others. If there are, they can locate the writer at Elon Chautauqua and School of Methods, Elon College, N. C., July 25th to August 4th.

We have received many compliments in behalf of the general appearances of the program for the Elon Chautauqua and School of Methods. We think it pretty fine, too. But we are not deceived, for many a time we have seen very fine clothes on a dummy. What we wish to do is to compliment a hundred and fifty-odd delegates to the school on being there.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VI—August 7, 1927.

David Spares Saul.

Golden Text: "Be not overcome of evil, but overcome evil with good."—Rom. 12:21.

Devotional Reading: Rom. 8:31-39.

Lesson: 1 Sam. 26:7-14, 17-21.

After David parted from Jonathan he spent several years hiding in the hill country of Judea.

A Sleeping King.

The presence of David in the wilderness of Ziph, near Herbon, was reported to Saul by some Ziphites, and the king came down with 3,000 men in search of the outlaw.

David's spies soon reported the presence of the king, and David himself viewed the king's camp.

He called for volunteers to go to the camp, and two men responded. Taking with him his nephew, Abishai, David stole up so close to the camp that he could see the sleeping king, who lay in deep slumber, with his spear stuck in the ground at his head. The king's whole camp was asleep. No sentinel was on guard.

Many a man has lost the battle of life because he was morally asleep, and many Christians are asleep in the camp of their Lord.

Abishai wanted to smite the sleeping king and declared he could make sure quick work; he would not need to strike twice.

Here is the point where David's nobility asserted itself.

David's Noble Self-Restraint.

David made a noble speech to Abishai, in which he said: "Destroy him not, for who can put forth his hand against Jehovah's anointed, and be guiltless?"

In this noble self-restraint he showed himself a kinglier man than if he had taken a city.

He held all his powers and passions under the control of conscience, and thus ruled himself There was the true king, though he did not yet wear a crown.

The business and political and social worlds are full of such circumstances and opportunities. But to resist all such opportunities and solicitations to do evil, to deal justly and generously with an enemy, to speak kindly of him, to take no advantage of his weakness, to walk all around a sleeping enemy and never touch him—this is noble self-control and manhood.

David Taunts Saul's General.

David went over to the top of a mountain and called to Abner, Saul's sleeping general, taunting him with his neglect in guarding the king's person. "Art thou not a valiant man? and who is like to thee in Israel? Wherefore, then, hast thou not kept watch over thy lord the king? This thing is not good that thou hast done. As Jehovah liveth, ye are worthy to die, because ye have not kept watch over your lord, Jehovah's anointed."

A valiant man was he! A great general in Israel was this Abner! This is what Abner paid for his carelessness in sleeping when he should have been watching alertly for his king's safety. The king might have lost his life as the consequence of his general's lack of vigilance.

David's Plea to Saul.

Saul himself heard and recognized the voice of David and called out to him, "Is this thy voice, my son David?" There is now a different tone in his voice, and he speaks the language of reason and fatherhood.

Already he is beginning to realize his fault and wrong in pursuing David as an enemy, and now greets him as a son.

And how does David reply? Does he, from his safe position on the mountaintop, pour upon Saul just wrath and judgment for all the king's wrong and cruelty towards him? Not a word of triumph was uttered, and no word was spoken that would irritate and enrage the king; but all his words were submission and loyalty and peace.

Saul's Penitence.

Saul was a strange mixture of sense and insanity, soberness and folly. David's appeal brought the king to himself, and the better nature in the man took possession of him.

"Then," said Saul, "I have sinned: return, David, for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly." How much greater was the victory David had now won over the unjust king than if he had upbraided and cursed him for his injustice or had cut off his head when asleep?

We must give Saul the credit of being sincere

in his confession and in his promise that he would do David no harm. It is true that his repentance was as the morning dew, and he soon proved false to his promise, but his intention at the moment may have been as honest as Saul could be. It is hard for a fickle, infatuated soul, such as Saul was, to be thoroughly honest and stable in its purposes.—*Snowden.*

CHRISTIAN ENDEAVOR.

Sunday, August 7, 1927.

TOPIC: "What Does the Bible Reveal About God?"—Gen. 1:1; 1 John 4:16. (Consecration meeting.)

Some Bible Hints.

God is Creator. The world is His work and His care. Providence rules (v. 1).

We cannot go behind this word, "God created." His method is unknown and unknowable. But He created; that we know (v. 1).

God is love. That is His innermost nature, and all His acts must, therefore, express love in some way (v. 16).

Love is not merely feeling, but active beneficense. God is doing good all the time (Matt. 5:45), even to the evil (v. 16).

Suggestive Thoughts.

God is Spirit (John 4:24). Not merely "a" spirit; He is Spirit in the same sense as He is love—all-embracing Spirit.

God is wise (Rom. 11:33). A Being that could devise and sustain the universe as we know it must have infinite wisdom. And, of course, power.

God is holy (Rev. 4:8). Therefore, He demands holiness in us, His children. Sin crosses our divine nature, frustrates His will with us, destroys His image in us.

God is good (Jas. 1:17), and therefore is the Giver of all good gifts. He is Father, caring for His children, loving and guiding them.

A Few Illustrations.

God hates sin. Sin runs counter to God's nature, and therefore must be punished. It is like a mosquito colliding with a locomotive. See what sin does in human lives for the proof of this!

God is the sovereign Owner of all (Hagg. 2:8). All things, including man, belong to Him. When we give anything to Him we are but giving Him His own.

There is only one God. Jew and Christian believe that. But this one God is not a unit, but a unity. Within Him there are distinctions: Father, Son, Spirit—a triunity. We have one hand, but five fingers.

God is companionable. We can have fellowship with Him (1 John 1:3). We can talk with Him in prayer and He illumines our minds in answer, if we wait on Him.

To Think About.

What great statement have you found about God in the Bible?

How may we test the truth of the Bible's statements about God?

What do you think was Jesus' conception of God?

CURIOUS SERMONS.

Sermons are curious things, especially as to their length. A recent publication says that after a minister in England had finished his discourse and was on his way out he overheard the following conversation: "Well, my lord, and how did you like the sermon?" "O most wonderful!" was the reply. "It was like the peace of God. It passed all understanding, and, like His mercy, I thought it would endure forever."

How long the sermon may have been is not stated. It could have seemed a very lengthy sermon, though it might have gone on for only twenty minutes. It was, however, quite unlike another sermon, the preacher of which visited the community only seldom, but the people came to hear him from near and far. On one occasion after the service a young lady expressed considerable disapproval of the preacher. "I do think it a shame," she said; "he does not often visit our circuit, and now that we have been able to have him, he has given us one of the shortest it was possible for him to give. I should like to tell him what I think of him." "And do you know," asked another, "exactly how long he did preach?" "About twenty minutes at the outside," was the reply. "You are a long way off," he answered, "for I timed him, and he preached exactly fifty-seven minutes."—*Ex.*

MY RESOLVE.

To live as gently as I can;
To be, no matter where, a man,
To take what comes of good or ill
And cling to faith and honor still;
To do my best and let that stand,
The record of my brain and hand.
And then, should failure come to me,
Still work and hope for victory.

To have no secret place wherein
I stoop unseen to shame and sin;
To be the same when I'm alone
As when my every deed is known;
To live undaunted, unafraid
Of any step that I have made;
To be without pretense or sham
Exactly what men think I am.

—*Edgar A. Guest.*

"Let us fail in trying to do something rather than sit still and do nothing."

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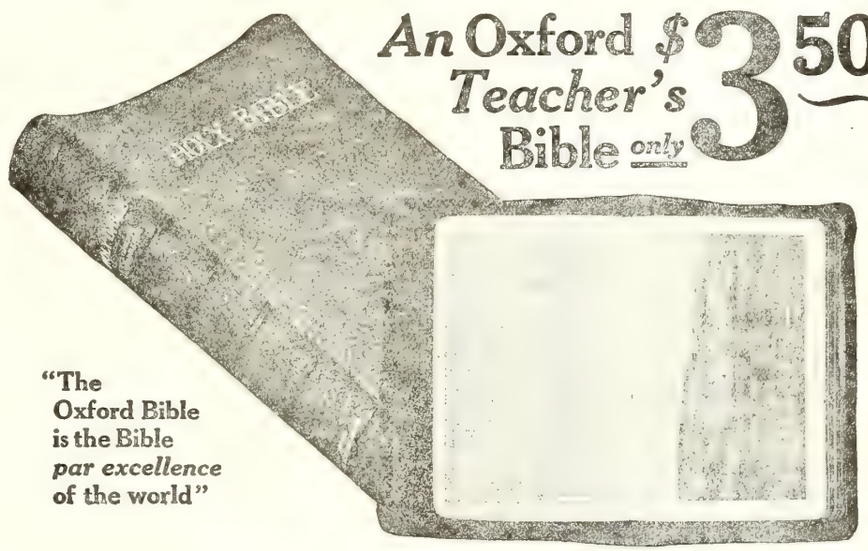

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One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

NECESSITY FOR PRAYING WITH OTHERS.

"If two of you shall agree as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."—Matt. 18:19.

"Confess, therefore, your sins one to another, and pray one for another."—Jos. 5:16.

It is impossible to possess the Christian spirit if we are selfish. Consideration for others is the first, last, and always the will of our Lord. In order to be unselfish we have to know folks, know their needs, know their feelings, know God's purpose for their souls, and have an unsullied passion for their welfare. When people really get together sympathetically, their hearts are warmer, and feelings more sensitive to human good, and they are naturally more sensitive to the divine Spirit, thus they broaden out into brotherhood, into right relations, into real Christian friendships. When we thus get together and pray for one another we love one another better and our souls reflect the light of God.

"My spirit cannot live in an island and be one with God's Spirit, for the Spirit of God is brotherhood, and brotherhood is the continent of souls."

Prayer.—Dear Lord, our Father, give us human sympathies, the mastery of ourselves, the mastery of thought for good, the mastery of the unexpected, and the peace of God with our fellowmen. *Amen.*

TUESDAY.

SHALL WE PRAY IN PUBLIC?

"Worship the Lord in holy array."—1 Chron. 16:29.

"I will pay my vows to the Lord God in the presence of all His people."—Psa. 116:14.

"And let us consider one another to provoke unto love and good works; not forsaking our assembling together as the custom of some is."—Heb. 10:24, 25.

We all know that in crowds, thoughts, spirit and feelings are enfections. Souls respond to one another and produce accomplishment of the Spirit of the occasion. If it is a mob, the result is evil; if it is in devotion, prayer and praising God, the result is good. Public assembly and prayer to God is necessary as a power-house of the Spirit of God. Worshiping in throngs makes the mind peculiarly susceptible to God, and the spirit of it reaches out into public morals. When a community prays, there is power.

Prayer.—Dear Lord God, give us homage of heart, that we may be able to pay homage to Thee. We thank Thee for all Christians, for the Church, and meetings. Make our community Thine with power for the kingdom. *Amen.*

WEDNESDAY.

INTERESTED IN GOD'S AFFAIRS.

"Seek ye first the kingdom of God and His righteousness."—Matt. 6:33.

"Whatsoever things are honorable, whatsoveer things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—think on these things."—Phil. 4:8.

We have plenty of assurance that God is interested in our affairs. How much are we interested in His affairs? Our text talks about the things of God. We find them in everything around us, and especially in the world of folks. If we fulfill the word of "seek," we cannot miss His Spirit. Our own unfinished nature and imperfect souls will be at the throne of mercy and grace looking for that completeness in Him.

Prayer.—O Master, let us walk with Thee. Reveal to us the things that are Thine and of Thee, and give us assurance that make us steadfast for Thee. *Amen.*

THURSDAY.

SELF-REVELATION AND ANSWERING TRUST.

"He wakeneth morning by morning. He wakeneth mine ear to hear as they that are taught."—Isa. 50:4.

"Thus saith the Lord that created Thee . . . fear not, for I have redeemed Thee; I have called thee by name; thou art mine."—Isa. 43:1.

God often speaks to us. Do we ever hear Him? It may be in a cloud; it may be in a flower; it may be in prayer; it may be in a deed of kindness; it may be in the promptings to do good or to better some condition. Do we recognize that it is His voice when we hear? Dost thou feel that it is He that awakeneth Thee? If so, thou wilt be blessed and wilt listen to His words and bring thyself to confess the fervor of thy desires.

How God trusts us! We cannot hide a thing from Him. It is strange we should think for a moment that we can. Yet He trusts us implicitly, forgives our every sin, and expects us to go on and "sin no more." How we should trust Him!

Prayer.—Our Father, help us to rise and act well our part as Thy child. We thank Thee for Thy friendship, and we pray Thee for an understanding of ourself and of Thee. *Amen.*

FRIDAY.

THE POWER OF CHRIST.

"That the power of Christ may rest upon me."—2 Cor. 12:7-10.

When the risen Lord appeared to His alarmed and disheartened disciples, and astounded them by charging them to undertake the conquest of the world, He reassured them by saying: "All power is given unto me in heaven and in earth." And He meant that this power would attend their ministry. He added: "Lo! I am with you alway, even unto the end of the world."

Paul realized that the strength of his ministry in an adverse world lay in his ability to realize this "Power of Christ," energizing his feeble efforts. And laying hold of this power, he dared to undertake the most hazardous campaigns, to battle with every artifice of the enemy, and to hope for victory over all the forces of darkness.

This is a dangerous defect in the ministry of today. Spiritual leaders see the tremendous obstacles in their path, and failing to realize the presence and power of Christ with them, look to other and secular aids and thus attain only superficial success, or make moral failure. To all such, the experience of Dr. Hallimond, as related in the book "Greatheart of the Bowery," should be invaluable. It is such a record of the marvelous and unlimited power of Christ to reclaim the fallen, to change the most hardened, to cleanse the foulest, that we would think such moral changes impossible, if they were not attested by irrefragable evidence. The spirit of Christian kindness is the power that wins in the rescue of shipwrecked souls—the "Power of Christ." Every Christian is under obligation to use this "power." And he has only to bring the fallen to this blessed Healer to find in his own personal experience like miracles of divine grace.

Prayer.—By one of the parents, asking that we may be led to live near to Christ, and to feel not only the power of His leadership in all things, but the blessedness of His companionship in the hard places of life.

SATURDAY.

THE SINGING OF BIRDS.

"The winter is past, the rain is over and gone."—Sol. 2:11-14.

The newly wedded couple of the Song of Solomon felt the joy of life. Isaiah, too, though not ranked as a poet, saw the soul of things—"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Blessed are those who can say: "The winter is past, the rain is over and gone . . . the time of the singing of birds is come."

Birds of prey are silent, and carrion birds are hoarse. The song birds sing out the gladness of a pure heart, even when it is raining. If we have the love of God in Jesus Christ filling our hearts, then we will sing for joy, even when times are hard and disappointments abound. The earth cannot give nor take away this divine joy.

Jesus loved nature and found the Father best amid its solitudes. He was not sorrowful, though "acquainted with grief," but for the joy set before Him, endured the cross, despising shame. A radiant, smiling life is better than knowledge and fame.

God has given us the "five senses" and a sixth, with many wonderful powers; and everything with which we are endued is intended for our joy and blessedness. We reach this goal in proportion as we have the spirit of the Christ. And our great function in life is to sing out of the heart of love and the soul of faith. Our voice may be harsh, but the music of our life may be sweet and jubilant. This is our highest possible praise to God in Christ.

Prayer.—By one of the household, that at this time, when all nature is arraying itself in garments of praise, we too may express our love and worship.

SUNDAY.

WHAT FORGIVING MEANS.

"Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—Rom. 12:20, 21.

A good many people find forgiving a hard process. But once we get a new angle on the whole matter—see it all from a fresh viewpoint, understand what forgiveness actually is—to forgive even the big injuries becomes an easier business.

Paul, who had considerable training in the school of forgiveness, warns us in this glowing passage in Romans, not to attempt to avenge our wrongs but to leave the evening-up effort to God. We are to treat the enemy as a friend, even going so far as to have him sit down at our table for a meal with us.

The true meaning of the passage is clearly revealed when we get the right translation of "coals of fire." It means "ashes" here. Ashes on the head is the symbol of sorrow and repentance among the Hebrews. By treating as a friend one who has deliberately harmed us we "heap ashes on his head," and make him feel sorry (more repentant than we could make him feel in any other way) that he has wronged us!

Christian Orphanage

Dear Friends:

It is very encouraging to have your friends come to your rescue in time of need. We have often heard it said that a friend when you are in need is a friend indeed. Our good friends Holland & Beamon Co., Suffolk, Va., shipped us a car of coal last week as an annual donation. This company has remembered us each year for a number of years by shipping us a car of coal to help keep the children warm. We are grateful indeed for this splendid contribution, and pray that God will richly bless the donors.

The junior and intermediate girls of the daily vacation Bible school, Franklin, Va., by Mrs. W. A. Daughtrey, sent to the Orphanage 25 towels and 11 dresser scarfs, for which we are very grateful. It was so kind of these young girls to make the pretty towels and dresser scarfs and send them to us. They are beautifully made and will be quite a help to us.

We are often struck with the extra, painstaking care that is used in the making of many of the articles of clothing and other things sent to the Orphanage. It seems that the good women put a great deal of love in the making, and I feel sure hte extra work put on the little garment just to make the child happy that gets it, brings a thrill of joy to the heart of the one who does the making.

One of the joys of this life is just rendering a kind and loving service to others. What should appeal to us more than a little child—a little child fatherless, motherless, homeless and helpless! Some of the sweetest and brightest children are found in this class. The Church, through its Orphanage, gives them a chance, and they make good.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 28, 1927.

Brought forward	$10,542.00

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Lebanon	$ 1.41	
Mt. Bethel	1.60	
Apples Chapel	5.79	
Ingram	3.00	
Reidsville	7.83	
		19.63
Eastern N. C. Conference:		
Christian Light	$ 2.71	
Damascus	2.00	
		4.71
Western N. C. Conference:		
Mt. Pleasant	$ 3.37	
Burlington	44.96	
Parks Cross Roads	3.34	
		51.67
Eastern Virginia Conference:		
Johnson's Grove	$ 3.50	
Dendron	29.30	
Franklin	5.00	
Holy Neck	10.00	
Berea, Nansemond	10.00	
		57.80
Valley Virginia Conference:		
Winchester	$ 5.32	
New Hope	3.00	
Newport	2.00	
		10.32
Alabama Conference:		
Pisgah	$ 2.10	
Spring Hill	2.11	
		4.21
Georgia and Alabama Conference:		
North Highlands		1.30

Special Offerings.

J. A. Brady, Ramseur, N. C.	$10.00	
First S. S., Reidsville	14.40	
Rents	7.50	
		$ 31.90
Grand total		$10,723.54

SELF-DENIAL OFFERINGS.

Some of the Churches have not yet sent in their self-denial offering for missions. We are trusting that, as the period is over, all the Churches not sending in the offering will now transmit the amounts, that we may acknowledge same in these columns. If for any reason a Church was prevented during the period from taking the offering, we rtust the matter will not be longer delayed. We are so anxious that every Church be shown in the list of those taking an offering for missions! We received the following since July 16th:

Previously acknowledged	$3,503.27
New Hope, Harrisonburg, Va. (add)	10.00
Eastern N. C. S. S. Convention	3.65
Palm St., Greensboro, N. C. (add)	.50
Pleasant Grove, Lanett, Ala.	6.21
Roanoke, Ala.	5.00
Antioch, Roanoke, Ala.	10.50
Total to July 23rd	$3,539.13

Respectfully submitted,
J. O. ATKINSON,
Mission Secretary.

ATTENTION.

Attention of pastors, Church secretaries, Sunday School superintendents, Christian Endeavor prseidents, and the constituency of the Southern Christian Convention interested in Christian education to the news and notes column carried this week on the "Religious Education" page, and particularly to that matter which has to do with the pledging of your Church to receive an offering for Christian education this September. This is a vital matter and worthy of your immediate action.

J. H. LIGHTBOURNE,
Ch'n Board of Religious Education.
Holland, Va.

THE PROGRESS OF CHRISTIANITY.

(Continued from Page 5.)

only that all men may conform their lives to that of Christ and live in accordance with His ideals. The Church still needs a necessary something which, like some great magnet, will draw Christians of every faith into closer brotherhood, into closer fellowship one with another and with the Lord, and convince the world that Christian denominaticns are not fighting each other, but are fighting together for the redemption of souls. And little by little, step by step, in diverse practical ways, this is the progress now being made by Christianity.

So today I plead for a more unselfish Church and pray for an outpouring of that spirit of union which, like some sleeping giant, only needs to be aroused to enable us to win our greatest Christian victory—a victory that will finally be gloriously won. "Eternal mills are grinding slow our laws, our schools, our creeds, till each gives place to higher things, for over all God rules," and whatever the obstacles placed in His way, the prayer of His Son for "the oneness" of His followers will in the end prevail.

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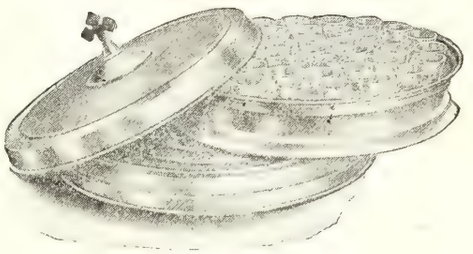
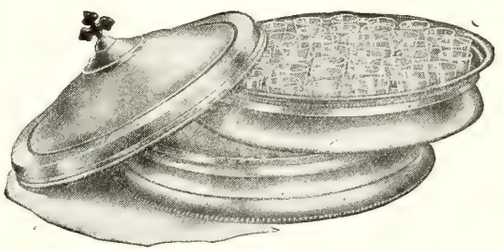


Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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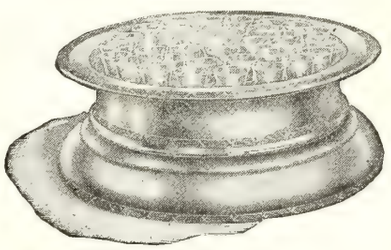
The Silver-Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.

Style No. 85

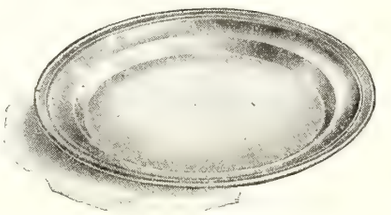
Tray No. 85—Interlocking only, with 36 glasses.	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 33 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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1536 E. Broad St., - - Richmond, Va

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Pollyannas:

Here we go. All ready to play. Write to your Pollyanna today. Be a good Pollyanna to each other, dears.

The game will last till your editor calls "time." So have a good time. Ready—go!

The Pollyanna kiddies. Which group are you in?

1. Shirley Vaughn, Wadley, Ala., Route 3; Rebecca Ellington, Ridgeway, N. C., Route 1.

2. Arnell Landers, Albertville, Ala.; Terry Maynard Johnson, Fuquay Springs, N. C.

3. Bessie Onley, Bosley, N. C.; Jeanette Rawles, Franklin, Va., Route 4.

4. Katie Lee Johnson, Fuquay Springs, N. C.; Beryle Barrett, Dendron, Va.

5. Ralph Vaughn, Wadley, Ala., Route 3; Jennie Barrett, Spratley, Dendron, Va., care Sunnydell Farm.

6. Ruth Smith, Wadley, Ala.; Margaret Jones Earp, 12 W. Clifford Street, Winchester, Va.

7. Rachel Earp, 12 Clifford Street, Winchester, Va.; Rebecca Parks, Ramseur, N. C.

8. Nina Kitchens, Roanoke, Ala.; Lyda Carter, Sunberry, N. C.

9. Linnie Hancock, Sedley, Va.; Sara Bland Parks, Ramseur, N. C.

10. Esther Cole, 214 Hargrave Street, Durham, N. C.; Alice Bradshaw, Walters, Va.

11. Sara Virginia Hook, Elon College, N. C.; Doris Elaine Whitaker, Holly Springs, N. C.

12. Fred Lorraine Whitaker, Holly Springs, N. C.; Gordon Malone, Burlington, N. C.

Four new names for the "Korner!" Fine! I am so glad to have these four lovely little girls play our game. Please, Mr. Editor, put these new names in our Pollyanna group this very day! Any one else who wants to come into the game send your names at once.

Rebecca Anne Holden, 707 North Main Street, Louisburg, N. C.; Katherine Brady, Ramseur, N. C.

Martha Caviness, R. F. D. No. 1, Ramseur, N. C.; Grace Tabscott, Elon College, N. C.

Things to do for Pollyanna:

Write letters (on one side of paper only).

Send your pictures to each other.

Send clippings of things your society is doing.

Get to know each other and send gifts.

And, dears, watch your "Korner" each week, for your editor will be sending you wee letters of just "what next" will be. See?

The summer skies are so blue and the weather is so pretty, I'm sure it would be jolly good fun to see and talk to all my Kiddies—what fun we would have all together!

Just last week, when I put in all those Pollyanna names, some one said your editor was something like the old woman who lived in a shoe—so many Pollyannas we knew just what to do. We sent in your names, so your Pollyanna will be happy; so hurry up, Kiddies, and make the game snappy.

Pollyanna who lives in Happyville, near Pleasantown—oh! oh! that's the best place for Pollyannas to live this summer. Make her happy. When? Today!

Love from

YOUR EDITOR.

WHY THE DEER EATS LEAVES.

By Carolyn Sherwin Bailey.

The Indians said that the deer had been given beautiful bone antlers to wear on top of his head because he was so swift a runner when a message had to be carried from one animal tribe to another. The rabbit was the road builder in those days, but the deer, although he had a fine, large head, did not use his mind very well. The rabbit loved to play jokes on him, for he wished for a beautiful pair of antlers and had been given none.

One day the rabbit went to the woods and cut down a thick wild grapevine. He carried this vine as far as the edge of the wood, and there he stretched it across the train. But first, the rabbit gnawed it almost in two with his sharp teeth.

Then the rabbit went back a short way into the woods, ran as fast as he could, and jumped over the vine which he had stretched so high.

Presently the deer came along and asked the rabbit what he was doing.

"I want you to see how strong and clever I am," the rabbit told the deer. "If I wanted to, I could cut this grapevine in two with my teeth as I jump over."

This seemed magic to the deer. "Let me see you do it," he told the rabbit.

The sly rabbit went back into the shadows of the woods, ran back swiftly, and jumped over the vine, cutting it as he went in the place where he had gnawed it before. It seemed a wonderful trick to the deer, who was a fleet runner and could jump high himself. He told the rabbit that he thought he could do the same thing.

So the rabbit found an even tougher length of grapevine, brought it to the deer, and stretched it across the path, just as he had done with the other one. The deer went back into the woods, as he had seen the rabbit do, came swiftly out again, and made a flying leap over the vine rope, trying to gnaw it as he leaped.

As the deer tried to cut it, the vine flew back and caught his head as if he were in a noose. It took the deer some time to pull himself out, but he did and wanted to try again.

Over and over again the deer leaped over the vine and tried to cut it, but he could not. Finally the chance for which the rabbit had been waiting came.

"Allow me to look at your teeth," he said to the deer. "Ah, yes, I see why you have trouble; you have long teeth like those of the wolf, but they are not sharp enough to cut a tough vine. If you like, I will help you to sharpen your teeth until they are sharp, like mine."

This seemed to the deer to be a kind offer. So the rabbit brought a very hard stone with a rough edge, and with this he filed the deer's teeth until they were smoothed off almost to his gums. The deer stood it bravely, although it did hurt.

Alas, what had happened to the deer's long teeth! The rabbit gave him a small branch to bite, and the deer could not bite at all. Now his teeth were so short and so blunt that he could eat nothing but grass.

"You wear a fine pair of antlers, my friend," the rabbit told the deer, "but you are slow to use the wits that lie underneath them!"

This is only a story that was told to Indian boys and girls in the olden days. Although no one would want to be such a trickster as the funny little rabbit, the story tells us that we must think before we jump and not take all our friends' advice.

OUR BABY.

By Grace G. Drayton.

Our baby toddled out one day
Into the big world bright and gay.
In the garden he did see
A big, fat, fuzzy bumblebee.
At first he stared,
And then did smile.
The bee kept buzzing 'round the while.
But soon his smiles were turned to tears.
I'll tell you why, my little dears:
The bee did sting, 'cause, I suppose,
He thought our baby was a rose.

—*Selected.*

THE ADVENTURE OF THE CHURCH.

Two major questions we may put to ourselves to test the true success of the local Church.

The first is this: To what extent is this Church "my" Church, functioning as a vital missionary force in its own community? If it is not genuinely missionary there, it will not be contributing much that is vital to the missionary cause anywhere else. Is it having a direct influence in improving community life? Are social conditions better because of it, politics more honest, recreation more wholesome, industry more brotherly? Is it co-operating heartily with all other Churches for the attainment of these ends? Is it reaching unchurched groups, or is it satisfied to go on ministering to those already within its circle? What is it doing to win the interest of the two out of every three children and young people who are not enrolled in any program of religious education?

The second major question for measuring the inward success of a Church is this: Does it identify itself in sympathy with all nations and races, and see in them co-partners in building the kingdom of God? Does it consciously participate in a program that is worldwide, or is it content to let its locality be the limit of its horizon?

We are not left to vague impressions in answering these questions. A definite and practical test can be applied; if the Church is really conscious of belonging to the world community, it will have a comprehensive program of education as to world needs. In the pulpit, in the Church school, in the young peoples' society, in adult groups, there will be a steady provision for developing a universal outlook, for cultivating an appreciation of other peoples and races, for strengthening Christian public opinions on issues of international policy, for supporting the enterprises of the Church in behalf of a Christian world order.—*Samuel McCrea Cavert,* in *The Adventure of the Church.*

KINDNESS.

Normal Christians are easy to live with. If we are hard to live with, even though we are God's children, we are abnormal, and we misrepresent Him. The late Dr. Griffith Thomas is quoted in the Keswick Calendar: "An old clergyman once leaned over his pulpit and said to his flock: 'If you are not very kind, you are not very holy.' I believe the old man was right. Lovingkindness is a real mark of holiness. I have a good deal of sympathy with that prayer so often quoted of the little child: 'Lord, make the bad people good, and the good people nice!' That is the proof of our Christianity."

This is a needed comment on the Scripture in James' epistle, that the works of a wise man are done "with meekness of wisdom," and "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated." We do not always stop to think that holiness is one of the most attractive traits a person can possibly have, and that God's command to be holy, even as He is holy, is a command to show forth His own supernatural lovingkindness continually.—*Ex.*

OBITUARIES.

KLAPP.

Bro. Robert Lee Klapp died quite suddenly while out riding with his son at Glen Echo, Md., Thursday A. M., July 14th. Surviving him are his widow and one son, Harry. He leaves also to mourn their loss two sisters, Mrs. G. W. Ellington, Greensboro, N. C., and Mrs. Mattie Huffines, Gibsonville, N. C.; and an only brother, Rve. P. T. Klapp, Elon College, N. C. The burial was at Apple's Chapel, Guilford County, N. C., Sunday, July 17th, conducted by J. O. Atkinson, editor of The Christian Sun.

A large concourse of relatives and friends gathered to pay their last respect to a good man. In early years, Bro. Klapp joined Apple's Chapel, and when a Christian Church was organized in Washington, D. C., he transferred his membership there and was made a deacon in that Church. He lived a life of usefulness and faithful service to his country, his Church and his God. When one stands in the face of sudden and unexpected death, one is reminded of David's words to Jonathan: "Verily, as the Lord liveth and as thy soul liveth there is but a step between me and death." J. O. A.

CHRISMAN.

Mrs. Mary J. Chrisman, aged 82 years, died in a local hospital July 5, 1927, following an illness of several months. She had lived in Greensboro for many years.

She is survived by two brothers and two sisters—Rev. P. T. Klapp, of Elon College, N. C.; R. L. Klapp, Glenn Echo, Md.; Mrs. G. W. Ellington, Greensboro, N. C., and Mrs. Martha Huffines, Gibsonville, N. C.

The funeral was conducted from the Poole and Blue Chapel by the writer, and the interment was in the Green Hill Cemetery. She was a member of Apple's Christian Church for about seventy years. A good woman has gone to her reward. May the blessings of our Father be upon the loved ones.

C. H. ROWLAND.

OLDHAM.

Mrs. Katie Burnes Oldham was born June 24, 1886. She departed this life June 6, 1927; age 40 years, 11 months, 13 days. She was married to Robert B. Oldham April 3, 1906. To this union were born seven children, all of whom are living. She was a member of Antioch Christian Church from early childhood. All was done that loving hands could do. She bore her suffering with patience and seemed cheerful to the last. She was a devoted wife, a loving mother and a kind, affectionate neighbor.

She was buried in Antioch Cemetery June 7, 1927, in the presence of a large congregation. May God bless and comfort the bereaved ones. Funeral by her pastor.

J. S. CARDEN.

W. C. ROUNTREE, M. D.
PELLAGRA A SPECIALTY
Texarkana, Texas.

If you have any of the following symptoms, I have the remedy, no matter what your trouble has been diagnosed: Nervousness, stomach trouble, loss of weight, loss of sleep, sore mouth, pains in the back and shoulders, peculiar swimming in the head, frothy like phlegm in the throat, passing mucus from the bowel, especially after taking purgative, burning feet, brown, rough or yellow skin, burning or itching skin, rash on the hands, face and arms resembling sunburn, habitual constipation (sometimes alternating with diarrhoea), copper or metallic taste, skin sensitive to sun heat, forgetful, despondent and thoughts that you might lose your mind, gums a fiery red and falling away from the teeth, general weakness with loss of energy. If you have these symptoms and have taken all kinds of medicine and still sick, I especially want you to write for my booklet, Questionnaire and FREE diagnosis.

W. C. ROUNTREE, M. D.

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Fall Term Begins September 5th for Freshmen.
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The Student Body for the Term 1927-'28 is almost completed, but applications from MEMBERS of the Christian Church will be given preference.

Write for New Catalogue.

C. M. CANNON, REGISTRAR,
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A Christian College for Both Men and Women.

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PENNY.

The death of Mrs. J. Guy Penny, Garner, N. C., though not surprising to her friends and relatives, brought intense sorrow to them all. She was a consecrated woman, and her unselfish devotion to her family and unswerving loyalty to her Church placed her high in the esteem and affection of all who knew her. Her life has been a blessing to all those with whom she came in contact; nor has her presence gone from among us. Such influence must go on through the years. To know her was to love her; to love her was to be brought close to all the finer things of life.

Her years were not many, but full of courageous faith and beautiful service, and such a life must have its reward in the lives it has touched and transformed. She is survived by her husband, J. Guy Penny; two precious children, Marshall and Dorothy; her mother, Mrs. Hattie Friend; one brother, Mr. Bridges, of Florence, S. C.; two sisters—Mrs. Cantrell, of Spartanburg, S. C., and Mrs. Broome, Landrum, S. C.

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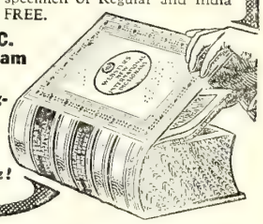

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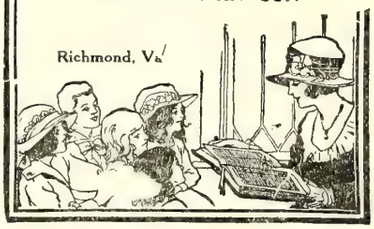

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, AUGUST 4, 1927. NUMBER 31.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

War Risk Insurance.—

It is estimated by government officials that war risk insurance aggregating $3,000,000,000 has been converted by former service mne. Many of the original policies, which totaled more than $40,000,000,000, have been allowed to lapse.

Lindbergh Stamps.—

The United States Post-Office Department has issued fifteen million Lindbergh air mail stamps in honor of the famous flyer. The department estimates that two-thirds of these stamps will be kept as souvenirs by those purchasing them, and if this be true, the government will profit some ten million dollars by the transaction. Honoring a hero in this case has turned out to be a profitable business. And to honor this intrepid flyer with an air mail stamp was a fitting tribute, becomingly bestowed.

Dr. Ryan Dies.—

Dr. Arthur C. Ryan, one of the general secretaries of the American Bible Society, who was in attendance at the General Convention at Urbana, Ill., and whom many will remember from that meeting, died recently at his home in Scarsdale, N. Y. Dr. Ryan was one time levant secretary of the society, with headquarters at Constantinople, and for four years a missionary to Turkey under the society. He was forty-eight years old, and in the full usefulness of life. His passing is a deep loss to the society.

Catching Criminals.—

Those who commit crimes against the United States government make a relentless enemy. The government spares no effort or expense in bringing criminals to justice. This is proved in a recent arrest and conviction of three brothers—Hugh, Ray and Roy Deautremont—who dynamited a train in the West several years ago. The brothers got life imprisonment for the crime committed several years ago. Two and one-half million descriptive circulars carrying the pictures of the brothers were issued, and the whole proceedings leading to the convictions is said to have cost the United States a half million dollars. It is almost impossible permanently to elude the government's efforts.

To Sleep with Kings.—

In 1849 there died in Paris a great Polish poet as a political exile from his native land. The ashes of Julius Slowacki, this poet, were placed on a special train recently and were removed to Cracow, Poland. In Cracow the remains of Poet Slowacki were placed in the crypt of the Polish kings in Wawel Cathedral. Among the kings of his country, the exiled poet will sleep. We may come some time to understand that great poets contribute more to the national good than do kings and statesmen, and we may understand that those who work in the realms of the spirit are of more value than those who work with things, and we may lay them to rest and give them to dwell with kings.

Earthquakes.—

On July 11th an earthquake occurred in Palestine which killed some five hundred persons and injured many more. A report said that the Church in Jerusalem which, it is claimed, is built around the tomb where Jesus was buried was damaged. Earthquake experts are now telling us that quakes occur somewhere at least once an hour. Many of them, however, are under the sea, and so are not perceptible. According to these same experts, the delicate instruments which they use show that every few days a quake occurs which shakes the whole earth to some extent. These assertions show how constantly the earth is subjected to quakes, and reveals in a striking way the fact that the earth's crust is always gradually changing its shape.

The Missing Link.—

Dr. W. E. Orchard thinks that the Congregational Church may furnish the missing link between Protestantism and Catholicism. He believes that its freedom from dogma, together with its freedom to accept certain forms, may prove beneficial. Dr. Orchard says, "We maintain that the refusal to enforce a certain form of ordination or to accept an imposed creed does not preclude the voluntary acceptance of either."

It is certainly true that both Protestantism and Catholicism have in them some truth, some valuable things by which the other might profit, and it is difficult for any Church long to maintain itself without a dogmatic basis and apart from sacramental ordinances. However, if reconciliation between Protestantism and Catholicism means the return of Protestants to the Catholic fold, then we prefer to remain apart, and so we think does many another.

The Problem of Floods.—

The next Congress will be called upon to take drastic measures to prevent the recurrence of floods in the lower Mississippi River. The river is 2,550 miles long, and into it drain many tributaries from twenty-nine States, and so the problem becomes a national instead of a local one. The vast floods recently experienced by the dwellers in the lower Mississippi Valley has brought the attention of the whole nation to a focus on that national menace. The Chinese people saw the futility of building up great levees to control the flow[illegible], because they found that the river rose gradually to the same height. The Chinese, therefore, began to dig out the main river channels, and in the last twenty centuries they have not had a flood of large proportions from their rivers. It will be necessary for Congress to do something to prevent a similar disaster next spring, and consequently dealing with this problem will doubtless be one of the first things which will claim its attention.

O Atkinson 912

A Big Surplus.—

It is estimated that at the end of the year there will be a surplus of $635,000,000 in the United States Treasury. It is contended that this large surplus will justify big reductions in income and other taxes, but many urge that the sum be used for reducing the great national debt. The debt of the United States is now about eighteen and one-half billion dollars. The interest on this debt amounts to a tremendous sum each year, and any reduction of it permanently helps the taxpayer. The present generation of taxpayers contracted most of the debt in order to carry on the great war, and now it would seem fair that they should do all in their power to pay it instead of bequeathing it to another generation who had nothing to do with the spending of such appalling wealth. Then, too, if the cut is made in income taxes the small taxpayer will not benefit in any material way by the reduction. It will favor in a large way those who profited by the war and ought, therefore, to pay for it.

Trade with China.—

For the first four months of this year the trade of the United States with China led all the nations for the first time, according to figures compiled by Mr. Julian Arnold, American commercial attache. The total trade for the first four months was $104,000,000, as compared with $101,000,000 during the corresponding period last year. This shows an increase of 3 per cent in the total trade. The United States made a gain of 8 per cent, while Great Britain lost 17 per cent and Japan 25 per cent. According to Mr. Arnold, America is China's best customer. The United States purchases from China during the first four months of this year were 50 per cent more than the next buyer, Japan. China is beginning to recognize this fact, and her trade with the United States is showing a corresponding increase. Closer commercial relations with China may open the way for the United States to be of real service in the solution of the present internal problems which China is facing. We ought to stand by in readiness should such an opportunity present itself.

NOTES-PERSONALS

Rev. Jas. H. Lightbourne, D. D., who goes to Troy, Ohio, September 1st, has resigned as chairman of the Board of Christian Education, and Rev. Stanley C. Harrell, Durham, N. C., has been chosen to that responsible position—a most worthy successor to a great predecessor.

The editor received, with appreciation and gratitude, the following announcement from his good friends: "Mr. and Mrs. R. B. Odom announce the marriage of their daughter, Miriam Elizabeth, to Mr. Dabney Carr Terrell Davis, III, on Tuesday, July 5, 1927, Driver, Va."

What is the matter with our older preachers? The younger ministers were in great evidence at the Elon Chautauqua the past ten days, but there was a dearth of older ministers. Does this mean that our older preachers have learned enough and have quit studying? Or does it mean that they were too busy to come to Chautauqua? At any rate, there was deep regret that all, old and young, were not at Chautauqua.

A committee from Alexander City, Ala., recently waited on Rev. G. D. Hunt and urged him to go to that city the first of September and conduct a meeting looking to the work of a Christian Church. We have already quite a number of members of the Christian Church living at Alexander City. Here is hoping that Brother Hunt will be divinely guided in the task before him and the importance and gravity of the situation will be dealt with according to wisdom that his divine.

It will be a source of universal gratification that the Board of Religious Education of the Southern Christian Convention has again secured the services of Miss Pattie Coghill as field secretary, and that Miss Coghill has accepted and will take up her work October 1st. None have ever doubted Miss Coghill's ability, nor questioned the efficiency and the great worth and weight of the service she was rendering to our Sunday Schools and Churches. It has been a matter of finance that she has not been in the field the past several months, and there is rejoicing that the difficulties have been so far overcome as to enable the board to put her back in the work for which she is so well suited, and in which her services are so much needed.

Here is a letter too good and too much appreciated not to pass on for other CHRISTIAN SUN lovers to rejoice over: "Dear Bro. Atkinson,—I have just been reading my CHRISTIAN SUN, and the one article by Dr. R. C. Helfenstein, 'A Happy Experience,' is worth the price of the paper for a whole year. I am anxious that more of our members read these good things and I am enclosing $5.00 for subscriptions to the following five persons for a period of six months. This is done in the hope that they will become interested and at the end of the six months will renew their subscription." This good friend appreciates his Church paper and realizes something of the good it does in a home. We are grateful to him and feel that he has certainly invested $5.00 where it will count mightily for the Church and the kingdom.

A line from our youthful and vigorous Dr. D. A. Long, 108 North Guerry Street, Florence, S. C., is to this effect: "I am teaching and preaching for other denominations nearly every Sunday. I am thinking about going into the pastoral work next year. Will decide before very long. What about a place for an old man? Where would I be of most useful service?" THE SUN'S editor has two comments. First, Dr. Long is not an old man. Not long ago the editor of THE SUN asked his child if she loved her "old dad." The happy and truthful reply was, "I love you Dad, but you are not old." We love Dr. Long, but cannot think of him as old yet a while. Our second comment is that if a Church desires a preacher and a pastor of weight, power, merit and influence, we advise them to write Dr. Long immediately.

Bro. W. B. Truitt, Greensboro, N. C., president of the North Carolina and Virginia Sunday School and Christian Endeavor Convention, is certainly going at his work in a praiseworthy and constructive manner. It is proper to get information from all the schools of the Convention of a most helpful kind and through the year to either in person visit the various schools or have some one do so to tell of the work that the Convention is trying to do and the program that the Convention desires carried out. He is seeking to make the Convention help every school and Christian Endeavor Society. Among the other things he is anxious about is that every school increase its membership 10 per cent during the year ending June, 1928, and that all who are in reach of each school shall count and be enrolled in the Sunday School. If the superintendents of the school will co-operate with Bro. Truitt we will not only have a Sunday School Convention next summer, but some wide-awake Sunday Schools in the Convention during the year.

CONFERENCES MEET.

Virginia Valley Central meets at Leaksville, Va., Wednesday to Friday, August 16-19, 1927.

Georgia and Alabama meets Tuesday, October 4, 1927, Enigma Christian Church, Enigma, Ga.

Alabama meets at Antioch, Tuesday, October 11, 1927, 10 A. M.

Eastern Virginia meets with the Church at South Norfolk, Wednesday, November 2, 1927, at 10:30 A. M.

North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.

Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.

Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

LIBERTY (VANCE) NEWS.

The annual revival meeting closed here Sunday evening, July 24th, after extending over a period of eight days. Rev. H. E. Crutchfield, pastor of the Church, filled the pulpit on Sunday. His first message was on "Prayer," and he stressed the great need of prayer, urging the Church to get in right relation with God, that He might hear and answer their petitions. Sunday evening he spoke on "Lot's Choice," another stirring message to the Church. Dr. C. H. Rowland, of Greensboro, N. C., came on Monday to do the preaching. Space forbids our giving a full account of all these services, therefore we will only give the subjects and a few outstanding items of interest.

Dr. Rowland was here nine years ago this fall, therefore he was no stranger in our midst. He greeted the audience Monday evening on the subject, "Seeing the Possibilities." See in the thing that is, the thing to be. Look for the best. On Tuesday afternoon, "Testing Your Religion"; Tuesday evening, "The Church Asleep While the World Goes to the Devil." We want to take space to give a thought used at this time. As we studied the call of Jonah, how he failed to answer, but ran away and hid himself in the ship, then went to sleep. Just so the Church was asleep, failing to hear the call go out to save the lost ones. Nearly 2,000 years ago Christ said to the Church, "Go ye," yet today millions are living and dying without any knowledge of Him. And of all those enrolled in the Churches, only ten per cent are active in His service. Shame upon us as Church members! "Were there not ten cleansed, but where are the nine?" Are you one that came back to praise Him by telling others the story of His love and saving power, or are you one of the nine who are asleep?

Wednesday afternoon the subject was "Going to Heaven in Spite of God"; Wednesday evening, "The Awful Price God Paid for Man's Redemption"; Thursday afternoon, "Some Self-Inflicted Wounds"; Thursday evening, "Man's Record Signed and Witnessed." Proving that all we say or do is recorded on high and witnessed by the all-seeing eye—this was a message that stirred the hearts of many. Friday afternoon, "Lepers Without the Gate"; Friday evening, "Giving the Man a New Chance."

Dr. Rowland could not remain longer with us, yet his short stay in our midst was a pleasure to all. His messages were all filled with inspiration, and we trust that much and lasting good was accomplished through these services. He won many friends that are hoping he will come back one day.

No services Saturday afternoon, but at 8 P. M. the pastor filled the pulpit; subject, "Christ Died for the Unjust, and that Means Me." The Spirit was manifest in great power, and the pastor's heart was filled with joy by seeing the Church revived. The 11 o'clock service on Sunday was dedicated to the Church. Sunday 8 P. M. was the closing service of the meeting. Bro. Crutchfield used a double text, "When I see the Blood I Will Pass Over You," and "How Shall We Neglect so Great Salvation?" This was one of the best sermons delivered here. The messenger declared he was satisfied that he had done his best to warn the people against that awful day. He challenged the Church as well as those on the outside as to how you spend your time, how you use your opportunity. Ten united with the Church, with more to follow, and a great number rededicated themselves to Christ.

Two pathetic scenes were, first, a man deaf and dumb came forward, and by signs told he could neither hear or speak, but with hand to heart pointed upward indicating he was giving his heart to God. The other, an old man, seventy-seven years of age, made a profession and united with the Church.

In conclusion I will say we are happy indeed to have our pastor and his accomplished young wife to live in our midst. Bro. Crutchfield grows in grace and knowledge through Christ, and each message he brings is like the love of Christ, richer, fuller, sweeter as the days go by. He has won the love of the entire community, as evidenced by the high esteem in which he is held. He asks but one thing of the Church, and that is earnest, sincere prayers of the Christian people. Oh, that we may hold him up daily to the throne of grace, that he may be able to lead us into pastures green, feed us the true bread of life.

Mrs. Crutchfield is a great asset to the work here, teaching in the Sunday School, and also being a member of the high school faculty for the coming year. May God see fit to give us many years in which pastor and people can labor together for the extension of His kingdom with but one objective—to glorify Christ.

Yours in Christ,

MRS. R. J. NEWTON.

BETTER SUNDAY SCHOOL METHODS.

By W. B. Truitt, *President*

N. C. & Va. S. S. & C. E. Convention.

When asked one week ago to substitute for one of the speakers of this program, I could not refuse, for it is my ambition, if I may, to stimulate thinking among Christians and to present Christianity as the most practical thing in the world. By some, I think, I am considered radical in my ways of thinking, but I am willing to be called radical, and even more, if I may by any means arouse some from drowsiness. Lethargy, it seems to me, is the greatest hindrance of mankind, and is just as pronounced in the Church as elsewhere.

I was informed that it had been intended to present, at this time, "A Model Sunday School in Action," but that, as a week would hardly be long enough to line up a corps of teachers and present a school in action, it was suggested that an address on "The Sunday School" would suffice, and that, as the subject is broad, any phase of the work desired might be discussed.

Broad indeed the subject, and far too large for a comprehensive discussion within a limited time. Only a few phases of the work, at most, may be touched at all. But my earnest desire is to contribute some definite thought, or perhaps even at the cost of your opposition, at least to arouse constructive thinking. It is so easy to drop into a formula, so natural to go in the same way laid out by others, that even a crank, if able to arouse opposition and, therefore, necessarily, some degree of thinking, may contribute some service to humanity.

So much has been written concerning the betterment of Sunday School methods; so much has been spoken from platforms by those who, by long experience and study, have become experts in the work, that it seems presumptuous for one who is not an expert, and whose experience has been limited largely to the teaching of one class, to attempt to suggest anything new.

The organization of Sunday School work, the training of teachers, the changing of methods, our associations and conventions, have all done much to raise the standards of our modern schools. The model school of today, with graded lessons, trained teachers, and through constant writing of experts, is revolutionized from the one we of forty attended in our childhood. A child of today attending a well-equipped Sunday School has no excuse for not gaining a general knowledge of the Bible. This condition is largely attributable to mechanical means employed. Happy may we be to live in this day of education and progress, but who among us would say that we have even approached perfection?

Those of you who may know me, and that I am connected with an industry of some proportions, will not be surprised if, sooner or later, I speak somewhat in mechanical and industrial terms. I shall not try to avoid such terms, if appropriate, for even as industry is a practical application of human thought and energy, even so Christianity and the Sunday School are practical applications of God's thoughts and power.

To an industry, there are several indispensable things, as (a) capital, (b) a plant, (c) machinery, (d) work to be done. And these same requisites generally apply to every Sunday School. It would be impossible to discuss all of these subheads within an hour. Let us be content, therefore, to treat explicitly of only one or two.

Capital might be one of these, for example, and I think much could be said, but that subject is not to be discussed at this time. An adequate plant, so indispensable to an industry, is even more desirable for Good Christian training. That is a subject which has received much attention and deserves much more, for there are few Churches which have even ample room, to say nothing of economical arrangement. Organization, too, there must be, and that continues to be a fertile field for experts, and one which will be such as long as Sunday Schools exist.

Though not claiming more than the meagerest experience, I have given some thought to the machinery of Sunday School work. Inasmuch as organization may be thought of, in part, as machinery, I am interested in it. And we cannot but be fascinated by, nor can we give too much praise to, modern inventions. To my mind, our expert designers in Sunday School work have kept pace with modern scientific and mechanical inventions. I am led to believe also that, even as we, perhaps, are only started with new contrivances in mechanical development, even so we are only started with our inventions to aid Sunday School work. And I am glad it is so. I cannot be patient with those who sing "The Old-Time Religion is Good Enough for Me" and think it irreverent to do anything different from the forefathers. There is no irreverance in service. God stands fast and above all, and it becomes both a privilege and a duty to present Him, His Son, and His Spirit in a practical, common-sense way and in modern language to those who do not know.

If I were a preacher I would certainly take one text from John 21:6. In a fisherman's boat on the Sea of Genesaret seven men had toiled all night and caught nothing. As the dawn came on, the Master Fisherman stood on the shore and called to them, "Cast the net on the right side of the ship." Change your method," He might have said; and when they obeyed, there was a great catch of fishes. Many a Sunday School catches nothing, or else meagerly, because stubborn human will resists a change of methods.

One who is associated with modern industry must give a great amount of consideration to necessary machinery. To attempt to use all hand labor and no machinery is generally a vain undertaking. Speed of production is the demand. But we must be careful in His investments for machinery, selecting those machines best adapted to the work to be done, using care that the investment be not too large as compared to the results to be obtained. In the business with which I am connected, *e. g.*, we considered several years before purchasing one rather expensive machine, not being convinced that the occasional use we could foresee would justify the expenditure. Now that we have it, we are faced with the problem of keeping it busy.

I would not attempt to say that industry and Sunday Schools are alike. But there is certainly one point of comparison at least, and I wish to emphasize, with the hope of being convincing, that idle machinery is not only useless, but positively expensive.

Our experts have, as previously stated, made wonderful developments and devices, which, if consistently used, would do much to make our schools productive. It is a fact, however, that many schools have installed equipment (or started suborganizations, if you please) which were never used. As such, they have proved an expense of energy and a hindrance. Some schools have attempted to install modern machinery in inadequate plants, and production has been hindered for lack of room, so as to make the investment unwise. In some cases it might be far better to use the machinery at hand, and even in some cases use laborious methods, first looking to the building of an adequate plant. In spite of these possible objections, however, it becomes the duty of the Church, the pastor, the superintendent, the teacher, to examine these new labor-saving devices and see if, by a little changing, a replacement of obsolete machinery, a little addition, some investments in new methods will be best.

In the industrial world there is at present a condition of tightening up. There is, without gainsaying and in spite of optimism born of desire, a slackness of work. And there will be many furrows formed in business brows, and perhaps many gray hairs will come for the next few months to executives who want to keep machinery going, and who know that idle machinery is going to build up real losses. This is one condition which is not comparable to the Sunday School. Our great Teacher, in addressing the pastoral people with whom He walked and worked, once said, "The fields are white unto harvest, but the laborers are few." Perhaps today He would say, if addressing the people of an industrial center, "The raw material is plentiful, and the demand for the finished product is more than the combined production of the world can supply."

Our discussion of machinery and production would certainly not be complete without consideration of one real necessity. For, assuming that a beautiful and powerful piece of machinery has been installed, and assuming that power is at hand, and assuming that there is an abundance of work, the machine may yet become useless, under repair, and possibly destroyed, without reasonable attention. Every one knows without being told that oil must be used—good oil, plenty of it, applied freqquently and carefully. If not, the bearings stick, corrosion starts, the power will not pull the machine, and it stops and stands, an expensive monument to carelessness.

In a Sunday School, a valuable machine, designed by expert engineers for a special purpose, connected even with the source of power, the Holy Spirit of God, and with years of work before it, may, because of the lack of the oil of love, become immovable, stuck, rusted, useless, a hindrance.

If any criticism more than another might be spoken concerning the modern Sunday School, it is concerning a lack of, or neglect to use, or misapplication of this oil of love. For love, the gift of God, who Himself is love, is necessary. The power, the very Spirit of God, cannot move the machinery unless love is applied frequently, carefully, and in the proper place. This is a matter for careful consideration by Church members, by pastor, by superintendent, but, it seems to me, above all, by the teacher. For, without love, a teacher's work will fail. If the Master were examining Sunday School teachers of today, I think He would ask some such questions as these:

"Do you love your God?" "Do you love me?" "Do you feed my lambs?" "Do you love your work of teaching?" "Do you love the lambs?" "Do you give at least four hours per week in preparing to meet your class?" "Do you work grudgingly for my lambs?" "Do you meet your class regularly, and at least fifty times per year?" "Do you yield occasionally to go on a picnic on Sunday, though called by some other name?" "Would you rather read the Sunday paper?" "Do you ever consider during the week playing with the lambs?" "Are you, by teaching, gaining for yourself a knowledge of mine and my Father's word?" "Have you ever tried to lead one of the lambs to me for my blessing?"

I remember, a few years ago, hearing one who had (I fear, indifferently) had some experience in teaching children, remark that you couldn't get little ones interested in the Bible, and that the best a teacher could do was to amuse the little tots, keep them quiet, and perhaps tell a little story. And I thought that she might be right. But years have passed, and now, with several children in the home, I can see that such expressions

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E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RUTH.

This scribe recently heard a good brother read in Church a chapter from the Book of Ruth, and then comment on the same to the effect that here was the most beautiful love story in the Bible; one that showed how one woman could become attached to another and how such love was finally rewarded. There is much comment and thought about the Book of Ruth to the same effect. What a mistake, a pity and a tragedy! Ruth is one of the beautiful books of the Bible. It is a gripping story from start to finish. It has movement, action, emotion, sublime sentiment, and reveals passionate love. However, if we only see these elements in the book we have entirely missed its meaning. It is all of these, and more. The Jews had an idea that they were the chosen of God, the beloved of God, the favored of God, and on this account they had special claims on God and were superior to other peoples and nations.

The Book of Ruth shows as clearly as facts can reveal anything that there were also possible sons and daughters outside of Jewry who were likewise beautiful in character and were also chosen of God and were favored of God, provided only they had the message of God and the proper contacts with the people of God. Naomi, the mother-in-law of Ruth, was a Jewess, but she was more than that. She was a messenger of God to people who were not Jews, even to the despised Moabites, idolatrous worshipers, people whom the Jews hated and who in turn hated the Jews.

Through Naomi, because of her walk with God and her love for the true God, one of the despised, idolatrous, inferior Moabites was won to the true religion; that religion which had been given to the Jews that they in turn might give it as a blessing to the world. The Book of Ruth shows, if it shows anything, what a blessing that religion is even to a heathen, to an inferior (?) person when that heathen and inferior (?) person has the opportunity of that religion. Ruth looms up in history and becomes one of the great women of all time, an ancestress of the Lord Jesus Christ.

This is Ruth's contribution to Christianity in return for the religion that had been given her by a follower of the true God. Love becomes sublime when it is passed on and reflects the love of God; the life of God in the soul of the individual. Ruth's love would be no more than the love of any other woman but for the fact that its foundation and its strength and its soul were in the love and life of Naomi's God. The key to the book, and the power of the book, and the glory of the book is in the words, "Thy God shall be my God." That was the highest tribute ever paid to Naomi. She had lived such a life in the presence of her daughter-in-law—"a heathen"—that that daughter-in-law not only fell in love with her, but fell in love with her God and consecrated her life and cast her whole future in with the people who loved and served Jehovah God.

One must be blind and deaf indeed who cannot see that Ruth is the woman's missionary message of the Old Testament; the story of a faithful worshiper of the true God, who in affliction and bereavement and sorrow and destitution still worshiped and served and trusted her God so implicitly and so faithfully that the one nearest her, though a heathen and a worshiper of idols, was won, body, mind and soul to the worship of the true God.

Ruth has been a comfort to many a heart and a solace to many a soul. It reveals a marvelous love, and what that love can do to an individual and to the generations that follow, by its sublime truth, its real glory and unsurpassed beauty and comfort, when it is regarded as a love story of the soul, a love inspired of one woman in another woman by and through the love of God. Put the Book of Ruth down as the proceeding of a woman's missionary society in the long ago. J. O. A.

SCHOOL OF METHODS.

The School of Methods has been in session the past ten days at Elon College. It is not the purpose of these lines to portray in detail the several lines of work done, nor even to dwell upon the success and results of the work. Such work is never done in vain. Generations to come will be blessed, for these were faithful men and women of God who wrought valiantly and rendered a most holy service in the name of the Church and of God. These lines are written to raise a question. Why are our Schools of Christian Methods so poorly attended? There were registered in the school at Elon ninety-eight. While this number is not to be despised, it certainly is regrettably small in comparison with the numbers that should have been present.

We wonder first of all why more of our busy pastors do not avail themselves of this splendid opportunity for study, fellowship and improvement. There were classes of study given by capable men and able teachers, which certainly deserved the attendance and the presence and the co-operation of the pastors. We do not see how our pastors who can possibly attend this school persuade themselves to do otherwise. We doubt if for the same amount of expenditure of money and time our pastors could get more instruction and more helpful suggestions and more worthwhile training and good-fellowship. We fail to understand the seeming indifference and must attribute this failure to a misunderstanding of what the school really is doing and of the benefits to be had in attending the school.

Then we are wondering at the absence of many Sunday School teachers, officers and Church officials. It is a real school of Church methods. Able and competent teachers bring to the school suggestions of the very best methods employed in Church service, in Church activity, in Church finance, in Church problems, in Sunday School work, in all kinds of Christian Endeavor work. We are just wondering why more of our Church and Sunday School officials do not attend and avail themselves of the wonderful opportunities of our School of Methods. And then we wonder about Christian Endeavor Societies, why more of our leaders and members are not present, for there are those in the school who teach the best method of conducting Christian Endeavor Societies. Then we cannot understand why more of our missionary societies do not send representatives to the school or why more of those interested in missions do not avail themselves of the wonderful teaching, instruction and inspiration offered by this School of Methods.

It is the writer's candid opinion that no Chautauqua or School of Methods from the organization of our first one until now has offered a better program, finer instruction, more helpful information and fellowship than the one just closing. THE SUN'S editor regrets with all of his heart that there were not five hundred Christians here instead of one-fifth of that number. It was a great program. And those on the program certainly brought the first fruits of fine and thorough preparation. The Elon School of Methods is indeed a Church enterprise we cannot neglect, save to our own hurt. J. O. A.

THE CHRIST OF POWER.

The Rev. Paul B. Kerne, in a graduating address at Scarritt College, at a recent commencement, employed an epigram that is fraught with dynamite: "The Church that does not keep a world of need in its heart cannot long keep a Christ of power in its message." Many of our Churches here in the South are interested just now in evangelistic meetings. We are trying to present a Christ of power in our messages. We feel the need of this power in the saving of souls that gather in our meeting-houses in quest of God. How anxious are we that the power of God shall come in overwhelming abundance and sweep hundreds into its saving grasp. One of the elements necessary to this power is the force behind the heart and life of the preacher. A world of need should be in the heart of the preacher.

John Wesley, who may truthfully be called "the father of modern evangelism," had the secret of his evangelism and gave it to the world when he said, "The world is my parish." Those who carry with them a flame that burns down the barriers of sin are those who realize that not a few in their own congregation, but millions in this world, need Jesus Christ as Saviour and Redeemer. In order for a vigorous and healthy stream of water to pour from the standing pipe, there must be the force of pent-up waters back of it. So the force of the message depends upon the realization of the need of a world in the heart of a preacher. This is why the real evangelist is a missionary, and why the work of evangelism is a portion of the missionary effort. The power that saves the few must be a power that comes from the pressure of many who are unsaved. J. O. A.

Christians ought to be evil-conquerors—that is, we ought to be steadily overcoming evil in the world. And one of the first, best and most immediate ways to do that is to overcome the evil done us—overcome it by the overflowing good will of a positive forgiveness. Indirectly, we will save our own souls from bitterness, we will save the other soul who has injured us, and we will add a little saving salt of grace to the society around us.

BETTER SUNDAY SCHOOL METHODS.

(Continued from Page 3.)

are wrong and harmful, and are born either of ignorance, of inexperience, or of indifference. Not so long ago I was impressed by hearing a child, returning home after Church, say, "Daddy, we don't have a good lesson; our teacher is hardly ever there, and sometimes we have no teacher at all." Even more forcibly was I recently impressed by an experience with a five-year-old boy. You will please understand that, in presenting this illustration, I have no egotism or desire to praise my own, and yet, the experience being so apt, even though personal, I do not apologize. I have lived to thank God that those who have been entrusted to my care are normal—neither subnormal nor abnormal, but average children, without deformity, and with a world of opportunity. I have frequently come in contact, during recent years, with one who formerly thought his only child was very extraordinary. No lengthy conversation could be carried on without reference to the child's unusual mentality and ability. Once it was declared that the child was becoming a real problem, in that his mind was developing so much beyond his years. Perhaps it is well that, by some determination, I refrained from replying "What that child needs is brothers and sisters, and maybe he will yet become a normal child." It is interesting to note that that proud father rarely ever refers to the boy now, for the boy has providentially been given a playmate in the home.

The experience which came to me recently was with just a normal five-year-old boy, and, therefore, convinces me the children do appreciate and love God's Word if presented to them in love.

On a certain evening, when two of the family had expressed a desire to hear a high school musical program, there were some last-minute decisions, and all of the children save the youngest went with their mother. He could not be taken, for the minutes were few, and, like all normal five-year-old boys, he had been playing and was not presentable. His not being allowed to go came near breaking his heart, it seemed. Nothing could be done for a while but let him sob out his sorrow. But presently, his convulsions over, but still snubbing and with a real desire for companionship, he came into the room where the father was reading and crept very close. The Sunday School lesson was being studied, and in order to divert his thoughts and soothe his wounds, I began reading some of God's beautiful words aloud. When the Scripture pertaining to the lesson had been finished, he asked me to read from the Bible.

"What do you want me to read?" I asked. "Read about the cross," he replied. And opening at the gospel of John, I read the story. Then he asked that I read some more about the cross. Matthew's account was found, but he was not satisfied. Then, from Mark and from Luke the story of the cross was read. But even that would not suffice. He must know how big the cross might be, how heavy the timbers, how Jesus was fastened to it, until he had me lying supine upon the floor, earnestly and reverently explaining to him how our Lord must have been nailed to the tree.

After that incident (and perhaps God Himself inspired it), I shall never again doubt that ordinary, normal children appreciate God's Word and love to hear it read.

If we may turn our attention for a few minutes to practical considerations of a model Sunday School, we must imagine, of course, that it is Sunday morning, and that we are entering the Church about 9:30 o'clock. If the right spirit is to prevail, we must be met at the door, or perhaps as we approach the steps, with a glad hand of welcome, a smile, an enthusiastic "Good morning!" If we are to enter the Church happily and ready for inspiration, we must not have to pass through and by a body of gossiping smokers engaging in trivial talk. To my mind, smoking in front of a Church has ruined many a Sunday School meeting. In saying this, I would not be judged as narrow, for, if tobacco had been grown in Palestine, very likely Solomon, in enumerating the seasonable things, might have added, "There is a time to smoke and a time to refrain from smoking." Whatever may be the proper season for smoking, there is certainly one time and place to refrain, and that is at Church.

Aside from any arguments pro or con, we should remember that many are opposed to smoking, and will be offended. Paul's saying, "If eating of meat cause my brother to offend," might be paraphrased by saying, "If smoking cause my brother to offend, I'll smoke no more at Church." And I think that any man who stops to consider and has the interest of the kingdom at heart, and cares at all for the young boys, will refrain from smoking at Church. I have said before, and I repeat it now, if I were in a strange city on a Sunday morning, I'd certainly inquire for a Church and start for Sunday School; but, if I found the Church and a number of fellows standing in front smoking, I'd pass on and search for one where boys could enter without being tempted to immitate their elders.

Having entered the Church door, we should find other welcoming hands, other smiles, and an attitude of joy. The superintendent is in his place and the choir of young folks are ready to begin. Ushers are seeing to it that children who are coming for the first time are welcomed and conducted to the proper departments. The seats are filling, and five minutes before the hour, an instrumental prelude of joyful, worshipful music begins. This ended, the assembly is ready to join heartily in a gospel song. It must not be jazz, lest the restful spirit of worship be destroyed. That means that many of the almost meaningless songs we have heard in the past must be laid aside. But the superintendent is on his job. He doesn't stop to ask the audience what they are going to sing. He knows, and the choir knows, and everybody else who has looked at the bulletin-board knows; for, be it understood, there is no time to waste. There is not even a minute for business, or argument, or voting. The wise superintendent knows this, and has seen to it that his council has covered the necessary business matters. Announcements are on the bulletin-board, and only in extraordinary cases, as perhaps to call attention to a special occasion, will he dare steal a minute from the teacher. There is plenty of time, but none to be wasted. An earnest prayer by a younger man or woman is in order—not, if avoidable, from the pastor, and certainly not from the long-winded deacon who takes five or ten minutes to talk about everything under the sun and pray for nothing; but an enthusiastic, hopeful, helpful, inspiring prayer. Then another song of gladness, one with a good, lively swing, but withal worshipful. Then should come a short Scripture reading, preferably not the lesson, but a parallel Scripture, or one lending light on the lesson.

The wise superintendent will not, under any circumstances, try to teach the lesson before the classes convene. He knows he is taking the time which belongs to the teacher, and is only confusing the thoughts which must be presented in orderly fashion. The Scripture ended, another joyful song, and we are all ready for classes. Only fifteen minutes have passed, certainly not over eighteen, and we are in good condition for the lesson.

Perhaps some one will think this is too ideal to be practical. But I am convinced that many people go to Sunday School only once because of a poor, long-drawn-out opening exercise. I have seen opening sessions ruined by long discussions, motions, arguments as to where, when, and how a Sunday School picnic should be held. I have seen others spoiled by election of delegates, reading of long, uninteresting letters, unnecessary announcements, the superintendent's sermons, etc. After such, every one goes to class worn out, half disgusted and certainly in no mood for the lesson. Opening exercises should be brief, spiritual, inspirational. They can be made to attract, and, made attractive, the usual outdoor hangers will prefer to come in and will be more ready to invite another next Sunday. What man wants to invite his friend or the stranger he meets to go to Sunday School when most of the men hang outside until the opening exercises are finished.

What lady wants to invite her friend to Sunday School and be embarrassed passing a crowd of ogling smokers? The wise superintendent will cure this evil by making his time so full of pep and energy and zeal and spirituality that the folks will want to come in on time and not have to be scolded into doing so. People want action. This characteristic explains why moving pictures are far more popular than stereopticon. In fact, the average individual is too high-strung to stand for immobility. Action there must be to attract. Inaction, lethargy, sameness, lack of preparation and planning by superintedents explain lack of interest in many opening exercises.

The junior departments have been likewise taken care of by the proper superintendents, the opening exercises differing not in general, but made adaptable in every way to the children's thoughts. Easy, catchy, gospel song (no jazz) suits the children. A Scripture adapted to their lesson and their needs, a recitation or two, some blackboard exercise, especially cartoons illustrating biblical truths, some poster displays, sentence prayers by the children, and a happy, delightful twenty or twenty-five minutes will prepare them for a shorter lesson than adults must have.

If time sufficed, we would visit several of the classes to see the work and hear the teacher. This cannot now be done. Let us content ourselves with a few suggestions which the earnest teacher already knows.

In the first place, the earnest teacher, man or woman, whether with adults or children, has realized the need of preparation. And when he or she enters the class-room, unless three or four hours have been spent in prayerful preparation, there is a feeling of cowardice and a guilty knowledge of unfitness for the task. The time allotted to the lesson, after a minimum of time for making records, taking the offering, and briefest of announcements, will be all too short, and the teacher with an aim will have studied, outlined, eliminated, concentrated in advance. He will go before the class filled with questions, suggestions, and answers to questions his class will ask if he is a worth-while leader.

Under no circumstances will the teacher have a quarterly in hand, for the very holding of one before a class is a confession of weakness which the class will see. There is so little to be found in the average quarterly of any denomination (and I say this in spite of your possible disagreement) that an earnest teacher finds little use for it at all, except to keep the order of lessons a few weeks in advance, and only then, in case he has been too indifferent to provide himself with the excellent helps available. And let me say that the teacher of any adult class who thinks to follow some scheme of his own, who depends on outside lecturers on various themes, who chooses any course but the International Lessons, makes a serious mistake. These lessons, outlined years in advance, give the help writers a long time to pre-

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CONTRIBUTIONS

SUFFOLK LETTER.

Very few words have as many uses as the word "self"; and no other word is more universally abused. Most people think of self in terms of criticism. A person is self-conscious, selfish, self-interested—and all of these are thought of as reflections upon the individual. Self is a most important element in existence. God made all things for Himself and man. Man has his own interest and that of others. Selfishness is caring chiefly for self or for self only. Self-interest, when kept under control, ministers to the welfare of society. The truth is that wrongdoing is the abuse of that which is good. Eating is right, but gluttony is wrong. Business is right, but doing business for self only is wrong. Provision for self is important. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than the infidel" (1 Tim. 5:8). That is good, but to abuse that injunction leads to selfishness. Sin is the abuse of good. It was no sin to eat fruit, but it was sin to disobey God and abuse the privilege Eve had in Eden.

The world would perish but for the selfish spirit. All business rests upon self-interest. The markets of the world are maintained by this spirit of self-interest. The fields are cultivated, the factories are operated, the government is maintained by this self-interest. The people who haul wood to town, the miners who dig the coal, the gardeners who throng the markets in the early morning, in hot and cold weather, with their meats, eggs, fowls, fruits, melons, vegetables, are there because of their self-interest. Consideration for the purchaser and the buyer's self-interest regulate prices and maintain a mutual relation between them. Self-interest under control is not mean and narrow; it is the motive-power among men. It is the excessive selfish spirit that cares only for self that works, thinks, plans, and serves only for self that is low and mean.

The lowest type of mankind is the man or the woman that does not care for self; that, as men say, throws himself away. Care for self in person, reputation, social relations, Church membership, and home life is one of the surest means of a useful career. There is a sense in which selfish is a good word and a good man; but a proper interest in self, regulated by the Christian spirit, is the spring of all good qualities and all good deeds. That self-interest generates energy, economy, and accumulates wealth, finally breaks out in benevolence and philanthropy. The good spring that draws its supply from the mountain till it is full, sends out its refreshing stream to the plain.

Every city, every State, every nation thinks and plans to promote its own interest; and, in doing this, it sets an example and influences others to improve their roads and streets, their schools and eleemosynary institutions, their governments and relations with others. As no man "liveth to himself, and no man dieth to himself" (Rom. 14:7), the reaction in what seems to men as excessive selfishness may prove the value of Asaph's saying in Psalm 76:10: "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." The unselfish person is a rare human being. In the absolute sense, there is no such person. Jesus Christ only, was that person. He gave Himself. Human nature in its physical, mental, spiritual capacities is essentially selfish, and rightfully so; but that nature can be changed by Christ so as to make it liberal, under proper control, exemplary, and righteous in all its energies and activities.

W. W. Staley.

ELON LETTER.

We mean by leadership at this time, Christian leadership, and we mean those who have been selected by persons in authority in the Church school to assume the responsibility of leading our modern youth.

Consequently, I would place, in view of these facts, as the first quality for effective leadership that of living the Christian life. All of us have known persons who were most effective in their ability as leaders of youth who had lacked specific preparation for their duties, but the force of whose characters was such that their leadership was tremendously successful. I think also we have known persons who have had exceptionally fine advantages in the way of professional preparation and who at the same time were weak and flabby in their leadership ability. The evidential requirement for effective leadership in Christian service is undoubtedly the Christian life itself lived in its simplicity and in its purity, and if we have to choose between persons of Christian character without professional qualification and persons with professional qualification but lacking Christian character, we shall have no difficulty in choosing the former class. Character is contagious, and the lack of it is likewise contagious. It is life and example which count when it comes to effective leadership of youth. Our young people are incapable of escaping the uplifting influences of a consecrated leader; and likewise the debasing influences of the opposite kind.

The second quality for effective leadership is accurate knowledge. This knowledge, in the first place, should relate itself to the pupils to be taught. The effective leader should understand the psychology, the characteristics, and the personal problems of those with whom he is working. In addition to this, there should be thorough knowledge of the aims and objectives and methods of procedure to be employed in achieving them through the organization of materials of instruction, and the effective presentation of the same through direct connection with personal and racial experience.

A great many otherwise well qualified leaders are not as successful as they ought normally to be because they are ignorant, first, of those whom they undertake to lead, and then of the materials of instruction which should be employed in the formation and development of character. A discovery of ignorance on the part of a leader by those whom he is undertaking to lead undermines his influence and oftentimes nullifies his most conscientious efforts.

The third quality for effective leadership is appreciation. A leader must not only believe that his task is great, that he is engaged in a great work, but at the same time he must believe that the persons with whom he is working are the greatest persons in the world. That restless, restive, red-headed, freckle-faced boy, known by his associates as "Tom" and a general terror in the community, he must appreciate as a possible Thomas Jefferson; and that giddy, giggling, bobbed-hair flapper named "Fan," and likewise a general terror in the communtiy, he must appreciate as a possible Frances E. Willard. Nothing will succeed with youth like appreciation of them, and they are certainly deserving of appreciation.

Let me list some of the splendid spiritual qualities of youth which entitle them to appreciation on the part of those who undertake to lead them, as well as on the part of people generally. There is, in the first instance, that princely quality of open-mindedness to which we should immediately add the equally princely quality of broad-mindedness. Our youth are courageous, confident, energetic, loyal, enthusiastic, altruistic, optimistic, frank, co-operative, forward-looking, leadable, loveable, reverent. I submit that persons possessed of these splendid characteristics are entitled to our appreciation, and the leader who fails to appreciate these sterling qualities in young life, though he may be devout and consecrated and ambitious in his desire to serve and help youth, is woefully handicapped when it comes to effectively leading them into the paths of Christian character.

The final quality about which I expect to speak at this time is the general attitude which the leader is to assume toward those whom he would lead. He must work with them, and not for them. He is under obligation as a leader to bring about self-expression and initiative on the part of those whom he would lead. The method of the laboratory is to be employed. Not the laboratory of a generation ago, in which the teacher of chemistry performed the experiments with the pupils looking on in wild-eyed amazement and wonder, but the method of the research laboratory, in which the pupil explores and searches for new combinations of the elements so-called of the physical universe.

The wonderful qualities that I have spoken of as being characteristic of our youth must be compounded and organized through personal living and practical experience on the part of those who are being led in the Christian way of life. We cannot think of these splendid characteristics as abstract endowments if we are to be real leaders of youth. We must encourage them to mix their open-mindedness with their broad-mindedness, their courage with their confidence, their energy with their loyalty, their enthusiasm with their altruism, their optimism with their frankness, their co-operativeness with their forward-lookingness, their leadableness with their loveableness, and their reverence with all those other sterling qualities. In this laboratory of life and experience, through the kindly suggestion and helpfulness of the born leader, our youth will achieve the goal of Christian living, which is Christian character, and they will found their life and its various experiences upon faith as the solid basis of living, upon service as the proper motive for living, upon fellowship and co-operation as the finest method of achieving life's aspiration, upon the Golden Rule as the permanently abiding law of life, upon a genuine optimism as the proper spirit for effective living, the whole resulting in Christian character as the only worth-while goal of human life.

W. A. Harper.

INTRODUCTORY REMARKS.

The following are the introductory remarks of Judge Jesse F. West, who presided on the occasion of the unveiling of the Lebanon marker, July 7, 1927:

The ground upon which we meet today is more or less scared to every loyal member of the Christian Church. It is the Old Lebanon Church lot, the first land ever conveyed to trustees of the Christian Church, and was the scene of many important events in the early history of the Church. We are here to review its history and to perpetuate the deeds of our early leaders. We felicitate ourselves upon the events of this good day.

On behalf of the committee, I extend to our brethren of the other Church who have honored us with their presence a hearty welcome and assure them that it gives us pleasure to have them with us on this occasion.

The Christian Church (not Disciples), which we have the honor to represent, as now constituted in the United States and Canada, sprang

from the Methodist Episcopal Church in the South, the Baptist Church in the East, and the Presbyterian Church in the West.

The movement was led by Rev. James O'Kelly in the South, Rev. Abner C. Jones in the East, and Rev. Barton W. Stone in the West. These three leaders and their followers, without communicating with each other, promulgated practically the same doctrines, announced practically the same principles and later united under the name Christian as the name of the new denomination.

The O'Kelly movement, which antedated the other two by several years, was born in an effort to secure freedom from what was regarded as ecclesiastical tyranny. O'Kelly and his followers rebelled against the autocratic power of the bishop and the ordinances of the Church which gave little power to the preacher who rode the circuit, and less to the layman in the pew.

On August 4, 1794, at this place, they adopted the Bible as their only creed, and Christian as their name, to the exclusion of all other sectarian or party names.

It was but natural that a movement for religious liberty should find many loyal supporters in a section of Virginia where the colonies had so recently won their fight in the battle for independence at Yorktown.

We have not grown numerically as we should have done, due perhaps to a lack of organization and the failure of the individual member to do his full duty at all times.

Compared with the largest denominations in the United States, we are small. Compared with the smallest, we are large. Our motto has been: "In essentials, unity; in non-essentials, liberty; in all things, charity."

Our record of achievement is not what it ought to be, but we have kept our faces to the rising sun and contributed something to the establishment and progress of the kingdom of Christ in the world.

The Christian Church, divided by the Civil War, was the first to reunite the Northern and Southern branches of the Church into one organization. It was the first denomination to establish and publish a religious newspaper in the United States—*The Herald of Gospel Liberty,* now published at Dayton, Ohio. It was the first to admit women to the gospel ministry.

The Methodist Church has recently unveiled a marker on the site of the old Brokenback Church, in Fluvanna County, Va., in which Rev. James O'Kelly and other ministers of the Methodist Church, in 1779, secured the passage by the conference of a resolution which led to the separation, at the Baltimore conference in 1784, of the Methodist Church in America from the established Methodist Church in England.

This should be a happy day to all members of the Christian Church. We should rejoice and give thanks to God that we are permitted to unveil a monument to permanently mark the birthplace of our beloved Church.

Let us show our gratitude to Him by standing and singing "Praise God, from Whom All Blessings Flow."

ACCEPTING THE MEMORIAL.

By Lieut.-Gov. J. E. West.

Mr. Chairman, Dr. Atkinson, Ladies and Gentlemen,—On behalf of the members of the Southern Christian Convention, I accept with pleasure this marker with a keen sense of the responsibility its acceptance places on every member of the Christian denomination. Conceding our leadership in several lines of Christian endeavor and the leavening effect of our Principles to some extent on the Christian world, I am frank to say that we have not grown as rapidly as we should have done with such glorious Principles in this nation of democracy and in a land where so many congregational denominations have become numerically strong and influential.

This beautiful service here today emphasizes the fact that we believe the inheritance from our forefathers is worth preserving and that our denomination has a distinct mission in the world. Therefore, let us dedicate ourselves anew at the altar of God, reconsecrating ourselves to His service, and pledge to each other to carry on the work begun 133 years ago near this spot until we shall play our full part in the evangelization of the world.

Our forefathers declared "The Holy Bible is a sufficient rule of faith and practice." I beseech you to have the faith of our forefathers in the Bible as the inspired Word of God and as a revelation of His truth. A wave of higher criticism is now passing over our country. These higher critics say that Jesus was not divine, the parables are untrue, the miracles were not performed, and much of the Bible is not inspired. Let us stand against this erroneous teaching as firm as the rock of Gibraltar. To meet this wave, I commend to you the simple, child-like faith of your fathers in the Old Book, the faith that landed them at Jamestown and Plymouth Rock; the faith upon which this land of civil and religious liberty was built. I like to think of the faith of your fathers and mine; of your mothers and mine. I do not hesitate to say that the greatest enemy to society is the skeptic who would seek to shake such a faith.

As we believe "Christian is a sufficient name for the Church," we must live like followers of the Prince of Peace. We must root out selfishness and sin from our lives and show to the world the best possible example of following Jesus Christ. We must not only love our friends, but also our enemies. The Sermon on the Mount must be to us what the Ten Commandments were to the children of Israel. The Golden Rule must be our guide, not only in social life but in business. "And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor fruitless in the knowledge of our Lord Jesus Christ."

There are many signs of closer fellowship, if not organic union, among Christians of every faith and order. I do not know when it will come, but some time there will be a union of all God's people and the Saviour's prayer will be answered. John 17:20, 21 says: "Neither pray I for these alone, but for them also which shall believe on me through their word. That they all may be one, as Thou, Father, art in me and I in Thee, that they may also be one in us, that the world may believe that Thou hast sent me."

It is not doctrine, but religion, that the world needs. If anything is plain to my mind, it is that Christ came to teach great principles, and that a good deal of the quibbling and squabbling of Christian people at the present day is not only un-Christ-like, but a drawback to the progress of Christianity. How liberal and broad-minded, how gentle in disposition, how charitable in all His sayings and dealings, how perfect in all the essentials that make up Christian character was Christ!

Our Church must become more missionary. We must bring our proper percentage into the kingdom of God. From this there is no escape. Our task is a big one, big enough to recognize our strength, which we have never fully done. Our resources are great in men and women, finances, loyalty, and spirituality. Add to these co-operation, consecration and sacrifice, and success is ours. Enlist every member in the service of the Master. Give every member a chance for development and mobilize all the child resources of the Church.

(Delivered July 7, 1927, at Old Lebanon site, Surry County, Va.)

ROSEMONT.

The Men's Bible Class of the Rosemont Christian Church Sunday School voted on July 24th to erect, within the very near future, a temporary class-room, as the class has outgrown its present quarters. The work is to be done by the men themselves. The building fund for the new Church building continues to grow, and the interest in the fund is in evidence every Sunday.

The pastor is to have charge of the music at the State Christian Endeavor Convention which will be in session at Newport News this week. In his absence, Mr. H. C. Hedly will have charge of the prayer service Wednesday night.

Mrs. J. F. Morgan and children, Charlotte and Nelson, are planning to leave Monday, August 1st, for Charleston, S. C., for a visit to Mrs. Morgan's sister, Mrs. C. F. Brown.

Rosemont was well represented at the recent session of the Sunday School and Christian Endeavor Convention held at First Church, Norfolk.

Miss Lourine Halstead and Miss Myra Odell, both of whom were graduates of East Radford State Teachers College at its recent commencement, are the newest additions to the teaching force of our Sunday School. We are glad to welcome the fine helpers back home and into the work of our school.

J. F. Morgan.

BEREA.

The revival meeting begun at Berea Christian Church on June 26, 1927, and continued through July 3rd. Our pastor, Rev. G. C. Crutchfield, was assisted by Rev. Frank Apple, of Elon College, who delivered some great and powerful sermons. Rev. Perman, of the Friends Church of Graham, N. C., had charge of the song services. Through the week we were favored by special selections by Rev. Perman, also by the young ladies' quartette of Bethlehem Christian Church.

On Sunday, July 3rd, the Higgins sisters were with us. The Church was very glad to have these special numbers, and trust that God will be with them in the great work they are undertaking.

These services were largely attended. There was much interest shown throughout the revival.

B.

A BUSY MINISTER.

Prof. A. R. Flowers made Sunday, July 24th, a very busy day. He spoke to a class of more than one hundred B. Y. P. U. workers at 10:30 A. M. in the First Baptist Church of Rocky Mount, N. C. At 11:30 he spoke to an unusually large audience in Barnville Freewill Baptist Church on the subject "Faith and Fellowship," and at 8:30 P. M. he spoke in the Methodist Church at Sandy Cross on the subject "The Life that's a Blessing." This is a section of North Carolina in which Prof. Flowers has a number of old pupils and a host of loyal friends in all the different denominations, and we are quite certain that there is not a Church in this section that does not hold out to him a standing invitation to speak for them at any time when he can conveniently do so. He is expected to leave North Carolina in a few weeks to fill some engagements in South Carolina, Georgia and Florida.

W. B. Batts.

Rocky Mount, N. C.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR JULY.

United Church, Lynchburg	$ 4.13
First Church, Berkley, Norfolk, Va.	6.94
Bethlehem, Suffolk, Va.	2.00
Park's Cross Roads, Ramseur, N. C.	2.89
Rosemont, South Norfolk, Va.	12.36
Waverly, Va.	21.72
Palm Street, Greensboro, N. C.	6.50
Turner's Chapel, Sanford, N. C.	.95
Wentworth, N. C.	3.10
Elm Avenue, Portsmouth, Va.	4.00
Pleasant Ridge, Guilford College, N. C.	1.13
South Norfolk, Va.	6.06
Wake Chapel, Fuquay Springs, N. C.	5.00
Oakland, Chuckatuck, Va.	4.00
Linville, Harrisonburg, Va.	6.30
Linville, Harrisonburg, Va.	6.51
Union (Surry), Dendron, Va.	2.92
Antioch, Harrisonburg, Va.	8.15
First Church, Greensboro, N. C.	15.66
New Elam, Pittsboro, N. C.	3.68
Pleasant Grove, News Ferry, Va.	5.43
Liberty (Vance), Henderson, N. C.	3.80
Liberty Spring, Suffolk, Va.	12.00
Third Avenue, Danville, Va.	6.85
Mt. Auburn, Norlina, N. C.	3.55
Newport, Stanley, Va.	3.00
Holy Neck, Whaleyville, Va.	16.00
Pleasant Ridge, Ramseur, N. C.	10.48
First Church, Suffolk, Va.	12.50
Dendron, Va.	25.40
Winchester, Va.	6.14
Apple's Chapel, Gibsonville, N. C.	4.71
First Church, Durham, N. C.	20.00
New Hope, Harrisonburg, Va.	6.62
Randleman, N. C.	1.92
Berea (Nansemond), Driver, Va.	6.85
Franklin, Va.	9.00
Ether, N. C.	3.97
Oakland, Chuckatuck, Va.	5.00
North Highlands, Columbus, Ga.	1.36
Leaksville, Luray, Va.	1.90
Forest Home, Rt. 2, Roanoke, Ala.	2.00
Mt. Pleasant, Vass, N. C.	3.00
Pleasant Hill (A), Liberty, N. C.	1.90
Whistler's Chapel, Quicksburg, Va.	1.35
Newport News, Va.	9.48
Liberty, N. C.	1.00
Mt. Olivet (G), March, Va.	2.99
Dry Run, Seven Fountains, Va.	1.85
Holland, Va.	10.00
Turner's Chapel, Sanford, N. C.	1.10
Bethlehem (Nansemond), Suffolk, Va.	2.26
Happy Home, Ruffin, N. C.	1.70
Palm Street, Greensboro, N. C.	7.00
Holy Neck, Whaleyville, Va.	6.00
Big Oak, Eagle Springs, N. C.	1.88
Timber Ridge, High View, W. Va.	2.35
Wadley, Ala.	1.11
Ramseur, N. C.	5.62
Mt. Zion, Mebane, N. C.	1.00
Ocean View, Va.	2.50
Graham, N. C.	1.50
Park's Cross Roads, Ramseur, N. C.	2.55
Burlington, N. C.	46.12
Total	$ 360.62

We are very grateful to the Sunday Schools named above for their liberal offering in July, and we are happy to include two schools not heretofore reported in the list of those making the once-a-month offering to missions. There are quite a few schools in the Convention who do not yet make a once-a-month offering for missions, but it is devoutly hoped and believed that all our schools will come to rejoice one day to take it regularly and send it in promptly. The co-operation and liberality thus far manifested in behalf of our mission work on the part of our Sunday Schools are constant sources of inspiration and encouragement.

We are also grateful for the other sums which have been sent in to forward the work of missions for the Master.

SELF-DENIAL OFFERINGS.

Previously acknowledged, March to June..	$3,269.89
Previously acknowledged for July.	269.24
Mt. Lebanon, Elkton, Va.	1.86
Noonday, Wedowee, Ala.	4.16
Union (Southampton), Franklin, Va.	8.00
Total to July 30th	$3,553.15
Totals:	
Regular S. S.	$ 360.62
Self-denial offering	283.26
Specials	69.14
Total	$ 713.02
Check to R. W. Malone, Treas.	713.02

Respectfully submitted,

J. O. Atkinson,
Mission Secretary.

OUR MOUNTAIN WORK.

It has been some little time since you have heard anything in regard to this work; nevertheless, the work seems to be making steady progress. For the first time in the history of these Churches —Rocky Ford and Elk Spur—we have succeeded in getting a member from each Sunday School to attend the Chautauqqua at Elon College. This was brought about through the aid of other parties who agreed to bear the expense as it was formerly stated through The Sun. The writer is himself attending the Chautauqua with the two young ladies. These young ladies are teachers of the primary classes, and I trust that it is going to be a great help toward preparing them for better teachers. I think one of the greatest needs of our Sunday Schools today is better trained teachers. Not only should this training increase the teaching ability of these two representatives from the mountain mission work, but it should strengthen the work which we are trying to do there. Should this fail, then I feel that the efforts have been in vain; but I do not believe that God is going to let our efforst fail in anything that is for the upbuilding of humanity and the promotion of Christian character.

I wish to say that we appreciate very much the gift of the parties who are bearing the expense of these two representatives at the Chautauqua. We are also very grateful to the Woman's Missionary Society of the First Christian Church of Greensboro for the gift of two Aladdin swinging lamps, one for each Church. These will help considerably toward the lighting of the Churches during our series of revival meetings.

Perhaps it will be interesting to some to know more about the plans of our revival meetings. Rev. R. A. Whitten, of Reidsville, N. C., has planned to assist me in the revival at Rocky Ford which begins the first Sunday of August. This meeting will continue throughout the week.

The revival at Elk Spur will be somewhat different, owing to the fact that we will have a two weeks' meeting. It will follow that of Rocky Ford. Rev. G. C. Crutchfield, of Stokesdale, N. C., will assist in this meeting the second week in August. As it is inconvenient for him to assist any longer than that week, I have succeeded in getting Rev. J. F. Apple, of Elon College, N. C., to help the third week in August. Therefore, most of my time after I return from the Chautauqua will be involved in the series of meetings that we have planned during these three weeks.

I wish to ask the prayers of all Christian people everywhere who are interested in our work. Pray for us and the ministers who are to assist in these revivals that the power of God may in some way get hold of our hearts and souls that we may be able to proclaim the truths of the Lord Jesus Christ in such a way that souls will be born into the fold of God. If we have a revival, I am sure that it must come through prayer as well as preaching. Preaching alone will not bring about a revival, but prayer will change things, for Jesus teaches us in His Word that we can ask anything in His name and we will receive it. One great way in which you, as Christian people, can help in these meetings is through your prayers.

S. E. Madren,
Fancy Gap, Va. *Pastor.*

TO CHRISTIAN LIBERTY.

(Address delivered by J. O. Atkinson in presenting the Old Lebanon Memorial, Surry County, Va., July 7, 1927.)

The dearest possession of man is liberty—liberty to plan, to purpose and to pursue—dear because it means so much; dear because it has cost so much. Patrick Henry gave utterance to the universal mind and to the desire of all brave souls when he said, "Give me liberty or give me death." This has been the struggle of man through all the ages, to have liberty, though purchased at the price of blood and death. That which we obtain too cheaply we esteem too lightly. This is why man has had to purchase liberty at such a price. Heaven knows how to set a proper price upon its goods and it would be strange indeed if so celestial an article as liberty (liberty of life and of conscience) should not be highly rated.

We are met here today to celebrate an achievement in religious liberty. We are here to do honor to a name and an event, whose effort was for liberty—liberty to plan, to purpose and to pursue.

On this sacred spot 133 years ago a man dared stand up in an ecclesiastical council and move that henceforth and forever all party and sectarian names that restrict men and women in their thinking and in their acting be discarded, and that the name "Christian" be adopted; and that all the creeds of man which bind and limit the thoughts of man be thrown into the discard; and that the Bible, the Word of God, be adopted as an all-sufficient creed. This, too, was the universal mind finding expression in one human voice, and the cry of a heart that was oppressed for that liberty that gives life. "I am the truth," said He who came to set the captive free. "Ye shall know the truth and the truth shall make you free." Jesus the Christ came to the world to liberate the mind and the conscience of mankind and to make all men free in Him. "For if I be lifted up, I will draw all men unto me." If we exalt Jesus Christ and fix our eyes and affections on Him we will be drawn closer together in the tie of sacred fellowship and brotherly love. It is not the mind of God, but the cruelty of man that enslaves and takes away human freedom and liberty. For as we become the sons of God we become free indeed.

We have come a long way since the days of Revs. Rice Haggard and James O'Kelly. We have climbed to higher heights and come closer to God. For the doors of Churches were closed to these men and they were excluded from pulpits

and congregations, consigned to the hall of scorn and rebellion in their day for no greater crime than that of claiming the right of appeal from a bishop's decision, and the right of laymen to have a voice and a vote in Church polity and government.

The American colonists had won their civil liberty at the point of the sword. The conflict, the warfare for religious liberty, was no less intense, terrific, and desperate than the conflict for civil liberty. To this day O'Kelly and his compeers, heroes of a bitter and yet a most noble struggle, are little known in history and little esteemed, because he and his did not write history. They made history.

"A thousand forests," says Emerson, "are created by one acorn, and the seed of an empire was one day in the heart of one man." Following this figure we may believe that every institution on earth is but the lengthened shadow of one individual; every reform was once a private opinion. Every revolution had its origin in one individual mind.

Movements which acect millions had their origin with some one person. We bring our trophies of admiration and respect today and lay them on the spot where the history of the future was abbreviated in one individual and a movement that involved millions found beginning in one event. We do well to honor such a man and such an event, for out of their hearts were the issues of life. We honor ourselves in commemorating this event, because by this deed today we show our love of liberty, our devotions to freedom and our consecration to the noblest cause of the human heart. And the same liberty we claim for ourselves, if we are right-minded men and women, we will accord to others. The liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

It was out of tears, sorrow and anguish that religious liberty and Christian democracy were given to the world. Verily, it is the pearl of great price, for brave men and righteous have always been willing to sell all that they had and buy it. In the spirit of religious liberty, of Christian tolerance, and of brotherly love, this memorial has been erected and is today presented for unveiling and for dedication. It stands as a memorial to the fact that every man is accountable to God, and may face God with his own conscience, his own beliefs, and his own convictions, and not be hindered therein by other men. It stands as a memorial to the fact that every man has a right to interpret the Word of God for himself and that the layman, as well as the ministry, may be and in the sight of Gdo is, both king and high priest in the governing of his own soul and in his attitude to his God. This memorial is presented and is dedicated to the eternal fact, and the undying truth that men are one in Christ Jesus and that in Him is the truth and that He is the light of the world. This is the truth that makes us free, and this is the light that brightens the way and enables us to walk daily with our faces toward God. This memorial is erected and is dedicated to the eternal truth that Jesus Christ is Himself a sufficient Saviour and Redeemer, and that His name is and should be above every name; and that, however widely we may differ in our private views and opinions as to modes and methods and creeds, we are yet brethren and sisters in Him. The Christian world has all too long held to names, modes and practices that divide. This memorial is erected in memory of that which unites.

One day this marble will crumble to its native element, and even its bronze tablet will corrode; yea, even every sign and token of this day and this memorial will pass away and be forgotten. But never so long as time shall last and while the endless ages roll will the principles for which James O'Kelly and Rice Haggard wrought and labored and died be forgotten. They will never perish from the earth. For they are the embodiment of, and the answer to, the prayer of our Lord in John 17:21, "That they all may be one in us; that the world may believe that thou hast sent me." These principles of religious liberty and Christian tolerance are the gift of God and they are the voice of God which today find utterance in the fraternity of a fast uniting Christendom. It is in honor of the champions of an immortal cause and in memory of these undying principles I respectfully present this memorial—a memorial which may well be unveiled; a memorial erected to the love of Christian liberty, to the union of all followers of Christ everywhere and of every name, to the Fatherhood of Almighty God, and to the fraternity of the human race under the one name of "Christian" and the one Lord and Leader Jesus the Christ, the world's only hope and man's only Redeemer.

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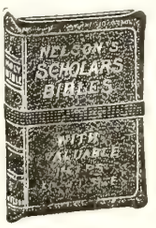

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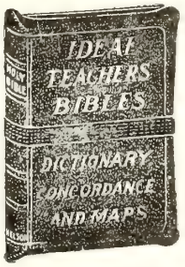

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*

By Rev. H. S. Hardcastle.

CHRISTIAN EDUCATION NEWS NOTES.

We suggested to two preachers planning not to attend the educational convention of their Conference that they should attend it. One of these preachers took offense; the other thanked us and changed his plans and attended the whole session. Now, as a proposition in proportion, we regret the offense of the one, but rejoice in the result secured, and will suggest again to the offended brother that he should be at the educational convention of his Conference. I have not yet found a layman who disagrees with this as a general proposition.

With all due apologies to Messrs. Holland, Earp and Lightbourne, we venture the suggestion that in West, Lester and Truitt the Eastern Virginia Convention has an executive trio difficult to improve.

On Tuesday, August 9th, the first Youth Congress of the Eastern Virginia Christian Conference will be held at the Bethlehem Christian Church, near Suffolk. Mr. Ray Ried, Holland, Va., is the president, and Mr. W. H. Baker, Newport News, and Rev. J. G. Truitt, Norfolk, are the counselors. Further information will be forthcoming from the officers of the congress as to program and arrangements. But the co-operation and attendance of the young people of the Eastern Virginia territory are urged.

On the second day of the recent session of the educational convention of the Eastern Virginia Conference, Christian Endeavor came in for a lengthy and, it is to be hoped, beneficial discussion. Two things seemed to grow out of the discussion—first, that Christian Endeavor is not, by any means, a dead issue; and, second, that the adults' attitude toward Christian Endeavor will have to undergo some changes if the young people are to look upon Christian Endeavor as their organization. Adult participation in the role of guidance and counsel, rather than in leadership, seemed to be the feeling of the speakers in the discussion. This criticism from the *Christian Century* regarding the recent Christian Endeavor Convention seems apropos: "The resolutions were written by men of years, and approved by the trustees, who are all men and women of maturity. . . . They were adopted without discussion . . . Nor did the votes of the various resolutions seem particularly enthusiastic." And this, "It is unfortunate that Christian Endeavor leaders have not profited by the student conferences and given the young people a chance to express themselves on the great life issues."

We are unable to forecast the outcome of the Youth Congress in the Eastern Virginia Christian Conference, August 9th. We have high expectations. But it is our hope Christian Endeavor leaders will interest themselves in it and endeavor to preserve some of its enthusiasm and interest.

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Offering Pledge.

We will receive an offering for the Board of Religious Education during the month of September, 1927.

_____
(Church)

_____
(Conference)

_____
(Pastor) (Clerk)

Budget Pledge.

Our budget apportionment for Christian education will be paid in full or in part to the Board of Religious Education during the month of September, 1927.

_____
(Church)

_____
(Conference)

_____
(Pastor) (Clerk)

The Board of Religious Education met at Elon College, N. C., Tuesday, July 26th, with the following members present: Chairman J. H. Lightbourne, Mr. E. T. Holland, Mr. C. H. Stephenson, and Rev. Stanley C. Harrell, who was proxy for Rev. J. F. Morgan. Treasurer C. H. Stephenson read the financial statement for the year, August 1, 1926, to August 1, 1927. The statement follows:

TREASURER'S REPORT.

Balance in bank Aug. 1, 1926		$ 29.36
RECEIPTS.		
S. S. & C. E. Conventions.		
Eastern Virginia Convention	$500.00	
Eastern Virginia Convention	100.00	
Alabama Convention	9.65	
Georgia and Alabama Convention	46.75	
Virginia Valley Convention	173.00	
Western North Carolina Convention	25.00	
		854.40
Conferences.		
North Carolina and Virginia		150.00
Christian Education.		
Raleigh, First	$ 16.00	
Liberty (Vance)	5.27	
Leaksville S. S., Luray, Va.	5.41	
Pleasant Ridge S. S.	1.00	
Union S. S., Virgilina, Va.	2.62	
Georgia and Alabama Convention	5.60	
Isle of Wight Church	5.23	
First S. S., Richmond, Va.	16.00	
Damascus S. S., Chapel Hill	2.69	
Lebanon S. S. (N. C.)	3.45	
Rosemont Church (Va.)	20.00	
First S. S., Greensboro, N. C.	18.95	
Newport News S. S. (Va.)	16.00	
Hobson S. S. (Va.)	2.00	
Suffolk Church friends	29.00	
Dover, Del., Church	25.00	
First S. S., Norfolk, Va.	7.03	
Eastern Va. S. S. & C. E. Convent'n	200.00	
Walter E. Brill	5.00	
Holly Neck Church	6.26	
Eastern Virginia Conference	150.00	
Eastern N. C. Conference	78.00	
		620.51
Sunday Schools and Churches.		
Bible Schools, Bethlehem, Va.	$ 3.33	
Zion Church, Lee Co., Va.	3.00	
Spring Hill Church (Va.)	1.83	
Lynchburg, Va., S. S.	6.09	
Bethlehem S. S. (Va.)	5.00	
Union S. S., Dendron, Va.	3.48	
First Christian S. S., Winchester	12.00	
First S. S., Richmond, Va.	60.00	
First Church, Greensboro, N. C.	10.00	
Holland Church (Va.)	50.00	
Palmyra S. S. (Va.)	2.00	
United Christian Church (Va.)	10.00	
Mt. Olivet Church, Dyke, Va.	5.00	
Dry Run Church, Valley Va.	3.45	
Oakland S. S. (Children's Day)	6.00	
		181.18
Miscellaneous Accounts.		
Dr. W. T. Walters, refund	$ 1.75	
Farmers' Bank, Holland, Va., loan	197.00	
Farmers' Bank, Holland, Va., loan	250.00	
		448.75
Total balance and receipts		$2,284.20
DISBURSEMENTS.		
Miss Pattie Coghill:		
Salary, July, 1926	$100.00	
Salary, August	100.00	
Salary, September	125.00	
Salary, October	125.00	
Salary, November	125.00	
Salary, December	125.00	
Salary, January, 1927	125.00	
Salary, February	100.00	
		$ 925.00
Miss Pattie Coghill:		
Expenses, August and Sept.	$101.42	
Expenses, Oct., Nov., Dec.	115.95	
		217.37
Salary and expenses to April 1		246.03
Board meetings:		
E. T. Holland, expenses	$ 10.00	
C. H. Stephenson, expenses	5.00	
		15.00
Printing.		
Central Publishing Co.	$ 97.50	
A. D. Pate & Co.	36.00	
A. D. Pate Printing Co.	4.00	
Suffolk Printing Co. (J. H. L.)	20.00	
		157.50
Miscellaneous Accounts.		
W. T. Walters, expenses Bethlehem	$ 35.00	
Farmers' Bank, Holland, Va., note	200.00	
Farmers' Bank, Holland, Va., note	200.00	
Mrs. S. L. Beougher, Bethlehem C.	10.00	
Interest, Farmers' Bank, note	5.00	
J. H. Lightbourne, exp. acct.	27.75	
		477.75
Chautauqua Expenses.		
Whitehead & Hoag Co., buttons	$ 10.00	
Elon College	53.40	
The Century Co., "Handbook"	1.58	
J. H. Lightbourne, acct. Elon	100.00	
		164.98
Total disbursements		$2,203.63
Balance in bank		80.57
Respectfully submitted,		$2,284.20

C. H. STEPHENSON,
Treasurer.

The financial situation of the board at the present time was presented by the chairman, who also discussed the financial prospects of the board for the year 1927-1928. On the strength of this discussion, the board voted to resume its field work, and Miss Pattie Coghill was asked to resume her work as field secretary. The proposition of the board was presented Miss Coghill by the chairman, and after two days of deliberation, Miss Coghill accepted, her work to begin October 1st.

and congregations, consigned to the hall of scorn and rebellion in their day for no greater crime than that of claiming the right of appeal from a bishop's decision, and the right of laymen to have a voice and a vote in Church polity and government.

The American colonists had won their civil liberty at the point of the sword. The conflict, the warfare for religious liberty, was no less intense, terrific, and desperate than the conflict for civil liberty. To this day O'Kelly and his compeers are little known in history and little esteemed, because he and his did not write history. The heroes of a bitter and yet a most noble struggle to be made history.

"A thousand forests," says Emerson, "are created by one acorn, and the seed of an empire was one day in the heart of one man." Following the figure we may believe that every institution on earth is but the lengthened shadow of one individual; every reform was once a private opinion. Every revolution had its origin in one individual mind.

Movements which acect millions had their origin with some one person. We bring our trophies of admiration and respect today and lay them on the spot where the history of the future was abbreviated in one individual and a movement that involved millions found beginning in one event. We do well to honor such a man as such an event, for out of their hearts were the issues of life. We honor ourselves in commemorating this event, because by this deed today we show our love of liberty, our devotions to freedom and our consecration to the noblest cause of the human heart. And the same liberty we claim for ourselves, if we are right-minded men and women, we will accord to others. The liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

It was out of tears, sorrow and anguish that religious liberty and Christian democracy were given to the world. Verily, it is the pearl of great price, for brave men and righteous have always been willing to sell all that they had and buy it. In the spirit of religious liberty, of Christian tolerance, and of brotherly love, this memorial has been erected and is today presented for unveiling and for dedication. It stands as a memorial to the fact that every man is accountable to God, and may face God with his own conscience, his own beliefs, and his own convictions, and not be hindered therein by other men. It stands as a memorial to the fact that every man has a right to interpret the Word of God for himself and that the layman, as well as the ministry, may be and in the sight of Gdo is, both king and high priest in the governing of his own soul and in his attitude to his God. This memorial is presented and is dedicated to the eternal fact, and the undying truth that men are one in Christ Jesus and that in Him is the truth and that He is the light of the world. This is the truth that makes us free, and this is the light that brightens the way and enables us to walk daily with our faces toward God. This memorial is erected and is dedicated to the eternal truth that Jesus Christ is Himself a sufficient Saviour and Redeemer, and that His name is and should be above every name; and that, however widely we may differ in our private views and opinions as to modes and methods and creeds, we are yet brethren and sisters in Him. The Christian world has all too long held to names, modes and practices that divide. This memorial is erected in memory of that which unites.

One day this marble will crumble to its native element, and even its bronze tablet will corrode; yea, even every sign and token of this day and this memorial will pass away and be forgotten. But never so long as time shall last and while the endless ages roll will the principles for which James O'Kelly and Rice Haggard wrought and labored and died be forgotten. They will never perish from the earth. For they are the embodiment of, and the answer to, the prayer of our Lord in John 17:21, "That they all may be one in us; that the world may believe that thou hast sent me." These principles of religious liberty and Christian tolerance are the gift of God and they are the voice of God which today find utterance in the fraternity of a fast uniting Christendom. It is in honor of the champions of an immortal [illegible] undying [illegible] king.

David was a leader who believed that religion was the foundation of a nation and of an individual. The ark had had quite a checkered career, and at this time it was in the house fo Obed-edom. A previous attempt had been made to bring it to Jerusalem, but it had ended disastrously when Uzzah had touched the sacred box and had been stricken dead. When they started this time, therefore, they went along rather timorously for a while until they became convinced that Jehovah was with them, and they proceeded with joy.

It must be kept in mind that the ark represented to the Hebrew the visible presence of the invisible God. There was significance, therefore, in the fact that David brought the ark to Jerusalem. It was the center of the Jewish national life, and also the center of the Jewish religious life. To establish the ark then in Jerusalem was to put God at the center of the nation's national and religious life. What a fine thing to have at the heart of things the Spirit and the presence of the living God. We need to establish God at the center [illegible]

of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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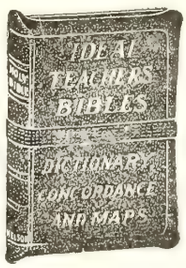

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THE CHRISTIAN SUN
1536 E. Broad St., - - - Richmond, Virginia.

RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*

By Rev. H. S. Hardcastle.

CHRISTIAN EDUCATION NEWS NOTES.

We suggested to two preachers planning not to attend the educational convention of their Conference that they should attend it. One of these preachers took offense; the other thanked us and changed his plans and attended the whole session. Now, as a propcsition in proportion, we regret the offense of the one, but rejoice in the result secured, and will suggest again to the offended brother that he should be at the educational convention of his Conference. I have not yet found a layman who disagrees with this as a general proposition.

With all due apologies to Messrs. Holland, Earp and Lightbourne, we venture the suggestion that in West, Lester and Truitt the Eastern Virginia Convention has an executive trio difficult to improve.

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We will receive an offering for the Board of Religious Education during the month of September, 1927.

_____
(Church)

_____
(Conference)

_____
(Pastor) (Clerk)

Budget Pledge.

Our budget apportionment for Christian education will be paid in full or in part to the Board of Religious Education during the month of September, 1927.

_____
(Church)

_____
(Conference)

_____
(Pastor) (Clerk)

The Board of Religious Education met at Elon

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C. H. STEPHENSON,
Treasurer.

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Christian Orphanage

REPORT FOR AUGUST 4, 1927.

Brought forward $10,723.54

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Elon Church	$ 5.00	
Hebron	2.69	
Liberty	2.40	
Pleasant Ridge	1.54	
Shallow Ford	2.63	
Haw River	7.98	
		22.24

Eastern N. C. Conference:

Mebane	$ 2.50	
Morrisville	2.00	
Sanford	4.00	
Wake Chapel	8.00	
Ether	4.52	
Henderson	5.66	
		26.68

Western N. C. Conference:

Liberty	$ 2.00	
Zion	6.83	
Smithwood	3.74	
		12.57

Eastern Virginia Conference:

Barretts	$ 3.40	
Oak Grove	2.75	
Bethlehem	2.89	
Holland	10.00	
		19.04

Valley Virginia Conference:

Antioch	$ 5.80	
Linville	4.56	
Concord	1.94	
		12.30

Alabama Conference:

Wadley		1.92

Special Offerings.

Mr. Kirkman	$ 1.00	
J. H. Massey, W. Durham, N. C.	15.00	
		16.00

New Building Fund.

Mrs. Vio Terrell, Haw River, N. C.	$ 6.00	
M. W. McPherson, Burlington, N. C.	5.00	
W. P. Fowler, Burlington, N. C.	5.00	
		16.00

Grand total $10,850.29

CHAS. D. JOHNSTON,
Superintendent.

BETTER SUNDAY SCHOOL METHODS.

(Continued from Page 5.)

pare the very best. I read that the author of one of the leading helps employs twelve assistants, scattered all over the earth, whose duty it is to contribute thought, illustration, atmosphere.

One thing above all the adult teacher will avoid is preaching. That is the function of the pastor, and the teacher who preaches ought to lose out. Many a Church service is seriously affected because a sermon has been preached at Sunday School. Human nature will not stand for two sermons in quick succession, and if an inferior sermon has been imposed by an unwise Sunday School teacher, many a listener will go home to look at the comic sheet.

The adult teacher should realize a responsibility for his undertaking. He has the duty to refresh the listener's memory of Bible truths; he has the responsibility of explaining hidden meaning; he must also assume the burden of pressing home the practical lesson, which is always to be found.

I believe I can here make a constructive suggestion applying to adult teachers. It is so easy to get into a rut, even in teaching, that means ought to be sought to discourage the tendency. Beyond a doubt, if adult teachers, wherever practical (and this is nearly always the case in town Churches), would occasionally exchange classes, it would be beneficial. The teacher, staying with one class too long, gets into a routine and is tempted to neglect preparation. If he knows he must face strangers he will prepare, and the class members will also prepare. Furthermore, such exchanges between different denominations tends to break down sectarianism, and to advance the kingdom of God. Such exchanges should be planned and encouraged by pastors and superintendents.

The teacher of children has even a greater responsibility. She knows that the child's education in the things of God has been neglected in day school and, usually, at home. She knows that she has the responsibility of shaping a character and that she has only fifteen or twenty minutes per week for the work. Therefore, she will, if devoted to her task, spend hours in prayer and preparation and will never, under any circumstances, have to read the lesson story or ask the questions printed there. For the child knows; the teacher cannot deceive. The teacher who doesn't know is exposed and cannot hold a class.

If these rambling thoughts were boiled, and boiled, and crystalized, the result could be expressed in the term "spiritual values of Sunday School." For the Sunday School has a greater purpose than merely to keep the children quiet for an hour. Its every effort should be to build character. Never was character more urgently needed. Temptations are greater than ever before. Only strong character can stand the strain. The Sunday School is a means to an end—that character may be builded by the teaching of God's Word and by leading through love to Christ.

Greensboro, N. C.

(Continued from Page 12.)

We need something of the spirit of the mountaineer lad who scaled Bearhead Mountain. Not at first did he reach the highest peak. We saw him sally forth early one morning. Chagrined, he returned at noon, his face scratched by briars and knees hurt in a fall. Nor did he reach the top at the next attempt, a week later. That day he came home slightly limping, but smiling, for he had almost attained the last ledge. On the next occasion the boy had not returned at noon.

Our parsonage was just across the Kentucky River from Bearhead, so named because at one angle the top resembled the head of that animal. Several times we scanned the mountainside with field glasses. At last we discerned a patch of color against the gray of the rocks. It moved! An adjustment of the glasses, and the boy stood revealed. In a few minutes he vanished around a boulder. An hour later we looked again. Yes! There was our little friend perched on the rocky ledge, right on Bruin's nose. And this boy, striving in his task, set us the lesson that we, too, must strive if we would attain.

Prayer.—By one of the parents, asking that we may strive earnestly after righteousness and that we may find grace to break the thrall of evil habits.

How often we fail to get the divine messages of the New Testament! Yet every page is a glowing light to guide us in life's most difficult dilemmas! And here is one—one of Paul's finest—teaching us how to forgive, and many have failed to grasp its vital help in daily life. Forgiveness means just what it says. It means giving—giving something forth that is better than that which was given us.

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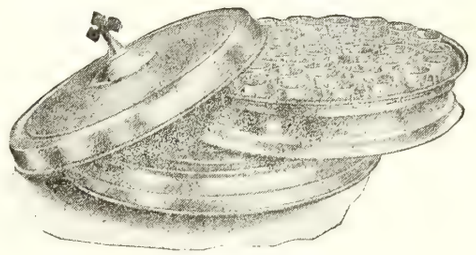

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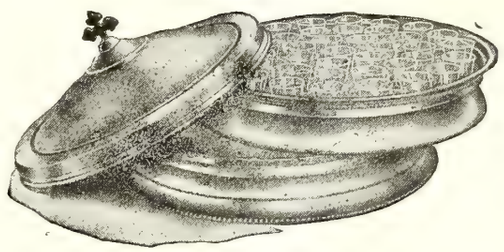

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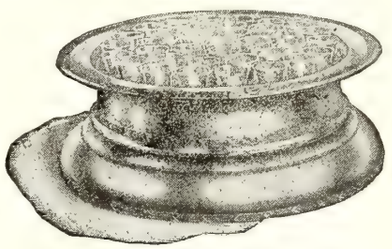

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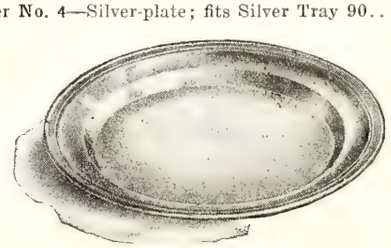

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

How's your Pollyanna?

Read the groups again this week, dears, and see if there are any new names? And write to your Pollyanna this week, and every week; keep it up till—when? Watch the "Korner" for suggestions. Let's see who is going to be the "best Pollyanna" this summer. Oh, I've just thought of something. Send your Pollyanna a game to play on rainy days; write it out; tell her when to play it—morning, afternoon or night—and the next rainy day that comes, both of you play at the same time. Won't that be fun?

Oh, wait a minute! Yesterday your editor went to a beautiful "home," where little children live together. They do not have mothers and fathers, like you and me; but they have a nice, kind lady who plays "mother" to them—and what do you s'pose! We all got together in a big, big room, and we played pretty songs on the piano, and we had such a good time seeing each other! Oh, oh, and right soon now we are going to play that way some more! And, oh, my! don't I wish all my Kiddies' Korner Kiddies were here to play, too? Yes, indeed I do!

Here is a game for all of you to play some rainy day:

Hide and seek: Two or more Kiddies may play this game—two sides of equal number. They choose a ball, spool, scissors, or some small object to hide. Each side hides this object at the same time. When both sides are ready, the hunt begins. Whichever side succeeds in finding the object first wins five points. One hundred points is the game.

Play indoors today, Sally Sue. Why? Why, didn't you know that—

Little Sally Sue
Has a hole in her shoe,
And Little Sally's big toe
Sticks right through!

Love from

YOUR EDITOR.

The Pollyanna kiddies. Which group are you in?

1. Shirley Vaughn, Wadley, Ala., Route 3; Rebecca Ellington, Ridgeway, N. C., Route 1.

2. Arnell Landers, Albertville, Ala.; Terry Maynard Johnson, Fuquay Springs, N. C.

3. Bessie Onley, Bosley, N. C.; Jeanette Rawles, Franklin, Va., Route 4.

4. Katie Lee Johnson, Fuquay Springs, N. C.; Beryle Barrett, Dendron, Va.

5. Ralph Vaughn, Wadley, Ala., Route 3; Jennie Barrett, Spratley, Dendron, Va., care Sunnydell Farm.

6. Ruth Smith, Wadley, Ala.; Margaret Jones Earp, 12 W. Clifford Street, Winchester, Va.

7. Rachel Earp, 12 Clifford Street, Winchester, Va.; Rebecca Parks, Ramseur, N. C.

8. Nina Kitchens, Roanoke, Ala.; Lyda Carter, Sunberry, N. C.

9. Linnie Hancock, Sedley, Va.; Sara Bland Parks, Ramseur, N. C.

10. Esther Cole, 214 Hargrave Street, Durham, N. C.; Alice Bradshaw, Walters, Va.

11. Sara Virginia Hook, Elon College, N. C.; Doris Elaine Whitaker, Holly Springs, N. C.

12. Fred Lorraine Whitaker, Holly Springs, N. C.; Gordon Malone, Burlington, N. C.

13. Rebecca Anne Holden, 707 North Main Street, Louisburg, N. C.; Katherine Brady, Ramseur, N. C.

14. Martha Caviness, R. F. D. No. 1, Ramseur, N. C.; Grace Tabscott, Elon College, N. C.

15. Elizabeth Joyner, Zuni, Va.; Grace Tabscott, Elon College, N. C.

FLAGS IN THE AIR.

By Nancy Byrd Turner.

There are flags in the air!
From spires and towers
They dip in the wind;
They flutter like flowers.

In garden and park,
From window and hill
They shine in the sun
And cannot be still.

O beautiful day,
So shining and fair,
With story and glory
And flags in the air!

ROSES.

By Mattie Lee Hausgen.

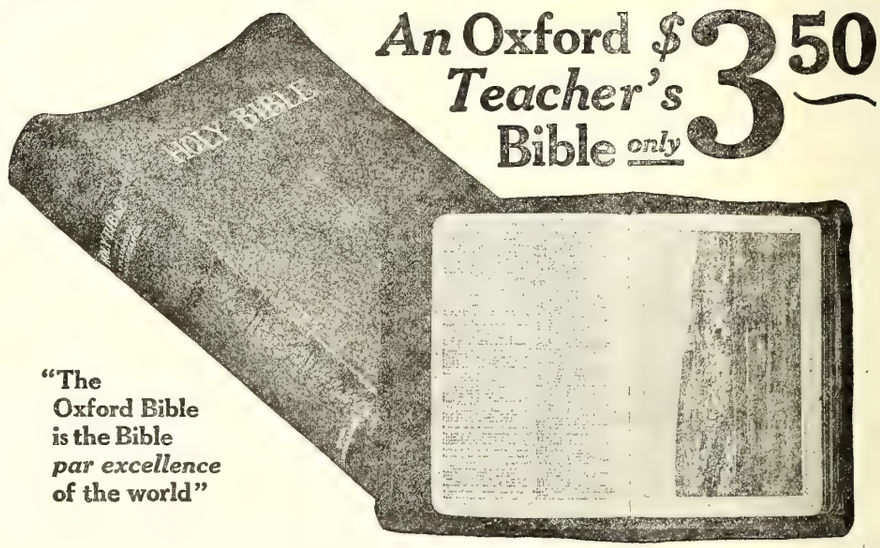
Just suppose
You stood in a rose garden, dear,
Cheek to cheek
With damask blossoms near,
Breathing their breath, so sweet,
Wafted down lane and street
When breezes blow,
Damp with their dew!
When I came to seek,
How should I know
Which rose was you?

THE RAIN.

By Rowena Bastin Bennett.

The rain, they say, is a mouse-gray horse
That is shod with a silver shoe;
The sound of his hoofs can be heard on the roofs
As he gallops the whole night through.

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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IT IS TO LAUGH—OR WEEP?

We have a society in our midst "For the Prevention of Cruelty to Animals," and we are interested in the object of that society. We have no patience with those who give pain to dumb beasts. But Baltimore has put a new feather in her cap in staging a prize fight to raise money to prevent cruelty to animals. Can there be anything more absurd under God's canopy? The Governor of the State, and high officials of the city, were present to see human beings beat one another into unconsciousness in order that animals might not suffer pain.

Where was the society for the prevention of cruelty to men when that farce was being staged? Have we reched the position where a wounded dog means more than a wounded human being? Can there be anything more humiliating than the fact that the chief character who staged this brutality in the interest of tenderness was a woman?

It seems a great pity that the prize fight is coming back so strong in these days of Christian civilization and that reputable people attend them and shout their hurrahs while brutes batter each other. We still speak very harshly of the Roman games, but more and more are we becoming brutalized by the modern prize ring. But, dear me, a sister staging a prize fight to raise money for the prevention of cruelty to animals! Mirable dictu! Was it ever thus before? Oh, Maryland, my Maryland! what next?—Methodist Protestant.

THE HEART OF METHODISM.

Missions has always been the heart of Methodism. High on the scroll of the Church's immortals stand the names of her missionaries. James M. Thoburn, Young J. Allen, Walter R. Lambuth, Miss Belle Bennett, and an unnumbered throng who in America and unto the uttermost parts of the earth have proclaimed and still proclaim the gospel of reconciliation in Christ, testify to the abiding presence and power of the missionary passion among us. The Church that does not keep a world of need in its heart cannot long keep a Christ of power in its message.

The methods change. The approach varies with the shifting life of the nations. But at last the gospel remains. Up from the frozen steppes of Russia, like the wailing cry of a child from broken-hearted Korea, like a flame bursting from the new industrialism of Japan, emerging as the voice of a wistful yearning out of the soul of India, piercing like the call of a stricken friend on the blood-drenched battlefields of China, there comes one united cry from the ends of the earth: "Give us Christ or we perish." —Nashville Christian Advocate.

"A living sacrifice" is the life poured out in loving ministry for others. How often our own lives are impoverished because we reserve them for ourselves!

"The consecrated missionary Church is not a cistern, but a living fountain."

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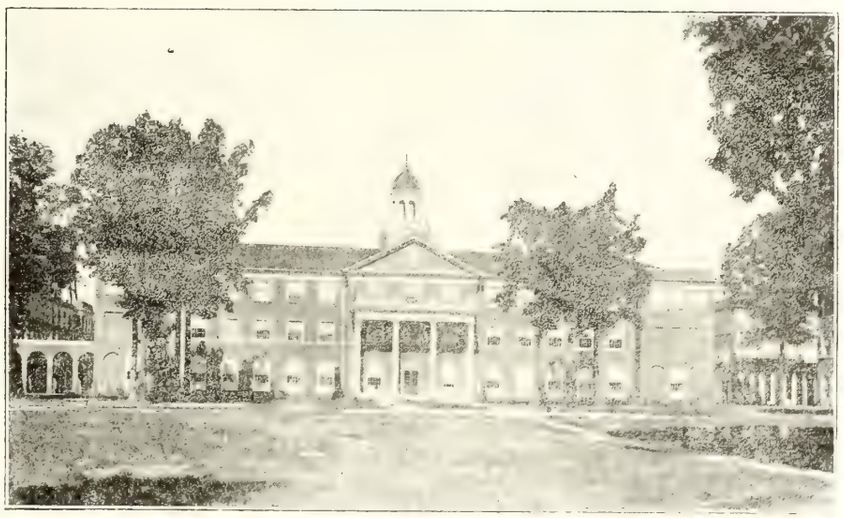

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OBITUARIES.

HART.

Little Mary Atwood Hart died Wednesday evening, July 13, 1927. Mary was born August 22, 1915; age 11 years, 10 months, and 21 days. She was the daughter of Mr. and Mrs. Will Hart, who have both been members of Mt. Pleasant Christian Church for a number of years.

Mary was sick most of her life, but she bore it patiently. She is survived by father, mother, one sister and three brothers. Funeral by Rev. M. D. McNeil, of the Presbyterian Church, and she was laid to rest in Mt. Pleasant Cemetery. May our Heavenly Father comfort the bereaved.

E. M. MARKS.

GAMBLE.

E. F. Gamble was born April 9, 1856; died May 18, 1927; age 71 years, 1 month and 9 days. He became a Christian in early life and connected with the M. P. Church.

He leaves to mourn his going a wife and three children and many friends. He was a good neighbor and a good husband and father. He was buried on the 19th day of May, in Mt. Pleasant Christian Church Cemetery, to sleep the long sleep of death. Funeral by the writer.

J. S. CARDEN.

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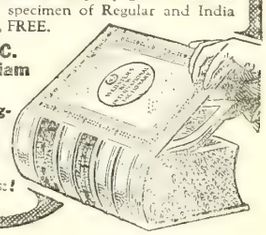

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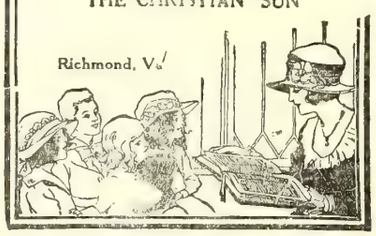

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By Rev. S. M. Lynam.

Dr. Morgan Buys Home.—

Dr. G. Campbell Morgan, famed British preacher, who for several years has been preaching in America, has just purchased a home in Glendale, Calif. Commenting on his newly acquired residence, he said that he expected it to be his last home this side of the vale.

Electrocuting Pests.—

New York farmers are awaiting the results of an expensive experiment on the farm of Donald Woodward, Leroy, N. Y., gentleman farmer, who had his fields plowed with a share charged with 103,000 volts of electricity. The inventor of the electrified plow, Hamilton L. Coe, Pittsburgh, Pa., told Mr. Woodward that the high current would electrocute weeds and other pests of the farmer, and that from the purged soil would spring crops in abundance unhindered by the usually damaging weeds and insects.

Yale Fine Arts.—

Large numbers of United States citizens under thirty years of age submit their painting, sculpture, architectural drawings and landscape designs to a committee awarding four prizes consisting of twelve hundred and fifty dollars a year for three years, a scholarship of lodging and studio in the American Academy of Fine Arts in Rome, and life membership in the Grand Central Galleries, Manhattan. This year the prizes in architecture, sculpture, and painting went to students in the Fine Arts School of Yale University, and that in landscape designing to a football player of Cornell University who led his class in architecture in that university. These awards reflect great credit not only upon the winners, but upon the university from which they come.

Bible Rates Front Pages.—

Not since the publication of the Godspeed translation of the New Testament has the Bible secured front page space in the metropolitan dailies. The thing that has caused it to hold this important place recently is the announcement of the forthcoming publication of the Old Testament in a corresponding translation. The work has been done by a group of scholars under the general supervision of Dr. J. M. P. Smith, and will be published by the University of Chicago Press. This newest translation is scheduled to appear in the fall, and will doubtless provoke much talk of the propriety of putting the Bible into too modern dress. It is possible to take away from the sacred book the dignity and reverence which ought to attach to the Book, and even now it is most difficult to recognize Bible quotations in addresses. For the sake of scholarship, many and varied translations may be well, but one wonders, as they multiply, if the beauty and dignity of our sacred Book may not be seriously impaired, and then, if after all it is worth the cost it may entail. The King James version may not be accurate in the light of modern scholarship, but it has something none of the others have, however accurate, and that something is eminently worth keeping. One can read it to a dying friend and be sure of his finding comfort in it. Of the other translations, one doubts if this is true.

Dr W A Harper

Growing Temperance.—

Speaking in the House of Lords recently, Lord Dawson pointed out that drinking in Great Britain had somewhat declined within recent months. He declared that the patrons of great London restaurants serving from ten thousand to forty thousand people a day ordered little strong drink. Seventy-five per cent of these patrons order nothing at all, and only about one fourth of the remainder order anything stronger than beer or light wines. He also pointed out that forty per cent of London clerks under forty years of age were total abstainers, while only twenty-one per cent of those above forty were so. Lord Dawson attributes this improvement to better housing, a broadening interest in books, movies, education, food hygiene, and more interest in athletic sports and a free companionship between the sexes and a deepening desire to keep physically fit. The London *Public Opinion* asserts that these declarations will be a disappointment to the reformer, but this is not true. The true reformer will rejoice in the strides Great Britain is making toward temperance, and if this can be achieved without law, all the better. But some time ago we published on this page some other statistics of expenditures for liquor in London, and these Lord Dawson has not explained. Somwehere men are still consuming vast quantities of alcohol, and the reformer still has his task confronting him, in spite of the hopeful words of Lord Dawson.

Experiment in Free Love.—

Judge Ben B. Lindsay, famed Denver Juvenile Court Judge, has been much in the public notice of late because of his advocacy of companionate marriages and free love. What Judge Lindsay says about free love, companionate marriage, and easy divorce is pure theory, but there is a land which has tried it out, and which furnishes us with some of the most cnovincing evidence that it cannot be done. By simple fiat Russia has delivered itself over to free love. It has danced vigorously, and now it is paying the fiddler—and such a price! Mr. Hubert Malkus has recently made a study of the marriage situation in Russia for the last year, and the results of his investigation appear in *Success Magazine*. According to this writer, during the last year one hundred thousand women have entered suit to compel their husbands to assist in the maintenance of their children. Ninety thousand other women cannot compel a man to acknowledge the paternity of their children. In these nearly two hundred thuosand cases the divorce laws of Russia were not even resorted to. The husbands simply walked off. Eighteen thousand did use the divorce procedure, and then the men evaded their responsibility. This means that two hundred and eight thuosand women are burdened with small children with no one to support them. It is estimated that there are four million homeless and nameless waifs running loose all over Russia, and the Soviet government finds itself wholly incapable of dealing with the problem. During one period of three months one state home took in 287 children and 270 as promptly ran away again. In another state institution there were seventy-five children with forty-five attendants caring for them. The entire capactiy of all the state homes was only 290,000 children and the government is abandoning even those with a despairing attitude. It is possible in Russia to marry on Monday and be divorced on Tuesday in less time than it takes to buy a railroad ticket. The wish of the couple to marry constitutes a marriage. They may or may not record it, though, if divorce is anticipated it may be better to do so since otherwise witnesses that the couple had lived together as man and wife might have to be called. An agreement to divorce is sufficient grounds, and the registrar is simply notified of this desire and he records it. Chaos in the social order has resulted from the throwing aside of this age old obligation and the utter disregard of the moral obligations. It is the thought of the Soviet to destroy the family utterly, to nationalize the children and so wipe out that institution which has been the impelling force to ambition and progreess since the earliest dawn of civilization. The Soviet theorists hold that communism cannot tolerate any institution which separates and segregates any family groups. Its fortress is the state and the equalization of every individual. They maintain that the marriage and divorce laws of Russia have freed women from the male domination, and has made them joint workers. They are made joint workers certainly, but the above figures declare that they are not free from male domination, and the four million nameless Russian children cry to God for a restoration of the sacred solemnity of marriage. Theorists may theorize, Russia has tried free love and failed.

NOTES-PERSONALS

Your attention is called to the "Supplement" appearing with THE SUN this week.

If perfectly convenient, or even if a little inconvenient, how glad THE SUN would be indeed to receive that renewal now ($2.00) for a year. Thanks, good subscribers and dear readers.

It was indeed a grave pity that all of our preachers could not, or would not, attend the Chautauqua at Elon last week. The program was never better, and the studies and discussions were most helpful indeed to all pastors who did attend.

There is something in a name! Believe it? Rev. S. Q. Helfenstein, D. D., editor of our Sunday School literature, Dayton, Ohio, in sending a contribution to the O'Kelly Memorial, says: "My father was named James O'Kelly after the preacher."

This is the season when many of our Churches have on their annual evangelistic meetings. Here is hoping that the anxious and busy pastors who are conducting these meetings will see their Churches greatly revived and many added to the list of the redeemed.

Dr. C. C. Ryan, pastor of First Church, Richmond, Va., left the first of this week for a visit to his old home at Mt. Sterling, Ohio, and will be absent two weeks. Last week he assisted the pastor, Rev. G. A. Pearce, in conducting at Damascus Church, in Gates County, N. C., a protracted meeting.

Last week's SUN gave the opening date of the Virginia Valley Conference as August 16th. This is an error. According to printed programs by the secretary, Rev. A. W. Andes, Harrisonburg, Va., the opening date is Wednesday, August 17th, at 10 A. M., the Conference to be in session through Thursday and Friday following.

A telegram from Rev. B. J. Howard, Chapel Hill, August 2nd, says: "Am resigning Chapel Hill pastorate." Bro. Howard has served our Chapel Hill Church several years, and we are sure there are regrets at his leaving. Here is an opportunity for some of our vacant pastorates to correspond with a very consecrated man and a capable preacher.

Rev. Jas. H. Lightbourne, D. D., proved himself to be a most capable and efficient executive in planning for and managing the School of Methods which closed at Elon last Thursday noon after a ten days' session. There was nothing but praise and highest commendation on every hand for the program he presented, the teachers and preachers who executed it, and the way in which the entire session was managed.

Our good friend, Bro. J. F. W. Mann, Moncure, N. C., calls to our attention a mistake in addition of column one, page 8, CHRISTIAN SUN, July 14th. We are grateful. However, our books were correct, as the $56.86 last item in the column was already added in our "specials" of totals for June—this being the Burlington Sunday School offering for June, which is a "special." This added would give correct figures for the column, which would then be $344.27. But the "specials" would add less by that amount, so our totals were correct as printed in THE SUN.

A supply of "Annual Reports for Churches and Pastors" has been printed. These reports, as first ordered, had been used up and a second printing had to be made. This report blank is authorized by the Southern Christian Convention and is the best that has ever been offered to the Conferences. Secretaries should see that the Churches are supplied in ample time.

This announcement will be of interest to many: "Mr. and Mrs. S. L. Beougher announce the marriage of their daughter, Alma, to Mr. Herbert Scholz, Jr., on Tuesday, July 26, 1927, Atlanta, Ga." Our heartiest congratulations to the happy pair. Miss Alma graduated from Elon College last May, and Mr. Scholz graduated from Elon some years ago. We understand he has accepted a position as professor in Bethlehem College the coming year.

CONFERENCES MEET.

Virginia Valley Central meets at Leaksville, Va., Wednesday to Friday, August 17-19, 1927.

Georgia and Alabama meets Tuesday, October 4, 1927, Enigma Christian Church, Enigma, Ga.

Alabama meets at Antioch, Tuesday, October 11, 1927, 10 A. M.

Eastern Virginia meets with the Church at South Norfolk, Wednesday, November 2, 1927, at 10:30 A. M.

North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.

Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.

Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

INTERESTED.

If the pastor or Church clerk is interested, as we trust all are, please fill out, then cut out and mail to Rev. J. H. Lightbourne, Holland, Va., the following:

Offering Pledge.

We will receive an offering for the Board of Religious Education during the month of September, 1927.

_____
(Church)

_____
(Conference)

_____
(Pastor) (Clerk)

Budget Pledge.

Our budget apportionment for Christian education will be paid in full or in part to the Board of Religious Education during the month of September, 1927.

_____
(Church)

_____
(Conference)

_____
(Pastor) (Clerk)

We are just in receipt of the annual statistics from our Japan Churches, 1926. It is a table of great worth and interest, too elaborate for printing. The past year there were 116 baptisms, which make our total Church membership in Japan now 1,972. We have a Sunday School enrollment of 2,047, with an average attendance of 1,241. There are 101 Sunday School teachers. The Churches raised a total of $7,410.95, of which amount $2,009.50 was paid on pastors' salaries. In addition to the eighteen established Churches, with increasing membership, there are "outposts" where preaching is held and where Churches should be built. In reading these statistics, the tragedy of our retrenchment comes home to us, since we have had to write the two missionaries, whom we had promised to send to Japan this fall, and tell them they cannot go; that the offering for missions did not justify sending them out. We have also had to write to the missionaries on the field to retrench in the work begun since funds were not available, and our credit at the bank is exhausted. This is one of the most difficult votes that the Mission Secretary of the Southern Convention has had to cast while he has been Mission Secretary. It was nothing less than a tragedy. We have tried to lay before the people as intelligently as we knew how the needs and the great opportunities before us, but ever and always "missions can wait." It has been so in the Christian Church through the years—"missions can wait." With the field before us and a million souls waiting for us to give the gospel in Japan, we ought to increase the 1,972 membership of 1926 to four times that number in the next two years, and could do so if we had the funds to send the workers and also to equip the workers on the field. Yes, missions can wait while the thousands who are dependent upon us pass out without an opportunity of the gospel that has made us what we are.

RECEIPTS FOR MEMORIALS.

We are exceedingly anxious to hear from all Sunday Schools that took an offering on the fifth Sunday (July 31st) for the O'Kelly Memorial fund. We are also anxious to hear from any friend or orgnaization that will send us a donation. The total to be raised is $2,095, of which $832 has been spent on the Old Lebanon Memorial.

Previously acknowledged	$1,525.36
Hopewell Sunday School	5.00
Berea (Nansemond)	10.50
Suffolk Sunday School	15.00
Wakefield, Va., Sunday School	22.02
Cypress Chapel Sunday School	3.07
Newport News Sunday School	12.92
Dr. S. Q. Helfenstein, Dayton, Ohio	1.00
Total to August 6, 1927	$1,594.87

MEMORIAL COMMITTEE.
Judge J. F. West, Ch'n, Wavely, Va.
J. O. Atkinson, Treas., Elon Col., N. C.

NOTICE.

The Virginia Valley Central Christian Conference will meet at Leaksville, Page County, near Luray, Va., on the Norfolk and Western railroad, on Wednesday, August 17th, at 10 o'clock, and will close Friday, August 19th, about 4 o'clock. Those coming by rail will be met at Luray, Va. Notify J. W. Black, Luray, Va. Visiting speakers expected are Dr. J. O. Atkinson, Chas. D. Johnston, Geo. D. Colclough, and perhaps Miss Lucy Eldredge. We are expecting a good Conference and hope for a large attendance.

A. W. ANDES,
Conference Secretary and Pastor.
Harrisonburg, Va.

A PROFITABLE FELLOWSHIP.

The most profitable fellowship a minister can have is that of mingling in a conference with brother-pastors of various denominations and from different sections of the country, studying together the great questions and problems that confront the Christian workers of our day. Most pastors are

conscious of their limitations and their inability to give out information and inspiration continually without going from time to time to the fountain sources of information and inspiration. They realize that books alone are not enough. The contact of personalities is needed. It is one thing to read a great book from a great man; it is quite a different thing to meet the great man personally and hear from his own lips the messages that have been forged on his heart.

Every minister needs each year to go to some pastor's conference or summer school to hear the Christian leaders of the day deliver their lectures on the great problems of the hour and to participate in the discussion groups with brother pastors, considering together the various plans of modern Church work. This experience is to the pastor what the sharpening of the workman's tools is to the workman.

It has been my privilege for the past six years, save one, to attend the midsummer conference for pastors and religious workers conducted at Union Theological Seminary, New York City. The conference for 1927 has now drawn to a close. It has been the best of the series of seven conferences in many respects. The attendance was the largest, there being enrolled three hundred men from twenty-eight States of the Union and five foreign countries, representing eighteen different denominations and sixty-six different theological seminaries.

The faculty was composed of outstanding leaders in their respective fields. Dr. John Bailey, professor of Toronto Theological Seminary, gave a series of five lectures on "The Place of Jesus in Our Religion." Prof. E. W. Lyman, of Union Theological Seminary, gave a series of five lectures on "Religion in the Modern World." Dr. Percy R. Hayworth, of the International Council of Religious Education, gave a series of five lectures on "Youth of Today and the Church." Prof. Ernest F. Scott, of Union Theological Seminary, gave a series of five lectures on "The Origins of the Gospel." Rev. Milton F. Stauffer, educational secretary of the Student Volunteer Movement, gave a series of five lectures on "Foreign Missions and the Home Ministry," and Dr. Harry Emerson Fosdick gave a series of five lectures on "Methods of Preaching." Every lecture was a masterpiece. Other individual lecturers were heard on various themes. Each member of the faculty gave one evening for answering questions relating to his field of enquiry.

It was a wonderful conference, a wonderful privilege, and a wonderful fellowship. I am sorry that there were only two from the Christian denomination at the conference—Dr. N. G. Newman and myself. Our pastors would profit greatly by attending the pastors' conference each year at Union Seminary. It is open to men of all denominations.

Here the pastors of many of the leading Churches in the different denominations, and college presidents and college professors from all over the country gather for two weeks each July to view together their common task in religious service. It would mean much to our pastors and our Churches if next year a number of our men would avail themselves of this unique privilege.

A number of the pastors who attend the conference from year to year have their expenses paid by their Churches, as the Churches feel that they are so greatly benefitted by having their pastors attend the conference. The fact that some of those attending the conference come clear from California and Texas and other remote States, shows the importance the pastors attach to this great conference for pastors and religious workers for men in all denominations.

R. C. Helfenstein.

THE CHRISTIAN SUN'S PULPIT

OUR YOUNG PEOPLE.

Rev. John G. Truitt, *Preacher.*

"They were all with one accord in one Place."—Acts 2:1.

No apology is needed for speaking to you briefly this morning about the fine young people who gathered for nearly two weeks at the Elon Summer School of Religion. The work done there was done in the name and spirit of Jesus, and is, therefore, high above the apology line. Indeed, it was most fruitful and praiseworthy. I call your attention to it, because you will see its spiritual values, you will feel that Christ has a big place in the program of our Church, and you will be encouraged with the future outlook of the kingdom of God as shown in the things featured there. And, furthermore, it is the wish of your pastor that our local Church bear ever in mind that we are a part of a great whole; that the Elon Summer School is a part of us, and that we are a part of it. In other words, I wish my folks to be posted on what is going on in our denomination as a whole, and to catch the fine spirit of it.

So, then, my first question is: What kind of folks were there? And in reply, I wish you could know and feel as I do just the kind they were. For convenience, I shall consider them under three groups, and assemble them around the feet of the Lord Jesus for ten days, and see what will happen. There is not a father or mother in the Southern Christian Conveniton but what may well wish it were possible for their son or daughter to be in such a group. There is not a minister among us but what could have been greatly encouraged and wonderfully blessed by having the association which obtained by such a combining of spiritual forces; and there is hardly a Christian in all our land who would not have said, "It is good to be here."

I said young leaders. I meant it truly. From many a Church two or three, sometimes more, of the very choicest young people in their midst came. They came because they knew Christ, and loved His Church; they came because they had a pastor eager to see their fine young lives lived in the noblest possible way; and some of them came because they wanted light of the very best possible kind on life's callings. Teachers they were, or would be, and they desired to know what to teach, how to teach, and where. Leaders of local organizations and groups, they wanted to know how to lead and whither. They felt, only as noble young souls can feel, the first heart-throbs of a spiritual responsibility for their own lives, and that of many about them. With what searching eagerness they looked into the faces of their devoted leaders! Just somehow it seemed to me "They were all with one accord in one place," awaiting the will of the Christ.

And I further said, studious preachers. Is that a good way to express it? I looked them over and they were students to the last man of them. They were good students. Studying to show themselves approved of God, workmen that needed not to be ashame, rightly dividing the Word of truth. Some of them had led young folks for several years, some for a shorter period; but there they were seeking to learn at the feet of Jesus, and seeking to bring others right up to the very presence of the great Teacher in order that He might lead them into all truth. Not all of them were men; not all of them were ministers, but, nevertheless, they were preachers of righteousness and teachers of methods of teaching it to others. With that great group of young pepole they prayed, and played, and worked. May it not be truly said of them that they went about among them doing good! It seemed to me "They were all with one accord in one place," and that with them was the Spirit of the Teacher of men.

I was greatly impressed with the mothers and wives who attended that school. What more beautiful sight could one wish to see than a lovely Christian mother sitting at the table or in a class-room along side her own charming young daughters! Singing, and praying, and planning side by side. Yes, they were there, God bless them, as fine mothers as there are in the whole denomination. And they were eager that their sons and daughters should find the Christ the greatest factor in their young lives. Oh, God! how good Thou art to us as long as Thou doth give us mothers who have such a wonderful understanding of their mission among men. It seemed to me "They were all with one accord in one place," eager to prepare their sons and daughters to take the torch which they were about to place in their young, brave hands.

My second question is: What was the spirit of the school? It was the spirit of youth. You could not escape it. You simply had to be young, for the young people were in the great majority, and they set the pace. And, after all, was not their Christ a young Man? Were not His teachings enspirited with the eternal spring? And is there not something ever new about the good news? And, again, the spirit of the school was a spirit of eagerness to learn Christ's will for one's life. It was everywhere apparent. How my own heart rejoices now at the memory of the hours of conferences held with young men in private places of prayer who wished light on the subjects of life's callings. And my experience was that of the others who were there as instructors. It was a place of the eternal hunting for God's will for the life He had given. And, further still, the spirit of that school was the spirit of prayer. How sweet were the prayers uttered there in public and private places! Prayers that were freighted with life's biggest challenges; prayers that were frank, and sincere; prayers that brought us all very near to God, and made many of us ashamed of life's failures and mistakes, and gave us a renewed desire to "follow the gleam." I wish every young person in my Church could have been there to have caught the whole of the spirit of that school. I thought of my young people here and prayed that I should be used more in the molding of their fine young lives; and so prayed we all, for we "were all with one accord in one place."

And finally, what was the type of work which was done? Were the classes honest-to-goodness classes? Were the textbooks real books? And were the teachers worthy of the ones who sat at their feet? The teachers had paid and were still paying by long hours of honest study of God's Word. They put in anxious hours of prayer in order that the teachings might be Christ-like to the very center. Results indicated that Christ was Himself in turn their Teacher, for their students studied, they honestly attended the classes, and no spirit of slothfulness was in evidence about the whole place. Yes, real work was done, and from many a lecture, class-room, and hour of worship walked silent ones away with grim, beautiful determination written upon their faces. May I be pardoned if I sum up in this simple way: I want my little daughter to seek and to love such meetings, for the rare rounding out of character which they are destined to give.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GOVERNOR AL SMITH, LIQUOR AND PROHIBITION.

July 25, 1927.

The Editor THE CHRISTIAN SUN,

Dear Sir:

A friend has favored me with a copy of yours of July twenty-first which rather compels my asking the privilege of your columns.

I observe on page four, a principle of "The Christian Church," which your Publication represents, "The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by, all." I, also, observe that "The purpose of this Church is to cultivate a spirit of union among the followers of our Lord, Jesus Christ, of every persuasion and * * * point the wicked to 'the Lamb of God who taketh away the sin of the world.'" And "The purpose of this Church * * * the union of all Christians."

I believe these sentiments to be wise and comprehensive and in the spirit of Jesus Christ Who said: "Let the tares grow with the wheat" and also said to His Disciples who wished to call down fire from Heaven on some who went not with them: "Ye know not what spirit ye are of"; Who also said, "Thou shalt love thy neighbor as thyself."

I venture to intrude upon your columns on the basis of my birth in Georgia and life-long interest in the Southern States and my good fortune in having always been blessed by a clear faith in the revelation of God and not less important the revelation of the capacity of men to be the children of God which Jesus Christ made. It was my early good fortune to come to learn and realize that alcoholic liquors were often harmful in their effect upon those who used them and I have found myself, I am sure, much the better physically for not using them. It has, however, also been my experience through a life of three quarters of a century to know men and women who have, throughout their lives, used alcoholic drinks without harm apparently to their physical character and, I am entirely confident, without the least hindrance to their earnest and strong spiritual life, and to their consecration to the principles of Jesus Christ who said: "Judge not that ye be not judged."

I have, also, had the opportunity of a wide knowledge of the political activities of men and women throughout this country and have come to be more strongly assured of the essential righteousness of the principles of democracy, which are in opposition to tyranny of every kind. I have, also, observed that the tyranny of a majority is perhaps the most demoralizing and harmful of any of the tyrannies that the world has suffered from. It seems clear to me that the basis of any effective democracy must be self-control. If our citizens have not self-control in its fullest and completest form, there can be no assurance of a right judgment and of a strong purpose and will to effectuate their judgment in the times of crisis.

By reason of these profound convictions which I am persuaded rest absolutely upon the principles revealed by Jesus Christ as in harmony with the character of God, which can be attained by men and women as His children. Therefore, I am convinced that the placing in the Constitution of the United States of the Prohibition Amendment is in conflict with any sound understanding of democracy. It is beyond question the tyranny of the majority and in absolute conflict with the law of God calling upon us to "Love our neighbor as ourselves." It is in absolute conflict with the fifth of the principles of The Christian Church which your Paper represents.

The occasion for my asking space in your Paper is that on the same page, four, there is a communication signed "J. O. A." which makes personal attack upon Alfred E. Smith, the Governor of the State of New York. I have known Governor Smith for perhaps a quarter of a century. I know that he is a devout believer in Jesus Christ and sincerely accepts the teaching quoted in the purpose "The Lamb of God who taketh away the sin of the world." I am confident his faith is as earnest and profound as is the faith of the Editors of your Paper or my own. I, myself, have complete sympathy with what is called the "modernist" or liberal view of Christ's requirements of His followers and, therefore, as regards any theological definition of Church obligation would be, perhaps, as far apart as possible from Alfred E. Smith's interpretation of Church obligation as to the faith but, it seems to me, that I can thus enter completely into the purpose of your Church as set forth on your page four: "This Church requires no compromise of faith on the part of any child of God." * * * "Christian love binds brotherhood together" and "The union of all Christians."

I have personal confidence that Governor Smith seems to be true to his conscience at all times and I know that he profoundly believes that "The right of private judgment and the liberty of conscience" of the people of his City and of our country, who are persuaded as to the tyranny of the majority in the Eighteenth Amendment, deserves the same public protest that the citizens of 1776 made against the tyranny of the Government of England. I venture to assert from personal knowledge of Governor Smith's personal career that nearly all the statements made by J. O. A. are not warranted by the facts. I have had close association and know whereof I speak when I say that Governor Smith has been loyal to the profoundest truths of a sound democracy throughout all his career. Few men in this country have so advanced the principles for enlarged welfare of the people and the abolition of restriction upon their freedom as has Alfred E. Smith.

In some things I find myself in agreement with Mr. Edmonds, who is kind enough to accord sympathy with me in some matters, but I am confident that Mr. Edmonds does not rightly apprehend the profound character of Governor Smith's stand for essential democracy.

I write this not so much with reference to the political situation as with reference to the essentially unchristian character of the attack upon the man, Alfred E. Smith, whom, I believe I have the right to say, I know to be an earnest Christian and profoundly devoted to the welfare of all the people. I am persuaded that he has a wise judgment in most things and an extraordinary capacity to effectuate the utmost of that judgment in legislation and executive administration for the advance of the interest of all the people. It will be the beginning of the end of democracy when we shall surrender to the idea that a majority can compel all to take their point-of-view as to any issues private or public.

I am very truly yours,

GEORGE FOSTER PEABODY.

TO WHICH "J. O. A." REPLIES.

Our first impulse was not to publish the above even from so distinguished and well known man as Hon. George Foster Peabody of New York, a nationally known figure in the world of finance and politics. The impulse came from the suspicion, quite well founded we incline to think, that the article was Smith propaganda of the purely political type, and THE CHRISTIAN SUN is not a political paper. However our second impulse prevailed, and the Peabody article is given our readers just as it came to the Editor.

We want CHRISTIAN SUN readers, far and near, to see from the hand and declaration of an intimate friend, that Governor Al Smith avowedly and openly stands for at least three things: 1st, Liquor to all and sundry who want it. 2nd, The repeal of the Prohibition Amendment to the Constitution of the United States. 3rd, To the repeal of that government which says majorities shall rule.

Now then if CHRISTIAN SUN readers want the return of the saloon, the repeal of all "Dry Laws", and the abolition of government by majorities, let them whoop it up for Gov. Smith and vote for him when the hour arrives. (But may the good Lord spare us.)

Hon. George Foster Peabody of New York, who personally knows Governor Smith and understands his life, privately, politically and religiously, has at least done CHRISTIAN SUN readers the honorable, and we trust valuable, service of letting us know exactly that for which Smith does stand and will advocate as a Presidential candidate. We thank the Hon. Mr. Peabody for this first hand information. We will seek to profit by it. J. O. A.

A HOPEFUL SIGN.

We are all on the go. It is not definite as to where we are going, but we are on the way. In the travel or business of a day, one may meet people from ten or a dozen different States, with possibly a few foreign countries thrown in for good measure. And what we see with our eyes, bodily, is true of the world mentally, morally, spiritually, which we deal with subjectively, but do not see objectively. The mind and heart and soul are also on the go. We hardly know where, but we are on the go. Books on psychology, education and ethics written five or ten years ago are

now thrown into the discard, and only texts of latest print are permissible in the class-room or in discussion. Mentally and morally we are on the go.

And religiously also. Methods and measures are different. A few years ago the only plea heard was "You must 'win' men to Christ and to the Christian Way." Now the plea most heard is "You must teach men and women, boys and girls to be Christians."

Name of Conference.	No. of Churches.	Memb on Ro
Alabama	28	2,00
Eastern North Carolina	46	5,00
Eastern Virginia	47	10,80
Georgia and Alabama	17	1,70
North Carolina and Virginia	36	6,00
Western North Carolina	35	3,80
Virginia Valley Central	25	2,50
Totals	234	32,80

One may glean from this table whether the Church is benefitted by having a paper or not; whether these subscribing or supporting the paper do more for the special enterprises and benevolences of the Church; which Conferences are best developed and have made greatest progress. And from the above table the following observations are made:

The usual average for the religious newspapers, it has been found, is one subscriber for every ten members. Any denomination failing to give that amount of support is not doing its duty by its recognized journal—a few are doing better. In our Church the number of paid subscribers is now less than one to twelve members, and on this low basis the number as seen in footing of table is 2,646, which is approximately the number of copies sent out; but on a basis of one to nine the number would be 3,644, which

Advocate of the Enterprises of the Church.

EASTERN VIRGINIA CONFERENCE.

The Paper the Advocate—Financial Support—Eighty Years' Contribution—Necessity that Confronts the Church.

THE report of the Committee on Religious Literature to the recent Eastern Virginia Conference at the Community Christian Church, Havre de Grace, Md., embodied suggestions that should have the consideration of all lovers of the Church and Church paper. THE CHRISTIAN SUN has been the medium of communication, and the advocate of the enterprises of the Church, and just as it has thrived so have the enterprises gone forward. When interest in the Church paper lagged, then interest in Church affairs ran low, and on the contrary, when the paper was strongly advocatnig a work of the Church, then interest was awakened.

Take your copy of the "Annual" and turn to this report of Committee on Religious Literature, read and imbibe the spirit, sooner or later you will feel the importance of the suggestions set forth. The report stirred the Conference to action, and it is hoped that members of the Churches generally may be aroused by a careful reading of the report. Following the report, motions were made to help THE SUN in a financial way, and these were passed unanimously and enthusiastically. Those present caught the spirit and at subsequent Conferences similar action has been taken.

As to how much or what part of this report grew out of the report of the Publication Committee of the General Convention of the Christian Church from which we quote the following we are not concerned: "The contribution which THE CHRISTIAN SUN has has made for more than eighty years to the work of our Churches in the Southern Convention has been of such manifest worth that we are led to recommend the wisdom of seeking to establish in each of our regional Conventions a special medium of communication designed to encourage a more unified program of service within their bounds, to the end that our general denomination-wide work may be greatly strengthened."

Thus it is suggested that the regional Conventions each publish a paper, and that the *Herald of Gospel Liberty* be made the general organ in a broader sense, a Church magazine of high order, and that it be supplied at a special price to subscribers and readers of the local or regional paper. This thought springs possibly from developments at the General Convention at Urbana, Ill. The air is surcharged with the idea of doing something. This would discover the gifted writers of the Church as no other plan could. This will keep alive the local interest by means of the regional paper, and the general organ will care for the general interests. If divergent plans and ideas should spring up from the local interests, the general organ would unify these.

The commission that reported to the General Convention seems to have caught a glympse of the necessity that confronts the

are some things one cannot learn by mere application. They are things spiritually discerned. Elsewhere Paul further declares, "The world by wisdom knew not God." In fact, the world in its wisdom would grope on in the darkness and would never, by learning, naturally find out God.

That is why the Bible does not reason or argue, or declaim, or theorize, or endeavor to persuade about it; it just opens up with the broad, full, free spiritual truth: "In the beginning God." Not

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Five Per cent Added to Budget Would Put th Developed—Convention 1

WITH our great resources as a Church, nominations, the Southern Christian which contributes annually $352,200 for Church activities. To state directly: if 5

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In some things I find myself in agreement with Mr. Edmonds, who is kind enough to accord sympathy with me in some matters, but I am confident that Mr. Edmonds does not rightly apprehend the profound character of Governor Smith's stand for essential democracy.

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or the Churches are supported by the readers of the Church papers. A while ago it was found out as nearly as possible that less than 10 per cent of the support of the Christian Church enterprises came from non-subscribers; or, to state the fact positively, 90 per cent of the benevolences of the Church were given by 10 per cent of the members, or the readers of the Church paper.

Hence, how necessary it is to put the Church paper into the homes of the members of the Church! Pastors see this and know the facts, and still they are loath to act.

WHAT THE CHURCH DEMANDS OF ITS PASTORS.

It primarily demands religious instruction and spiritual nurture. The minister must foster his members by his walk and conduct in private life as well as by his public administrations. There is a work also to be done outside of the pastor's immediate parish, that the outer world may learn of the mysteries of the kingdom, and it must be given publicity by the minister. The minister can do much toward shaping the community thought and life of his people. The best way to do this is to put it in form for his Church paper. It then benefits not only

a definite time and hold special meetings for this purpose, and this purpose alone. One or two months at a proper time would do much.

APPOINT CIRCULATION BUREAU.

How to reach the people is one of the questions that bobs up again and again. At one period it is met in one way; at another period it must be met in a different way. The object of the bureau would be to meet the demands of the times, to present plans, select officers, appoint agents and employees, and do whatever may be necessary to establish at one place, or different places, posts to secure results.

WHAT MIGHT BE EXPECTED OF NINE-TENTHS OF UNREACHED MEMBERSHIP.

If one-tenth of our constituency, as already mentioned, produces or contributes 90 per cent of the benevolences of the Church, or $25,000 per year, now apportioned, then, on a mathematical basis, "ten-tenths" would produce $250,000, which is $100,000 more per year than asked as a goal.

Now, the cost for $25,000 is approximately $7,000, and for $125,000 the cost of publicity and promotion should not exceed

pathy and support of our constituency; otherwise, too great a risk of financial embarrassment is involved. There are large manufacturing concerns perfectly willing to supply all the equipment necessary, but true success must rest upon a substantial foundation. In the case of THE CHRISTIAN SUN, this foundation is the *faith and support of its readers.* If they stand by their paper, lend it their support in all its enterprises, sympathize with its difficulties and co-operate in making it a success, it can go forward, undertake for any and all enterprises, overcome any difficulty in the service of the Church, and do its full share to promote the welfare of each congregation and community.

READERS ASKED TO GIVE VIEWS.

And now, before going any farther, it may be well to get the opinions of our readers. What do you think of our plans and ideas as outlined, and will you lend your aid to the cause? Will you personally show your interest by writing to the managing editor and giving him the benefit of your views?

It is only by taking counsel among ourselves that we can show our interest and co-operate in this service to the Church.

These statements contain a review of what is proposed. Written at different times, there are some repetitions. Some features might need fuller development; some modifications may be required.

THE CHRISTIAN SUN in its present form contains the maximum of *matter* for the minimum of *cost*. It is near tabloid size, which is convenient and desirable. Christian intelligence has learned what is useful in righteousness.

There is no question as to the Church's ability to support the program proposed, it is only a matter of education and willingness. It is proposed to devote the whole proceeds to the cause less such allowance as shall be deemed equitable.

If the Conferences can agree on methods of operation this fall, and so instruct their representatives to the Southern Convention in May, 1928, there will be little to be done except for the Convention to place its indorsement. What will happen if some plan is not adopted? If some plan is adopted, what is expected to happen is answered above.

Will you write your views to the Managing Editor, 1536 E. Broad St., Richmond, Va.?

now thrown into the discard, and only texts of latest print are permissible in the class-room or in discussion. Mentally and morally we are on the go.

And religiously also. Methods and measures are different. A few years ago the only plea heard was "You must 'win' men to Christ and to the Christian Way." Now the plea most heard is "You must teach men and women, boys and girls to be Christians."

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FIFTY-TWO ISSUES, ESTIMATED COST $8,840.00 TO $10,400.00.

	Minimum Income.	Maximum Income.
Income from 8,000 copies, less commission.....	$11,500.00	$11,500.00
Income from 500 copies, exchanges and gratis.....	.....	.....
Income from 1,500 copies, specials and trial orders.....	750.00	750.00
10,000	$12,250.00	$12,250.00
Advertising, estimated for 4 to 6 pp., less commission.....	2,745.60	6,884.00
	$14,995.60	$19,134.00

Commissions Allowed:	Minimum.	Maximum.
Commissions on subscriptions.....	$4,500.00	$4,500.00
Commissions on advertising.....	915.20	2,288.00
	$5,415.20	$6,788.00

(The amount derived from advertising would augment the income of either of the other plans.)

Cost of 52 issues	8,840.00	10,400.00
Margin	$ 6,155.60	$ 8,714.00

ESTIMATED COST WEB PERFECTING PRESS INSTALLED.

(To print 8, 12, 16, 20, 24 and 32 pages, size 10¾x14 inches.)

Cost of Web Press delivering product complete	$15,000.00
Installation, estimated cost	1,500.00
Total cost of Web Press installed.....	$16,500.00

This amount to be provided for by gifts or shares in a corporation. In a going concern this can be easily arranged, and the donors made safe in their investment as individuals, or the interests made safe for which subscriptions are given

This equipment prints and delivers, folded and stitched, ready for mailing, at from 4,000 to 6,000 complete copies per hour.

One of the leading denominations of our country is now enjoying the fruits of the generosity of such founders; another has just recently entered upon a more beneficent foundation, apparently successful. In fact, it was inaugurated with some seventy-five thousand dollars as an experiment, as it would seem, but results have been so encouraging that the amount has been increased, and now amounts to more than three hundred thousand dollars. It is more than self-sustaining, and adds thousands of dollars yearly to the Church's benevolences.

Is the Southern Christian Convention willing to assume the responsibility, or is it willing to co-operate to have the benefits?

time nor expense to get ready to print 10,000 copies than it does to print 1,000. On the modernly equipped press, it takes practically no longer to print 10,000 than it does to print 1,000 on the flat-bed press.

The type is set on machines, as representative.

to be enlarged. Much good reading has recently been left out for lack of sufficient space. All the facts point to a larger paper or an increase of the number of pages; therefore, a more modern equipment is imperative.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

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AND CONTRIBUTIONS.

ers all.	Contributions.	One to Twelve.	One to Ten.	One to Nine.
)	$ 5,800	166	200	222
)	29,500	416	500	555
)	210,700	900	1,080	1,200
)	7,600	140	170	190
)	36,250	500	600	666
)	24,220	316	380	422
)	9,130	208	250	277
	$352,200	2,646	3,280	3,540

would exactly meet the present cost of printing.

Printing with the present-day equipment seems to be advancing in cost without remedy, and it will only be by some improved method or equipment that the cost can be kept down to the present standard or brought lower.

If our Churches would maintain even the above rates of support as a budget, those subscribing for THE SUN could well afford to add 2 per cent to the budget, the present cost of printing and issuing our Church paper. Three per cent more would place a copy in our 10,000 families,—practically every family in the Church. The average contribution per member is $11.00, and 5 per cent added would increase it 55 cents. Then, for this increase, the whole membership of the Southern Convention could enjoy the Church paper.

d Unused Resources.

EAT RESOURCES.

Church Paper in Every Home—Other Plans
Budget May be Raised.

though reckoned as one of the smaller de-
Convention has a membership of 32,800,
per cent were added to this for a Church
publication fund budget we would be able

subscriptions solicited and collected for by agents on commission, and the usual 10

add to the whole Church contributions a sum equal to 5 per cent and use that as a budget to supply every family with the Church paper. Either plan would, if put into successful operation by unanimous cooperation, so operate as to make missions, education, Orphanage, etc., easy to be increased and sustained. The different features or phases of Church work would be more successfully carried forward.

Another third plan, which would be more direct and more quickly accomplished, would be an endowment in whole or in part. The ultimate aim of the several plans is to place the paper in every family. The membership would thus be informed. Instead of one-third of the families as now, the whole ten thousand families would be reached. To accomplish this, not less than one-half of the cost would have to be derived from an endowment. There are members sufficiently interested in the Church, if they were shown a plan that pointed to success and permanency, one or several, who would gladly donate the funds. No greater monument could they establish or build.

The endowment provided would take care of the deficit in subscription, but the endowment would not assure this part of the cost or deficit of a Church only on the express agreement that the Church shall see that every family subscribes or is furnished by the Church the Church paper. When the Church shall have complied—that is, furnished each family the paper and paid $1 per copy subscription—the trustees of the fund will assume to pay the amount necessary or due for subscription on its list. Renewal subscriptions shall be sent in one month before expiration, together with added or subtracted names, and the proper remittance. The trustees will then assume to pay balance as in first case.

Herewith are submitted three plans for placing the Church paper in the homes represented in the Christian Churches of the Southern Christian Convention. Ten thousand copies will be required.

I. SUBSCRIPTION PLAN.

For commission and collections, allow, for first 2,000 copies, 25 cents per copy; for second 2,000 copies, 50 cents per copy; for 4,000 copies, 75 cents per copy—the last 2,000 used for exchanges, gratis, and specials. For 8,000 copies, the results will be: for commissions, $4,500, and the proceeds, $11,500.

Proceeds	$11,500
2,000 copies for exchange, etc.:	
500 copies for exchange & gratis	....
1,500 copies for specials and trial orders	750
Total	$12,250

II. DISTRIBUTION PLAN.

Let the Churches increase their annual contribution for expenses and benevolences 5 per cent, and set this amount aside as a budget for a publishing fund, to be paid in quarterly. That each family of the Church receive the Church paper free. The average contribution per member is now $11.00, and with 5 per cent added, the amount would be $11.55. All members would increase their payments in the same proportion. Amounts for building fund would be excepted.

III. ENDOWMENT PLAN.

To have each Church place THE SUN in the home of each family by solicitation, subscription and donation at $1.00 per copy. That the deficit in cost of printing be paid for from an endowment to be raised. That the Churches report each year the number of names to receive the paper, with remittance one month before the expiration, and the endowment board will pay the deficit, as before.

Finally, to put into operation any plan looking to the complete paperizing, or putting the paper in, every home, our Convention will require a complete census of the Churches. To do this will require the co-operation of pastors and Church clerks. To secure the census of the families will require from one to three months—one month to get returns, and two months to tabulate and prepare mailing list, etc.

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J. O. A.

Paper as a Broadcasting Agency.

e Christian Sun.

the harvest." What are you doing for your paper?

If the statistics published by our people are true, later we will show from them that we are able to possess the goodly land. Suffice it to say that there is a feeling of need for something we have not had. Who will be the Caleb or Joshua?

s and Benevolences.

PARTMENTS.

Sub-Committees—Conferences Best Developed. om Tables.

nferences of the Southern Christian Conven-

education, or publicity, can be referred to one of these divisions, and should be to prevent overlapping and duplication. A sufficiently large committee of each department should be put in charge, that it might be divided into sub-committees when there is need to examine or prosecute any special feature of work pertaining to a subject.

Each of these departments must be financed, hence each should so plan for its maintenance. A calendar should be agreed upon by the several departments for working time, so as not to interfere with each other. Each should report to the central agency.

The following table of Conferences is pre-

to place our Church paper into every family of the Southern Christian Convention. Our Church claims to have blazed the way for others in many respects, and this would be an inspiration to our own people and possibly to others. But the following figures show what can be done independently of the budget system:

The plan worked out on a subscription basis but not here itemized, shows that the income per year might be $14,995.60, after paying solicitors and agents a commission of $5,415.20. And with special machinery, the cost of publication might be so reduced as to leave a margin of $4,595.60 to $6,155.60 annually. But for the time to put the plan in operation, the special equipment would pay for itself in less than three years. This special equipment, including installation, can be had for $16,500.00.

Now, what is the object to be expected? Less than one-third of the homes or families of the Church are reached by THE CHRISTIAN SUN, and we have apportioned $25,000 to be raised by the Churches. As has been frequently stated, the one-tenth of our people that take the Church paper pay 90 per cent of the money raised for the support of the Church and its enterprises. Now, at the recent Durham Convention a budget of $150,000 was named; of this amount, $25,000, as just stated, has been apportioned. If one-tenth of our people should raise the $25,000 apportioned, on the same basis, then, ten-tenths should raise $250,000, which would be $100,000 more than asked for. To reach the whole membership by a publication or the Church paper, if it should produce half, or even less than half of what was counted above, the attempt would be worth the efforts put forth. The benevolences of the Church—missions, education, orphanage—would receive an impetus not known or felt in many years.

If one-half the energy was spent by many of the pastors and Church people in trying to build up the waste places in Zion that is spent in planning for betterment of selfish interests there would be no cause for self-seeking or bartering in the cause of righteousness. It is not meant that one should go counter to one's convictions of what is right, but to advise the performance of duty with the whole force of one's being. It is true that great crowds are able to do much if properly manned, but large crowds without a spiritual leader will accomplish very little for the kingdom.

These briefs are designed to beget thought about the Church paper, and the reader's attention is directed to them, and his support, both favorable and constructive, is earnestly solicited.

Means Adequate to Maintain Church Paper.

SUPPORT FOR PUBLICATION

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
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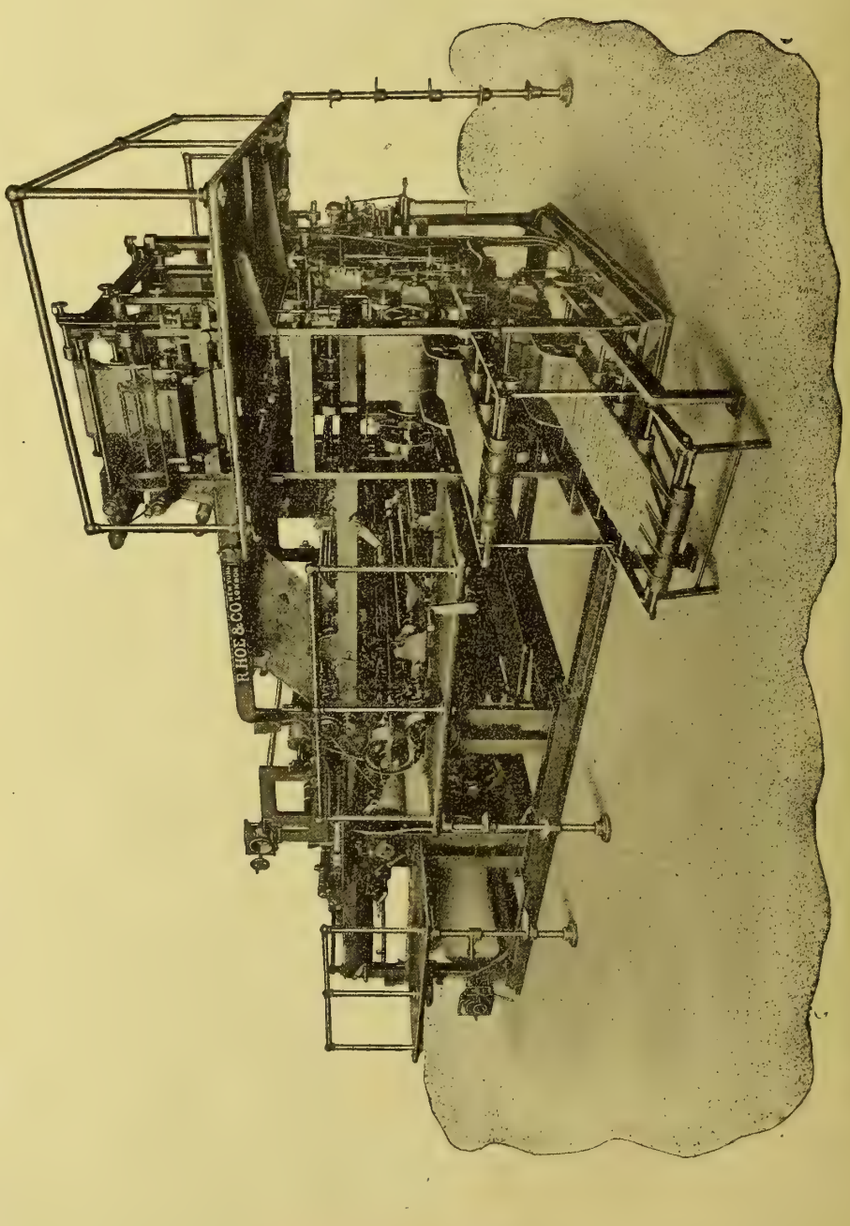
Page Three THE CHRISTIAN SUN August 11, 1927

Kind of Equipment and Manufacturing Costs



Rotary Perfecting Web Press

COST OF PRODUCTION.

PRODUCT PER HOUR, 6,000 COPIES OF 8, 12, 16, 20, 24, 32-PAGE MAGAZINE.

With the type of press represented by ed herewith. Two machines will furnish

now thrown into the discard, and only texts of latest print are permissible in the class-room or in discussion. Mentally and morally we are on the go.

And religiously also. Methods and measures are different. A few years ago the only plea heard was "You must 'win' men to Christ and to the Christian Way." Now the plea most heard is "You must teach men and women, boys and girls to be Christians."

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God moves in a mysterious way. What we Christians failed to do, the government of Japan does for us. It gets a fine, well-equipped Christian preacher and teacher to teach in its schools, and pays him well—a far better salary than we Christians had promised him.

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General Observations and View of Church Field.

THE CHURCHES FROM WHICH SUPPORT IS TO BE OBTAINED.

There are 30,000 members, or 10,000 families; more than 230 Churches, with an average of 135 members per Church, or 45 families per Church. About one-fifth of the territory is covered by present circulation—35 families per Church yet remain to be canvassed. If Churches decide to do their own work, and form a budget by placing the price at $1.50 for old and new subscribers, the budget for the average Church of 45 families would be $67.50 to put aside for the Church paper. This is slightly better than agents at 25 cents for renewals and 75 cents for new subscribers, and better decidedly for the Church. This amount is not a donation, but a portion set apart for the improvement of members in mind, in intelligence, in knowledge, and in spirit.

WHO SHALL LEAD?

The question points to the pastor first, and second to the Churches themselves; if neither the pastor nor the Church, then it devolves upon individuals. Call a meeting of the members of the Church for this special thing—any reasonable plan worked will succeed. Look at it from a fact standpoint. Three cents a week from a family—a whole family; the family gets the paper for the whole family. In reality, the family gives nothing for which it does not receive an equivalent. What family or member of a family could not fill out or assume such an obligation, namely: 3 cents a week!

Three cents per family—not per member—is $300.00 per week. It requires approximately little more, if any, than two-thirds of this amount to furnish the paper to your home. The U. S. post-office delivers for less than cost—can you appreciate these things?

WHY INCREASE THE CIRCULATION?

himself, but his people, and serves as a guide to those beyond his personal ken. The minister who neglects so to perform his duties is an unfaithful servant, and contracts his influence and disappoints his people. His Church suffers at his hands. This is easy to be seen.

NOT ONE OR TWO SHOULD BE ENLISTED, BUT THE WHOLE MEMBERSHIP.

To put across the material plant, one or a dozen individuals could be named who could do this job handsomely and be none the worse for the doing. But the object is to reach the people. The cost of the press, or even $20,000, could easily be obtained, but the proposition is to get the people to avail themselves of the benefits. Disseminating knowledge of the Church paper is like missions—the gospel has to be sent or carried to the homes. Just as the gospel becomes self-supporting, so the publishing enterprise will become self-supporting. The reason that the Church press is not self-sustaining is that only the missionaries of the enterprise are acquainted with the benefits. When the benefits are made evident, the problem will be solved. But the press is the burden-bearer of missions, education, evangelism, orphanage, etc., and in the advocacy of these things it loses itself, and its patrons forget the Church paper's great power. If all these departments were to make just returns for the publicity and advocacy given, the paper would ever be in the lead.

FIRST THINGS FIRST.

This has become to be quite a saying among people, when they wish to emphasize what they deem of first importance. But it is a fact in the Christian Church that the first enterprise undertaken by the Church was the Church paper. Some mission work and Church extension work, and establishment of schools were advocated, but as much more. Above, $8,840 has been named as the cost for printing 10,000 copies of the Church paper with the special equipment. However, it is difficult to get the mind to assent to such figures.

But if the nine-tenths of membership remaining, not now reached, would produce half as much per member as estimated the one-tenth membership produces per member, the amount would be $125,000, and this, with the apportioned $25,000, would make the total $150,000—the goal desired.

THE CHURCH PAPEP AS A BROADCASTING AGENCY OF THE CHURCH.

From time to time we have presented to the readers of THE CHRISTIAN SUN various suggestions and ideas for improved service, with the view of not only increasing the efficiency of this publication, but, above all things, to promote the welfare of the Church and its enterprises.

It is desirable to reach the largest circle of readers possible, and this can be done only by the closest co-operation, sympathy and support. In these columns we have set forth plans showing how it is possible for every family in every Church to have THE CHRISTIAN SUN as a regular visitor at a cost not exceeding 3 cents each week.

This is an era of propaganda, with many broadcasting agencies, from pamphlets to radio, and of these agencies the weekly newspaper devoted to the interests of the Church is by no means the least important. But if it is to render this important service, it necessarily must be efficient, and to be efficient it must be well equipped, modern, up-to-date in every respect, especially in the mechanical department—the plant that turns out the printed product. The editors are doing their part.

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The Great Value of the Church P

Supplement to Th

Church, but the Convention not having given the subject any thought or consideration, "resoluted in the old way." We believe in progress by aggressive measures, if need be. We all want to have a part in whatever is successful, and are willing to lend support. But are we willing to take a forward step? "The fields are white unto

The Special Enterprise

THREEFOLD DI

Missions, Education, Publicity—Committees and
Inferences fr

IN a paper read before several of the Co tion, the following has been stated:

"The work of the Church embraces three great departments—missions, education, and publicity. These are so interlocked that one cannot exist without the other. Under the last named falls the consideration of publications." This classification of departments—missions, education and publicity—embraces the whole concern of the Church.

The term "missions" embraces the total variety of missions, whether home or foreign, or evangelistic, and the means of support. The term "education" embraces the various kinds, whether secular, or religious, or Christian, and the means of acquiring. The term "publicity" includes the making known facts or news, "good tidings," wheth-

The Great Value of the Church Paper.

INTRODUCTION.

Opinions Vary—Something Lacking—Regional Paper and General Organ—Broader Policy.
Some of Best Material Lost.

WITH no little interest did we read the reports of the Printing and Publishing Departments of the General Convention of the Christian Church held at Urbana, Ill. The great value of the Church paper was recognized by the Committee on Publications. The proceedings of the Convention require several hundred (400) pages, and the person who is interested can well afford to pay $1.00 for a copy. Address Christian Publishing Association, Dayton, Ohio.

We wish to notice at this time in particular the report of the Committee on Publications. The things advocated in this report are at variance with the opinions of some of the leaders in the Church, but the conditions are such that if the ideas set forth are not reduced to practice, there will be a further reduction in the work of the kingdom as represented by the various regional Conventions. The feature of the report that we wish now to emphasize is that it suggests "the publication of a weekly paper by each

give space in it for a broad Church policy. The local news of interest to the special or regional Convention would appear only in the home paper.

These regional, or State Conventions, should assume to function so as to maintain the enterprises of the Church and attain to a higher degree of efficiency. Inspiration should not be allowed to waste itself in thin air. Meetings should be more than inspirational. And, now, since there seems to be a general awakening as to the importance of supplying our Church-folk with their own Church news, we may expect readers and writers will be developed, and support obtained.

But merely to publish and sustain a paper is not the ultimate object. The purpose is to propagate the principles for which the Church stands. If what the Church has is not worth giving to the world, then why plan for the future? According to the published statistics, the Church, till quite recently—if, indeed, it has changed—has been contracting and losing in numbers. But one says, the Church is raising more money than

of our regional Conventions." If the writer is able to interpret the meaning of the report, it is that something is lacking; that these regional Conventions which have not so functioned have got to assume obligations and begin to rebuild the waste places in their territory. They may not do it as others are doing, but different plans can be worked successfully. They must function executively.

now thrown into the discard, and only texts of latest print are permissible in the class-room or in discussion. Mentally and morally we are on the go.

And religiously also. Methods and measures are different. A few years ago the only plea heard was "You must 'win' men to Christ and to the Christian Way." Now the plea most heard is "You must teach men and women, boys and girls to be Christians."

Take the subject of evangelism. A while ago the method of mass-evangelism, in which the preacher was expected to do the preaching and win the multitudes to Christ, was practically the only method of evangelism that counted. Now the emphasis is on "personal evangelism," and the teaching is that the preachers are to instruct, but laymen must do the actual work of bringing the unsaved into the fold. The object in view is the same—that of bringing the world to Christ and the Christian way—but the methods are different. This will suffice to illustrate. Methods in our day are different. We are on the go.

Now, the most hopeful sign of the times, so far as religion is concerned, is that serious-minded men and women are soberly and dispassionately and anxiously discussing and enquiring the best way in religious methods. Industry is changing. The industrial world has developed brilliant and successful men who have changed methods and are changing methods. He who in the world of industry would employ the same methods as were in vogue ten years ago would soon be a bankrupt. Now, in the religious world there are just as bright minds, just as consecrated souls, just as eager and earnest and zealous men as there are in the world of industry. The most hopeful sign of our day is that zealous and consecrated and learned and devout men are trying to find the right methods and the best methods in religion and morals and righteousness just as able men are doing for methods in the world of industry.

Moses led people through the wilderness and brought them closer to God and God's laws. So did Paul. But they lived in a different time, faced different problems, and so employed different methods. We nowhere find that Paul criticised the methods of Moses or discredited the work of Moses. Paul simply faved a different day and problem from that of Moses, and, relying, as Moses did, upon the leadership of the divine Spirit, went at his task in the fear of God and in hope of Israel's salvation. Schools of methods, institutes, summer conferences on religion show that we are studying and trying to learn God's methods in saving the world of our day.

J. O. A.

THE NATURAL AND THE SPIRITUAL.

Some knowledge, ideas and understandings come to us as results of study, investigation, learning; others come as sheer gifts of God—revelation. Jesus made the distinction clear when He said to Peter "Flesh and blood" (learning and mental application) "hath not revealed it unto thee, but my Father which is in heaven." Peter had just declared a most wonderful, far-reaching and an amazing truth. Jesus tells Peter that the natural man, flesh and blood, mind and brain would never have made that discovery and declared that truth. God gave Peter that by revelation. It was a truth and a fact of spiritual discernment.

Paul also, and even at greater length and pains, makes this all-important distinction between the "natural" and the "spiritual." "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Here Paul makes it perfectly clear that there are some things one cannot learn by mere application. They are things spiritually discerned. Elsewhere Paul further declares, "The world by wisdom knew not God." In fact, the world in its wisdom would grope on in the darkness and would never, by learning, naturally find out God.

That is why the Bible does not reason or argue, or declaim, or theorize, or endeavor to persuade about it; it just opens up with the broad, full, free spiritual truth: "In the beginning God." Not worth while to argue with a man about that. If he will not accept that to begin with, he is just a plain, hopeless, helpless fool. And why argue with a fool?

But there are further and deeper things revealed about God than that He merely is, or was in the beginning. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." That is a fact of revelation that must be discerned by the spirit.

Many men will not go to Church on Sundays, that they may worship. They don't see the use of it, the practical benefit to be derived from it; they can't (or don't) reason out where the help is in it for them. These are the "natural" minded men who satisfy their minds and bodies and souls on Sunday morning my reading the newspapers or by playing golf, or by taking automobile rides. They, possibly, would be quick to tell you they can worship God in this way on the Sabbath.

But do they worship God in these ways on the Sabbath? A man can lift his heart to God on Sunday morning from the thrill and excitement of his newspaper, or his golf ball, or his pleasure ride, but how often does he do it? Is he not in these things following the natural bent instead of his spiritual discernment? Many of us may have very keen insight into things natural, but be exceedingly dull and inefficient in spiritual discernment.

Bear in mind that "the natural man receiveth not the things of the Spirit of God." If we are to know God, have communion and comfort and fellowship with Him, we must discern Him spiritually, for He is a Spirit.

J. O. A.

GOD ANSWERS PRAYER.

A strange thing has happened in Israel—strange and wonderful because many other things of the same sort "happen" in the field and work of missions.

Because our missionary offering was not even up to normal this spring, and because some pastors and Churches have not so much as taken an offering for missions during mission period, and our credit at the banks was exhausted, our Mission Board had just notified Rev. and Mrs. Lewellen Fletcher that, although we had promised to send them to Japan this fall, we could not do so; our collections were so much below what we expected, we simply had no funds with which to send them out. That was indeed a blow to fall on the heart of a man who had been in preparation since childhood and who now for two years, after all preparations on his part were complete, had been awaiting for us to send him out. Well, there were hearts that were heavy and burdened, and were praying.

Well, now look! Just after Bro. Fletcher is advised that we can't send him out, comes a cablegram from Japan saying, "A teaching position has opened up for Mr. Fletcher which will enable him to come on to Japan this fall on his own responsibility." If at the end of two years the Mission Board desires Bro. Fletcher, it can have him, and during the two years of teaching in the government schools he will be acquiring the language and learning people and conditions in Japan which will the better fit him for definite missionary service.

God moves in a mysterious way. What we Christians failed to do, the government of Japan does for us. It gets a fine, well-equipped Christian preacher and teacher to teach in its schools, and pays him well—a far better salary than we Christians had promised him.

Surely those who have prayed so earnestly that Bro. Fletcher and wife might go to Japan this fall feel that God has wonderfully answered their prayers. And who will say that He has not? What else but prayer could have opened the way for this man to whom we had said, "You can't go?"

J. O. A.

ILLIBERAL LIBERALISTS.

We have three types of thinkers engaged in Christian work today, the Fundamentalist, the Modernist, and the Liberal.

The Fundamentalist is sufficiently well known not to need a definition. The Modernist is desirous of reconciling the new discoveries of science, philosophy and the other realms of knowledge with the Christian revelation. He is, so to speak, the present day apologist.

The Liberal, however, breaks absolutely with the Christian revelation and centers his program for salvation in the meditations and discoveries of man himself. I recently heard one of this type preach and decided that he was more illiberal even than the Fundamentalist.

Here is what he did. He defined Christianity in terms of Calvinism and was unwilling to admit any progress in Christian thought since Calvin's day. He refused to admit the possibility of any revelation whatsoever from God to man. He even denied the adequacy of human experience of God. In other words, even though a man should say he knew he had experienced personally a message from God, this Liberal would deny it. It may be somewhat strong, but the caption given this editorial is certainly deserved. The Liberal is illiberal; illiberal in his judgments as to others, and illiberal as to the evidence he is willing to admit. All the dogmatism is not in the Christian Church.

W. A. H.

BIBLE CROSSES ATLANTIC BY AIR.

In appreciation of Commander Richard E. Byrd's carrying a Bible in the trophy box of the airplane "America" on its first flight to Europe, a large copy of a leather-bound Bible was presented to him on behalf of the American Bible Society by Mr. Gilbert Darlington, its treasurer, at the close of the ceremonies at the Eternal Light, Madison Square, which ended New York City's first day of welcome to the home-coming ocean flyers. A gold-lettered inscription on the cover of the Bible reads: "Presented by the American Bible Society to Commander Richard E. Byrd and the crew of the 'America,' who were the first to carry the Bible to Europe by air."

It was a book of no such proportions as that given Commander Byrd at Madison Square that nestled in the America's trophy box along with the bit of flag fashioned by Betsy Ross' fingers and the other historical American trophies which had already accompanied the commander on his flight over the North Pole.

When Commander Byrd, because of the significance of the non-stop flight to Europe, expressed a wish to add a copy of the Bible to the distinguished company of the trophy box, Mr. Rodman A. Wannamaker provided the commander with a miniature Bible, its pages about the size of a postage stamp and its weight one ounce.

What could be more appropriate than that the Bible, which is the first Book that has been translated and printed in over 600 languages and dialects, should also be the first book to cross the Atlantic by air?

CONTRIBUTIONS

SUFFOLK LETTER.

A country Sunday School picnic embraces many elements of interest, including recreation, fellowship, and refreshments. On the 4th of August, Dr. and Mrs. I. W. Johnson and I went to Mt. Carmel Church, in Isle of Wight County, to assist Rev. Elisha Bradshaw in the funeral services of Robert E. Turner, a faithful member and once an official of that Church. He was more than seventy-seven. He is survived by one daughter and a granddaughter. A large congregation, many flowers, and sweet songs graced the occasion.

Upon our return we stopped at Conan Beach, at the head of Cahoon's Creek, and fed by Cahoon's Lake, where Liberty Spring Christian Church Sunday School was holding a picnic. The afternoon was pleasant, and more than a hundred had motored about ten miles for this well-planned outing. Previous rain and threatening clouds prevented a larger attendance. Dr. Johnson is the pastor of the Church.

When we arrived, the beautiful little lake was alive with bathers swimming, diving, and splashing in the water, while the seats on the shore were crowded with men, women and children as happy gazers. About 6 o'clock the baskets and boxes were opened, after a flood of good lemonade had been served, and the tables under the shed were soon loaded with bread, ham, fried chicken, fried corn, potato salad, sliced tomatoes, and tomato sandwiches, deveiled eggs, pickles of all sorts, and many kinds of cakes, iced tea, and first-class appetites. It was a real feast of the best things with the best preparation. To say that all enjoyed the splendid supper is to state a real experience in a very mild and simple fashion. Paper cups and paper plates saved a lot of dishwashing. The water was roaring over the dam, the sun had come from behind the cloud in summer fashion, and the throng was in an ecstasy of enjoyment.

There is no large group of human beings that can enjoy themselves in an innocent and helpful way as much as Church people. In a group like a Sunday School picnic, old and young, rich and poor, grandparents and little children, all mingle as one family and eat at one table. The Christian fellowship, the recreational activities, the absence of care, the sense of God's goodness, the unity of the community spirit, the intense Church pride that blossoms out on such occasions, all tend to make such a meeting an inspiration to Sunday School interests. There is no other organization, no other group that can bring a neighborhood together in such sweet fellowship as the Sunday School picnic. The magnetic force of Christian sympathy is sweeter than any artificial standards of human intercourse, and, like the love of God, embraces all conditions in its field of enjoyment. After all, religion furnishes the largest and most lasting enjoyment for mankind.

There is no door open so wide for country people to enjoy a few hours in happy and beneficent association as in a Sunday School picnic. Its abandon, its novelty, its opportunity for children, tis diversion for young people, its observation for old people, and the commingling of all, with nature smiling, waters roaring, birds singing, and happy voices filling the air with laughter, makes a new day and records a new victory for righteousness. A country Sunday School picnic is the least expense and the largest profit of almost any human investment for the good of the community.

W. W. STALEY.

PRESIDENT VAUGHAN'S ADDRESS.

(Address by Prof. L. L. Vaughan, President of the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference, Raleigh, N. C., and printed by request.)

Judging from the past, it appears that the custom is for the president of this convention to inflict upon it an annual address, and we have had good ones. It is not my intention to make an address, or even attempt such. However, I do wish to talk to you upon a subject which I feel should be given far more attention, at present and in the future, than it has received in the past. That subject is "The Sunday School Curriculum or Course of Study."

I mean by that, the arranging of all Sunday School courses, so each one will have the proper hearing on the background for the next one to come. The instruction in the Sunday School should be logical and progressive and have a definite aim.

In planning the curriculum or course of study for the school, there are three main factors to be considered—first, the child; second, the lesson material; and third, the equipment.

The Child.

With these three factors in mind, we should consider the query, what is the aim of the Sunday School? Is it to teach a subject or to instruct a pupil? We must do more than instruct. It is not enough to give your pupil knowledge, however true and full, of the Bible or of Jewish history, or of Christian doctrine. He might get to know all these things without doing anything worth while. You must reach his life and mold his action.

Yet you must do more than train your pupil in right habits of action. Animals can be trained. You want, more than the action, the will behind it. Your pupil is to become capable of acting for himself, in a voluntary, self-initiated expression of what he knows and believes.

As a teacher you aim, then, to develop a personality. You want your pupil not simply to know, but to live Christianity. You want him not merely to do right deeds, but to do them of his own will. There is but one real test of a teacher's work. It is not "What have you taught your pupil to know," or "What have you trained him to do?" but "What sort of a person have you helped him to become?"

The teacher needs, above all else, to understand children. But that is not easy. Children are not "little men" and "little women." They differ from adults, not simply in size and strength, but in the very quality of their powers. In late years many trained observers have studied children, seeking to learn the fundamental characteristics of each stage in their development. The results of this systematic child-study are published and can be secured from many sources. But, after all, if we are to know and help children, we must share their life. "If we want to educate children," said Martin Luther, "we must live with them ourselves." Nothing can take the place of this direct personal relationship.

The most evident characteristic of childhood is its physical activity. Activity is essential to the growth of personality. This becomes clear when we think of its results—physical growth, physical development, new sensations, use and meaning and habits. Yet, be it remembered, it is out of this very turmoil of activity, all lacking in unity as it is, and out of it alone, that growth and development, experience and intelligence, habit and will can come. And so it is plain what our attitude toward it should be. We will seek to use and direct, rather than repress, the physical activity of childhood.

Every one recognizes that there are certain periods of development through which we pass in the growth from babyhood to maturity, and that each period has its distinctive characteristics. But there is room for difference of opinion concerning the number of periods which ought to be distinguished, and the ages at which boundary lines may be drawn.

As a matter of fact, there are no hard and fast periods, and no exact boundary lines. Growth is gradual and continuous. Individual children, moreover, differ greatly. Some enter a given stage earlier, and pass through it more quickly than others.

The most definite transition is that from childhood to adolescence. It comes usually from twelve to fourteen, and is marked by deep-seated physical and mental changes.

The Sunday School has recognized a subdivision of the years before this transition into three periods, and three periods in the years after. The six periods, and the corresponding departments of the Sunday School are:

(1) Early childhood, under six; cradle roll, beginners.

(2) Middle childhood, three years, ages six to eight; primary.

(3) Later childhood, four years, ages nine to twelve; junior.

(4) Early adolescence, four years, ages thirteen to sixteen; intermediate.

(5) Late adolescence, from seventeen to maturity; senior.

(6) Manhood and womanhood; adult.

It should be said, however, that a more natural division would put the transition years, twelve to fourteen, into a separate period. Public school authorities are fast adopting a scheme of organization which assigns six instead of eight grades to the elementary school, and groups the former seventh and eighth grades with the former first year of the high school into a junior high school. The Sunday School could, with advantage, make a like change.

The Lesson Material.

Religion develops with the whole of personality. Belief is a matter of intellect, feeling and will. Religion changes as the intellect matures, as feeling deepens and the will gives life direction. One's religion is always a reflection of what one is. The religion of a child must be different from that of a youth, and the youth's again from that of a man.

This being the case, why should not the religious instruction of the child be graded or arranged to suit his normal growth? In my opinion it should be. However, a close study of the curriculum of most of our Sunday Schools will reveal the fact that the same topic is being taught at the same time in all classes from beginners to adults. In other words, the International or Uniform Lesson is being used.

The International Sunday School Committee has done good work and deserves much credit for what they have given to the world. However, I wish to call your attention to the fact that the committee, in arranging the lessons, had in mind the subject to be presented rather than the subject taught—the pupil. The lessons are arranged to cover the Bible in a definite time and then begin all over again. This cycle covers about six years.

The Bible is used as the most valuable material in moral and religious instruction; but it is used with discrimination, with a clear understanding that we must select from it in the progressive edu-

cation of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its store is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child, and to the man only what belongs to the man. The Old Testament covers the history of a certain people—its prophets and leaders. The New Testament covers the life and teachings of Jesus and the work of the apostles. Yet, there are additional sources from which material can be secured for use in the Sunday School. There have been great patriots, teachers, preachers and missionaries since the Bible days whose lives will be an inspiration to the child, the youth and the adult. Why should we not know of such men as Martin Luther, John Wesley, John Calvin, William Carey, David Livingston, Robert Morrison, and even of our own James O'Kelly. Also to know something of the principles and purposes for which these great men stood.

Great care should be exercised in selecting biblical literature for the child. For the beginners and primary, the lessons should be arranged to reveal God as the loving Father; for the older pupils, the brotherhood of man as taught and exemplified by Jesus; and for the adult, selected lessons dealing with life and life principles.

Courses of study as suggested can be had if we but take the time and pains to look for them. For such courses I wish to call to your attention the graded lessons as prepared for and sold by Chas. Scribner's Sons, the Pilgrim Press, the Univresity of Chicago Press, and the Westminster courses of the Presbyterian Church. The best authorities of child psychology have been used in preparing these courses, and they have presented the subject in a progressive manner. The Christian Publishing Association does not edit and publish a complete graded series; however, it sells graded literature that is edited and published by the Standard Publishing Company of Cincinnati. Work is being done along this line, but as yet has not reached the stage for publishing.

The public school grades the children and presents the work in such a manner that it can be understood by the various grades. Who would wish their child to study the same subject for two, four or six years in the secular school without any advancement? Yet this is what we permit in the avreage Sunday School. We believe in advanced methods of farming, of business and of manufacturing, and read papers, pamphlets and books on the subject in which we are interested and try out the advice given. But not so with the Sunday School curriculum. We are willing to content ourselves with the old methods in Sunday School work while we show much interest in the advancement of science and invention. Then we wonder why the young people are not interested in the Sunday School and the Church.

The Equipment.

Slowly but surely our ideals and methods of Church work modify our Church architecture. In the meantime, however, our methods of work are directly modified by the sort of building in which we are forced to labor. The number of well-equipped and well-arranged Church buildings is steadily increasing, but, as yet, many Churches are of what may roughly be called the one-room type. A school in such a building may be as carefully graded in its instructional work as a school with a more varied equipment, but it cannot be very thoroughly departmentalized unless various groups meet for the Church school work at different hours. This of necessity has a very direct bearing upon any plans for common worship in the Church school. All of the members of the one-room school presumably meet at the same time, and plans for worship must take into consideration the interests and needs of pupils of all ages. That fact should not, however, lead any worker in a one-room school to abandon all ideal of real worship and to content himself with a mere "opening exercise" in his school. The successful superintendent is not the one who lies down in the fact of difficulties, but rather the one who forgets that there are lions in the path and moves straight forward toward his goal. The chances are that he, too, will find that the lions are chained, and, therefore, not as dangerous as he has supposed.

The problems of worship in a thoroughly departmentalized Church school are quite different from those in a one-room school. In general, we may say that the problems are simpler in the departmentalized school and that the opportunities for worship and for training in worship are better. This is particularly true in cases where the departments are of sufficient size to lend dignity and spirit to the department activities. The service in an extremely small department is likely to suffer at many points, but particularly in the matter of singing. In some cases it will be better to combine two or more departments for the worship period in order to increase the size of the group, even though the equipment would warrant a separate assembly. Provided, however, that the departments are of adequate size, a much more comprehensive and satisfactory program of worship can be put into operation here than in the one-room school. The departments represent more or less homogeneous groups, and very definite aims can, therefore, be kept in mind in working out the services.

If our local leaders would devote some time to the study of their Sunday School equipment, I am confident much improvement could be made in the building and its equipment. I am glad to note that many of our so-called one-room Churches are adding rooms for Sunday School classes and young people's work. The architecture may not be improved, but the usefulness is tremendously increased. Should funds not be available for adding rooms, divisions in the one room can be had by the use of curtains. While such an arrangement is not as effective as separate rooms, it materially increases the effectiveness of the work of the Sunday School.

Special attention should be given the selecting of maps and other lesson helps. Blackboards add very much in some cases, and especially so in developing the self-expression of the pupil through diagrams of sketches.

Bearing in mind the three factors discussed and the aim sought, let us summarize:

The fundamental aim of every Sunday School class is the same—the moral and spiritual development of the pupil. We seek to bring those we tecah to a knowledge of God as revealed in Jesus Christ, and to loyal, whole-hearted service in His kingdom. But this general aim can be realized only insofar as we meet the particular interests and needs of the pupil at each stage of his development. Each department of the Sunday School, therefore, will have its specific aim.

(1) The beginners are getting their first acquaintance with God as the loving Father. The child's life in the home and the eager reaching out of his senses toward nature about him form the apperceptive basis upon which we must build.

(2) The meaning which the primary pupil gets out of the stories we tell him is determined by the new ideas he is gaining in public school and by the distinction he is coming to make between the world of fact and that of the imagination. We must seek to co-ordinate our teaching with that of the school, and so to present the simple truths about God, His works in nature and His dealings with men, that the child may feel them to have a place in the world of fact.

(3) The junior apperceives the truth in light of his social instincts and his hero-worship. Our teaching must center about the moral life, as commanded in God's law, and revealed in the person of Jesus and in the heroes of the faith. We seek to present the ideal of moral heroism, to deepen the sense of responsibility for the right, and to give a vision of the glory of service.

(4) The work of the Sunday School centers about the intermediate department. It is the decision time. We shall bend all our energies first to secure a consecration of heart and will to God through Christ, then to help the pupil carry out his decision in actual living and doing.

(5) Our aim in the senior department is (a) to meet the doubts and intellectual difficulties which are often characteristic of later adolescence; (b) to help the pupil clear up his moral and religious conceptions and formulate his beliefs; (c) to train for definite and specific service. We shall seek earnestly for the conversion of those who have not yet dedicated themselves to God.

(6) The courses of the adult department should be wholly elective and largely of a practical character. No one ought ever to graduate from the Sunday School. We all need it for sake of the spiritual nourishment of stated Bible study, and for maintenance of the intellectual vigor of our faith. More than this, the adult department has wonderful possibilities as a school of practical religion.

YOUNG PEOPLE'S CONFERENCES.

"An inning for the soul and an outing for the body" will have been provided this summer throughout the country for more than 5,000 Congregational young people when the last of forty conferences adjourns at Lake Cobbosseecontee, Maine, on August 27th.

Conferences will have been held in States from Maine to California, and from Florida to Washington. Some were held in June; the earliest at Deane College, Nebraska, beginning June 9th; the largest number were held in July. In all cases the place is either a summer camp or a college or academy, where the recreational and athletic facilities, as well as the dormitories and class-rooms, are made available. The conferences are promoted by the young people's department of the National Congregational Education Society. The secretary of the department is Rev. Harry Thomas Stock, Boston, Mass.

The summer conference has demonstrated itself a valuable agency for training young people in the service of Christ. Classes to give inspiration and training for leadership in Church and community and to help young people in their personal life problems, are held in the mornings. Afternoons are allotted for rest and recreation, with organized sports, hikes and swimming. Evenings there are vesper services, entertainments and stunts. The number of conferences has grown from seventeen in 1922, twenty-one in 1923, twenty-three in 1924, twenty-nine in 1925, thirty-five in 1926.

W. W. Sweet, professor of the history of American Christianity in the divinity school of the University of Chicago, names in the *Divinity Student* as some significant factors in American Church history that "at least six of the thirteen colonies were established by religious radicals, and other religious radicals had a part in the establishment of the remainder"; that there is a parallel between our political and our religious development; that religious development was greatly affected by frontier conditions; and that negro slavery profoundly modified denominational relationships from the time that it became an issue until the present.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

CAN WE DISPENSE WITH MISSIONS?

When Mr. David Lloyd George, Great Britain's war-time Premier, was in the United States, the newspaper on which I was working assigned me to cover his journey. For a month, with five other newspapermen, I traveled with the "little Welshman" across the United States and Canada. Every morning we interviewed "L. G.," and, in the course of the month, covered a multitude of subjects.

In one of the interviews, when there was something of a lull in the conversation, I turned to Mr. Lloyd George and said:

"The American and British people invest a rather vast sum of money every year in the foreign missionary program of the Christian Church. I would like to know what you think of foreign missions."

He seemed rather surprised. He took off his glasses, and looked out of the window, looked back at me, and put them on again.

"Just this," he said. "If Christian missions fail, the rest of us had better close up shop. The missionary program represents the most successful enterprise for the reclamation of mankind that the modern world has ever seen. We cannot dispense with that program. And it is so much a reflection of Christian and of Anglo-Saxon idealism that I do not believe we ever will dispense with it."

Lloyd George spoke, of course, not as a religious sentimentalist nor as a budget-raising missionary secretary, but rather as a practical statesman. He made it plain that in the job of world reconstruction, probably the biggest task that needs to be done is the transformation of the "heart outlook" of mankind. The world may go on until the end of time, evolving economic panaceas and constructing international mechanisms, but unless the will and the purpose of men are changed, these plans and machines are almost certain to wreck themselves or to rust in disuse. From a practical, political point of view, foreign missions is a vital agency in the modern world because the purpose of the missionary program is the world-wide transformation of the hearts and purposes of men.

It should be pointed out that the Christian missionary enterprise, despite the frequent criticisms leveled against it, is an inevitable outgrowth of Christianity itself. Since Jesus sent out the seventy—the first missionary pioneers—the missionary program has remained a test of the virility of the Christian Church. It is no mere incident, moreover, that the English-speaking world has been, and is today, the chief mainstay of the Christian world program. In Anglo-Saxon Protestantism, a race and a faith have met and a program of world advance was inevitable from that union. It was more than a century ago that the first American foreign missionaries began their work, with few precedents and with fewer resources. Last year the foreign mission boards of the United Staates and Canada gave over $40,000,000 for the work abroad. It is a tribute to the wisdom of that investment that practical politicians, like Mr. Lloyd George, recognize that the missionaries are laying the fundamental basis for a world understanding. Business men also find, with the advance of missions, the growth of a demand for those inventions of the modern world that have contributed materially to the comfort and happiness of the Occident.

sion administration is conducted with a greater degree of effectiveness and efficiency than any other phase of the work of the Christian Church. But the war brought upon foreign missions in certain denominations a period of rather wild inflation. The "drive" complex laid hold of some administrators. Campaigns were undertaken and the work abroad was expanded with too great rapidity under the influence of mass enthusiasm. When the fever of the immediate campaign passed, retrenchments, rapid and drastic, were demanded. Many "projects" were abandoned, and some missionaries were called home from the field. In one of the largest Protestant missionary boards in the United States a cut of more than 40 per cent in the appropriations to the field was made over a period of less than two years. It is hoped that this period of retrenchment is at an end. Statistics for missionary giving through some of the larger boards reveal an upward turn during the last year. The very fact that such serious reductions could be made without affecting the fundamental stability of the work has helped to strengthen confidence in the enterprise.

Despite these temporary reverses, it is still true that the missionary program represents one of the best-organized activities of the Christian Church. This is apparent, for one thing, in the degree to which co-operation has supplanted competition and overlapping on the foreign fields. While many local communities in the United States struggle to support four or five more Churches than can be effectively maintained, such a situation would simply not be tolerated abroad. To avoid such confusion and overlapping, most of the major mission fields—India, Africa, China, Japan and Korea—have been surveyed and certain sections of territory assigned to different denominations. Thus, traveling across West China from Chungking to Chengtu, I journeyed first through Baptist, then Methodist, and finally Canadian Methodist territory, and in Chengtu found the West China Union University supported jointly by all of these boards.—*Stanley High,* in *Missionary Review.*

THIRD QUARTERLY REPORT OF TREASURER OF NORTH CAROLINA WOMAN'S MISSION BOARD.

Women's Societies.

Burlington	$261.40	
Chapel Hill	30.35	
Durham	102.24	
Elon College	62.80	
Ether	7.65	
Graham	26.00	
Greensboro	82.00	
Ingram, Va.	2.00	
Liberty (Vance)	3.00	
Oak Level	2.50	
Pleasant Hill	6.60	
Pleasant Ridge	9.15	
Piney Plains	2.00	
Raleigh	87.70	
Reidsville	40.00	
Shallow Well	5.00	
Shiloh	3.50	
South Boston, Va.	6.05	
Virgilina, Va.	10.85	
Wake Chapel	9.75	
		$ 760.54

District Rallies.

Randolph	$ 10.33	
Wake, Durham	8.00	
Vance, Warren	5.00	
		23.33

Young People's Societies.

Burlington	$ 29.00	
Durham	13.50	
Elon College Jr.	2.50	
Greensboro Jr.	18.00	
Sanford	3.75	
Virgilina	2.00	
		68.75

Willing Workers' Societies.

Burlington	$ 15.77	
Elon College	22.95	
Greensboro	25.00	
Virgilina	10.00	
Wake Chapel	6.11	
		79.83

Cradle Roll Societies.

Greensboro	$ 15.00	
Wake Chapel	8.00	
		23.00
Total		$ 955.45

MRS. W. R. SELLARS.

Burlington, N. C.

QUARTERLY REPORT.

My dear Dr. Atkinson:

Will you kindly submit to the readers of The Sun the following report of the receipts and disbursements of funds of the Woman's Board of Missions of the Southern Christian Convention for the quarter ending June 30, 1927:

RECEIPTS.

Alabama Conference.

Women's Societies		$ 35.20

North Carolina Conference.

Women's Societies	$783.87	
Young People's Societies	68.75	
Willing Workers	79.83	
Cradle roll	23.00	
		955.45

Eastern Virginia Conference.

Women's Societies	$481.99	
Young People's Societies	248.32	
Willing Workers	94.47	
Cradle Roll	23.50	
		848.28
Total receipts		$1,838.93

DISBURSEMENTS.

Foreign Missions.

Japan:

Dues	$158.41	
Specials	455.38	
Sunday School	12.50	
Matsumi's salary (Dover P. P.)	37.50	
Kindergarten	23.25	
		687.04

Porto Rico:

Santa Isabel	$214.43	
Olive Williams Fund	2.00	
		216.43
Americanization work (Franklin B. S.)		20.00
Ellen Gustin Fund		48.25

Home Missions.

Richmond, dues	$158.41	
Specials	455.38	
		613.79
Mountain work		237.77
Elon Orphanage (baby home)		23.25
Total disbursements		$1,846.53

MRS. H. S. HARDCASTLE,
Treasurer.

QUARTERLY REPORT.

Receipts of the women's societies of the Eastern Virginia Christian Conference for the quarter ending June 30, 1927.

Antioch	$12.87
Berea, Nansemond	68.55
Bethlehem	10.85
Christian Temple	51.55
Cypress Chapel	3.90
Damascus	5.00
Dendron	8.30
Dover	20.00
Elm Avenue	5.00
First, Norfolk	11.25
Franklin	58.85
Holland	9.90
Holy Neck	8.65
Isle of Wight	4.50
Liberty Springs	7.43
Mt. Carmel	8.65
Newport News	55.00
Oakland	6.05
Richmond	7.60
Rosemont	39.80
Suffolk	76.70
Wakefield	4.00
Waverly	39.84
Windsor	6.80
Sarem	3.00
	$ 534.04

Young People's Societies.

Berea, Nansemond	$ 5.00
Bethlehem	25.00
Christian Temple	1.05
Burton's Grove	5.00
Dendron	28.85
Dover	37.50
First, Norfolk	7.00
Franklin	15.00
Holland	37.95
Portsmouth	16.60
Suffolk	18.65
Windsor	3.40
	201.00

Willing Workers' Societies.

Bethlehem	$ .50
Christian Temple	19.10
First, Norfolk	10.00
Franklin	10.00
Holland	7.52
Holy Neck	8.70
Liberty Springs	4.10
Rosemont	32.20
Suffolk	3.35
Mt. Carmel	2.00
	97.47

Cradle Roll.

Holland	$ 9.50
Franklin	14.00
	23.50
Daily V. B. School, Franklin, Va.	20.00
Grand total	$ 876.01

Respectfully submitted,
MRS. W. V. LEATHERS,
Suffolk, Va. *Treasurer.*

We quote from a spicy recent writer: "It was Andrew Lang who said, when criticising that once famous book, 'Robert Elsmere:' 'Well, if miracles don't happen, then it's a miracle that they don't.'" Think it over. How will you account for the origin of matter, force, motion, life, sentiency, self-consciousness, if miracles never occur? If they do occur, then the entrance of everything new into the universe is adequately accounted for. Otherwise, origins cannot be explained.

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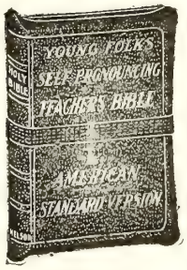

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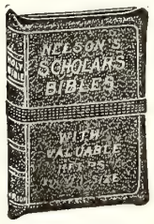

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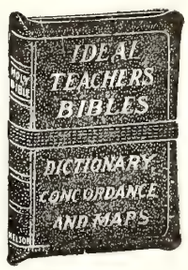

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*
By Rev. H. S. Hardcastle.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson VIII—August 21, 1927.

God's Promise to David.

Golden Text: "Thy throne, O God, is forever and ever; and the sceptre of uprightness is the sceptre of Thy kingdom."—Heb. 1:8.

Devotional Reading: Heb. 1:8-12.
Lesson: Chron. 17:1-12.

David was now established on his throne over a united nation. His capital city was founded and fortified. The ark had been put in its proper place and public worship inaugurated. A palace for David had been built of costly imported wood by foreign artisans.

David had reached a point where he might be expected to rest on his achievements and honors. But he ever "went on" and another noble ambition seized his heart.

A Good Purpose Disappointed.

The purpose itself was good. David had a fine sense of the fitness of things. A cedar palace for himself and tent of sheepskins for the ark of God did not seem to him to balance and blend into harmony. His sense of rhythm was offended by the discrepancy as by a painful discord; he would have the house of man and the house of God match and make one music.

David's purpose, when proposed to Nathan, struck him as being good, and the prophet told the king to go ahead with his project. But even prophets could make mistakes, and the matter needed further light.

Light came that night to Nathan in the way of a revelation from Jehovah that countermanded the prophet's sanction and called a halt upon the king. "Thus saith Jehovah, Thou shalt not build me a house to dwell in."

A Great Name for David.

The prohibition laid upon David, however, did not end in a dead blank, but it went forward and brought him out into a large place. God Himself seemed to have turned against him at the very point where he was surest of his help. This view of the case was offset by a larger view of life that was now brought before him.

Disappointment and discouragement spring from short views of life, and the cure for them is a long view. We cannot see any color in an inch of atmosphere, but when we look through miles of it we see it tinted with heavenly blue.

A House for David.

Not only was David's general faith thus strengthened, but he was given a definite and inspiring promise. "Moreover, I tell thee that Jehovah will build thee a house." While David was planning a house for the Lord, the Lord was planning a house for David.

The time and toil, service and sacrifice we contribute to His temple will come back to build and beautify our own house. God will not let us build a house for Him and then leave us homeless.

A Temple for Jehovah.

The promise with reference to a temple was made more definite still. Jehovah would raise up after David a seed and "he shall build me a house." David's plan, that seemed so rudely stopped, after all was not thwarted, but went on to completion.

The divine purpose running through the ages includes in its grand sweep all our little plans, in so far as they are wise and good and reach righteous ends. "Thou must go," but "he shall build." "God buries the workmen, but carries on the work."

An Everlasting Kingdom.

The earthly temple on which David had set his heart was the smallest part of the promise that was made to him. "And I will establish his throne forever." Here the promise overleaps the boundaries of the material and temporal into the spiritual and eternal Yet this promise still stands, and more and more is it coming to fulfillment.

CHRISTIAN ENDEAVOR.

Sunday, August 21, 1927.

Topic: "The Goodness and Power of God Revealed in Nature."—Psa. 19:1-6.

Some Bible Hints.

It is when we consider the number, the size, and the distances of the stars that we begin to get a vision of the greatness of the Creator (v. 1).

There is a voice in nature that we may hear if we listen, and it speaks of divine wisdom and love (v. 2).

The voice of a prophet is limited to the few who can be near him, but the message of nature is universal. God is not without witness anywhere (v. 4).

There is one God for the whole world, as there is one sun, the life-giver, the light-bringer, the unfailing source of all supply (v. 6).

Suggestive Thoughts.

If God were not good He would destroy man at once. His goodness is seen in His unfailing faithfulness in nature's stability.

God's wisdom is seen in the way in which every part of His creation dovetails into every other part. Sun, air, rain, soil, seed co-operate in the production of food. Who designed this if not God?

God's power is revealed in the silent processes of spring, in making grass grow and flowers bloom, as much as in earthquake or storm. Power and wisdom are there combined.

God is good, not capricious. Rain falls on the fields of good and evil men alike. God is patient with the wicked.

A Few Illustrations.

India has a sleeping Buddha; Christianity an unsleeping God guarding His people, guiding their lives. Nature's processes never stop.

Nature is a sign language. We must spell out its meaning. It is not God, but it speaks of God. It is God's witness to every one who will listen to it.

Science has demonstrated that the most distant stars are made of the same elements as the earth is made of. One God made them all. What power!

Nature's healing powers speak of the goodness of God. No sooner are we wounded than nature seeks to heal the wound. Nature is every man's kindly physician.

To Think About.

How does earth's beauty speak of the goodness of God?

What do the power of ocean tides say about God's power?

How may we misuse God's goodness?

WHEN IS A COLLEGE CHRISTIAN?

By Dr. W. A. Harper.
President of Elon College (N. C.).

(Read before the Eastern North Carolina Sunday School and Christian Endeavor Convention, at Damascus Church, July 13, 1927.)

We say that we are maintaining a Christian institution at Elon. How may we know that our efforts in that direction are really such as to warrant us to claim this high distinction for this institution?

One answer that has been given to this question is that the institution is Christian when its students are positive in their Christian convictons and beliefs. Last year, without previous notice, at a chapel service, 301 Elon students answered a questionnaire involving these fundamental concepts of the Christian life, and here are the answers to the questions propounded:

	Yes.	No.	Not Ans'd.
Do you believe in God?	299	..	2
Do you believe in immortality	280	7	14
Do you believe in prayer as a means of personal relationship with God?	295	2	4
Do you believe that Jesus was divine as no other man was divine?	290	6	5
Do you regard the Bible as inspired in a sense that no other literature could be said to be inspired?	266	25	10
Are you an active member of any Church?	269	29	3
Do you regularly attend any religious services?	282	17	2
Were you brought up in a religious home?	288	7	6
Do you think that religion in some form is a necessary element of life for the individual and for the community?	295	1	5
Totals	2,564	94	51

Another answer sometimes given to this question views it from the standpoint of the occupations of those who have studied in an institution. Do they enter into vocations that have as a basis of their appeal service, rather than profit? Judged by this standard, our institution exhibits the following facts:

Occupation.	Men.	Ladies.	Total.
Education	150	168	318
Ministry and missionary	98	2	100
Business	70	15	85
Homemakers (ladies only)	..	74	74
Public service	25	12	37
Law	17	..	17
Medicine	16	1	17
Engineers	10	..	10
Fine arts	..	2	2
Deceased	18	5	23
Totals	404	279	683

A third approach is found for many in the relationship of the alumni of an institution to organized Christianity. Are they members of some Church? Judged by this standard, Elon has graduated in thirty-seven years 683 persons holding the bachelor degree, and at the time of graduation only one of them was not definitely identified with some evangelical Church.

I wish to approach this question from a slightly different standpoint. To me it is not amply satisfying that the students of an institution should embrace the chief tenets of the Christian faith, nor that its alumni should be engaged in occupations suggestive of service rather than profit, nor yet that its alumni should be identified with some

form of organized Christianity. I think that a college, to be entitled to be regarded as Christian, should produce alumni who exhibit Christian attitudes in their conduct and in the problems and decisions of life which they are called upon to solve. It is entirely possible for a man to profess all the articles of all the creeds and to have his name on the records of a Church and to engage in an occupation with service, rather than profit, as its ultimate aim, and yet to exhibit in his life attitudes pagan, rather than Christian, conduct.

I think it is entirely right to judge an institution by its product, and the product of an institution is its alumni—the men and women who have been molded by its influence and who have received the stamp of its approval. The greatest Teacher the world has produced said, "By their fruits ye shall know them." And whether we are willing for our institution to be judged by its fruits, it cannot escape the consequences of such judgment. The public is prone to rate Elon by Elon's alumni, and they will decide that it is Christian or pagan according as its alumni exhibit in their lives the attitudes of the Christian or the pagan way of life.

But what do we mean by Christian attitudes, and how do they contrast with pagan approaches to the problems and issues of life?

First: The pagan view of material substance is briefly summated in the simple verb "get." The man whose attitude toward material substance is pagan is bent on acquiring all the comforts, conveniences and luxuries of life possible for him to acquire. He may be strictly honest in his methods of acquisition, but his thought is "get." Get all that you can and store it up, hoard it away for the future. If a man takes this attitude toward material substance, no matter how long his creed may be, nor how sacred his profession as a Christian, mark him down as a pagan. He is that and nothing less!

The Christian, however, has a different view of material substance. He gets wealth that he may share it with others. He gets that he may give, and his greatest joy is found in the assistance he may bring to other lives through the wealth he has been able to produce. A man may not have his name on a Church book and he may not be very active in professing his Christian faith, but, if he has the spirit of giving in his conduct, you will have no hesitation in assigning him as possessed of a Christian attitude in life.

There can be no question about how Jesus thought in regard to this matter. He makes it perfectly clear in the story of the successful farmer who, having produced a bountiful crop, decided to gather it all into his barns and to sit down and enjoy himself, saying to his soul, "Thou has much goods laid up for many years. Take thine ease, eat, drink, and be merry." Jesus represents God as looking down from heaven on this man—a man, no doubt, acclaimed by his fellow-citizens as tremendously successful and as pronouncing judgment upon him. God, according to this story of Jesus, did not regard this man as a successful man, but said to him, "Thou fool." It is sad to think of it, but all the fools are not dead yet, and it is frequently, sad to say, an open question when a man of the Church prospers in a large degree, whether the kingdom will gain a fortune in his case or lose a soul.

If the alumni of a Christian college are unselfish in their attitude toward wealth and material substance; if they are characterized by a generous spirit and delight in giving for the upbuilding of the kingdom and for their fellow-men, we have at least one good reason for classifying such an institution as truly Christian.

Second: The pagan view of life is at heart pessimistic. It cannot be otherwise because he sees only this present world and has no convinced assurance of any other world. Consequently, no matter how successful a man may be in his threescore years and ten, or mayhap in his four-score years, in the end he must come down to his grave. The pagan man is engaged in a losing fight and consequently is pessimistic, and cannot be otherwise.

The Christian man takes a hopeful, buoyant, improving, optimistic view of life. He regards the world as friendly at heart and God as lovable in His relationships to His offspring, and man, too, he regards as essentially good in his disposition and outlook. Consequently, the Christian man engages in enterprises that look to social welfare and human uplift. His passion is the coming of the kingdom of God. He is convinced that this kingdom eventually will appear upon the earth even now as it exists in heaven.

If the alumni of a college are hopeful, optimistic, energetic in their efforts to improve personal and social life and to drive out the evils and afflictions and injustices of the social order; if they are constructive and aggressive in their efforts to ameliorate life and beautify it, we have another strong reason for classifying that institution as genuinely Christian.

Third: There are two views of what constitutes greatness. The pagan view is that the great man is the one capable of exerting personal influence and authority over the greatest number of his fellows; power and authority over others, whether it be the power and authority of personal influence or the power and authority of position or of wealth. These are the chief goods and the sure marks and characteristics of a great man. A great nation, in the pagan view, is the nation that can control the most vassal states, and that can force its judgments and decisions upon the greatest number of human beings and over the largest area of the earth's surface.

The Christian view is different, is diametrically different. It is found in that simple word which we hear so often today, but which we can never hear too often, that simple word "service." The Founder of Christianity declared that He stood among His disciples as one who served. He also said that He came into the world not to be ministered unto, but to minister, and, as if that were not enough, just before His arrest and crucifixion, He called His little group together and said, "He who would be greatest among you let him be servant of all." The greatest man, therefore, in the Christian view of life, is the man who renders the largest service to his fellows, and likewise the greatest nation is the nation that does the most good in the world to the most people.

If, therefore, the alumni of an institution are active and devoted to the cause of human uplift through service; if they are anxious to find ways to relieve the sufferings and anxieties of their fellows; if social welfare and well-being are the engrossing concerns of their daily life and conduct; if in their attitudes on public questions and private concerns, they are always found on the side of service and helpfulness to others, we have a good reason for characterizing such an institution as genuinely Christian.

Fourth: There are numerous contrasts that we might consider in the attitudes of pagans and Christains. We will content ourselves with one other only—as to the method of achieving progress in the world.

The pagan says that progress comes through competitive effort; that success is a matter of the survival of the fittest, and in the judgment of the pagan world "fittest" always means "strongest." The pagan does not apologize for his brutishness in announcing this doctrine of human progress. He frankly asserts it and blandly states that it is the law of life which he did not make, but which he has been wise enough to understand and sensible enough to co-operate with. He, therefore, does not blush with shame to climb over the broken and bleeding bodies of his competitors in life in order that he may ascend to the mountain-peaks of his ambition.

The Christian takes an entirely different view of the method of human progress. He does not believe that men can do more by competing with each other than by co-operating with each other, and his method of achieving success in life is through co-operation, brotherhood and good fellowship. When he beholds a weak brother, weak in body or in mind or in morals, or in any other direction, he feels an obligation upon his strength to share his own superior endowment with his weaker brother, and he will never be satisfied in his efforts of helpfulness until his weaker brother has been infused with a newness of life and strength and until they twain shall stand together, equals in ability and both thrilled with a newness of life and aspiration.

If, therefore, the alumni of an institution exhibit in their daily life and conduct the spirit of fraternity, fellowship, brotherhood, human helpfulnses, and consecrated life in the service of their weaker brothermen; if they employ the method of co-operation in season and out of season; if their general attitude is devoid of selfish competition and unalloyed devotion to the cause of human uplift and happiness in the name and for the sake of Christ, we have another good reason for properly classifying such an institution as Christian.

In conclusion, let it be said that our colleges must be judged, if they claim truly to be Christian, by these high standards, and no matter how many courses in Bible and religious education they may offer, no matter how many fine professing Christian men and women they may have on their teaching staff and as administrative officers, no matter how securely guaranteed by charter rights the ownership of the institution may be to some religious body or corporation, unless such an institution is able to produce alumni as the fruits of its efforts who aspire to give rather than to get, who take an optimistic rather than a pessimistic view of life, who rejoice to serve rather than rule their fellows, and who are committed to a program of progress for the human race through co-operation rather than through competition, we may be sure we cannot properly classify it as genuinely Christian. I have faith to believe that our Christian colleges are able to meet the acid test of these four contrasting attitudes of he Christian way of life and to be found not wanting in terms of the highest Christian idealism. These institutions are not perfect, their trustees, administrators and professors are not perfect, their students are not perfect, but, taken in the large, they are producing great Christian givers, great Christian optimists, great Christian servants, and great Christian co-operators, men and women who are the salt of the earth, who are the light of the world, and who will eventually bring to this earth the kingdom of our Christ.

Disregard the working of thine own will, reason, and judgment. It is because all these are false counselors, the sworn servants, bribed slaves of thy fallen nature, that self-discovery is so difficult. They are all born and bred in the kingdom of self, and, therefore, if a new kingdom is to be set up in thee, if the operation of God is to have its effect in thee, all these natural powers of self are to be silenced and suppressed, till they have learned obedience and subjugation to the Spirit of God. This is why such high value is attached to the contemplative life, to stillness of soul, and to the practice of the presence of God.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

EFFECT OF LOVE IN DISTRESS.

"Today thou shalt be with me in paradise."—Luke 23:43.

Every act of Jesus during His whole life expressed love, but here is love's triumph—forgiveness for a soul in extreme agony; a forgiveness that carried with it such a companionable and fellow-feeling that the suffering of the thief eased and he was at peace.

This is the kind of love and feeling He imparts to those who live for Him and bear the burden of Christianity. It is the spirit of love with which we are "born from above."

Prayer.—Our Father, give us a forgiving spirit toward mankind. Give us triumphant love that assures for the Christian life. *Amen.*

TUESDAY.

EVERY CHRISTIAN'S ORDINATION.

"I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—Jno. 15:16.

We are creatures of God. As Christians, we are His fruit life. We have been given eyes to see our way and catch visions of glory to lead us on. We have been given hands to do His will, lips with which to speak His praise, and a life to bear the fruit of His Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, etc. All these graces God expects to be born by His children as the tree produces fruit.

Let us remember and never forget that we shall reap what we sow, and that we shall "eat the fruit of our own way."

Prayer.—Our Father, make us true soldiers of the cross. Strengthen our hearts and hands to fight our enemies with all the love Thou wilt give us. In Thy trust we shall not be moved. *Amen.*

WEDNESDAY.

SUCCESS.

"For unto every one that hath shall be given, and he shall have abundance."—Matt. 25:29.

This text reminds us of the parable of the talents. He that was industrious and did his best with what he had, profited and won the applause of his lord. The slothful servant had taken from him that which was given him. This is nature's law of life. Exercise adds strength and achievement. The lack of exercise lends to disease and loss of all the powers. So is it with achieving real success.

It is said, "He has achieved success who has lived well, laughed often, and loved much; who has gained respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul, or who has rendered a better job than the other fellow; who has never lacked appreciation of earth's fine beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life is an inspiration and whose memory is a benediction.

Prayer.—Our Father, we all desire to get somewhere, and to do something which will be of service to the world and humanity. Show us how, that we may do this in our own little sphere. We ask for Jesus' sake. *Amen.*

THURSDAY.

LEARNING TO DO WELL.

"The memory of the just is blessed, but the name of the wicked shall not."—Prov. 10:17.

Emerson said, "The man who can do something better than his neighbor, though he build his house in the woods, the world will make a beaten path to his door."

He who does not learn to do well (make progress), retrogrades—goes backwards. Such a one is like a crawfish; and nothing good was ever heard of a crawfish! His sole purpose in life seems to be to make holes in the ground into which his victims may fall, or to pile up dirt for some one to stumble over.

Prayer.—Our Father in heaven, forbid that we shall be so selfish or so indolent that we shall be a snare, a temptation, or a stumbling-block to others. Give us a stimulus of spirit that not only makes us happy, but by which others may profit and be happy also. *Amen.*

FRIDAY.

THE PRICE OF PROGRESS.

"He that loves his life loses it; and he who cares for his life in this world will preserve it for eternal life."—Jno. 12:25.

As if to say, "Whoever would secure great results must undergo great denials." We cannot throw off all restraints, do what we please, and enjoy curselves always, and achieve great results. We may seek and get these things, but the soul sits back in the flesh and mourns.

Ruskin said of success: "Sacrifice is its father, and compensation its mother." Henry Ward Beecher said: "Men's best successes come after their disappointments." Emerson said: "We must sink to rise." Timothy Titcomb said: "Every man who would strike blows for power must be just as good an anvil as he is a hammer."

Prayer.—Our Father, bless Thy children with a sincere desire for the true ways, the true life, the true service and the everlasting good. *Amen.*

SATURDAY.

LOVE RECONCILES GOD AND MAN.

"God was in Christ reconciling the world unto Himself."—2 Cor. 5:19.

"And I, if I be lifted up from the earth, will draw all men unto myself."—Jno. 12:32.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."—John 3:16.

When I remember that on the cross of Calvary it was an infinite Spirit that was suffering, and not simply a human body; furthermore, that it was not a single experience of suffering, but stood for the fact that every sin inflicts divine suffering, I see that my wrongdoing wounds the heart of God. I need only to see this to be moved with penitence. May I share that spirit, then I shall share His burden and His glorious triumph through love.

"It is divine in Thee to suffer, but it is undivine in me to make Thee suffer. Instead of grieving Thee, could I not help Thee to bear?"

Prayer.—Thanks for the gospel. Pray for the penitent; spirit of peacemakers; the nations.

SUNDAY.

HOW WE FIND THE KINGDOM.

"Seek ye first the Kingdom of God."—Matt. 6:31-34.

Sometimes it helps to get the real meaning out of a passage if we change the emphasis a little. Let us, then, place the emphasis upon two or three different words in our text, and note the result.

Take the first word, "seek." How few there are who really seek! And reason and experience teach that people do not accidentally enter the kingdom. Even the remarkable conversion of Saul of Tarsus was not an accident, but the result of a very earnest quest. And a glorious promise is the word of Jesus: "Seek and ye shall find."

Passing along to the pronoun, we must become personally interested in the very vital matter of our own salvation. Friends and loved ones may give us much-needed help and instruction; but the seeking is a matter that the individual must do for himself.

But the real point of emphasis is the third word, "Seek ye *first*." The sweet singer of Israel never uttered a more beautiful truth than the following: "No good thing will the Lord withhold from them that walk uprightly." God is more anxious that we should have the good things of life than we are to have them. But He knows that they are good things only when we seek them at the right time. He has, therefore, instructed that we seek the things of the kingdom first. But He nowhere intimates that we must do without the other things. What He has said is this: "Put the first things first, and I will add these other things."

Prayer.—By one of the parents, asking that we may learn to trust God more and more, as our Heavenly Father knows all our real needs, and if "we seek first the kingdom," He will withhold from us nothing that is needful.

NEW SIDE TO STRONG CHARACTER.

Another side of Commander Richard Evelyn Byrd's strong character was revealed in an interview with Robert H. Davis, in the New York *Sun*, published in the column featured on the editorial page of the *Sun*, under the caption "Bob Davis Recalls."

"What," asked Davis of Commander Byrd, "were you thinking about when you crossed the pole in the air?" which to many surpassed even his feat of hopping the Atlantic Ocean. Then the writer continues:

For one transitory second, the eaglet folded up his wings and dropped his fine dark eyes in humility. "Do you really want to know?" he answered, lifting his glance and recovering his calm. "I have not been asked that."

"Do you mind?"

"No." And then the real Byrd cast off his armor of reserve and addressed the earthbound. "I thought of the infinitesimal proportions of mortal man, of the frailty of the atoms that occupy the spaces, of the limitations of those who have taken over the conduct of civilization. I caught for the first time, as in a flash of understanding, the inadequate results of the effort to solve not the enigmas of space and duration, but the problems of mankind.

"At any point of the earth's circumference, at a given elevation, human vision encounters its limitations. The telescope amplifies a definite point, but the whole field of visibility, discernible to human eyes, is comparatively restricted. Beneath me lay a vast, silent, unoccupied field of snow and ice, varying in tone and without life. My knowledge of what existed beyond at every degree of the circle, plus my imagination, carried me into the temperate and tropical zones, the peopled places, the seats of empire, the scenes of turmoil and conquest, and the survival of the fittest. I saw armies and navies beyond the fringe of that arctic wilderness over which a metal mechanism designed by man was plunging onward."

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

The Victor Bible Class of Waverly Christian Church made us happy this week. We have been so short on funds since the first of the year that we have not been able to screen the large back porch to our new building, and it has been quite inconvenient to keep the flies out; but the Victor Bible Class hearing of our need gladly accepted the opportunity to do this for us, which will cost $50.05. Now, this is fine, and the screen will be put on at once and the matron in charge of this building will be happy.

Bro. H. A. Carlton shipped us a thousand bushels of oats from the farm which he is developing in South Carolina for the Christian Orphanage. He shipped us 175 bushels of Irish potatoes some time ago. We use oats and corn in manufacturing our cow feed. And it saves us quite an item of expense during the year. If we can have milk and butter and Irish potatoes, we feel that we can have something for the children to eat if the bean beetle did get our beans this year.

It seems to us that we have had our share of pests this year—potato bugs, bean beetles, and cabbage bugs. All of them have been on their job and worked very faithful; but we have been able to cope with them all except the bean beetle, and he has us still guessing. We have sprayed and dusted him, but he seems to take it as a joke and still puts in his deadly work. We were able to have peaches from the orchards ninety miles away last year and canned them, but this year we could not buy them at a reasonable price, so will not be able to can any. Canned fruit is always a blessing to us in this work, and we miss it very much when we do not have it.

Mr. J. P. Montgomery's Sunday School class, of Burlington Church, sent us two dresses and other garments for the little girls. The Young Ladies' Class of Liberty Vance Church, N. C., sent us four dresses, three combination suits, one pair slippers, and other garments for the little girls. It is great to have warm friends in this work.

We have more than sixty applications on file from widows in distress and fatherless children. We can accommodate thirty more if we had the funds. Many of them ought to be here or in some other like institution. The opportunity to visit the fatherless and the widow in distress is great. Will our Church grasp the opportunity?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 11, 1927.

Brought forward		$10,850.29
Sunday School Offerings.		
N. C. & Va. Conference:		
Happy Home	$ 3.10	
Lawrence Memorial Bible Class	1.05	
Greensboro, First S. S.	17.07	
Bethlehem	3.53	
Long's Chapel	3.06	
		27.81
Eastern N. C. Conference:		
Pleasant Union	$ 5.69	
Pleasant Hill (J)	4.85	
		10.54
Western N. C. Conference:		
High Point		4.98
Eastern Virginia Conference:		
Ocean View	$ 2.50	
Suffolk	25.00	
Cypress Chapel	4.10	
		31.60
Special Offerings.		
W. W. Brown	$15.00	
Mrs. H. A. Culver, Robinson, Ill., support of Elwood Farrell	45.00	
W. A. Rascoe, support of Lois	15.00	
W. M. Crutchfield, Kennersville	5.00	
R. B. Wicker, support of Edna	15.00	
E. M. Davenport, support of children	37.50	
		132.50
New Building Fund.		
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		90.00
Grand total		$11,147.72

NEW SIDE TO STRONG CHARACTER.

(Continued from Page 12.)

Commander Byrd, in the throes of reflection, passed his hand across his forehead and lapsed into silence, from which he emerged presently as though from a trance. He picked up the thread:

"I thought of the beginnings; the primitive past, the gradual development of man, the widely separated units that preyed upon one another, the readjustments that took place, and of which no records remain. At that time the passing of one group or another was of small significance, in no wise affecting the world as a whole. The little peoples were too far apart to feel the consequences of the minor obliterations. Slowly out of the chaos the units became interdependent, the races began to unite, the responsibilities of each increasing as the mutual interests expanded. Figuratively, the world became smaller and the sword longer. Each unit began to feel the effect of conflict. The gaps between countries disappeared; the strong came to the weak and possessed them. Foreign armies conquered other lands. Flames were visible across the seas.

"War, destruction, hatred took the saddle at the peak of civilization. Today a shot fired in any country is not only heard, but felt around the world. The distant tread of soldiers shakes the whole globe, affects all its inhabitants, disorganizes all classes, saps the vitality of every nation. A declaration of war is an earthquake that racks both hemispheres. We have remade the world, ripped it asunder and remade it time and again.

"We have improved and progressed and developed, but we have failed to make the most of ourselves. We have explored everything except our consciences. We are still a horde of pigmies, selfish, and envious, each striving for individual supremacy.

"We have come through the ages worshiping in our different ways the Supreme Being that best suits our multiplied faiths, but the sum total of our occupation of this shrinking planet is a pitiful demonstration of weakness. It is not the geographical, but the moral limitations of the world that must be charted, and the really great explorers will be those who find the way to universal reconstruction, the first step in which is the abolition of war and the needless destruction of human life."

He was looking at me quite earnestly now. "Those were the thoughts that occupied my mind May 9th as I flew over the north pole."

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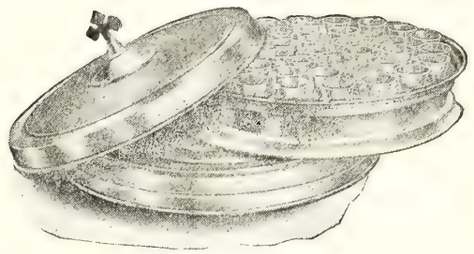

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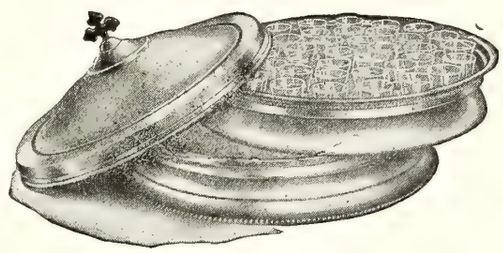

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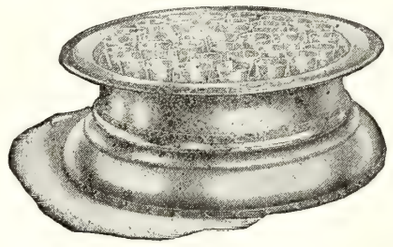

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Of course, dears, it's all up to you—this game, I mean. But there is to be a pleasant and a big surprise for the very best Pollyanna; so watch each week carefully. If you forget your Pollyanna after she has written you that beautiful letter, why, it won't only disappoint Pollyanna, but, dears, it will not help you get the gift for the best Polly anna. Oh, certainly, boys are Pollyannas, too; so take care of your little new-made friend, dear Kiddies. You will some time go to see your Pollyanna perhaps; or maybe when you get old enough to go to college, there will be your Pollyanna, and you are friends already. How nice! Won't that make mother feel good to know you are with your pollyanna.

Here comes the ice man. Why, listen, dears, he is singing a song about "Curly Locks." Why, how nice that our ice man knows about dear old Mother Goose and Curly Locks!"

Here's a Pollyanna verse:

Just a few tiny flowers
On this day I send,
With a wish for much joy
From a very small friend.

POLLYANNA EDITOR...

COUNT MOORE'S BANANA.

By Gladys Cleone Carpenter.

Every morning Count Moore would listen for the call of the banana peddler's boy as he came down the highway toward the castle. Then the count would hurry to reach the kitchen door by the time the boy got there with his basket. Of course, he got the first banana, and many more during the day. For often, when he was playing with his sister, Lady Olive, Count Moore would say, "I don't want to play any more. I am going to get just one more banana."

So the count would go straight to the castle dining-room and take the fruit from the fruit-bowl.

"Oh, dear," the castle maid would sigh; "if only the count would go to the kitchen to get his fruit! It seems that I never can keep the fruit-bowl filled."

One day the banana boy heard the maid say this, and he smiled to himself as though he had a splendid idea. The next day when he came to the castle, he brought a basket of bananas and a bowl of fruit.

"This bowl is for the dining-room," he told the maid. "My uncle sent it; but it is a magic bowl. All day long the count must not take any fruit from the bowl, but must get it from the kitchen. If he doesn't promise to do this, I have to take the fruit-bowl and all the bananas home with me."

Many times during the day the count looked longingly at the fruit in the dining-room. But he passed it by and went to the kitchen when he was hungry, just as he should do.

Finally night came, and he went to bed. But as he lay there in the dark thinking, Count Moore said to himself, "Oh, dear, I wish I had just one more banana!"

The more he thought of it, the more he wanted it. He knew that the cook had locked the bananas in the cupboard. Then he thought of the fruit-bowl in the dining-room that held grapes and oranges and apples and two smooth, yellow bananas. How he did want them!

The boy slipped out of bed and went down the long, winding stairs. He reached the dining-room and felt along the top of the table for the fruit-bowl. Then his fingers found a banana. He tried to pick it up, but it stuck fast. He picked up the bowl and gave one jerk! The banana came loose in his hand. He tried to peel it, but he could not start an opening. So he started to set his teeth into it.

Just then he saw a light in the next room that moved toward him. The count backed away, but the light came nearer and nearer.

Count Moore's heart beat faster and faster. The banana boy had said that there was a charm on the bowl. Maybe something dreadful was going to happen.

The boy backed farther away as the light came closer. Suddenly there was a crash! Then somebody screamed.

From everywhere in the castle servants came running, bringing great candle-holders full of candles. "Who screamed?" they asked.

"I did," answered Lady Olive. "I came downstairs with a candle to get my doll. As I was walking along, I heard a crash, and it frightened me."

"I came down to get a banana," explained the count. "I got one; then I dropped it when I saw the light coming. That was what crashed."

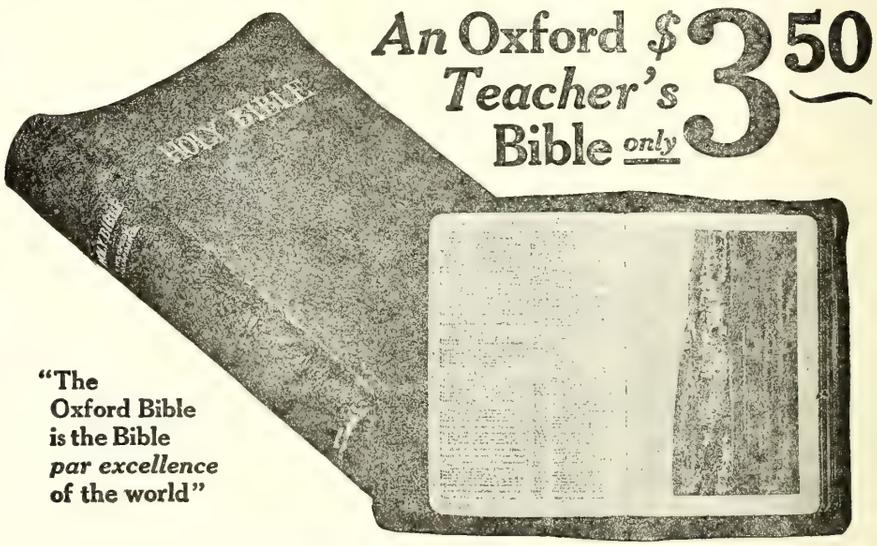
"A banana crashed!" exclaimed the servants; "impossible! bananas are soft."

But when they looked, there lay the yellow banana on the floor, broken in several pieces.

The maid picked it up. "This," she said, "belongs to the fruit-bowl. It isn't real fruit. The banana boy's uncle made it so we could always have a dish of fruit for the dining-room. It is made of plaster and painted to look like fruit."

After that the count never went downstairs at night to hunt bananas that would break. He waited until daytime and always got them from the kitchen.

OXFORD BIBLES



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6 And Ă-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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THE HURRY PROBLEM.

We all have plenty of time to do all that God wants us to do. This may seem like a startling statement, but it is true An active Christian worker writes to a friend that there are lots of things he is eager to do, "but—living on twenty-four hours a day is a problem." Yet it is not a problem to God, and it need never be a troublesome or unsolved problem for us. The only reason why we ever fail to do things that ought to be done is because we have been doing things that ought not to be done. Take the "problem" of our prayer life, for example: some one has said truly that the man who is too busy to pray is busier than God ever intended him to be. A Christian woman, writing to a friend of a wonderful deliverance God had recently made just in the nick of time, says: "I have never in my life seen His hand so evidently, and that alone brings a thrill. When things looked the darkest, I quoted to my son Dr. Edersheim's saying, that Jesus was never hurried because He was always sure." There is a difference between hurry and swiftness. God often works swiftly when the time comes; He is never in a hurry. Quietness and hurry do not go together. Let us surrender our hurry and restlessness to the Lord, and hear Him say, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." (Isa. 30:15.)—Sunday School Times.

WISE WORDS.

Sometimes it seems as though a popular familiarity with the Scriptures is not as great at the present time as it has been in the past in American life. The foundations of our society and of our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country. Every one who has given the matter any thought knows of the great literary value of the Bible and the broad culture, aside from its religious aspect, that comes from a general familiarity with it. Although it has been the subject of most careful and painstaking study for hundreds of years, its most thorough students find in it a constant revelation of new thoughts and new ideals which minister to the spiritual nature of the race. It would be difficult to conceive of any kind of religious instruction which omitted to place its main emphasis on the precepts of this great Book. It has been the source of inspiration and comfort to those who have had the privilege of coming in contact with it, and wherever it goes it raises the whole standard of human relationship.—President Coolidge.

Nothing is eternal but that which is done for God and others. That which is done for self dies.

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OBITUARIES.

HENTON.

Calvin A. Henton was born on August 8, 1849, and died July 13, 1927, aged 77 years, 11 months and 5 days. Bro. Henton was a faithful member of the Antioch Christian Church, and was interested in the work of the Church and Conference even to the end. Death occurred at the home of his widowed daughter, Mrs. Dora Sanger, in Harrisonburg, where he had gone for a brief visit several weeks before and was taken ill, and was never able to return to his home near Keezletown. He is survived by his widow, three sons, and five daughters. Funeral services were held July 15, 1927, at the Sanger home, and interment in the Woodbine Cemetery, in Harrisonburg.

A. W ANDES.

We must try to get into the spirit of worship in Church if the Church is to help to develop our spiritual life. Church attendance is not enough. We must attend to worship. The worship period of a society will help us if we use it reverently, seeking to enter into the spirit and meaning of song, Scripture, talk. We must try to feel our worship.

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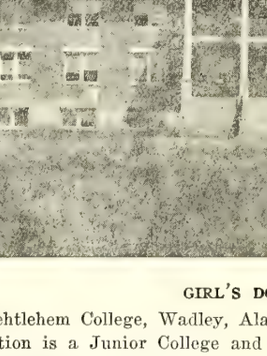

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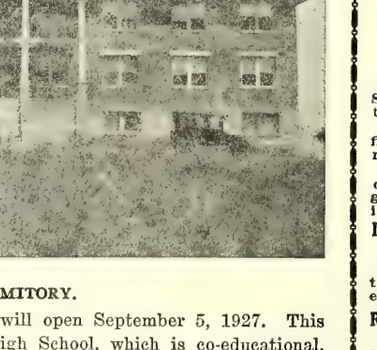

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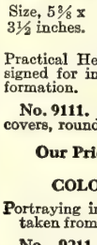

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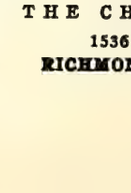

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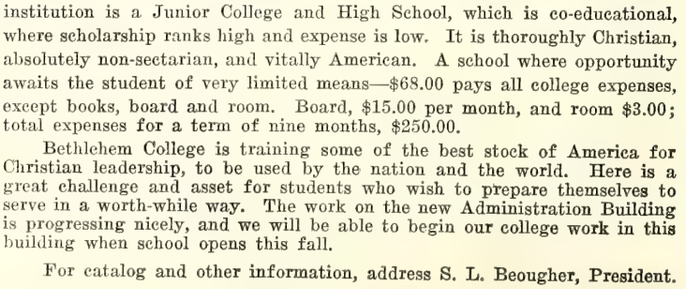

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By Rev. S. M. Lynam.

Reds Hurt Themselves.—

As a result of the Sacco-Vanzetti demonstrations, Secretary of Labor James J. Davis has announced a policy in keeping with the situation. With the aid of a large number of important employers the department will demand that all foreigners applying for work shall show proper credentials proving that they have a right to be in the United States and that they intend to remain in the States as citizens. In this action Mr. Davis is following the policy which has long been used by Henry Ford in all his works, and in this way many of the undesirable foreigners will be weeded out of the country.

Remember the Sabbath.—

Sabbath observance in Great Britain is receiving attention from the labor movement. The Sunday opening of the movie theaters is opposed by the Musicians' Union in the interest of musicians. The Federation of Journeymen Butchers asks the government for the compulsory closing of all shops on Sunday. The barbers are opposed to Sunday opening. It looks as if the commandment to remember the Sabbath Day is not altogether obsolete, now that it is being invoked on humanitarian grounds, if not altogether for religious reasons. Humanitarianism and religion go hand in hand.

Educationalists Meet.—

The World Federation of Educational Associations met at the University of Toronto, August 7th to 12th. This gathering of famous educators brought together more than six thousand teachers and educational leaders who represented thirty nationalities. The meeting was the second biennial gathering, and was marked by great addresses and by a spirit of optimism. The gathering heard many of the world's most famous educators, and the city of Toronto, and the University of Toronto authorities saw to it that the delegates had a most delightful stay during the week. The most stresser feature of the assembly was the thinking toward world peace and understanding, and the Federation set apart May 18th as Good Will Day, and undertook the task of bringing in an era of good feeling. The teachers of the world, once they have recognized and accepted the responsibility, have in their hands the key which will unlock to the world the door of peace. The sessions were constructive and the thinking was definitely progressive.

Explorations in Palestine.—

Under a Jerusalem date line, the Universal Press gives the following:

Digging to a depth of some thirty feet in the vicinity of the wall of Ophel, archeologists have found traces of ancient buildings believed to date back to the time of the Maccabees. The excavations are expected to reveal a road leading from the Ophel elevation, which is the site of the city of David, to the Silwan.

Uninterrupted habitation has been established by uncovering various strata around this site. The laying bare of the upper layer showed traces of comparatively recent buildings; another layer yielded foundations of structures erected during the Byzantine period, including a mosaic floor. Work on this site, carried on by the Palestine Exploration Fund, was interrupted about two years ago when money for the purpose gave out. Renewed excavation, it is hoped, will lead to valuable discoveries, establishing beyond doubt the connection between Ophel, the rock-ribbed spur, and the actual site of the ancient city of Jerusalem.

In Bible Lands.—

All this work of excavation in Bible lands brings out interesting news items and consequent discussion. At one time it was reported that the resting-place of the Ark of the Covenant had been discovered in Mt. Nebo. As the ark was made of perishable wood, it is likely that it is dust, like the cedars of Lebanon in Solomon's temple. The tables of the law, however, being of stone, may yet be found, despite the fact that the city of solomon lies buried under the ashes of ages. The code of Hammurabi, who lived along the period of Solomon, was one of the early discoveries of the Babylonian research workers.

Now and then the research workers connected with the University of Pennsylvania issue bulletins that the newspaper men seize upon and work up into sensational articles, thrillingly illustrated, which they call feature articles. They often appear in the widely circulated Sunday sections. Seldom, if ever, is any new light thrown upon ancient history, sacred or otherwsie, and most of the startling information furnished has long been known to every one interested in such matters. The Babylonian story of the flood, long ago translated by George Smith, the celebrated British scholar and archeologist, is one of the favorites of these fictionists.

Two Princes Visiting Canada.—

The Prince of Wales and his brother, Prince George, and Stanley Baldwin, Prime Minister of Great Britain, are now on a brief visit to Canada. At Quebec when they landed from their ship, the *Empress of Australia,* the city extended a magnificent welcome, and this splendid reception has been extended to the Royal visitors and to the premier everywhere that they have been. It is the first time in history that the Prime Minister has visited the Dominion while yet in office, and he is hailed therefore with great acclaim. The Prince of Wales has visited Canada three times previously, and owns a ranch in Alberta where he is now spending five days resting from the arduous task of being continually received. Then he and his brother will continue their trip across the continent, after which they will return East for several appointments before sailing. Premier Baldwin, however, cannot cross the continent, and will turn back at Calgary. The Premier is accompanied on the trip by his wife and his son, Mr. Windham Baldwin, and his daughter, Mrs. Munroe. The party had a special train furnished by the C. P. R. Railroad, and the whole Dominion has engaged in making the trip a pageant as picturesque as the old time progresses of royalty.

The Zionist Movement.—

The Jews are by no means giving up the Zionistic movement. The work of encouraging their fellow-Jews to go back to Jerusalem is going forward zealously, and plans to attract colonization are receiving careful attention. From recent reports, it is shown that leading American authorities in rural economics, soil analysis, horticulture, public hygiene, philanthropy and social service, have been called to Palestine to draw up a program for Jewish reconstruction work. The report of these experts will be laid before the Zionist organization and representative American Jews not affiliated with Zionism who have promised to co-operate in the undertaking.

The dispatch of this commission was agreed on in New York early this year, following negotiations between Louis Marshall, of New York, president of the American Jewish Committee, and Dr. Weizmann. Its findings to be conducted with the view how to build the Jewish homeland will be submitted to the Council of the Jewish Agency, a board of prominent Zionists and Jews not connected with the movement. This body includes Sir Alfred Mond, a prominent British industrialist and ranking M. P.; Mr. Felix Warburg, New York banker and philanthropist, and Dr. Lee Frankel, second vice-president of the Metropolitan Life Insurance Company.

Professor Frank Adams, of the University of California, rural economist and noted irrigation expert; A. T. Strahorne, of the United States Soil Bureau, Washington; Knowles A. Ryerson, horticulturist, of the Horticulture Experiment Station, Haiti, are the three technical experts who have arrived in Jerusalem to spend six months in surveying Palestine's possibilities.

NOTES-PERSONALS

The managing editor is attending the Virginia Valley Central Conference this week, at the Leaksville Church, near Luray, Va.

Rev. A. L. Franklin, of the Methodist Church, preached at the First Christian Church Sunday night, it being the regular time for the union services at this Church.

In the last issue of THE SUN there was sent out a supplement, the object of which is to put our people to thinking about the supprot and advantage of the Church paper. Have you read it?

Rev. W. B. Fuller, of Linville, Va., passing through Richmond the latter part of last week, made a brief call at THE SUN office. He was looking well and in fine spirits.

"I did fail," writes one faithful pastor, "to take the offering for missions during mission period because the people were so hard up financially, but I shall at my next appointment at least give them a chance." Now, that is the right and wise conclusion to reach.

Rev. B. J. Harward, Chapel Hill, assisted Rev. Jos. L. Foster, pastor, in a meeting at Salem Chapel last week. There were two accessions to the Church. The people were greatly delighted and edified by the preaching of Bro. Harward. Bro. Foster says a Church is fortunate indeed to have Bro. Harward as preacher and pastor.

A mistake occurred in THE SUN last week. It was said in the receipts for the O'Kelly Memorial that "Wakefield, Va., S. S. sent in $22.02." Now, that generous donation should have been credited to Waverly, Va., S. S. We acknowledge the error, beg Waverly's pardon, and will certainly give Wakefield school full credit whenever their donation comes in.

The Webster Christian Church, Havre de Grace, Md., is now approaching its third anniversary, and plans are being made to celebrate it on Sunday, August 21st. At 11 A. M. will be a sermon, with special music; at 3 P. M., a Bible discourse and song service; at 7:30 P. M., another service, with special music. All are cordially invited to attend this anniversary.

Rev. D. F. Jones, our first missionary to Japan, now living (and laboring) in advanced years, has changed his address to 2707 East Thirteenth Street, East Oakland, Calif. "Am in hopes," writes Bro. Jones, "the change will be for the best and that, if the Lord wills, there will be quite as many openings for service here as heretofore." Surely this man of God has served long and faithfully in many, many fields of labor.

Rev. A. H. Shepherd, Columbus, Ga., has resigned the pastorate of North Highlands Church, Columbus, to take effect at the close of the present Conference year. Bro. Shepherd will be open for work in another field at the close of his pastorate at North Highlands, which pastorate he has served for the past seven years. He is this week assisting Rev. H. W. Elder in a meeting at Reynolds Crossing. Reports from Bro. Elder are that he has not regained his speech from the recent stroke, but in other respects there is improvement. We are hoping that he may be entirely recovered.

A supply of "Annual Reports for Churches and Pastors" has been printed. These reports, as first ordered, had been used up and a second printing had to be made. This report blank is authorized by the Southern Christian Convention and is the best that has ever been offered to the Conferences. Secretaries should see that the Churches are supplied in ample time.

This is the season of supply and substitutes. Few recognize the fact that a good supply or substitute is frequently more important than the principal. One of the most useful Sunday School teachers that we ever knew was a supply teacher. All Sunday Schools should keep two or more in reserve—two or more good teachers. But what suggested this item was the fact that the supply preacher is in demand while the regular pastor is off attending an institute, or abroad, or taking a rest at some resort. The supply should not be inferior to the regular minister.

Rev. L. F. Johnson, D. D., under date of Youngsville, N. C., August 10th, writes: "The meetings which I have been in recently were very good. At Pleasant Union there were a number of converts and eight additions to the Church. At Zion there was a great meeting; five additions to the Church. Am at Oak Level this week. Splendid prospects for a good meeting. I am greatly enjoying the work." Dr. Johnson is open for engagement as pastor for a charge desiring his services, as he wishes to labor in the South, from which he went some years ago to serve effectively in other fields.

INTERESTED.

If the pastor or Church clerk is interested, as we trust all are, please fill out, then cut out and mail to Rev. J. H. Lightbourne, Holland, Va., the following:

Offering Pledge.

We will receive an offering for the Board of Religious Education during the month of September, 1927.

_____
(Church)

_____
(Conference)

_____
(Pastor) (Clerk)

Budget Pledge.

Our budget apportionment for Christian education will be paid in full or in part to the Board of Religious Education during the month of September, 1927.

_____
(Church)

_____
(Conference)

_____
(Pastor) (Clerk)

Rev. Jesse H. Dollar, Wadley, Ala., has accepted a position as teacher in Birmingham Southern College, Birmingham, Ala., for the coming year, and very much hopes to be able to organize a Christian Church in Birmingham while teaching and living there. We have scores, not to say hundreds, of Christians from North, South and West living in that great city, and Bro. Dollar joins the rest of us in realizing that we should have a Christian Church there. If any SUN reader knows of Christians who have moved to Birmingham, will they send the name and address of all such to Rev. J. H. Dollar, Roanoke, Ala. (for the present). Bro. Dollar says some idle and false tongue started a report that, because he had gone to Southern College at Birmingham, he was planning to leave the Christian Church—a thought farthest from his mind, as he was never more anxious than now to help build up the Church "into which he was twice born."

CONFERENCES MEET.

Virginia Valley Central meets at Leaksville, Va., Wednesday to Friday, August 17-19, 1927.
Georgia and Alabama meets Tuesday, October 4, 1927, Enigma Christian Church, Enigma, Ga.
Alabama meets at Antioch, Tuesday, October 11, 1927, 10 A. M.
Eastern Virginia meets with the Church at South Norfolk, Wednesday, November 2, 1927, at 10:30 A. M.
North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.
Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.
Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

SELF-DENIAL OFFERINGS.

Some of the Churches have not yet sent in their self-denial offering for missions. We are trusting that, as the period is over, all the Churches not sending in the offering will now transmit the amounts, that we may acknowledge same in these columns. If for any reason a Church was prevented during the period from taking the offering, we trust the matter will not be longer delayed. We are so anxious that every Church is shown in the list of those taking an offering for missions.

Previously acknowledged	$3,553.15
Miss Mary A. White, Sanford, N. C.	2.00
New Hope, Lafayette, Ala.	5.30
Berea, Suffolk, Va.	46.58
Leaksville, Luray, Va., add	1.80
Holy Neck, Holland, Va.	53.40
Total to August 13th	$3,662.23

Respectfully submitted,
J. O. ATKINSON,

NOTICE.

The Virginia Valley Central Christian Conference will meet at Leaksville, Page County, near Luray, Va., on the Norfolk and Western railroad, on Wednesday, August 17th, at 10 o'clock, and will close Friday, August 19th, about 4 o'clock. Those coming by rail will be met at Luray, Va. Notify J. W. Black, Luray, Va. Visiting speakers expected are Dr. J. O. Atkinson, Chas. D. Johnston, Geo. D. Colclough, and perhaps Miss Lucy Eldredge. We are expecting a good Conference and hope for a large attendance.

A. W. ANDES,
Conference Secretary and Pastor.
Harrisonburg, Va.

COTTON CROP.

The government report indicates a cotton crop of more than fifteen million bales. The market price for lint is more than $80 a bale. The official crop forecast promises a cotton income of more than a billion and a quarter dollars. There is in New Orleans more than three hundred thousand bales of last year's crop ready to ship to world marts. Galveston holds more than two hundred thousand bales, and Houston two hundred and thirty-odd thousand. Nearly four million bales of last year's picking is still available as a financial resource. The world is our customer and cotton sells for cash.

THE CHRISTIAN SUN'S PULPIT

PLEA FOR PRAYER FOR REVIVAL.

"Wilt Thou not revive us again, that Thy people may rejoice in Thee?"—Psa. 85:6.

"It is time for Thee, Lord, to work, for they have made void Thy law."—Psa. 119:126.

One of the most insistent cries that goes up today from the heart of any one who loves the Lord Jesus Christ, and who is at the same time open-eyed as to the condition of affairs in the world today, is the cry of the psalmist of old, "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" The great need of the hour is revival—a true, God-sent revival; not a revival gotten up by man's machinery, but a revival sent down from God Himself in answer to the prayers of people who know and meet the conditions of prevailing prayer.

The condition of the Churches throughout our own land and other lands today would be appalling if we did not believe in a God who answers prayer—yes, if we did not know that God does answer prayer, and did not know from the Word of God itself and from the experience of the real Church throughout the centuries that God especially delights to answer prayer for revival.

As I travel from one end of this land to the other, and have opportunity to see for myself the condition of the Churches; as I read the various religious periodicals of the various denominations; as I talk with men and women in positions of influence and power in the Church, my heart would be sick—yes, nigh unto despair—if I did not know God and did not know that He answers prayer. The gross error that is being taught by many professedly orthodox ministers; the absence of the real, living gospel from the preaching of many who do not preach error but who are certainly not preaching the truth in its simplicity, in its fullness, and in the power of the Holy Ghost; the unconcern of apparently the great mass of the membership of our Churches regarding the lost at home and abroad; the rapidly growing compromise with the world on the part of a very large proportion of the membreship of our Churches, the neglect of real prayer and the openly avowed disbelief in prayer on the part of not a few; the inactivity in real soul-winning work on the part of an overwhelming majority of the members of our evangelical Churches today, cannot but fill any intelligent and properly instructed Christian with a sorrow that almost breaks the heart.

But while the state of the Churches is bad enough, that of the outside world would, of course, be far more discouraging, disheartening and overwhelming if one did not believe in a God who answers prayer. There is no time to get into details, nor do we need to, for the facts are well known, even though so many are deliberately shutting their eyes to them and loudly proclaiming their "optimism"—an optimism that has no basis in fact, but simply in the wishes of those who proclaim it. To mention only one of many things: Conditions in our universities, in our colleges, in our high schools and our grade schools, not merely the religious conditions, but the moral conditions, are terrible beyond expression. I could not put into print things that have come under my personal observation as to the slump, not only in the modesty, but in the moral decency, not only among our young men and boys, but among our young women and girls. These facts are brought to me wherever I go—east or west, or north or south.

But shall we despair, or throw up our hands and say nothing can be done? No, not for one moment. God does answer prayer; that has been demonstrated time and time again, and time and time again throughout the centuries when conditions were in many ways as bad as they are today or worse, God has heard prayer, and He is just the same today. I know that God answers prayer for revival—deep, thorough, widespread, miracle-working revival, as well as I know that I exist. When Mr. Alexander and I started around the world in December, 1901, there were five thousand people who covenanted to pray for us every day. When we reached Australia, ten thousand took it up and prayed for us every day. When we reached England, forty thousand people had taken it up—and God heard! All the way around the world wonders were wrought, not merely through us, but through a large number of others whom God raised up in answer to prayer, and I believe He will do like things, or far greater things again.

Pray, pray, pray! Pray definitely; pray intensely; pray persistently; meet the conditions of prevailing prayer, and be sure you pray through. —*Dr. R. A. Torrey.*

WE LIVE IN PERILOUS TIMES.

To deny that we are in perilous times is self-stultification. The man who tints his sky with rosy colors may have a good motive, a desire not to give away to despair, which is commendable in many respects, but we gain nothing by shutting our eyes to the facts. There are many who, through fear of being considered psesimists, have been unwilling to acknowledge the situation. They are like consumptives whose flattering disease has deceived them, telling them that they will be better tomorrow.

Before we shut our eyes to the situation and refuse to consider it lest we be called "pessimistic," it is well to look the facts squarely in the face, for there are certain facts that cannot be gainsaid.

The first fact we desire to mention is the stability and prosperity of America is the result of the principles brought to this country by the Puritans. It can be proved that our national prosperity came from the reverence paid to the word of God, the sacred observance of the Sabbath, family religion and respect for law and order. No honest, intelligent man will dispute this. We submit that it is impossible to substitute other foundations without imperiling the nation. Will any one dispute that?

This leads us to another fact—these fundamental principles are being discarded nearly everywhere. Can any one deny this who is intelligent and honest? We cannot. What has become of the holy Sabbath? Satan holds high carnival on this day. We are a nation of Sabbath-breakers. The family altar has almost disappeared. Children receive scarcely any religious instruction in the home. Parental authority has largely given way until insubordination has infected the nation, and the masses have lost respect for law. The authority of the Bible has been challenged and weakened by the pulpit itself, so that many know not where to look for authority either in religion or morals. The doctrine fundamental to entrance into the kingdom of God is no longer preached by the average pulpit. We refer to repentance.

This is the seeding, and like results must follow. When the nations of the world are convulsed as never before; when there is scarcely a stable government in the eastern part of the other continent; when atheism is organized as never before, and clamors to throw off all restraints of religions and morals have pervaded this nation, what have we to face it with? Have we got a Christianity that can go into the slums as early Methodism did and pray down convictions on the Bolshevism abroad and that is now in America, and save the nation? To say we have, would convict us of trifling. It seems to us that if we are able to conduct great campaigns to raise great sums of money for the heathen world, our ecclesiastical leaders ought to be as able to start a great onward movement to pray for the outpouring of the Holy Spirit in this great crisis of the world. That they do not do this is to us one of the most serious signs of these perilous times. Will spiritual religion perish off the earth has become a most serious question. Whenever the daily papers acknowledge the seriousness of the situation and declare their only hope is in the guiding hand of God, is it not time that our spiritual leaders were awake?—*Christian Witness.*

JAP PEERS KNOW OF CHRIST.

Missionaries in Japan are taking new courage for their tasks from the shelving of the law proposed by the Minister of Education to control all religious teaching. The bill was decisively beaten in the House of Peers.

"Christianity found friends in many unexpected quarters when this bill came before the Diet," writes one missionary. "Many objectionable features were stricken out or modified. In the Diet there was revealed in a singular way the intellectual change that has taken place in Japan. The debates were keen, intelligent, fair, and revealed a knowledge of Christianity and a wish to promote its growth that should hearten any doubting Thomas. The bill was finally shelved in the House of Peers."

One of the leading Japanese papers said, in connection with the defeat of the bill: "Among the factors which impressed them (the peers) was the extent of the indirect influence of Christianity among the people of this country. . . . The Christians are numerically a small body, but for every family that numbers professed Christians among its members, there are many who have come in contact with Christian work and teaching, and, though not adherents of any Christian body, are averse to any stop that would hamper the liberty that Christians value . . . The episode effcetively illustrates the general sympathy of the people of Japan and their legislature with the Christian movement . . . and the power of a vigorous and educated minority to influence the course of government."

MORE ABOUT.

(A song submitted by Mrs. Alice V. Morrill, Defiance, Ohio.)

More about tithing we would hear,
More about missions far and near;
More of the good the tithe will do,
More of the joy it brings to you.
Chorus.
More, more about tithing;
More, more about tithing.

More about tithing we would learn,
More of our gifts to God return;
When we all tithe, the world will see
Our Lord revealed in you and me.

Let us be tithers from this day,
Trusting our Lord to show the way
To tithe our talents, time and gold:
Nothing from Him would we withhold.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

TO WHOM SHALL HE BE LIKENED?

Who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? O Lord God of hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee? Among the gods there is none like unto Thee, O Lord; neither are there any works like unto Thy works. For Thy word's sake, and according to Thine own heart, hast Thou done all these great things to make Thy servant know them? Wherefore Thou art great, O Lord God: for there is none like Thee, neither is there any God beside Thee, according to all that we have heard with our ears.

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit. The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children. (Deut. 3:34; Psa. 89:6-8, 86:8; 2 Sam. 7:21, 22; 1 Cor. 2:9, 10; Deut. 29:29.)

INTRUSTED WITH THE ORACLES OF GOD.

This was the high and holy privilege of the Jews. They, Paul tells us (Rom. 3:2), were intrusted with the oracles of God. For this they should have been grateful, and out of their gratitude they should have shared the joy and glory of those oracles with the world about them. But they refused to do, and the oracles were given to others.

Paul says that the Jews were thus advantaged. They had the privilege within their grasp, but failed to grasp it. An advantage, indeed it was! Yet there are people in Christian lands today, intrusted with the oracles of God, who regard the privilege as a task and a burden. When Jesus looked out on the multitudes that were unsaved in His day, He did not regard them as a host to be hated, but as a harvest to be saved; not as a body of bandits to be despaired of, but as possible sons and daughters of God to be reclaimed.

Today many Churches look upon the pagan world as a burden to be borne, a task to be tried, by Christians. Some Christians even try to "evade the burden" and escape the task (and the "tax") by saying that God will save the heathen anyhow. He is too good to destroy them eternally since the poor things were ignorant and did not know any better. But Paul says Christians are advantaged in every way. They have the oracles of God. Therefore it should and will be a joy to send and share that privilege with others. Unless we can share with others the joy of having the oracles of God, then there is no advantage in having those oracles.

God has highly honored and advantaged us in giving us the oracles (the Scripture), so that we may share with Him the high privilege and holy joy of giving the oracles to those who do not have them. It is not a question for us as to whether the unsaved shall be saved; the question that should concern us is as to whether we shall have the joy and victory in helping to save them.

J. O. A.

"ONE THOUSAND CITY CHURCHES."

The above is the suggestive title of Dr. H. Paul Douglass' recent book in which he gives the findings of a survey of a thousand and forty-four Churches in cities of over one hundred thousand population to ascertain what kind of program the average city Church is putting on. Many of the Churches in towns and small cities are putting on more of a city Church program than are some of the larger Churches in the great cities. Every type of program imaginable is put on by city Churches, supporting the old contention that many so-called city Churches are in fact only "country Churches moved to town." Many congregations are transplanted from country to city, and the programs of such Churches have changed but little from the rural Church program—preaching services each Sunday, midweek prayer-meeting, and a few social features for the enjoyment of the members during the year. Such Churches have not made their urban adjustments.

These Churches are what Dr. Douglass calls the "unadapted type." The "slightly adapted type," the "internally adapted type," and the "socially adapted type" designate other types of Churches revealed in the survey. Dr. Douglass has thus classified the types of city Churches in a splendid manner. His book shows the result of many months of careful research and thoughtful evaluations. The charts and tables are very illuminating. The book offers a splendid basis for both sociological and religious education study, and will be a revelation to many pastors. Any city pastor can easily find where his own Church stands by reading the book "One Thousand City Churches."

The book is published by Doran, the Institute of Social and Religious Research being responsible for the publication. Same may be procured from the offices of the Institute of Social and Religious Research, 370 Seventh Avenue, New York City.

R. C. H.

"THE LIFE OF SAINT PAUL."

This is a book by Dr. F. J. Foakes-Jackson that will be of interest to both pastors and laymen. Dr. Foakes-Jackson is one of the clearest thinkers of the day. His style is lucid and dramatic. Recognized by biblical scholars on both sides of the Atlantic as one of the best authorities on Pauline teachings, his latest book on Saint Paul will be welcomed by all who have been privileged to hear the author lecture or to have read any of his many books. He makes Paul live again before us. The real Paul as he actually lived and taught has been rescued from the entanglements of creed and dogma, and presented to the reader in a most fascinating manner. Any one who wants to know the truth about Paul and his contribution to early Christianity will want to read Dr. Foakes-Jackson's book on "The Life of Saint Paul—the Man and the Apostle" without fail. The book reads like a thrilling romance.

The book is published by Bond & Liveright, New York, in a large volume, excellent type, and splendid binding, and sells for $3.50. The same can be purchased from the Christian Publishing Association, C. P. A. Building, Dayton, Ohio.

R. C. H.

A RABBI'S VIEW OF JESUS.

Rabbi Stephen S. Wise said in New York not long ago: "Jesus was not a being come down from heaven, but one who attained to heavenly heights. He was not a god who walked on earth like a man, but a human who walked with God on earth. He was not a god who lived humanly, but a man who lived divinely. He was not a being who died that others might live, but a man who so lived that men need not perish. Let it never be forgotten that He was ours (he was speaking to Jews), and we might have been His, as in truth and spirit we are His. To us He belongs—not His Church, but He—the man, the Jew, the prophet."

This utterance, coming as it does after nearly two thousand years marked by Jewish negation of Jesus, has, as might be expected, deeply stirred both Christians and Jews. But the spirit in which Dr. Wise made this statement was not unfriendly, but decidedly the opposite. There is certainly in the statement great encouragement. The distinguished rabbi has not reached the highlands of Christian faith, but he is on the way. He sees "through a glass darkly," but the encouraging thing is that he is beginning to see. How nations would be "born in a day" if the great Jewish populations of the world should suddenly come to accept the Christian Christ as the Hebrew Messiah!—*Presbyterian of the South.*

RECEIPTS FOR MEMORIALS.

We are exceedingly anxious to hear from all Sunday Schools that took an offering on the fifth Sunday (July 31st) for the O'Kelly Memorial Fund. We are also anxious to hear from any friend or organization that will send us a donation. The total to be raised is $2,095, of which $832 has been spent on the Old Lebanon Memorial.

Previously acknowledged	$1,594.87
United Church, Lynchburg, Va.	5.00
Mt. Zion, Mebane, N. C.	3.25
Oakland, Suffolk, Va.	4.60
Wakefield, Va.	3.35
Mebane, N. C.	5.00
Mt. Carmel, Zuni, Va.	5.44
Pleasant Grove, News Ferry, Va.	3.03
Barrett's, Sebrell, Va.	1.00
Union (Surry), Dendron, Va.	1.71
Holy Neck, Holland, Va.	2.55
Liberty Spring, Suffolk, Va.	8.00
Total to August 13th	$1,637.80

MEMORIAL COMMITTEE.

J. O. ATKINSON, *Treas.*,
Elon College, N. C.

In last week's CHRISTIAN SUN (August 11th), Wakefield, Va., Sunday School was reported as giving $22.02. This should have been Waverly, Va., Sunday School, $22.02.

FRANCIS E. CLARK—A WORLD-WIDE CHRISTIAN.

By Rev. R. P. Anderson,

Editorial Secretary of the United Society of Christian Endeavor.

(Rev. Francis E. Clark, D. D., LL.D., founder of the Christian Endeavor movement, died on May 26th, at his home in Newton, near Boston, Mass., at the age of seventy-five years and eight months. He lived to see the Christian Endeavor Society, formed in 1881 in his Church in Portland, Me., spread into all the world and become a mighty organization, approximating eighty thousand societies in eighty different denominations. This host of young people looked to him throughout all these years for inspiration and leadership. Two years ago he resigned the presidency of the United States Society of Christian Endeavor, which includes the societies in the United States, Canada and Mexico. His successor is Dr. Daniel A. Poling, minister of the Marble Collegiate Church, New York City, and editor of The Christian Herald.)

The founder of this world-wide, international, interdenominational society of young and active Christian workers, was the most unassuming of men. A practical idealist, he was gifted with a Napoleonic mind, allied with the Christ spirit. He thought in continents, and in terms of the Church universal. During his life he saw the emphasis of the Church's teaching ministry changed to take up the training of adolescent youth for Christ and the Church. He placed the young people in the midst. He discovered the potentialities of the youth of the world. He saw young people of the Church drifting away because they had nothing to do that interested them, and he organized them on the basis of loyalty to Christ and His Church. In the forty-six years of the society's existence, more than twenty mlilion young people have passed through its training, and today there are scattered throughout the world over four million active members of the organization.

This is one of the largest societies in the world, the members of which give voluntary service. The paid officers of the movement in all lands probably do not exceed between forty and fifty, but there is a host of ten thousand officers of Christian Endeavor Unions, not to speak of a multitude of officers of societies, all of whom give time, energy, and money to the tasks they undertake. What this release of energy, loyalty, and devotion has meant and still means to the Church, no one can estimate. Roger Babson, the well-known economist, has said that he owes more to a little Christian Endeavor Society in Gloucester, Mass., than to any other organization. This is characteristic of the effects of Christian Endeavor upon the minds of many.

From the first, Christian Endeavor has been interdenominational. The unions are composed of societies bleonging to different denominations in a given community, and are united on a platform of service. Long ago Dr. Clark saw that, in the present state of things, there could be no interdenominational fellowship on a basis of creeds. Christian Endeavor, therefore, has never stressed doctrinal matters, but has consistently referred Endeavorers to their own denominational teachings. But Christian Endeavor has helped to break down prejudices and to build up the spirit of brotherhood.

Christian Endeavor is also interracial. It is as well adapted to Chinese and Japanese and to negroes in Africa, as to the white man in America. The largest Christian Endeavor Society in the world is in Bolenge, Africa. Every member of the great Church there is an Endeavorer. The society has branches in every prominent province in China, where it was started in 1885. In connection with the celebration of the fortieth anniversary of its founding there, an "increase campaign" was started, which raised the number of societies from twelve hundred to twenty-five hundred. Christian Endeavor is especially strong in Great Britain, in Australia, and in Germany. Before the war there were only some five hundred societies in Germany. Today there are more than sixteen hundred. The society is also found in the new countries created by the war in Europe, and it is serving missionaries in practically every mission field.

Dr. Clark was a great traveler. His first journey in the interests of Christian Endeavor was made to England in 1888; since then he has traveled five times around the world, besides making innumerable journeys to Europe, Africa and the Orient. One of his trips took him to the cities in which St. Paul ministered, and the result is a large volume, "In the Footsteps of St. Paul." He was one of the last men to leave Peking, China, before the Boxer rebellion broke out in 1900, and was the first to undertake the long journey overland across Siberia, by rail and boat, from China to Petrograd, Russia. Again and again he visited every State of the Union, encouraging, inspiring, and cheering the young people in the work of the kingdom.

Few men ever had so wide an opportunity to promote the spread of the Christian religion as Dr. Clark. The society has never swerved from its religious ideals. The pledge which the members take sets before them the highest of all ideals, the life of Christ Himself: "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do." This idea has become ingrained in the consciousness of multitudes in all lands, and has made the religion of Jesus very practical.

Since his hand was upon all lands, Dr. Clark was naturally interested in the whole world. He was a peace-maker. The brotherhood of Christian Endeavor not only helped to break down racial prejudices, but also helped to heal even the wounds of war. Every one knows the bitterness that existed between Boer and Briton after the Boer War. It is not generally known that the first time Boer and Briton met in friendly manner after the war was in a Christian Endeavor union meeting in Capetown, South Africa, when they sang in Dutch and in English together the hymn—

"Blest be the tie that binds
Our hearts in Christian love."

After the World War, largely through Dr. Clark's influence, German Endeavorers, in their convention in Hamburg, invited some British Endeavorers as guests. There again the bitterness of war was forgotten in the spirit of Jesus Christ. British Endeavorers each year invite groups of German young people to British holiday homes; and this year German private families are inviting British Endeavorers to spend a vacation in their homes in Germany. We do not know of any international organization which is so well adapted to create the spirit of brotherhood and peace as is Christian Endeavor. In international Christian Endeavor gatherings the love of Christ proves stronger than that of nationality. During the World's Christian Endeavor Convention in London last year, the British societies entertained as guests groups of German Endeavorers without a trace of bitterness on either side, and no one who was present at that great gathering will ever forget the sight of Dr. Clark on the platform, while representatives of forty nations planted their flags around a Christian Endeavor monogram as a tribute of the world to what Christian Endeavor has done for peace and amity.

Dr. Clark made religion popular with young people. He showed them how they might do religious work on their own initiative; and in their societies, in their committees, and in their unions they learned how to organize and how to get things done. The spiritual side, however, was not forgotten. The Christian Endeavor meeting is a prayer meeting, and is held in the atmosphere of worship. In these days, when the family altar is fadnig away, Christian Endeavor, through its quiet hour, has put needed emphasis upon the necessity of feeding the spiritual life in private through prayer and meditation.

The influence of the life of Dr. Clark will live through many generations. While no monument may be erected to his memory, the living monument of his impress on the lives of the young people of the world abides. He was one of the best-loved men in the world—loved for his work's sake, and for the spirit of humility and Christ-likeness that he manifested throughout his seventy-five years.

THE PROBLEM OF POVERTY.

The prosperity of the United States at the present time cannot be denied. Wages, according to authorities on the subject, have risen at a faster rate than the price level; the standard of living is higher and on every hand are evidences of progress and plenty. The necessity of sanitation and better living quarters for the poor has been realized and partly corrected. Factories have installed modern equipment for ventilation and cleanliness, the working hours have been shortened and the problems of eugenics, unemployment, etc., have been partially solved.

And yet in spite of all these admirable efforts for the elimination of poverty and need, there is in the country today over ten million people who are unable to support their families. The children of these ten million necessarily grow up under conditions which make it impossible for them to have a fair chance in life. They are not responsible for their advent into life, yet from the start they are handicapped. They, with their undeveloped minds and physical disabilities, cannot be expected to cope with the ones who have had better opportunities, and so we find them unable to derive an adequate income in the industrial fields.

From these come the majority of the criminals, the inmates of asylums and correctional institutions, the anarchists and anti-Americans. They are often imbued with the idea that the world owes them a living, and quickly turn to robbery and desecrate means to obtain it. They are a parasite on society and a detriment to progress and civilization. The largest problem confronting the nation today is the correction of this evil, and it is a gigantic task. How to solve this problem is a question that should be given consideration by every one.

Economists and philosophers have decided that the quickest and easiest path to solution lies through compulsory education, the further equipment, maintenance and perfection of our public school system. Society should at least give the less fortunate of the population a fair chance. By providing them some means through which to make an honest living, by teaching them lessons in thrift and saving, by inculcating in them patriotism and love of American tenets and ideals, they can be converted from their present tendencies into good citizens and strong cogs instead of weak points in the wheels of progress. It is the duty of every true American who is interested in his country and the welfare of society as a whole to do all in his or her power to facilitate the problems of the public schools, to expedite the elimination of poverty and illiteracy, and there is no doubt that the new education bill is a great step forward and will do much towards the ultimate solution of the problem of poverty.

CONTRIBUTIONS

SUFFOLK LETTER.

A unique meeting was held in the Christian Temple, Norfolk, Va., on Wednesday night, August 10, 1927. It was a reception to Floyd Bennett, pilot companion to Commander Richard E. Byrd in their airplane flight around the north pole last year. Pilot Bennett and his wife are members of the Christian Temple, and this reception was planned on brief time while they are in the city. A simple program was carried out in their honor through the leadership of Dr. J. W. Manning. All regretted Dr. Smith's absence, now in Rome.

"America" was sung by the choir and congregation; prayer was offered by Rev. F. G. Davis, pastor of Colonial Avenue Methodist Church, after brief lesson from 1 Thes. 4:13-18 by Rev. W. W. Staley, of Suffolk, Va. After a solo by Mr. Roy Nickols, words of welcome on behalf of the Christian Temple were presented by Dr. J. W. Manning; on behalf of the city of Norfolk, by Mr. A. B. Pleasants, representing Mayor B. Heth Tyler; on behalf of the denomination and community (in place of Lieutenant-Governor J. E. West, who could not be present), by Rev. W. W. Staley, who, by request, presided at the meeting.

After these brief words of congratulation and welcome, Pilot Bennett delivered an interesting account of his experience in the region of the top of the world. His praise of Commander Byrd and Governor Byrd—in fact, the Byrd family—as to character, ability, and a human asset to Virginia, was fine. Bennett was born in Warrensburg, N. Y., October 25, 1891—just one year after Commander Byrd was born in Winchester, Va. He recited his experience of ten years in the navy, the aviation school at Pensacola, and his experiences with Byrd and the north pole flight. His description of the tribe of Eskimos that live within seven hundred miles of the pole, having little or no knowledge of religion and Christian civilization as we know it, was very interesting.

They eat the meat of the polar bear and seal, and clothe themselves with the skins of these animals. They do not know the value of money or what it means. They know little of cooking, and eat most of the meat raw. He told of the great ice cap of Greenland stretching over seven hundred thousand square miles and said to be three thousand feet thick in places. He described their starting as the most difficult part of their experience. Decision is always the hardest part of any experience, even in religion, in marriage, in business, and lifework. "After deciding to continue our flight, we found ourselves, at the end of nine hours and three minutes, circling the top of the world. We had done in that short time what it had taken Peary thirty-two days to accomplish." His address was full of information, inspiration, and personal experience.

After Bennett's address, Mr. J. E. Capps presented the pilot with a basket of beautiful flowers, given by the Men's Sunday School Class, and carried to the platform by two nice boys. Mrs. Bennett, the real flower of the occasion, was seated on the platform, as she had already been presented to the audience by Dr. Manning, and the congregation had arisen to their feet in her honor.

The entire service was characterized by sincerity, appreciation, religious good will, and a home-like, thankful pride that God had spared this young man, although his leg had been broken in an accident, and he is still full of courage and hope for their flight to the south pole in 1928. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . the Lord Himself shall descend from heaven with a shout . . . then we which are alive shall be caught up together with them in the clouds to meet the Lord in the air."

W. W. Staley.

ROME, ITALY.

Who ever coined the phrase "Sunny Italy" certainly knew what they were doing. We have been in the country now some two weeks and more, and scarcely a cloud to be seen—only sunshine; hot sunshine! From the looks of vegetation, it has not rained for many weeks more. Hot! It would be impossible but for the nice breeze that sweeps by occasionally.

We left Florence last Thursday noon and arrived in Rome—"The Eternal City," as they call it—just as the evening was beginning to approach. In a short while we were safely lodged in the Fisher Park Hotel, which is to be our hostelry during our stay.

Rome is a most interesting city. Many of sculptures, paintings, buildings, etc., date back to B. C. The old Forum, Caesar's Palace, Coliseum, the old Roman wall, etc., are replete with historical interest. The Churches and catacombs, where repose the sacred remains of the Christian martyrs, shall ever arouse the interest of ardent Christians.

The Church of St. John, in Lotorau, is claimed by the people here to be the oldest in the world. The first one was built by Constantine the Great. They claim that under the altar here are buried the skulls of Saint Peter and Saint Paul. They have another Church where they claim that the chains of Peter are kept. The bodies of Peter and Paul were first discovered in the catacombs; but, of course, their bodies are now in the crypt of St. Peter's Church.

There you see the Christian tourist will certainly want to see three Churches and one catacomb to get an idea of the connected bodies of the two greatest men of the early Church. I might say, incidentally, that there are entrance fees at all places and beggars at all doors. In St. John's Church are the "Sacred Stairs," up which penitents climb on their knees, confessing their sins, counting their beads, in order to gain "indulgence" at the hands of the Pope. There were fifteen women, and all were climbing while we were there. One of the young women of the party started in to see, but was forbidden because her sleeves were short. She borrowed a coat and was admitted. It was up these steps that Martin Luther once climbed. No wonder that he questioned "why this foolishness" and cried out "The just shall live by faith"; but there are no paintings, statues, or memorials in Rome to Martin Luther. He does not need them there. He has them in a thousand living hearts, who love a religion not after form, but in reality.

I went to early morning mass today at St. Peter's, a mausolean building; the grandeur and beauty is simply masterful. The poor, in rags, stood and knelt on marble altars, waiting for the priest to turn simple wine and plain bread into the blood and body of their Lord, drink it and then absolve them their sins. Poor souls! they need Christ. They were, no doubt, hungering for Him; but did they find Him? Is this the way to Him? "Come unto me, and ye shall have rest."

This afternoon we visited the Mamertine Prison in which Paul is supposed to have been held prisoner and from which he is supposed to have written Timothy.

It is tremendously interesting to be privileged to visit the places where the early Christians suffered martyrdom, and especially where Paul, the evangelist, missionary and theologian of the early Church, preached, wrote, suffered and died. It should change one's ministry and open to him sources of greater power.

I am anticipating the Holy Land, with its many places of interest and inspiration. By the time this is read, we will probably be there. Will write later. We leave Rome Tuesday for Naples.

Yours in Christ,

L. E. Smith.

A TWELVEMONTH RESUME.

Perhaps one should at least give an account of himself once a year, and so I am hoping that these lines may serve as a partial proof of my good behavior during the past year.

I had another delightful year of study at Yale Divinity School, and I am sure that I have never had a more profitable year. It was a great privilege and inspiration to sit at the feet of those consecrated men of the faculty and catch from them the great lessons of life and duty. I am looking forward with a great deal of pleasure to another year of study there. I am hoping to be able to complete my work at Yale in February for the B. D. degree, and then to attend Union Theological Seminary until June. After June I hope to be able to serve as best I can the Christian Church wherever duty may call me.

In addition to my school work the past year, I served the Union Memorial Church of Glenbrook, Conn., as assistant pastor and director of young people's work. I will resume my work there again in October. This is a very interesting piece of work. It is a union Church and has twenty-two different denominations represented in its membership. It was organized over thirty years ago, it having grown out of a community Sunday School which was housed in a building donated by Francis Palmer, a member of the Christian Church, who also gave liberally to Elon and Palmer Colleges and other educatinoal enterprizes of the Church. The late Dr. Frank Childs, of Bridgeport, Conn., who visited Elon as lecturer on many occasions, was an ardent supporter of the project, and years before such an organization was looked upon as practical by the organized denominations, this Church won a place which has been permanent in the hearts of the people of this little village. Today it serves not only as a union Church, but also as a community Church. It has a seven-day program of activities, operates a free public library, a program of physical education in its community hall, and other social service projects which an institutional Church can undertake. The Rev. Samuel J. Evers, a member of the Congregational Church, a native of the Valley of Virginia, and a friend of the Christian Church, is the beloved pastor. He has faithfully and very accreditably served this growing Church since its organization. The privilege of association with him in this work alone has been an education and inspiration to me which I shall always gratefully appreciate.

My work this summer at least is summer pastor of a little village Church in Oklahoma. I am located in the same town as last summer and under the direction of the Home Mission Society of the Congregational Church. I am finding my experience very helpful here, and we are endeavoring to provide as best we can a program of activ-

ity adapted to the needs of the young people, as well as regular pastoral services twice each Sunday. The interest shown is gratifying, and we hope that the results may be permanent.

I regretted very much that I was not able to attend the Elon Chautauqua this summer, but I had the privilege to attend a similar conference—a young people's conference of the Congregational-Presbyterian Churches of Oklahoma and Texas. The conference was held at Trinity University, Waxahachie, Texas, July 5-12th, and there was a wonderful spirit shown throughout. The spirit of co-operation shown sounded a hopeful note of a working union between two great denominations. It was good to be there and to see the young people, with their leaders, mingle with a sister Church in a beautiful, Christian spirit. This was the second year of this project, and it was unanimously decided that the conference be held again next year.

I read THE CHRISTIAN SUN weekly, and it is gratifying to see the onward march of the spirit of our grand old Christian Church. May God grant to us wisdom, grace and consecration to carry on with the message of love toward the kingdom of God.

Oktaha, Okla. WM. T. SCOTT.

EASTERN VIRGINIA YOUNG PEOPLE.

At Bethlehem Christian Church, seventy-five young people from fifteen Churches gathered on August 9th for the first Young People's Congress in Eastern Virginia. Churches represented were Barrett's, Bethlehem, Burton's Grove, Berea (Norfolk), Christian Temple, First Church (Norfolk), First Church (Richmond), Franklin, Holland, Holy Neck, Liberty Springs, Mt. Carmel, Newport News, Suffolk and Waverly.

The congress was called to order by Ray E. Reid, president, at 10:30 A. M.; and the closing prayer was made by Rev. F. C. Lester at 8:55 P. M. During the day Dr. James H. Lightbourne, who made the opening address, spoke on "Th Ceharacteristics of Youth," and sounded a deep, spiritual note, which was sustained throughout the whole day. Miss Gladys Yates, Jack Dalton, and Miss Sarah Norfleet Daughtrey followed Dr. Lightbourne on the main theme of "Youth and the Church."

After these addresses there was a period of open discussion which clearly demonstrated the enthusiasm of the young people for Christ and the Church. It is not so easy to sum up in a sentence the tenor of their discussions, but I believe those present will agree that there were universally expressed a belief in the goodness and sincerity of the young people in the Churches; an admission on their part that they were not doing all they could to make the local Church attractive in the service it renders; a desire that pastors seek more and more to use them in their programs of endeavor; and a clearly evidenced desire on the part of those present to have the Church live up to its mission of giving a spiritual contact with Jesus Christ.

In the afternoon there were very interesting discussions by Miss Mary Hall Stryker, Simon Piland, and others of the young people present of the Christian Church as a denomination. This discussion showed that the Principles of the Christian Church were known and loved by many of those present, but unknown in any very great way by a large majority of those in the congress. Those who had attended Elon College and those who had attended the Elon Chautauqua were posted on our Principles. Some had been taught them in their local Churches, and some had remembered sermons by their pastors setting forth the Principles of the Church. Seeing our Principles, they decided that they loved them, and desired that they be more persistently taught, assuming that a greater loyalty for our Church would be the result.

A business session resulted in the election of the following officers: Ray E. Reid, president; Miss Mary Lee Williams, vice-president; Miss Louise Pittman, secretary; Miss Esther Hall, treasurer; W. H. Baker, counselor for the laymen; John G. Truitt, counselor for the ministers. These, together with the following members named from the congress-at-large—Miss Gladys Yates, Mrs. G. G. Holland, and Miss Maggie Johnson—form the continuation committee, which has charge of the workings of the congress throughout the year. It was unanimously voted that the congress was a good success, and the continuation committee was asked to propose working principles for the next session and promote the interest of the congress in such way as to make it of the greatest possible good to every local Church.

The congress next year is to include the "teens and twenties," and the continuation committee has under advisement proposal coming from the young people themselves whereby the pastors may be in closer touch with the congress. An arrangement may be made whereby the pastors may be requested to have one of the monthly meetings at the same time and place with programs providing for joint sessions some time during the day.

Vesper services were held under the trees, and the evening service in the Church was in the nature of a consecration service. Rev. F. C. Lester had charge of the program, and V. Lee Hanbury, of Norfolk, made an address on "The Ministry as a Calling as Seen by a Young Layman." Mr. Lester brought the meeting to a fine climax of rededication and consecration of those present to the work of the Christ and the Church.

The spirit of each session was greatly refined by the splendid song services led by Mr. W. H. Baker. Absolute harmony, dignity, and devotion characterized the whole day, and the name of Jesus Christ was exalted above every name.

SUNBURY, N. C.

The series of revival services at the Damascus Christian Church came to a close last night, August 5th. The meeting began Monday, with the pastor doing the preaching. On Tuesday evening, Rev. C. C. Ryan, of Richmond, Va., appeared on the scene with his canon loaded with brimstone and fire, backed by the power of Almighty God. Brother Ryan delivered some powerful messages against sin and the devil. The attendance was good all through, and the interest had begun to get to a working level when the meeting had to be brought to a close. What a pity that people think one week in fifty-two is all that can be spared for revival services in each Church!

The singing grew better all the time. There were two professions, two additions to the Church, and many, many members of the Church who wanted to live closer to Christ took a new stand for Him. I feel that much lasting good has been accomplished. May God's blessings rest upon all that was done. G. A. PEARCE,

Pastor.

ROSEMONT CHURCH.

One of the happiest members of the Rosemont Church these days is A. E. Richardson, president of the Men's Bible Class. He and his class are erecting their new temporary class-room, the men doing the work themselves. The men hope to have the class ready for use by August 14th.

The new Church fund committee reported $427.85 for the first month during which the campaign has been on. Special prayer is offered each Sunday for the success of this campaign, and splendid interest is being kept up.

Our pastor is now on his vacation, most of which he will spend at the Bible Conference at Massanutta Springs, near Harrisonburg, Va. During his absence, the pulpit will be supplied by Rev. J. W. Barrett and others each Sunday evening, but there will be no morning service except the Sunday School until the last of August or the first of September.

The Sunday School Workers' Council meets on Wednesday night after the first Sunday in each month, taking the place at that time of the regular midweek prayer service. All business matters of the school are attended to at this meeting. Plans and methods for the improvement of the school are also discussed. Mr. H. R. Morrison, our most faithful superintendent, has charge of these meetings, and is using them in a great way for the improvement of the school.

There was one addition to the Church on Sunday night at the close of a sermon by the pastor on "The Man Whom God Called a Fool."

C. L. BONDURANT.

THE WAY WE ARE TRAVELING.

My Christian Friends:

We say, "What is the matter with our Church?" It is an easy matter to see what is the matter. We are trying to carry on God's work without having Him in it. We try every plan we can to run our Sunday School and Church, and it looks like every one of them fails. I want to tell you, Christian friends, if the Church of God is built up to stand, it is going to take prayer and sacrifice to build it. I think the Church folks have taken the last step when they take their Sunday School to a pool to lift them on higher grounds. What do you see that is coming out of it? My Christian friends, there is nothing more degrading to our young people than a pool. I long to see the day when we can see the way that we are traveling, and turn to God. The pool is causing the young people to lose respect for themselves more than anything else in the world; and for a Sunday School to patronize such a place, I think we had just as well go into the receiver's hands, which is the bad man's hands.

ESKER WATKINS.

EXTENDS USE OF STOP DEVICE.

The entire line of the Southern Railway System between Cincinnati and New Orleans (835 miles) is now protected by the automatic train control system, as well as by automatic electric block signals, the installation of train control having been completed and the apparatus put in service August 3rd on the line between Meridian, Miss., and New Orleans (202 miles). Train control was put in service on the line between Chattanooga and Meridian (297 miles) on July 5th.

The line between Cincinnati and New Orleans is the longest continucus line of railway in the United States equipped with automatic train control, with the single exception of the Southern's line between Cincinnati and Jacksonville (840 miles).

The Southern now has automatic train control in service on 2,507 miles of track, and is equipping 867 additional miles, which will give it a grand total of 3,374 miles protected by this modern safety device.

There is no unimportant member in the Church. There is no one whom the Church does not need. The smallest service is worth while. We may be able only to open the doors; but that is necessary, too. We may be able only to smile and shake hands with strangers. That is a divine service also. There is room in the Church for all sorts of gifts, all sorts of talents, all sorts of service. Our duty is to find what we can do, and do it with joy.—*C. E. World.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

YOUR CONFERENCE SESSION.

During the next few months most of the Conferences will hold their annual sessions. What will the sessions mean to those who attend, to the Churches they represent, and to the kingdom of God? They should mean much, very much, and if they do there are certain things that must be kept very definitely in mind and carefully planned for. We would call attention to five different items.

The Program.

It should be carefully prepared long in advance, and acceptances should be had from all speakers. They should thoroughly prepare themselves, be present without fail and keep to the time allotted them. The reports should be so planned that but a small portion of the time should be taken with review work. The great objective of the Conference is to see the needs, responsibility and task of the whole Church and plan for a year of real work. The program should lead up to such constructive undertakings. It should be a well-rounded program, majoring each year probably on some definite phase of work. Do not spend all the time looking back, but lift your Conference eyes and plan for the future. The Conference address may well be made a keynote message.

The Reports.

All reports, funds and statistics, should be in the hands of the secretary or other proper persons at least two weeks before Conference opens. These should be tabulated and placed on the bulletin-boards before the gavel falls. There is no excuse for carrying Church, ministerial and other reports and funds to Conference in person. It is too late then, and besides the late reports usually do not get there before Conference is half over. Where Conferences meet in August and September, the local Church yar should close by June 30th. One of the first things to greet the Conference body as it arrives should be that of tabulated bulletins. Officials and committees should be planning the work for the new year, and their time should not be taken from the Conference session and other proper duties to bother with tabulations of reports and the like that are brought to the session. It is great to have reports, checks for funds, tabulations all done before the president stands in his desk. Committees should, in part at least, be appointed in advance, too, so that a good beginning may be had when the full committee meets.

The Delegates.

The delegates are there on the Lord's business. It is of tremendous importance. They are not there for a picnic, for visiting, for personal interests. The Church should have its full delegation there, and they should be the strongest and most representative men and women that the Church has. They should be persons of visions, good judgment, who give the work of the whole Church their thought and unprejudiced consideration. They are not there for "hiring" a preacher, but to give their best effort to promote the kingdom. The first and the last sessions are as important as any. There is an increasing demand for a better grade of delegates who will stay through. It no longer does to elect just "anybody who will go" because they have nothing else to do. The call is to consecrated, representative, busy, business workers for this important service, for those who have vision enough to see the work of the Christian Church and of the kingdom in its full sweet and larger aspects.

The Spirit.

When the Conference closes, all who attend should feel that the Spirit of God has been present. There should be a distinct spiritual uplift. Delegates should be better Christians than when they came, and feel inspired as they go out to carry back to the Churches the larger vision. The fellowship should be uplifting. The Conference session should be dignified. The singing, installations, ordinations, presiding, reports, the whole atmosphere should be charged with a dignity that inspires. Promptness and clearness should characterize the sessions. Personal ends should be unknown. The devotional services should be reverent and uplifting. Announcements, assignment to homes, recesses should all be attended with a high degree of dignity.

The Future.

The Conference is primarily to plan for the new year. Blueprints for the year should be in the constant though, and the details written in each year. The Conference board should ever keep before the Conference its challenging tasks, its responsibilities, and frequently bring carefully-thought-through plans for consideration. Denominational representativse should be asked to give the plans of the Church at large, so that there may be full correlation and co-operation. The Conference is only a part of the whole work.

Your secretary hereby expresses an appreciation of those Conferences that are attempting to improve the whole tone and program of their work and are seeking to approach higher ideals for their Conference sessions, and earnestly pray that this year's session may be a notable one for power, spirit, program.

WHEN ROYAL DIVIDED.

Royal was earning money for the first time—really earning money; that is, instead of having it given to him. "I will pay you 15 cents an hour," said Mr. Bray, the grocer, "if you will help me after school, and on Saturday mornings."

"That will be fine for you, son," said father, with a smile, when he heard that Royal was to do this work. "It makes me happy to know you want to help in your home. If you can earn enough to buy your school supplies, and perhaps some of your clothes, it will be a big help. I am proud to know I have a son who wants to help." Royal was happy to know he had pleased his father, and he worked with a will, both at school and at the store. Saturday at noon, Mr. Bray put into his hands two dollars and fifty cents for the work he had done. "You have put in a few minutes extra now and then over the two hours a day and six hours today," he said, kindly, "so I have added a few cents to your money also." Royal thanked him and hurried home as fast as he could go.

"There is a dollar for my new school book," he said, "and twenty-five cents for tablets and pencils. Then mother says I need some stockings—there's fifty cents for them. I'm going to take a quarter for spending money, and the other fifty cents can go into my bank. My, isn't it nice to have money of your own!"

"Very nice," replied father, "but there is one debt you have forgotten. You have not laid aside anything for God."

"I forgot Sunday School," he said. "Guess I'd better lay out a nickel for that, hadn't I? That's what you always give me."

"Listen, Royal," returned father, "while I explain something to you. You could not have worked and earned this money if you had not a strong body, could you? Who gave you that body?"

"Why, God did, father."

"Yes, and God gives us His earth in which to live, His sunshine to use, His food to eat. Everything we have comes from God. And God asks rent from us, so to speak, just as I pay rent for this house. God says to us: "One-tenth of all you make, I ask for mine." Your mother and I have always been glad to say, 'We will do this,' and out of the tenth which we have laid aside, we have given you and your brothers and sisters money for Sunday School and Church. But now you are earning your own money. What are you going to do about it?"

"That would be twenty-five cents, wouldn't it?" asked Royal, after thinking a moment. "Yes." Royal looked for a moment longingly at the two bright quarters lying together. There would be only twenty-five cents to put in his bank. Then his face brightened as he laid aside one quarter.

"That will be fine, father," he said, happily; "I shall have money for Church and Sunday School and Christian Endeavor, and maybe for some of the other offerings, and I'll know exactly how much I have and how much I can give. Oh, father, it makes me feel really rich!"

"I think that is how God wants us to feel—rich toward Him. That is the best of all riches, I am sure," replied his father.—*Mrs. F. E. Bullock.*

LAST JOURNEY TO JERUSALEM.

Coming across the level planes from the Jordan to Jericho, Jesus again reminded His disciples of the fate that awaited Him at Jerusalem. Their ambitions were not abaited by hearing this His solemn declaration; they had not learned the lesson that greatness in His kingdom (Church) is not in lordship, but in service.

As Jesus and His disciples passed along, two blind men by the wayside claimed His compassion, and their eyes were opened. Passing through Jericho, Zachaeus, the chief publican, low in stature, climbed into a sycamore tree to get a glimpse of the friend of publicans and sinners. Jesus, by kindly interest, won him for the kingdom.

Nearing Jerusalem, the disciples felt they were on the eve of great events. They expected the kingdom of God to appear; Jesus to be made an earthly King. The parable of the talents repressed their vain hopes. In the city, the enemies of Jesus were devising plans for His apprehension. He arrived in Bethany six days before the Passover. It was in the house of Simon the leper that Mary anointed the head and feet of Jesus with ointment. On the Sabbath evening (Saturday), Many Jews walked out from Jerusalem to see Jesus and Lazarus.

On the next day morning—the first day of the week (our Sunday)—a sudden gleam of victory came to the disciples. Jesus was riding into Jerusalem, and great multitudes came forth to meet Him. They spread their clothes and palm branches in the way, crying, "Hosanah! blessed is the King that cometh in the name of the Lord."

Winding their way down, possibly through Gethsemane, they climbed the steeps beyond and entered the city. The day was His; none dared to molest. He goes into the temple, and at evening returned to Bethany.

Second day (Monday), He came from Bethany, where He had spent the night, and He sought fruit upon a wayside fig tree, and found none.

He again cleansed the temple of the money-changers and those that bought and sold. He exercised undisputed authority. He at evening returns to Bethany.

Third day (Tuesday), the disciples observed the fig tree withered, and the incident was used to teach and enforce the value of faith. In the temple, the Sadducees demanded by what authority He did these things. He put a question to them: "John's baptism—was it from heaven or from men?" They did not answer; so Jesus declined to answer them. The Sadducees did not believe in the resurrection, nor in immortality, but Jesus showed them that God was the God of the living, not of the dead.

The Sadducees being put to silence, the Pharisees began to question. A lawyer asked, "Which is the great commandment?" Jesus answered, "Love God with all thy heart," which was the first; and the second like unto it: "Love thy neighbor as thyself." While the Pharisees were together, Jesus asked them a qhestion, "What think ye of Christ—whose Son is He?" They answered, "David's." "If David, then, called Him Lord, how is He his Son?" From this time, no one asked Him questions.

Then Jesus delivered a discourse to the multitudes and His disciples (Matt. 23:1-12). Then followed the seven woes pronounced against the scribes and Pharisees (Matt. 23:13-36). The lament and exclamation ends the chapter (Matt. 23:37-39). Jesus leaves the temple for the last time in his ministry.

THE DAY I ENTERED HEAVEN.

By Howard W. Pope.

One day I fell asleep and dreamed
That I had entered Heaven;
But when its light upon me beamed,
A great surprise was given.
Some people whom I thought to meet,
I could not find at all;
I wandered 'round from street to street,
But no one could recall.

No one had ever heard their name,
Or met them face to face;
Although on earth they had great fame
And held an honored place.
Some who on earth had occupied
A very humble place,
Up here seemed to be glorified
And wore a shining face.

The streets of Heaven are not of gold,
As once I did suppose;
But hearts of gold each house doth hold
Where Jesus may repose.
Each mansion door is open wide
For any who might call,
For people who in Heaven reside
Are known and loved by all.

Thanksgiving Avenue's the place
To which I next did turn my face,
That I might meet my old friend Paul
And find nearby a cottage small.
I found instead a mansion grand,
Just finished by the Lord's command;
And what was my supreme delight,
I saw my name upon the right!

And when I opened wide my eyes,
I found I had not dreamed;
This was, indeed, my great surprise,
When Christ's eyes on me beamed.
Thus ended my first day in Heaven,
Of which this full account is given;
Of other and succeeding days,
I may report in other ways.

Niles, Mich.

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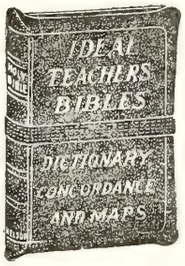

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RELIGIOUS EDUCATION

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By Rev. H. S. Hardcastle.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson IX—August 28, 1927.

Nathan Leads David to Repentance.

Golden Text: "A broken and contrite heart, O God, Thou wilt not despise."—Psa. 51:17.

Devotional Leading: Psa. 103:8-14.

Lesson: 2 Sam. 12:1-13.

This sin of David is one of the darkest chapters in the Bible. The fact that it is recorded in Scripture casts no shadow on the purity of the book, but only exhibits its honesty. It will spare no sin, not even in the life of the greatest king that ever sat on the throne of the Hebrew monarchy.

David's Sin.

David attained to such a summit of success and power that it might have been thought that there was nothing more he could desire and that temptation could find no joint in his armor through which to attack and conquer him. Yet his very success and comfort and luxury had pampered his appetites and weakened his will until the sight of temptation was enough to ensnare him in its net.

Wealth multiplies the opportunities and the means of temptation, and luxury and ease tend to sap and rot the fibres of character, and those who have attained these things need to take heed lest they fall.

One Sin Leads to Another.

A second fact impressed upon us in this sad affair is that one sin inevitably leads on to another. David's sin began in a secret look, and that look finally led on to action.

Looking leads on to lusting, and then to sensual living. We ought not look on anything that we do not want to take into our life, for the one act runs into the other.

David, having involved himself in the net of sin, began to struggle to free himself from its entanglement, and this led him to devise other and more wicked means to hide his guilt and escape exposure.

That one sin leads on to another is the history of every crime. Always back of the open sin are other unseen sins which are the hidden seeds out of which the scarlet blossom grew.

If we take care of our thoughts and desires, our deeds will take care of themselves.

Sin Cannot Be Concealed.

The impossibility of concealing sin is strikingly illustrated in the case of David. He had all the resources of his kingdom at his command, wealth and power, the secrecy of his palace, slodiers at his bidding, and apparently there was none to dispute his will or uncover his deeds. This deed was done in the securest privacy, and every means was taken to cover it up.

The plot to remove Uriah was so cunningly contrived and executed that it would seem that no expertest detective could have penetrated through its secrecy and exposed the guilty king.

"Be sure your sin will find you out" is a law woven into the whole web of the world. For sin must weave around itself a tissue of lies, and sooner or later this will come into contact with and be torn to pieces by the hard facts in the case, and then its falsity and rottenness will be exposed.

Blinding Effect of Sin.

The blinding effect of sin upon the judgment, especially upon self-judgment, is seen in the case of David.

Nathan painted a picture of a sin which exactly corresponded with David's, only it was not so dark and heinous in its wickedness and guilt.

David looked on it with horror. Swift indignation swept his soul and stirred him to righteous judgment: "As Jehovah liveth, the man that hath done this is worthy to die."

David did not know himself when he stood face to face with his own portrait. He was quick to see in another man a sin which he could not see in himself, though it was tenfold blacker in himself than in the man he so severely judged.

David's punishment grew right out of the home which he had built by this guilty murderous deed. He sowed the seeds of his own sorrow in after years when he became a broken-hearted old man. And his judgment was not hidden as he thought his sin was. "For thou didst it secretly: but I will do this thing before all Israel, and before the sun."

David's Repentance.

"And David said unto Nathan, I have sinned against Jehovah." That was the good point about David—he turned from his sin in sincere repentance and confession. Conscience was still alive and tender in him, and responded to his sense of guilt and moved him to penitence and tears.

The 51st Psalm, which is ascribed to him in connection with this event, shows how deep and bitter was his remorse and how sincere was his turning from his sin unto God

It is folly to think to conceal what is done "before the sun," and the only cure for it is to out with it in thorough repentance and confession. "And Nathan said unto David, Jehovah also hath put away thy sin; thou shalt not die."

This is the gospel of the Son of God. If we confess our sin, God is faithful and just to forgive us our sin, and blessed is he whose transgression is covered, whose sin is forgiven.

CHRISTIAN ENDEAVOR.

Sunday, August 28, 1927.

Topic: "Why is Missionary Work Needed in a Christian Country?"—Isa. 55:1-7.

Some Bible Hints.

In every country there are multitudes that thirst for a knowledge of God, and Jesus alone can satisfy them (v. 1).

People are everywhere trying to satisfy their soul-hunger by pleasure, by culture, by anything except Christ, the only one that can meet their need (v. 2).

Even in a Christian country the multitude is not listening to God and is not obeying His word. We need the voice that calls, "Hear ye" (v. 3).

In the Christian army there are many stragglers who need to be brought back to their Commander, Christ (v. 4).

Suggestive Thoughts.

Really there is no such thing as a Christian country. Countries are only nominally Christian. Hence the need for missionaries to arouse them.

Even true Christians need to be "put in remembrance" (2 Pet. 1:12) of truths they know, lest they forget and sag in their spiritual life.

Spiritual life cannot flourish in districts where the Church does not meet and there is no public worship. We must place the Church in unchurched districts.

The Church should follow the pioneer. It is not fair to his children to let them grow up in ignorance of God. If we do that the country will soon become un-Christian.

A Few Illustrations.

It is possible to let fall a treasure that we hold in our hand. We can let the gospel slip by neglect, but missionaries tend to prevent that.

Human progress is not automatic, like a toy train wound up that goes until the spring is unbent. We advance only as we are pushed, and to push is the hard work of the missionary.

In Jesus' parable thorns "sprang up" and choked the word. In all communities there are thorns that spring up eagerly to nullify the effect of spiritual teaching. We need spiritual leaders.

We feed our children. If we do not, they die. Humanity is like a child. It must be fed spiritual food or it will die. This is the missionary's task.

To Think About.

What Christian elements are found in our country?

How does the Church help to make the country Christian?

What un-Christian elements are found in our land?

EUROPEAN CO-OPERATION.

As never before, the Eastern Orthodox Churches are now beginning to co-operate with the Churches of the West. At Stockholm, in 1925, and in the meetings of the Continuation Committee, held since that conference, the prelates of the Eastern Church have evidenced a keen desire to secure the co-operation of the Protestant Churches in the practical work of the Church. This rapprochement between the Eastern and Protestant bodies is one of the most significant facts of present-day ecclesiastical relations. The forthcoming conference at Lausanne, in August, will no doubt do much to further mutual understanding between these two great bodies of Christendom.

Along all lines there is in evidence a new spirit of co-operation between the Churches of Europe. The very difficulties and trials through which the Churches have passed have served to drive them together. Fine co-operation has been evidenced in the relief work carried on by the Central Bureau for Relief of the Evangelical Churches of Europe. An interdenominational and international organization, this bureau has served to unite those Churches which have been in a position to help in a common cause. The relief that has been afforded in the past four years has demonstrated to the afflicted Churches the solidarity of Protestantism. As the bureau continues its work and devotes more and more attention to constructive effort for the complete rehabilitation of the Church life of Europe, it will serve increasingly as the rallying point of the Christian forces of the old world and the new.

PARENTS SIN AGAINST CHILDREN.

"Failure to use milk in sufficient quantity and of pure quality in infancy and early childhood is in all probability the greatest sin that parents commit against their children. Upon an adequate milk supply, the future of the child and of the race is dependent more perhaps than on any other single factor." So says Dr. W. S. Rankin, North Carolina's efficient State health officer. And here

is the opinion of the famous Dr. E. V. McCollum, of Johns Hopkins University, the man whose "vitamine" discoveries have made him world-famous:

"The people who have achieved, who have become large, strong, vigorous people, who have reduced their infant mortality, who have the best trades in the world, who have an appreciation of art, literature, and music, and who are progressive in science and in every activity of human intellect, are the people who have used milk and its products liberally."

Is there anything on the farm besides the cow that supplies wholesome, perfect food made fresh twice each day? When we buy milk we pay 40 cents or more a gallon for it. At this price a cow averaging two gallons per day, or 730 gallons per year, furnishes $292 worth of milk in a year. Looked at only from hte money value of the milk, a cow is a good investment and one that all of us should make.

When we thoughtfully weigh what these two eminent authorities say of the necessity for milk for the growth and full development of our children, then if we have children, it becomes our imperative duty to supply them regularly a full ration of milk. The best way to do this and the cheapest is to own a good cow and give her the best of care and attention every day in the year.

HOPEWELL, VA.

"Oh, that men would praise the Lord for His goodness and for His wonderful works to the children of men."—Psa. 107:8.

We receive our spiritual blessings direct from our Heavenly Father, but He puts it into the hearts of men to give us the temporal blessings as it is only through the instrumentality of man that our temporal blessings come. So, "listen to the whispers of Jesus."

We, the little Church at Hopewell, do praise God for all the blessings He has given us, both spiritual and temporal. Because of His goodness to us, we have our lots paid for on which we plan to build our Church. We feel that we are attempting a great thing for God in planning to build a Church, but we are expecting great things from God, and with Him all things are possible.

We wish to thank those of THE SUN family who have helped us in a financial way and otherwise. We do appreciate your co-operation.

Our Church is going forward along all lines, although we feel the summer slump, as most Churches do. We were represented at the Sunday School and Christian Endeavor Convention at Berkely by Mrs. Vivian P. Bowden, who brought back an inspirational report for us. Our Ladies' Missionary Society has taken up the study of the textbook, "Prayer and Missions," by Helen Barrett Montgomery.

Rev. T. N. Lowe, of Portsmouth, preached for us a few nights while visiting here during his vacation. He brought the spirit of the Wakefield camp meeting with him which blessed our souls and caused others to turn to the Lord and seek salvation. God is good to us. Pray for us.

R. H. W.

HUNGER FOR BREAD OF LIFE.

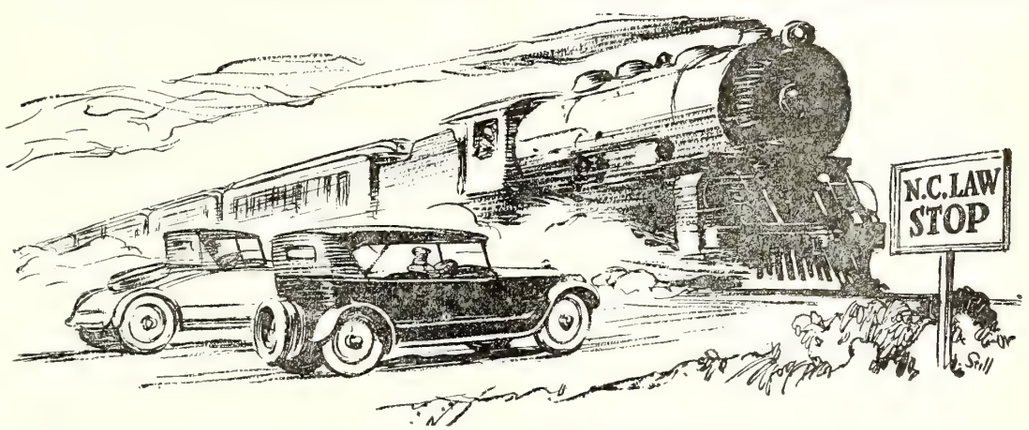
A writer in the *Sunday School Times* relates the following of a lecturer who was sent during the late war to a certain training camp here in America to cheer and encourage the "boys":

"I have a humorous lecture," he announced, "which I have given in one or two places; and the boys seem to like it. But really I am a preacher, and I've got a gospel message. I will give you the entertainment or the sermon. How many want the entertainment?" Three hands went up. "How many want the sermon?" Eight hundred hands went up. "I tested that same thing all over the Southern Department, before a total of over four hundred thousand men, and always with the same results," he afterward declared.

The truth is, the world is hungry for something that is not of the world; and if it could really find it in the Churches, find it with the tears and joy that are from above, the world would flock to the Churches in unaccommodatable multitudes. One reason why many have ceased to go to Church is because the offerings made by the Churches are so largely composed of everything but that which will satisfy the craving of the spiritual nature. —*Wesleyan Methodist.*

Johnny came back from his first sight of an elephant much excited. "Oh, mamma," he exclaimed, "Katie spilled some peanuts on the ground, and what do you think happened? The elephant picked them up with his vacuum cleaner."—*Ohio Utility News.*

SOUTHERN RAILWAY SYSTEM



For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

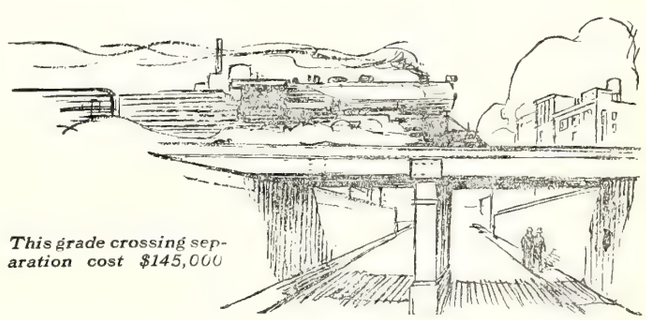
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

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"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

TRUE RICHES.

"There is that that scattereth and yet increaseth; and there is that that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11: 24.

One may seek riches and succeed in his aim, but it does not necessarily follow that he is truly rich or successful. A bank account may pile up, and we all like it, but that of itself does not give one a foothold in human hearts. The rich die and pass away with their souls crying for something that their positor was impoverished. riches have not furnished them. Deposits piled up, but the de-

Riches buy happiness only as it is expended for the good of humanity. Therefore, true riches and success reside not in material gains, but in spiritual culture. We thank God that this is so, for it furnishes the only basis whereby all may be rich and happy. The poor may be rich in spirit, in eternal life, and be happy, in spite of their poverty. The rich may be supremely happy also by expending his riches for good.

"We should so live that what comes to us as seed may go to the next generation as blossom; and what comes to us as blossom, may go to the next generation as fruit."—*Henry Ward Beecher.*

Prayer.—Dear Father, in Thee we live and move and have our being. In Thee is the source of our peace and happiness. In Thee is our eternal life. We pray for the grace of God throughout our lives, that we may daily grow from what we are to what we ought to be. *Amen.*

TUESDAY.

LIVE THE LIFE.

"Be ye steadfast, unmovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord."—1 Cor. 15:58.

A story comes to us of "Ole Bull," the Norwegian violinist. He was assailed with hostile criticisms. The New York *Herald* offered him its columns for reply. His only reply was: "I t'ink, Mr. Bennett, it is best t'ey write against me and I play against t'em." His music could speak louder than he could. Our every-day living speaks for us.

Prayer.—Dear Father, help us to shine where we are, morning, noon and night; and we pray that we may be true lights of Thine for the good of the world. *Amen.*

WEDNESDAY.

THE UNCARED-FOR SOUL.

"No man careth for my soul."—Psa. 142:4.

The soul is often conceived and interpreted in a small, selfish way, but if by "the soul" we understand it to be our spiritual being, when developed and nourished we become sensitive to divinest realities capable of interpreting life, God and all highest instincts into communion with God. This so, it becomes the first and supremest duty of each of us to care for his own soul, that this, his highest nature may have healthy and full development. It also follows that the real value of every one's life lies in what he brings to his fellows of moral and spiritual qualities out of his own innermost life.

We all realize the importance of caring for our bodies and minds for our material and social interests. The day has gone by for neglecting any part of our wondrous being or any side of our manifold life, but we fail to realize that our souls need so much. We are making too much of that which is least, to the neglect and injury of the divinest elements of our being and life.

Prayer.—Our Father in heaven, giver and blesser of our souls, teach us to know our souls as well as our bodies, and to make first things first, and we pray that the spiritual may rule over all the rest. Forbid the riches and comforts of life that dwindle the soul into dying. Forbid that we shall ever lose the love for truth and enthusiasm for good. Feed us and keep us from spiritual starvation. *Amen.*

THURSDAY.

A MESSAGE FOR THE CHURCH.

"That he might present it to himself a glorious Church."—Eph. 5:27.

The Church tries everything to attract, to its life, music, entertainment, political addresses, civic welfare, clubs, billiards, moving pictures, banquets, tea and coffee, and the like; and the use of the Church as a place of worship and spiritual culture slips into the background. It busies itself to improve the material and the secular, and to attract the young; and well and good, but it is a great mistake to think that the only and pressing need is the material and the social. Folks have souls, and their souls must be cared for. There is no fear of religion waning if we take heed to our best selves, and no fear of them ever growing superior to the need of worship.

The Church needs to turn to their first work—that of dealing with the souls of men and helping them to understand and be true to themselves as spiritual beings.

Prayer.—Our Father, help us to make religion first and last, and always give us—give the world—a thirst for God, and cause the world to cry, "What must I do to be saved?" *Amen.*

FRIDAY.

SERMON TO DISCIPLES.

"His disciples came unto Him and He . . . taught them."—Matt. 5:1-2.

The Sermon on the Mount was not preached to the multitude, but to the disciples. Christ's choicest utterances are always reserved for His own immediate followers. He has many things to say to us which are not for the common ear. Our discipleship must, however, be definite and self-sacrificing; no mere professional or fashionable Christianity will suffice to enable us to receive the special revelations of our Lord. The day will come when He will ascend the mountain, and to follow Him we shall be called to separate ourselves from the common crowd, perhaps to sever acquaintanceships that are precious or profitable to the flesh. Moreover, we must be ready to "endure hardness," that the Beautitudes may be ours. The mountain needed climbing; it were easier far to remain in the vale at ease. We should prefer to be led along some smooth pathway of flowers while He taught us the lessons of His love and of His grace. But no! it is essential we should climb; there must be "excelsior" upon our banners, though the feet may bleed and the back ache. For we must needs follow Him "whithersoever He goeth," or we shall miss alike the message and the blessing it involves. The formalist and the worldling laugh at us for our pains, but who that has once been on the mountain-top with his Lord ever regretted either the sacrifice or the toil?

Prayer.—Dear Father in heaven, give us faith to enter upon the glorious way of the cross and the spiritual realm of Thy kingdom. Give us love that includes the brotherhood of man. *Amen.*

SATURDAY.

LIFE CHARACTERISTICS.

"A golden bell and a pomegranate."—Ex. 28: 34.

"Golden bells and rich pomegranates
Fringed the High Priest's robe on earth,
Telling us of heavenly graces,
Fruitfulness and holy mirth."

Beauty, fruitfulness, joy—these are the things which our High Priest comes to bring to men, now that His great atoning sacrifice has been made; these should be the characteristics of every believer's life. A religion that is sour, repulsive, barren, doleful, is out of harmony with His purposes and fails to promote either His glory or the good of men. He is the bringer of glad tidings—tidings of hope and happiness—but to judge by the faces of some of His followers, one might imagine that He had come to lead them to execution, rather than to fill their lives with sunshine and their hearts with song. The bells and the pomegranates were made of gold; the beauty and the joy which Christ gives are not only pure and precious, they are indestructible. They were hung upon the seamless robe of blue; our joys and our graces depend upon and are sustained by the eternal and undivided love of Christ. In themselves they are not ours, but His; nothing but His presence can endue us with the heavenly ornaments; only as He blesses us may we hope to live, to fructify, and to rejoice.

Prayer.—Our Father and our God, we love Thee truly; cause us to love Thee more. May we think right today. Give us the power of Thy presence all the way or we perish. *Amen.*

SUNDAY.

TOKEN OF FORGIVENESS OF SIN.

"Purge me . . . wash me."—Psa. 51:7.

The processes are not identical, nor are their purposes the same. The purging with hyssop involved the sprinkling with blood, and signified the application of the atoning sacrifice as a token of the forgiveness of sin; the washing was by water in order to cleanse from the gathering defilement of sins. So must we be sprinkled with "the precious blood of Christ," that the guilt of our sin may be done away; so must we be washed with the water of the Holy Ghost, that we may be purified from the foulness of our daily transgressions. The one process is instantaneous and complete; the other must be continued so long as we are upon earth. Once sprinkled with the atoning blood, we need never pray for a fresh application (unless, indeed, we have become willful backsliders) for all our sin—past, present, and future alike—is covered by the one sacrifice of Calvary. It only needs that we should be made partakers of its benefits, and that once for all. But we get our feet defiled continually as we pass along the world's highways. Forgiven we already are, but we are not clean in our Father's sight; the stains of our earthliness and our iniquity must be washed in the laver of God's Holy Word, through which the Holy Spirit exercises His cleansing power. To be "whiter than snow" should be the constant yearning of every forgiven heart; nor need we sigh for it in vain.

Prayer.—Dear Father, turn our thoughts and our desires toward the sanctuary, and wash us and make us clean in Thy sight daily. Forgive us and love us today. *Amen.*

Christian Orphanage

Dear Friends:

We sometimes wonder that we have such a small amount of sickness at the Christian Orphanage in such a large family of small children. You would naturally think, with more than a hundred children, some one would be sick all the time. But such is not the case. So far, a hospital is one thing we have not needed. We have a hospital room in the "Baby Home" furnished with hospital beds and other furnishings, making an ideal room in which to handle sick children, but for nearly four years we have had only one child sick enough to be placed in that room. Remarkable, isn't it? We attribute this to regular habits. We have a time to eat, a time to work, and a time to sleep, and a time to play.

You would naturally think in such a large crowd of boys that we would have many accidents (boys take all kinds of chances), but such is not the case. You would be surprised at the small number of accidents we have had in the last eleven years.

In thinking over the eleven years, we can only recall at this time one broken arm, one broken collar-bone, one little boy seriously hurt by falling off the wagon. Of course, we have had many minor accidents that did not amount to much and would hardly count as accidents; they were just a matter of course in a large family of children.

During the period of eleven years the Orphanage has had only one death, and that was during the "flu" epidemic when so many died. We had at that time fifty children, and forty-nine had the flu and thirty-six were in bed at one time, yet we only lost one. The Lord has been exceedingly kind to us, and we are grateful indeed.

We want to call attention to the fact that the third annual payment on the pledges to the new building fund is now due, nad we will certainly appreciate it if those who made subscriptions will mail us their checks for same. We are very much in need of money at this time.

CHAS. D. JOHNSTON, *Superintendent.*

REPORT FOR AUGUST 18, 1927.

Brought forward		$11,147.72
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Pleasant Grove	$ 4.36	
United Christian S. S.	2.18	
Durham Church Sunday School	21.89	
		28.43
Eastern N. C. Conference:		
Raleigh, First	$ 8.37	
Liberty (Vance)	6.80	
Turner's Chapel	.61	
Plymouth	9.22	
		25.00
Western N. C. Conference:		
Burlington	$34.42	
Randleman	2.30	
Ramseur	8.30	
Seagrove	3.64	
Pleasant Hill	5.60	
		54.26
Eastern Virginia Conference:		
Franklin	$ 5.00	
South Norfolk	7.20	
Elm Avenue	12.00	
Mt. Carmel Sunday School	4.85	
Mt. Carmel S. S., Class 6	.65	
Beulah	5.00	
		34.70
Valley Virginia Conference:		
Leaksville	$ 4.98	
Bethlehem	2.76	
Mt. Olivet (G)	1.83	
		9.57
Georgia and Alabama Conference:		
North Highlands	$ 1.52	
Lanett	6.45	
		7.97
Alabama Conference:		
Mt. Zion		1.00
Special Offerings.		
Woman's Board, S. C. C.	$23.25	
Union meeting, Gold Sand H. S.	8.00	
		31.25
New Building Fund.		
J. B. Farrell, Graham, N. C.	$ 5.00	
Mrs. Willie Carroll, McCullers, N. C.	1.00	
Mrs. D. E. Sellars, Burlington, N. C.	5.00	
C. R. Manlett	5.00	
Vitus Holt, Burlington, N. C.	10.00	
Herbert Jones, Raleigh, N. C.	1.00	
		27.00
Grand total		$11,366.90

AWAITING ORDERS.

Obedient waiting is a very hard test, for we love action and naturally think we must be doing something. But there are times when God asks us to wait while He works. The Lord does not always say "Go." Sometimes the command is to "stay" or "wait." When He says, "Tarry ye in this place; stay by the work I have appointed you to do until I release you from it," He means just that.

Do you remember Saul lost his kingdom because he did not wait quite long enough? Samuel had told him to wait at Gilgal seven days; then he would come down and offer burnt offerings. Saul waited the seven days (almost), but Samuel had not come, and Saul felt something must be done, so he offered the burnt offering himself. Just then Samuel came and rebuked Saul for his disobedience, telling him because he had not done that which the Lord had commanded, his kingdom should not continue.

Have you noticed Saul said he forced himself? Forced or self-willed service does not succeed. Only the service which is obediently wrought out according to God's plan is successful. Saul not only did not wait long enough, but he took Samuel's work out of his hands. Have you not at times wondered which class in the Church does the most harm—those who do nothing or those who try to do it all, thus robbing others of the privilege of service? Perfect obedience sometimes means waiting while the Lord uses another. Our lives are to be always open for service, but we should wait prayerfully until we know His hand is upon us, until we feel the driving power of the Holy Spirit.

It is not an easy thing to do—just wait, wait, wait, day after day, wondering what course the Lord would have us take. Asking Him to close against us any and every way which is contrary to His will, and to make the way He would have us take so plain that we cannot possibly miss it. Looking to Him for guidance until we hear Him saying to us, "I have chosen you, and ordained you, that ye should go and bring forth fruit." We learn obedience while we patiently wait upon the Lord. Our Guide may lead us in the dark for a good while, but He never leaves us in the dark.

God never forgets us. "I will remember," He has said over and over. His eye is ever upon us. He knows the "ups and downs," the "ins and outs" of our lives far better than we do. He slumbers not nor sleeps. He never forsakes. The longer and darker the way, the plainer we see His hand when He leads us out. That hand which leads so gently, yet so strongly, so unerringly when we trust our all to Him and let Him lead us on day by day, heeding His "Fear not," never doubting, but ever trusting and obeying Him.

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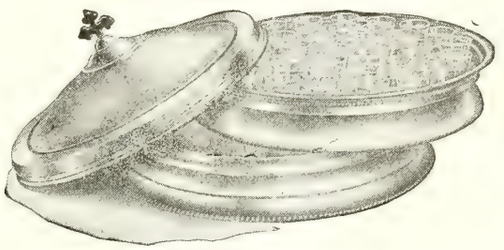
Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10 ..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10 ..... 2.25
Bread Plate No. 1—Narrow rim 1.60
No. 2—Broad rim 1.60



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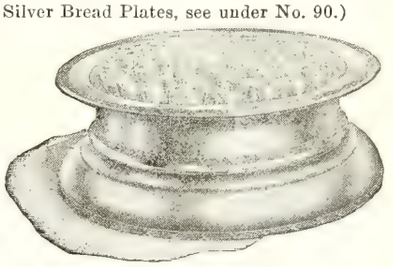
The Silver-Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.

Style No. 85

Tray No. 85—Interlocking only, with 36 glasses. $22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85 11.00
Cover No. 5—Silver-plated; fits Tray No. 85 ... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) . $22.00
Base No. 2—Silver-plate; fits Silver Tray 90 ... 16.00
Cover No. 4—Silver-plate; fits Silver Tray 90 .. 14.00

Breda Plate No. 3—Narrow rim ..... $ 9.00
No. 4—Broad rim 9.00
Filler—Silver lined 6.00

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

The Pollyanna kiddies. Which group are you in?

1. Shirley Vaughn, Wadley, Ala., Route 3; Rebecca Ellington, Ridgeway, N. C., Route 1.

2. Arnell Landers, Albertville, Ala.; Terry Maynard Johnson, Fuquay Springs, N. C.

3. Bessie Onley, Bosley, N. C.; Jeanette Rawles, Franklin, Va., Route 4.

4. Katie Lee Johnson, Fuquay Springs, N. C.; Beryle Barrett, Dendron, Va.

5. Ralph Vaughn, Wadley, Ala., Route 3; Jennie Barrett, Spratley, Dendron, Va., care Sunnydell Farm.

6. Ruth Smith, Wadley, Ala.; Margaret Jones Earp, 12 W. Clifford Street, Winchester, Va.

7. Rachel Earp, 12 Clifford Street, Winchester, Va.; Rebecca Parks, Ramseur, N. C.

8. Nina Kitchens, Roanoke, Ala.; Lyda Carter, Sunberry, N. C.

9. Linnie Hancock, Sedley, Va.; Sara Bland Parks, Ramseur, N. C.

10. Esther Cole, 214 Hargrave Street, Durham, N. C.; Alice Bradshaw, Walters, Va.

11. Sara Virginia Hook, Elon College, N. C.; Doris Elaine Whitaker, Holly Springs, N. C.

12. Fred Lorraine Whitaker, Holly Springs, N. C.; Gordon Malone, Burlington, N. C.

13. Rebecca Anne Holden, 707 North Main Street, Louisburg, N. C.; Katherine Brady, Ramseur, N. C.

14. Martha Caviness, R. F. D. No. 1, Ramseur, N. C.; Grace Tabscott, Elon College, N. C.

15. Elizabeth Joyner, Zuni, Va.; Grace Tabscott, Elon College, N. C.

The birds are going far away.
Good-by! Good-by!
We hope you have a pleasant winter
Where it's good and warm;
We'll think of you when winds are blowing
In the cold and storm.
We hate to see you go, but then
You'll soon be coming back again.
Good-by! Good-by!

MIDDLING-ME.

By Harriet Eager Davis.

When I was young like Baby Brother,
I used to whine for things and fight:
Why, once I even slapped my mother!
But now I lock my badness tight.
Our sister's always sweet and good,

And God could change me if He would.
But I suppose He lets us be
Funny stair-steps in a row—
Naughty—Nice—and Middling Me:
So He can smile and watch us grow.

THE BOOK FOUND AGAIN.

A little girl once asked her father for two Testaments. He, in surprise, asked her why she wanted two Testaments. She could read but one book at a time.

She answered, "I want only one for myself, but I want one to send to a little heathen girl." She was given the two books. On the flyleaf she wrote, in the painstaking handwriting of a child: "A little girl who loves the Lord Jesus wishes with all her heart that whoever reads this should also love and believe on Him."

The New Testament went to India and fell into the hands of a Hindu lady who could read English, but was unable to write.

The large and distinct character of the child's handwriting attracted her so much that she tried to imitate it again and again. Gradually the sense of the words made an impression on her, and the question arose: "May not these words have been written for me?" She began then earnestly to read the New Testament, and she learned to know and love the Saviour!

Years passed on. The little girl had meanwhile grown up and thought no more of the New Testament she had sent, once upon a time, to the heathen, but her love for missions had grown up with her, and she went to India as a missionary. There she entered one day the house of a native Christian lady. In the course of the conversation this lady showed her visitor a New Testament, and told her how she, a Hindu, had been by its means brought to Christ.

Imagine the joyful astonishment of the lady missionary when she recognized the same New Testament on whose flyleaf she had written those words many years ago, as a little child, which had served to show the poor Hindu lady the way to Jesus. Together they knelt down and thanked God, who had drawn them both to Himself.

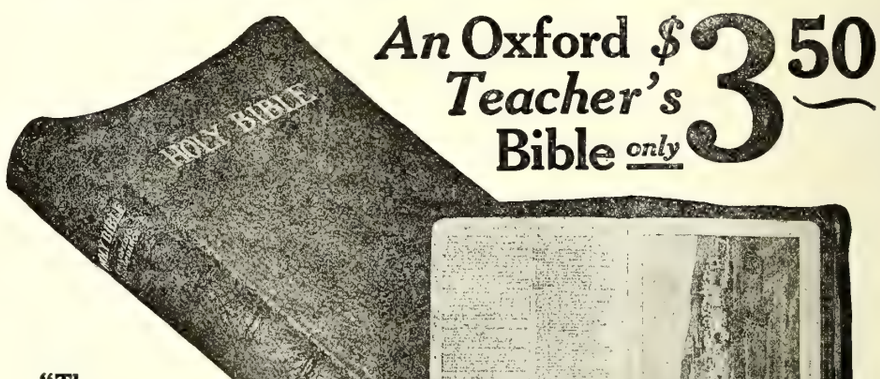
"Cast thy bread upon the waters: for thou shalt find it after many days."

Janet, the oldest in a family of four children, delighted in acting as a little mother to the other three. One summer she visited an aunt and uncle who had no children. Each day she grew more homseick and lonely for her little brothers and baby sister, until one evening she decided she could stand it no longer.

"Please, Aunty Mabel," she choked, "I think I'd better go home now. You see I'm not used to such an empty family."—*Children.*

It is a very solemn thought that God will excuse if you want to be excused. He does not wish to do it, but He will do it.—*Moody.*

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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All proper names and difficult words divided into syllables and accented so they may be correctly pronounced. Sizes 8½ x 5½ x 1⅝ inches.

Specimen of Type

6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Āb'-dă *was* over the [2]tri-

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BEGIN ABSTINENCE CAMPAIGN.

The Loyal Temperance Legion of the Woman's Christian Temperance Union, according to the declaration of Mrs. Ada L. Lyon, Pennsylvania secretary of the union, before the tri-State convention some weeks ago, will soon start a campaign for 1,000,000 children who will sign an abstinence pledge, promising in their early years not to drink, smoke, or swear. In purpose and general method, this is similar to the temperance pledges used in years passed to combat the liquor evil. Probably this campaign is the largest of its kind to be attempted.

At the tri-State convention, Allen C. Mathias, Rutherford, N. J., won the gold medal contest for speakers, delivering an address on "Our Purpose to Help America Secure Full Benefits of the Prohibition Law," written by Dr. Ella A. Boole, national president of the W. C. T. U. He was the representative of Bergen County.

OUR FOREIGN INVESTMENTS.

Americans have invested $12,500,000,000 in foreign securities, it was disclosed in Commerce Department figures estimating that $788,684,075 was sent abroad during the first half of 1927.

The sum constitutes the total of American balances of investments abroad after allowing for repayments of maturing debts, and includes loans made during the second quarter of the year with a total par value of $411,211,375. The figures, prepared by W. E. Thorne, department expert, includes only the private investments of Americans made in publicly offered securities of foreign governments and foreign enterprises.

Mr. Thorne estimated American investment in Europe at $3,500,000,000; in Latin America, at $4,800,000,000; in Canada, at $3,200,000,000; and in Asia and outlying portions of the globe, $950,000,000. This not only shows the enterprise of American business men, but also the extent of the mutual interest between the nations. Aside from the deep moral principles involved, they have every reason for wanting to see others prosper.

OPPORTUNITIES IN THE AIR.

Dr. Joseph Parker says: "There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them; in the meantime, to do the next thing, the nearest thing, a very simple thing. If the prophet bade them to do some great thing, why they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius, if it is not translatable into some kind of action and charity. It is not a dream from heaven, but a nightmare—from whence I know not."

"Amplitude almost immense, with stars
Numerous, and every star perhaps a
World of destined habitation."

—Milton.

W. C. ROUNTREE, M. D.
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If you have any of the following symptoms, I have the remedy, no matter what your trouble has been diagnosed: Nervousness, stomach trouble, loss of weight, loss of sleep, sore mouth, pains in the back and shoulders, peculiar swimming in the head, frothy like phlegm in the throat, passing mucus from the bowel, especially after taking purgative, burning feet, brown, rough or yellow skin, burning or itching skin, rash on the hands, face and arms resembling sunburn, habitual constipation (sometimes alternating with diarrhoea), copper or metallic taste, skin sensitive to sun heat, forgetful, despondent and thoughts that you might lose your mind, gums a fiery red and falling away from the teeth, general weakness with loss of energy. If you have these symptoms and have taken all kinds of medicine and still sick, I especially want you to write for my booklet, Questionnaire and FREE diagnosis.

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Fall Term Begins September 5th for Freshmen.
September 8th for Upper-Classmen.

The Student Body for the Term 1927-'28 is almost completed, but applications from MEMBERS of the Christian Church will be given preference.

Write for New Catalogue.

C. M. CANNON, REGISTRAR,
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OBITUARIES.

HUGHES.

Whereas, God in his alwise providence has seen fit to take to his eternal reward our friend and co-worker, William Andrew Hughes,

Be it resolved:

1st. That we bow in humble submission to Him who doeth all things well.

2nd. That, while not a member, our church has lost one of its closest friends and most generous supporters, the wife a devoted husband, and the children a loving father.

3rd. That we extend our deepest sympathy to the sorrowing ones, and urge them to look to Him who alone can comfort us in our dark hours of sorrow.

4th. That a copy of these resolutions be sent to the widow of the deceased, a copy be sent to The Christian Sun for publication, and a copy be placed on the church records.

J. F. O'FERRELL,
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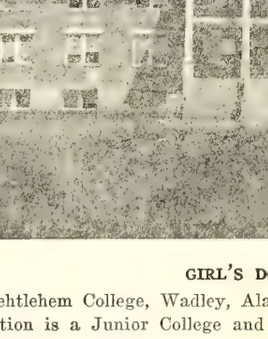

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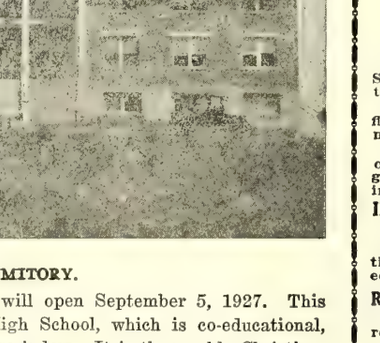

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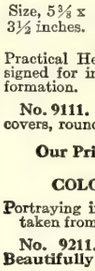

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THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Is Our Government Modern?—

We sometimes think of ours as an ultra-modern government. Be that as it may, historians tell us that 5,500 years ago there were civil service examinations, public libraries and rural mail delivrey in Egypt.

Hanging Gardens of Babylon.—

Did you know that the Hanging Gardens of Babylon in reality did not hang? They were a series of terraces, supported by arches, rising one above another, like giant steps, to a height of 350 feet. The framework and the twenty-foot-thick wall surrounding the gardens were made of stone.

Novelist Dies.—

Among the famous men recently claimed by death is James Oliver Curwood, who died at his home at Owosso, Mich., August 13th. Mr. Curwood was forty-nine years of age at the time of his death, and for nineteen years had been a writer. He probably knew more of the Canadian Northwest than any living man, and since 1908 he had spent several months of each year in that region. He was the only American ever employed by the Canadian government to do exploratory work and descriptive writing. During his nineteen years of writing, Mr. Curwood turned out twenty-four novels, besides much other work. His stories are staged in the great outdoors, and his novels have achieved a wide reading. While not ranking very high as literature perhaps, James Oliver Curwood has given us some wholesome stories of the great Northwest and he has brought many to read who otherwise might never have been interested in books.

Big Chief Coolidge.—

The Sioux Indians have recently made President Coolidge the "Great White Chief." The oath was administered by Henry Standing Bear, a Sioux chief. In his speech, he reminded the new white chief that, though Sitting Bull, Spotted Tail and Red Cloud may have made mistakes, their purposes were true and loyal and their hearts were brave. Then Chief Standing Bear called upon the new chief to follow those illustrious chiefs and become a defender of the weak. It is magnificent that the Sioux Indians are seen now contending for seven hundred thousand dollars as recompense for lands taken from them in the Black Hills where the summer White House is located.

Following the taking of the oath, Rosebud Robe, soon to appear on the stage as the prettiest Indian maiden in the world, placed a war bonnet on the President's head. It was made of two hundred feathers and betokened the high esteem in which he is held by the Indians. Some of the aged warriors who helped to kill General Custer's men in 1876 cheered vigorously for the new big chief.

Judge Gary Dies.—

Judge Elbert H. Gary died at his Fifth Avenue home, New York, August 15th. Judge Gary was born at Wheaton, Ill., in 1846. He attended the Wheaton schools and the University of Chicago, and at the age of twenty-one began the practice of law in Wheaton. When that village became a city he was elected its first mayor. At the age of thirty-six he was made a county judge and at the age of forty-seven became president of the Chicago Bar Association. While in Chicago he was instrumental in organizing the Federal Steel Corporation and became its president. When the United States Steel Corporation came into being through a great merger of lesser steel interests, the directors sought as its head a man not antagonistic to any of the merging members. Judge Gary was that man, and he became head of that gigantic organization, and later of the International Steel Corporation.

The great steel city of Gary, Ind., was named for him. He is one of the outstanding figures in the industrial life and history of America, and is known, not only as a captain of industry, but as a great industrial statesman. He sought harmony among the conflicting elements with which he dealt, and by opening the purchase of stock on easy payment to the workers, he brought them into a vital relation with the business. In the passing of Judge Gary, America loses one of the most able leaders in industry. He was a member of the Methodist Episcopal Church, and gave to that Church in Wheaton a magnificent building, from which he will be buried on August 18th.

Leading in Babies.—

According to the vital statistics reports for 1926, North Carolina leads the United States in babies. The North Carolina birth rate is 28.8 per 1,000 population. In 1925 it was 29.7 per 1,000 population, but according to the reports of the United States Census Bureau, a similar drop has occurred all over the country. Utah, West Virginia and Florida follow closely on North Carolina's cradle record, with 26 per 1,000 population and lower. During the year 82,549 babies were born in the United States during 1926, as compared with 83,800 in 1925.

The lamentable thing about this vital statistics report is in regard to the illegitimate children born in the State. During the year there were 1,039 white babies, 3,444 negro babies, and 46 Indian babies born out of wedlock, making a total of 4,529 illegitimate children born in North Carolina this last year. It is a sad thing for those little ones so to come into the world, and they and the[illegible]ers present a problem to the State. [illegible]ures mean that a little more than one out of every eighteen babies born in the State was born out of wedlock and that that child must enter upon life seriously handicapped. There were eight counties in the State which had no illegitimate children born in them during the year. It is a splendid record which these eight counties have, and one which they should seek to maintain. Another of the interesting features of the report is that which shows that only two-tenths of one per cent of the population of the State is foreign born. North Carolina presents its children with the finest and purest Anglo-Saxon heritage of any of the States.

W. O. Atkinson 9 1 2

Taps for General Wood.—

A bugler at Arlington National Cemetery blew taps for General Leonard Wood last week. He had died as a result of an operation for the removal of a tumor which involved the bone of the skull. The growth had been removed seventeen years before, and had regrown. His death occurred in Boston. For more than a year General Wood had been in ill health, but he would not consent to give up his work as Governor of the Philippines.

He had returned to the United States some time ago ostensibly to discuss important matters with the President, and at the time it was thought he would be unable to return. General Wood was born at Winchester, N. H. He was the son of a physician of Mayflower origin. He entered the army as a surgeon, and distinguished himself as an administrator. He was buried beside the young rough riders whom Theodore Roosevelt had asked him to command. As Governor of Cuba he put a turbulent island in order and got it ready for independence in 1902. As chief of the United States army, he brought Plattsburg into being and created civilian military training camps. General Wood was always a staunch friend of preparedness. When he lost the Republican nomination for President in 1920, he accepted the hard task of Governor-General of the Philippines. In that capacity he was a hard worker, and while he met opposition from a people desiring independence and while his government was sometimes considered harsh, he strove to do his duty always as he saw it with justice to all. And so passes one of the most eminent men in America.

At the time of his death, General Wood was sixty-seven years of age, with a long and distinguished record of service to his country. The New York *Tribune* characterized him as the greatest American soldier since the Civil War, a position of great honor when we call to mind the men who led the United States armies during the great war.

NOTES-PERSONALS

Rev. John D. Dollar, R. F. D., Roanoke, Ala., has accepted the pastorate of Lanett, Ala., Church, to begin following the close of the present Conference year.

It certainly is a good time now to renew to THE CHRISTIAN SUN. If a reader has been putting off the good matter for a season, why not attend to it now? Your renewal certainly will be appreciated.

Rev. G. O. Lankford, D. D., Burlington, N. C., has gone to Alabama and will assist the pastor, Rev. G. D. Hunt, in a series of meetings at Roanoke, Ala. Dr. Lankford feels that this is a good way to spend part of his vacation and period of rest.

Revs. C. H. Rowland, D. D., J. G. Truitt, and J. F. Morgan are happy preachers and they certainly are a fine working triumvirate also. Theirs is the good fortune to attend the Bible Conference now in session at Massanutten Springs, near Harrisonburg, Va., one of the greatest Bible conferences now offered anywhere in the South.

One of the interested visitors to the Leaksville Conference and one whom her numerous friends were glad to greet again was Mrs. Alice (J. J.) Lincoln. Mrs. Lincoln has spent the past year in New Jersey and is visiting friends and relatives in the Valley and took in the Conference, in whose work she shows the liveliest interest.

Rev. and Mrs. R. L. Williamson, Sanford, N. C., are spending some of their vacation visiting the friends of a former pastorate in the Valley of Virginia. They were greeted with gladness at the Leaksville Conference, where Bro. Williamson was heard again by the Conference with much interest and where both have many dear friends.

We are hearing good reports, which indicate a large enrollment at the opening of the fall term of Elon College, September 8th. It now seems that the full quota of 400 students will be present. If there are those who have not made their room reservation and have been putting the matter off until the last hour, they should write to the registrar of the college at once and make such reservation. We are expecting the very best year yet, and all indications are in this direction.

His many friends of former pastorates will be glad to know that Rev. W. B. Fuller, Linville, Va., is delighted with his present field of labor and has had a most happy and successful nine months with his present pastorate. He serves the same Churches next year. "Chief" is looking fine and thinks the Valley of Virginia is about the best place, and the people the best people, that he has ever found. His Churches enjoyed great prosperity and growth the past year.

P. J. Kernodle, managing editor of THE CHRISTIAN SUN, with his wife, and John T. Kernodle and wife, motored through the Valley of Virginia last week, visiting the Caverns and stopping over for the Valley Conference, in session at Leaksville. While there they were entertained by Mr. and Mrs. Irvin Fultz, of Luray. They also attended the Webster Christian Church, Havre de Grace, Md., of which Rev. M. W. Sutcliffe is pastor, and were present for the third anniversary services.

The president of Eureka College has asked Rev. A. R. Flowers to spend a week with him some time about the last of September and deliver a lecture each evening to the student body on such subjects as are most appropriate to student life. Eureka College is a young institution, of the Free-will Baptist brotherhood, located at Ayden, N. C., and with a faculty coming from the University of North Carolina, Vanderbilt, Duke, and others, bids fair to do a good work. Bro. Flowers was once superintendent of the Ayden Seminary, out of which Eureka College grew, and he has many friends in Eastern North Carolina.—*R. E. Hatch, Sims, N. C.*

Rev. G. D. Hunt, Wadley, Ala., writes that the work in his Conference needs ministerial help very much. Rev. J. H. Dollar goes to Birmingham and leaves a vacancy in two Churches, and Rev. J. D. Dollar goes to Lanett, leaving three Churches vacant, and Rev. J. H. Hughes is to leave the Pisgah and North Alabama work with the close of the present Conference year. Bro. Hunt writes that there is a need to start a work at Alexander City, Ala., since we have many members there who desire a Church building and should have one. At the last writing, Rev. H. W. Elder had not sufficiently recovered to begin work. Surely the harvest is ripe and the laborers are few. Bro. Hunt feels exceedingly anxious for the situation in his Conference and the Georgia and Alabama Conference.

Rev. E. M. Carter, Franklinton, N. C., has enjoyed good meetings in his Churches. He writes, "Rev. G. H. Veazey assisted me at Mt. Carmel and Mt. Gilead; Rev. F. D. Ballard assisted at Pope's Chapel. I have no help this week in the meeting at Good Hope. All the meetings have been good, although there was only a small increase in membership, but some good work has been done. A meeting of the group committee of these Churches is called at Franklinton next Sunday 10 A. M. for the purpose of arranging for next year's work. This is a group of splendid Churches and a most loyal membership. The work has been very pleasant this year. Our parsonage at Franklinton is almost complete. When finished it will be a comfortable home for the pastor of this charge." The parsonage was a necessity for the Franklinton work, and we congratulate our Franklinton people on its completion.

We acknowledge with appreciation a copy of the annual catalogue of Christian College, Franklinton, N. C., for 1927-28. The catalogue shows that the first semester for the fall term at Franklinton begins September 22nd, the school to close May 17, 1928. The roster shows a faculty of thirteen. There were enrolled last year one hundred and fourteen students. Rev. J. A. Henderson remains president of the college. He seems to have an able corps of assistants. The board of control for the coming year are Dr. W. W. Harper, chairman, Elon College; Dr. O. S. Thomas, secretary, Covington, Ohio; Dr. W. G. Sargent, Providence, R. I.; Rev. A. W. Sparks, Dayton, Ohio; Dr. C. H. Rowland, Greensboro, N. C.; Mrs. Sadie E. Swartsel, Dayton, Ohio, and Rev. J. A. Henderson, Franklinton, N. C. We certainly wish for Franklinton a successful year. It is doing a great and good work. The catalogue gives a cut of the proposed girls' dormitory, and great is the pity that the money has not been donated with which to finish this splendid building. It is so very much needed.

THIRD ANNIVERSARY WEBSTER CHURCH.

Sunday, August 21st, was a great day for the Webster Community Christian Church, Havre de Grace, Md., at which time the third anniversary of the Church was celebrated.

On entering the Church, it wasn't necessary to be told that the women had been there the evening before. The altar platform had been literally made into a bower of wonderful blooms. Every thing was at its best—the music inspiring and of high order; the choruses were rendered by about twenty voices.

There were five States represented in the congregation. Buses were chartered by delegations from Pennsylvania, Delaware and New Jersey; Maryland and Virginia were also represented.

Just before the sermon, the pastor of the Church, Rev. Milton W. Sutcliffe, gave a short resume of the Church which was unusual and interesting. On the 13th of March, 1924, the ground for the Webster Church was broken by Mr. John Macklem. It was decided to dedicate the new building on the 23rd of August—a seemingly impossible task! However, on Saturday, August 23rd, the keys were turned over to the congregation, and on Sunday, the 24th, the Church was dedicated. Dr. George Christian Enders, of Defiance College, and Rev. Thomas B. Wingate, of Salem Episcopal Church, were the principal speakers.

The anniversary sermon, by Rev. R. W. Sutcliffe, of Philadelphia, Pa., was forceful and full of splendid truths told in a manner that held his audience interested to the last word. At the close of the morning service an invitation was extended to those assembled to go into the basement, where lunch would be served. It wasn't a lunch, but a whole dinner! The writer can testify to that. The women of that Church know how to feed.

There were two other services during the day—afternoon and evening—which promised to be well attended and worth while, but the writer had to leave before these on account of an engagement in another State that evening. Certainly our good wishes and prayers were with them through the remainder of the day. Rev. Mr. Sutcliffe has reason to be proud of his people and his Church, and his people should be and are proud of their pastor.

L. N. K.

INTERESTED.

If the pastor or Church clerk is interested, as we trust all are, please fill out, then cut out and mail to Rev. J. H. Lightbourne, Holland, Va., the following:

Offering Pledge.

We will receive an offering for the Board of Religious Education during the month of September, 1927.

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Budget Pledge.

Our budget apportionment for Christian education will be paid in full or in part to the Board of Religious Education during the month of September, 1927.

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THE CHRISTIAN SUN'S PULPIT

SERVING THE LORD.

REV. JOHN G. TRUITT, *Preacher.*

"Serve the Lord with gladness."—Psa. 100:2.

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him forever."—Ex. 21:5, 6.

"No man can serve two masters."—Matt. 6:24.

Service is the word of the hour. Serving is the occupation of the aristocracy. Some years ago "if he will not work, he shall not eat," was the motto in a certain community; but now if he will not work, he shall not be honored is the watchword throughout the world. This command to serve is an old one, but for the few exceptions always, it was more honored in the breach than in the observance. Work was despised, and the society of the idle rich was to be gained at almost any cost.

Running, therefore, throughout the centuries there has been one of that kind of commands which at first seem grievous, namely: "Thou shalt serve," but when kept and studied is found to be a fountain of gladness, and joy. Up until Jesus' day the philosophy of serving was kept only in the secret recesses of pious souls. It was a good doctrine, and great hearts knew it and practiced it, and to name them is to call the roll of the great—Abraham, Moses, Joshua, David, Isaiah, Jeremiah, and Daniel; not to mention Jacob, and Joseph, and Ruth, and Esther, and many others. But Jesus came and stood up in the middle of history, and in the heart of humanity, with a servant's towel girded about his body, and declared anew and for all time that greatness and service should go hand in hand! And since that day, as the doctrines of Christ have gone about the earth, the willingness to spend and be spent in hard, rugged service has possessed the souls of men.

Another thing which has become a patent fact from the life of our Lord Jesus Christ is that this is the Father's world, and serving His children is one of the finest ways in the world to serve the Father. Can any one doubt the Saviour's love for His Father? It is best expressed in the service which He rendered the Father's children. Christ commanded us in His most impressive action parable to serve, therefore let us study the matter.

First, the place of service. "Ye shall serve God upon this mountain." A God-called individual felt himself called to serve, and now his descendants, finding themselves in the position of a God-called nation, are commanded to serve God "upon this mountain." Here is God calling folks apart where they may commune with Him; where the spirit within one may dwell with the Spirit of the eternal; and where they may, in a moment of meditation, hear the voice which will point out to them the future course to follow. Yes, men have ever gone apart to pray, and when they have truly prayed they have served. I used to think I had learned a better word for the Church hour than the phrase which has been on the lips of many generations, namely, "Church service"; for I thought "worship" was the one and all-correct word. But I am beginning to learn that worship itself is service, and that of the very highest type; therefore, I do not object to saying "the 11 o'clock service." (We often have to "unlearn" a great many new things which we "learn!")

From this mountain-apart service has grown up many expressions found in the Bible—"God's holy mountain," "mount Sion," "unto the hills," etc. The world's great servants, and God's sweet-spirited saints have alike for all time gone apart to pray. "Ye shall serve God upon this mountain."

We have not gone but a few chapters further in Exodus, however, before we come to: "Let my people go, that they may serve me in the wilderness." From the mountain to the valley below has ever been the order of service! From God's high place to humanity's low place, God's servants have ever gone. Into the wilderness, where there were enemies, disease, thirst, hunger and death, they have been commanded to go. From the Mount of Transfiguration, where faith was seeing itself, where disease was openly overcome by eternal life, went Jesus and three of His disciples down into the valley below to find no faith, and to find sickness running riot like an ugly demon. There Jesus, who said once, "I am among you as one who serveth," found an opportunity to demonstrate this angle of serving God, namely: that of serving Him by serving His.

How the world is waiting for us to go high up into the mountain of true communion with God; to catch the spirit of an upturned face; to hear God's voice sustaining us and leading us; and then to go down into its need! "Serve the Lord with gladness" in both mountain and valley. Come into His courts with song upon our lips, and enter then into His needy world with thanksgiving for the opportunity to really serve.

Beside the mountain and the valley, I read in a psalm a third place to serve. It is the psalm from which Jesus quoted on the cross. It is a psalm which is both a cry of heart hunger and a pean of praise. It indicates that sometimes we may be called upon to serve God in a place of isolation, and loneliness. "A seed shall serve Him." One shall stand alone. Yes, God sometimes needs just that kind. May we be found not wanting if ever He shall call for us in such service!

Second, the manner of the service. Here I shall abbreviate. "With all thy heart and with all thy soul" (Deut. 10:12); "In sincerity and in truth" (Josh. 24:14); "With a perfect heart" (1 Ch. 28:9); "With fear" (Psa. 2:11); "With gladness" (Psa. 100:2); "With all humility of mind" (Acts 20:19); and "In newness of Spirit" (Rom. 7:6). Clearly in these so many citations it can be seen that serving the Lord is to contain no half-heartedness, no self-assertiveness, no stubbornness upon our part; but instead it is to be the highest desire of one's soul. It is to be absolutely expressive of the eager desire within to be a blessing to others. It is to be done with gladness. That is the self-forgetful kind of service which Jesus rendered. The peak of His service occurred when He carried the "valley" to the "mountain" top! When He carried man's sin, failure, sickness, sorrow and madness from the foot of Golgotha to its height. And in the doing of it, was there ever any show of anger, unwillingness, stubbornness, or any show of an imperfect or insincere heart? "Serve the Lord with gladness." Did He? Ah! did He, indeed? Let heaven answer, let the angels of God speak, let His own lips reply: "Father, forgive them, for they know not what they do." Let His resurrection and our love answer. Have you ever really served? Did you rejoice? It is an age-old secret: the highest joy comes out of the greatest serving.

Third, the time or duration of the service. I read a strange text in the beginning of this sermon. In olden times, on the Sabbath Day, servants were given their freedom. But if a servant "shall plainly say" that is, voluntarily and out of the true condition of his heart), "I love my master, my wife, and my children," all of whom are primarily my masters, "then his master shall bore his ear through with an aul, and he shall serve him forever." Here is a beautiful thing, drawn from the strange customs of a far-off yesterday. A servant has learned how good and true his master is; how he has had every blessing while in his service; and he has learned that he has had just as much joy in serving as his master has had in being served—that, indeed, the greater responsibility has been placed upon his master. Seeing this, he does plainly say, "I love my master." Furthermore, it becomes clear to him that the finest friendships, associations, and comforts of life have been given him from his master's hands, and he sees that leaving his master means separation from the altogether lovable society of which he is most intimately a part, and he adds, "my wife, and my children," and declares that he "will not go out free." And, more marvelous still, he then becomes, not a "prisoner of Chillon," wanting to stay in his prison, but a part of the family forever. "Choose you this day whom you will serve." "No man can serve two masters," but once you have chosen, let it be remembered that the mark of the master is upon you, and that you are to serve him forever!

Jesus walked out of Jordan—yea, even from the manger cradle—with the invisible marks upon Him! They became visible later—beautiful scars of service—and how blessed the world would be if, like Thomas, it would look upon them and cry, "My Lord, and my God!" Paul says, "I was not disobedient to the heavenly vision." He suffered and he served, until one day he said, "Henceforth, let no man trouble me, for I bear in my body the marks of the Lord Jesus." Oh! no wonder there was so much in his final "therefore, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

How thankful a pastor's heart is for the folks in his Church upon whom he can absolutely depend. People who have voluntarily taken the vows of service upon themselves and perform them in season and out of season. The pastor himself is inspired to serve better seeing such service. And pastors may come and go, but such real Christians serve on in their place forever. May God bless you and multiply your kind in this Church is the prayer of every one present.

RECEIPTS FOR MEMORIALS.

We are exceedingly anxious to hear from all Sunday Schools that took an offering on the fifth Sunday (July 31st) for the O'Kelly Memorial Fund. We are also anxious to hear from any friend or organization that will send us a donation. The total to be raised is $2,095, of which $832 has been spent on the Old Lebanon Memorial.

Previously acknowledged	$1,637.80
First Sunday School, Portsmouth, Va....	7.45
High Point S. S. (N. C.)	3.32
Total to August 20th	$1,647.57

MEMORIAL COMMITTEE.

J. O. Atkinson, Treas.,
Elon College, N. C.

E-D-I-T-O-R-I-A-L

EDITOR

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R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ON GOING TO THE MOUNTAINS.

This writer has been to the mountains again; and thereby, or thereon, hangs a story. Everybody should go to the mountains now and then. We presume that everybody who has been once will go again, and occasionally, if he can. For the mountains just stay there and beckon one to come on up and behold, and with the psalmist, cry out, "I look unto the hills, whence cometh my help." For if one cannot get help and health and strength from Him whose strong arm piled up the towering mountains, then one is helpless indeed.

It was a loving friend and good kinsman who did it, both he and his whole interesting family—George McClellan Williams; his charming wife, Nannie P. Williams; David, the twelve-year-old son; Evelyn, the ten-year-old daughter, and Vernon, the four-year-old dynamo of the whole outfit. Now, this nephew and niece and their children just came by THE CHRISTIAN SUN office and grabbed up this scribe bodily and at veritable breath-taking speed dodged him off for a week to the high hills of health and solitude, and silence and solace before he even had time to learn where on earth we were going anyhow.

Now, that's the way to take a vacation. That's the way to spend a week, and then feel like you have had but a brief day of it. I reckon that is the reason why the birds seem to be on a vacation all the time—they don't burden themselves with days and weeks of plans and preparations and purposes. They just get on the wing and go till they light some where. Now, this writer, in the kindly care of his considerate kinfolks, lit high up on a mountain, inside a spacious and glorious five-room log cabin, shingle-roofed, bark-covered, stone-chimneyed, rock-fireplaced—the whole layout formed and fashioned out of nature's blessed and bountiful land.

The natural is the supernatural. If you don't believe it, go back to nature and the natural—that place and part of it which man has not tinkered and tampered with until he has made it neither natural nor supernatural, but unnatural—and you will see! Go to a log cabin, formed and fashioned out of stuff as nature grew and gave it, beside or on top of a high hill that God's strong hand piled up, look at the revelry and tangle of color and vine and shrubbery that God's wisdom planted there, listen at the music of tumbling, merry-making mountain streams as they go free and heedless to the valley and lakes below; go and find a swimming-pool (as we did) that God Himself dug out in the bend or break of one of these mountain streams, and keeps it clean and pure forever by inlet and outlet that never ceases; put on your bathing suit and plunge in, crawl out on the side and bask in the mellow sunlight awhile; have a rub-down and a race up a mountain slope of half-hour—and then stop and wonder if you are living in this wicked world or in that brighter, better, happier world to come! What a glorious world this would be anyhow if we would let God have His way with it and with us!

But I will never get to my story if I keep up this sort of thing. This friend, George, and his family, who live and labor on the sands of Wake County, out from Raleigh a few miles, really love the rock and the rills, the hills and mountains, the natural and the supernatural of western North Carolina (for who is it that doesn't?). So he and his go there to play at intervals in summer. He has bought a hundred or two acres, so there shall be plenty of room to roam and romp and revel. Well, sir, he took us by the "nape of the neck" one day, pitched us into his auto, and said, "Let me show you something." In twenty minutes he did—high and holy hills! He planted our feet on a rock weighing about a million tons, 2,700 feet above the sea, and said, "Now look." We did. Well, this is now about a week later, and we are back in the quiet of THE SUN office, but we are still looking. Haven't done much since, by day or by night, both awake and in dreams, but look! About a score or more of lakes—great, crystal-clear, far-reaching, meandering lakes—had followed us up those mountains, and there they were spread out for miles, and miles, and miles around us. Ever climb a mountain and look out on a great body of water? The body of water had also seemed to climb and was on a level with you.

The Duke interests (Southern Power Company) had surveyed somewhat one day. What an eye and such vision that surveyer must have had! And then workmen began to pile up dirt and pour in cement here and there to link up adjacent heights that already almost kissed and embraced each other. And the miracle of millions of horse power and billions of killowatts was performed. Those rivers, mountain streams that had gone tumbling on their way to the seas unhindered for thousands of years suddenly found themselves pent up and piled up to immense depths and far-spreading proportions till in their madness they rush through between wheels and cogs and a tangle of machinery. Now, in their exertions to get through and be free again, they pull our spindles, light our cities, and drive our machinery for hundreds and hundreds of miles in all directions. Some one told the writer the periphery of this lake (or of these connecting lakes) was more than a hundred and ten miles. At any rate, when he stood on that high pinnacle he not only saw mountains piled up and stretched out on each other for hundreds of miles, but in their safe and secure embrace he found himself practically surrounded, and as far as the eye could see, with calm and placid lakes whose pent-up powers he knew were pulling the loads and bearing the burden of millions of men and women, but whose resources also, and assets, were building one of the great universities of the world (Duke, at Durham) to enlighten the minds of young men and young women and so equip them for better service in this glorious and wonderful world in which we live.

Wonderful indeed are the mountains! Marvelous indeed are the lakes! The mountains and the lakes, the factory and the university are all the gifts of God, the creations of His bounty, to make this a better and a more glorious world. And all should be so used as to glorify Him and extol His Majesty forever.

So we are grateful to George and his good wife and interesting children, and the log cabin and the restful days, the high mountains and big lakes, and the sweet fellowship while we talked and wondered of God's greatness and goodness.

J. O. A.

THE VALLEY CONFERENCE.

It was the writer's privilege to attend the seventy-ninth session of the Virginia Valley Central Christian Conference, at Leaksville Church, Luray, Va., August 17-19. It was a real privilege to meet with the friends and loved ones of the Conference and to enjoy the fellowship and deliberations of the body. Bro. W. C. Wampler was president, and Rev. A. W. Andes was secretary, and Bro. Samuel Earman is treasurer. The weather was inclement every day of the Conference, but this did not prevent a good attendance of delegates and visitors One of the opening features of this Conference is "A Little Account of Ourselves," by the delegates. This feature gives an opportunity for all of the delegates, who will do so, to give a personal word of greeting, and also of information, from their Churches to Conference. It creates an interest among the delegates and acquaints all with every Church. Another feature of this Conference is the number of laymen who take an interesting part and conduct some of the exercises, especially the devotionals of the Conference. Two laymen in particular we heard with interest, namely: Bro. R. C. Myers, of Bethlehem Church, and Bro. A. S. Turner, of Mt. Olivet Church. Both of these laymen are deeply interested in their Church and brought into their devotional services a spirit of reverence that was wholesome. There were several visiting ministers who added much to the Conference by their presence and fellowship. Among them we noted Rev. H. S. Hardcastle, Dr. C. H. Rowland, Rev. R. L. Williamson, Rev. J. G. Truitt, Rev. J. F. Morgan, and possibly some others. These all took part in Confernece deliberations, and their utterances were greatly appreciated.

Mrs. F. E. Bullock, of Dayton, represented the Board of Christian Education and spoke on several occasions to the delight and help of the entire Conference. Mrs. Bullock is at home before an audience and always says something worth hearing and learning. Her visit was very much enjoyed by the Conference. Bro. C. D. Johnston, of the Christian Orphanage, presented that institution in a most emphatic way, and the Conference was so moved by his address that an offering for the Orphanage was taken immediately. Bro. Johnston will have to tell the rest of us what his secret is that he can so engage and edify an audience that it immediately rewards his address and presence with liberality to the institution and cause he represents. He is the most successful man at gripping an audience in such a manner as to lead his hearers to immediate liberality that

we know about, and the rest of us need to learn this wonderful secret. It takes a master of assemblies and an artist with the human touch to achieve results in that delightful manner. The Conference greatly enjoyed Bro. Johnston.

The reports before the Conference showed faithful work the past year and some progress along all lines. We did not learn as to the increase in membership of the various Churches the past year, but our impression from the reports read is that there was a healthy growth and that the total is above the total of a year ago. Several Churches had enjoyed a real awakening and a large increase in membership.

One of the splendid features of this Conference is the growing spirit of missions, especially among the women. There was a brief session of the Woman's Missionary Conference, which we were privileged to attend. Miss Verdie Showalter, president of the Conference, is a real leader in missionary activity, for her heart is burdened for the work of missions and the spread of the gospel. Mrs. B. F. Frank is the active secretary, and Mrs. Lucile Louderback treasurer. The women have done fine work the past year and have asked the annual Conference for a larger place on its program next year. They are creating an interest in missions, and their achievement in the past few years is marked indeed.

There was a lively discussion of some social service work in Greene County and the undertaking of a missionary work there. The Sunday Schools of the Conference are planning to put a missionary in the field, possibly in Japan, and a very fine start has been made in that direction. One Sunday School had pledged one hundred dollars, and another fifty dollars per year on the salary. Since the full amount of $600 was not pledged, the matter is to be further developed before the undertaking is fully entered into.

The editor of THE SUN presented the claims of the paper, and there were quite a few renewals. He also had the privilege of addressing the Conference in behalf of missions, which privilege was appreciated. It is always a joy to attend the session of this Conference, and we have not enjoyed an annual session any more than that of last week at Leaksville. Of course, the Leaksville Church entertained the Conference royally and with a hospitality not to be surpassed. Mr. Geo. D. Colclough, of Elon College, who addressed the Conference on "When Is a College Christian?" not only made a favorable impression on the Conference, but was himself so favorably impressed with the Valley and its people that he thinks it a good place to be and to live. J. O. A.

FROM AUSTRALIA.

Victoria Crescent, Box Hill,
Melbourne, Australia, July 4, 1927.

Dr. J. O. Atkinson,
Elon College, N. C.

Dear Dr. Atkinson:

I have been planning to write to you for some time, but you know that good resolutions do not immediately always write letters. We have been in this land nearly three months and have been trying to size up the country and the people.

Since we were here eight years ago we have changed our minds very much. At that time we were told that the country would not support a population of more than fifteen millions. At the present time, such figures are absolutely absurd. In the State of Victoria, the smallest, with 87,000 square miles, there are great irrigation schemes on foot by which nearly the whole country will be irrigated and a dam bigger than the great Assuam Dam of the Nile will be surpassed. Recently I visited one of the irrigated districts and was wonderfully impressed with the possibilities of the land. Twenty-five years ago it was thought that 75,000 acres was the limit of the land which would grow wheat. But now they say that two million five hundred thousand acres may be farmed with wheat. We saw a five-acre plat occupied by five Chinese. From their land they supply a considerable town near them with vegetables. This shows what the supply of water and long days of summer sunshine will do.

They say that the month of June of this winter is the coldest in many years; but, nevertheless, the peas, beans, cabbage and other plants in the garden have made a considerable growth. Within the past six weeks, since the rains came on after a considerable drouth, the grass has grown a foot. Cattle and sheep feed on grass all winter and need no shelter and no stored-up food. This gives the Australian farmer quite an advantage over the American farmer in the cold North. But the farmers suffer a disadvantage in being far from the great markets of the world. They suffer also from labor legislation.

There seems to be a religious idea in this land that the employer is to be beaten at every point possible. So there is not only the natural disinclination for the worker to go to the country, but the minimum wages which the farmer must pay is $22.50 a week for labor. But on the part of the laborer the idea is to do as little as possible and not lose his job. What they go on strikes for is amazing. Recently a ship was held up by the sailors because they had been served jam in five-pound tins and wanted it in pound tins. When the request was granted, they were not satisfied until the jam was actually set before them. In another case a boy was dismissed for disobedience, and twelve hundred men went out on a strike until he should be reinstated. In New South Wales, the labor party, having the power, legislated that the State should provide an endowment for all children until the children were sixteen years old, but found that with the number of children to be endowed, the State would about become bankrupt to do it. But the idea is to get a strangle-hold on the employer, or the capitalist, if possible.

The Japanese buy Australian wheat and send it on a five weeks' journey to Japan, make it into flour and sell bread at from 2 to 3 cents a pound cheaper than it is sold for in this land. The wages of the bread delivery boy is $25 a week. Of course, this sum must be paid eventually by the consumer. High wages make everything else high. Food is high, and clothing is high; rents are high. Instead of using the American formula "H. C. L.," they use "P. S. P." for their formula, meaning pounds, shillings and pence.

Because of the high cost of labor, we found out in the country that men preferred to do without a lot of labor and bought machinery to do it instead. So we found a man farming 750 acres with one man to help. On the cattle runs, where from 10,000 to 50,000 cattle are being cared for, the number of men to handle so many is surprisingly small.

Eighty per cent of the population is in the towns. The more holidays there are, the more the workers seem to want, but they want their pay to continue. The more pay and the less work, the better. One easily gets the idea that a lot of the ideas of labor unions here were manufactured in the lunatic asylums.

I have been much interested in the religious conditions which prevail. On Sunday morning no trams or electric trains run before 10 o'clock. In the schools, one hour a week is allowed for religious instruction. At that hour the schools are manned by the preachers, who give such Bible teaching as they see fit. I have given several addresses in the schools. Often as I pass the schools I hear the children singing the good old gospel hymns that we and our fathers have always loved. The children have an opportunity to know the truth at the most impressionable period of their lives. All theaters, hotels, barrooms, horse racing, etc., are stopped on the Lord's Day. The influence of the Churches has had very much to do with this.

I have seen how interested the children are in the annual Sunday School examinations, all Churches and all schools participating, but each denomination carries out its own plans as to questions and prizes.

Another interesting thing is that in all the Churches which I have attended there is a preliminary sermon for the children, who are allowed to go home after it is over. The Church habit is thus early formed. These children later on are almost without exception, candidates for Church membership.

I wish you had an opportunity to see Melbourne and its suburbs. The land is slightly rolling and the houses cover the hills. So rapid has been the development of the city within the past few years that nearly all the houses are new, generally of one story, roofs covered with red paint, each house by law required to have a lot as a minimum fifty feet front and one hundred and forty feet deep. Almost every yard has its flower-beds, with beautiful flowers. The people take great pride in their homes. It is claimed that no city of the world has so many home-owners in proportion to the population as the people in the suburbs of Melbourne.

Australia insists strongly on having a white population, but since some Italians have shot and killed one of their employers because he dismissed them, it is seen that even a white skin does not insure peace and quietude. The desire is that people of English stock should come, but with all the attractions of the country the immigrants for several years past have been only a little above thirty thousand a year. The two cities of Melbourne and Sidney contain more than a third of the whole population, though the whole country is bigger than the whole of the United States. One wonders what the land will be like when it reaches a population of a hundred million. Recently when the government granted money for the relief of the unemployed, it was entrusted to the labor unions to distribute. What did they do but distribute the whole amount to members of the unions who were idle, non-union workers not being considered worth any attention. One sees that labor unionism has gone to seed in this land, and that only the acceptance of the higher principle of brotherly love can hope to redeem a bad situation.

Sincerely, your brother,
A. D. WOODWORTH.

SELF-DENIAL OFFERINGS.

Some of the Churches have not yet sent in their Self-Denial Offering for missions. We are trusting that, as the period is over, all the Churches not sending in the offering will now transmit the amounts, that we may acknowledge same in these columns. If for any reason a Church was prevented during the period from taking the offering, we trust the matter will not be longer delayed. We are so anxious that every Church is shown in the list of those taking an offering for missions.

Previously acknowledged	$3,662.23
Big Oak, Bennett, N. C. (add)	2.00
Judge J. F. West, Waverly, Va.	20.00
Total to August 20th	$3,684.23

Respectfully submitted,
J. O. ATKINSON,
Mission Secretary.

CONTRIBUTIONS

SUFFOLK LETTER.

Farming is the oldest occupation of man. "The Lord God took the man and put him in the Garden of Eden to dress it and to keep ti" (Gen. 2: 15). No other occupation has supplanted it. It will remain as an essential business until the end of time. More people are engaged in it than in any other occupation. It is the most natural occupation known to man. The closer men are to nature, the closer they are to God. The farmer is in close touch with the earth, life in all its stages of manifestation and develpoment. The sunshine and the rain, the changes in seasons, the sowing and the reaping, all enter into the thought and the life of the farmer. It requires better judgment and planning, deeper thinking and decision than any other business. Change in plans are more required than any other occupation. The mill and the factory work on in all weathers; the farmer plans for tomorrow, goes to bed and wakes up in the morning to find a rainy day. He had planned to plow, but the land is too wet. He must change his plans or lose the day, and the change must be made promptly. It takes more real sense to be a good farmer than any other business. It is the most democratic business in the world. Each man must determine questions for himself. It is, therefore, the most independent business in the world.

Farming is the most stable business in the world. It never rises very high and it never perishes. Without it, the world would die. It feeds the world. It is the basis of all wealth. It clothes the world. If all classes had to pay their debts tomorrow, more farmers could do that and have something left than any other class. There is not the difference between farmers that there is among other people. In all other occupations there are some very rich and some very poor. Among farmers, such differences do not exist. None very rich and few very poor. There is less of the artificial on the farm than anywhere else. Plain, simple life, but real, sincere life characterize the farm. Style is absent, but reality is there. The development of man in the country is more natural. Environment counts on the farm as well as in the city. Contact has much to do with character; and this ranges from the plow-handle to the golf stick. The atmosphere in the country is purer, freer from poison than in the crowded districts.

Farming is hindered more by outside interference, presumptive suggestions and assumed advice than any other business. Political and theoretical suggestions and offers of help to farmers are gratuitous and fruitless exploitation of this great group of men whose lives are given to honest toil. Farmers are as capable of caring for their business as any other class of citizens. There are fewer failures among farmers than any other lines of business. If a few farmers who had failed were to propose some organization for manufacturers, traders, real estate dealers, educators, to improve their business, they would be laughed at for their ignorant presumption. It is just as ridiculous for others to presume to help the farmers who are just as capable of managing their business as any other class of citizens.

W. W. Staley.

DR. SMITH WRITES HOME.

Dear Folks at Home:

It may be that you are thinking that I am lost somewhere in the wilds of Europe. Hardly so bad; though I did get left behind one time. Not my fault, though. We have been so continuously on the go that it has been difficult to find time to write. It certainly does not seem possible that I have been away from Norfolk only four weeks today. We have visited London, Brussels, Paris, Lucerne, Milan, Venice, and are now in Florence, Italy. The trip has been wonderful. Every place full of interest and beauty. Lucerne, however, is the most beautiful place we have visited. There is beauty and grandeur every way you turn. The mountains, lakes and waterfalls—they seem almost to speak to you. The mountains are high and capped with snow. They fairly glisten in the sunlight. The water is clear as a crystal. Should one's life be unclean and his mind impure, the very atmosphere would have a tendency to take away the impurities and make him white as the driven snow. It seems eminently fitting that the World Conference on Faith and Order should meet here.

Venice is the most unusual city that we have seen, built in the Adriatic Sea, with neither streets, automobiles, nor horses. They have walkways, alleys or sidewalks. When you want to go anywhere you either walk or call a gondola (something like a canoe). A very interesting city. She was at one time the most powerful factor in Europe—the mistress of the sea—but today she is the seller of dainty silks and glass beads for female decorations, and of odd toys to amuse little children. Yes, there is yet to be seen samples of the famous Venetian glass, more decorative than useful.

One of the oldest and most elaborate Churches in the world is here—St. Mark's Cathedral. It dates back to the eleventh century. It was built of the gold, marble and pearls taken by the victorious Venetians in their many wars, and her pirates who terrified the seas. It is a unique building, full of history and ancient glory. People come to worship at almost every hour of the day. Will finish the story of Venice when I am back. Florence, where we now are, is the nearest dead of any place I have seen. The buildings are somber, and the streets seem to be deserted, except as the people plow homeward after the day's toil.

They have here wonderful cathedrals and marvelous art galleries, the finest in the world. Florence can boast of her past. These great cathedrals were built in the past—seventh, eighth, ninth and twelfth centuries. Here lived Raphael, the great painter; Michael Angelo, the great sculptor; Galileo, the great scientist, and Savanorola, the great preacher and reformer. The spirit of these great souls is still here, but their kind have perished and are no more. The dark faces and the weary eyes of the peasants seem to be running to and fro in search of them; but not so, they see only Mussolini, and I fear that he is a delusion. He is too militaristic to be the deliverer of an oppressed people.

We leave today for the city of Rome. Have been well all the time, but am getting anxious to see you.

Your grateful pastor,

L. E. Smith.

MINISTERS OF CHRIST.

In the fourth chapter of First Corinthians, the apostle writes, "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." In the second chapter and second verse, Paul told the Corinthians that he had determined not to know anything among them save Jesus Christ and Him crucified. He would not seek to win the Corinthians through intellectual calisthenics, oratorical skill or wisdom of words. In First Timothy and Titus, the named qualifications of the Christian minister are qualifications that would fit him to be an effective mouthpiece and steward of the mysteries of supernatural faith. They are about as far as possible removed from those of a business manager or an expert in politics or social organization. Aptness to teach is required, not to amuse or entertain or manipulate or make money.

The true minister is a steward. A steward is to be faithful in the use for others of gifts or values not his own entrusted to his keeping. That which is entrusted to this gospel steward is not wisdom of words, philosophy, science, sociology, or social reform. It is not the lore of books, still less the scrappy, sensational information of the daily press. It is a message of "the mysteries of God."

The mysteries of faith are its supernatural elements. They are such revealed facts as the nature of God, the deity of Christ, the virgin birth, salvation through believing in Christ, His redemptive cross, His resurrection and His ascension and second coming. These mysteries still have in them an element of mystery after their revelation. They are not facts that have been worked out by the searching of the human mind. They have been wrought by God and revealed to man. The inspired writings at the same time reveal the meaning of these facts. These supernatural revealed facts and their inspired interpretation are the mysteries of God.

Whether in the city of Corinth, of Asia Minor, or in the city of Louisville, Ky., the business of a Christian minister is that he shall be a faithful steward of these mysteries of God. Whether in the first century, with the comparative simplicity of its social organization, or the twentieth century, with its machine-made complexity and acceleration, the preacher has one great task committed to him—that he shall be a faithful teacher and steward of the supernatural things of our holy revealed faith. If he is not faithful here, he has missed his calling, and has no business in the pulpit, no right to call himself a preacher of Christ. A recent writer has strikingly set forth the essential nature of the minister's calling in the following words:

"The preacher is not a magician, but a minister. He is not a diplomat, but a herald. He is not a philanthropist, but a prophet. He is not a social reformer, but a saviour. He is not a man among men, but a man of God. He is a specialist in the sphere of the spiritual. If society demands more than this for the ministry, other men must be set aside for the additional service. Never before has the preacher's real place been so clearly defined for those who will see the vision and follow it."

The very intensity of the demand by a non-spiritual public opinion that preachers shall be administrators, executives, social reformers, "dividers" between men in matters of material equity, endorsers of community projects, experts to show farmers how to farm, and the like, should shock an observant preacher into realizing that his divine calling is entirely to a different service. The fact that false objectives for professional attainment are thrust upon ministers of the gospel with the challenge that they shall follow them, are a clarion call to the discerning minister to give him-

self at all costs to the one great special task for which he was set apart when the Holy Spirit impressed upon his heart the call to the gospel ministry.

For several decades we have had a period of spiritual decline among many Churches. This has shown itself in part in the demand that the Christian minister shall, so speak, practically confess that the spiritual elements of his ministry have lost their supernatural power. Since they have, he must get busy doing almost anything else that comports with the intense materialistic spirit of our times. Nothing but spiritual obtuseness in Churches would lead them to demand that their ministers shall be men of affairs, men of business, and men of organization rather than men of vision, men of prayer, men of spiritual power and discernment, prophets of God, interpreters and teachers of the revealed Word of God.

It is probably more difficult today for a minister to follow the course which Paul pursued with the Corinthians than it has been in the past. Paul was determined "not to know anything among you save Jesus Christ and Him crucified." The assured opinion of many a back-slidden Church would require of its minister that he shall know and be a voice and leader of a dozen other things more effectively than he knows and is prepared to interpret and apply to men the marvelous saving power of the crucified Christ.

It is difficult in these days for a preacher to live up to apostolic standards concerning the nature of his vocation. But there is no other standard worthy of the ministry and no other standard able really to bless and strengthen the Churches. A preacher who sets before himself as the supreme good for himself that he shall really be a man of God rather than what blinded world opinion calls "a man among men," can live up to the standard set by the inspired apostle. A preacher can, if he will, be a faithful steward of the mysteries of God in this year of grace 1927.

Our day has its eye literally filled with the things which are seen. Our day has its ear practically deafened by the endless clamor and demand for homage to the things of time and sense. But, if the preacher, young or old, has in him the spirit of consecration and of heroic sacrifice, these untoward characteristics of our day, instead of putting him on the run, as if he were some chicken-hearted, accidental vendor of cunningly devised fables, should deeply move him with determination to acquit himself as a good soldier of Jesus Christ. This may not win favor and "success." Paul's faithfulness won a prison sentence. But such a preacher will please God, win souls, and command the respect even of sinners and world-conforming Church members.

Clamor and glitter and glare to the contrary, the hearts of men and women in our day have a deep passion for eternity within them. Speed, luxury, and sensuous thrills cannot assauge nor hush their hunger. It is the privilege—nay, it is the clear and obvious duty—of every faithful minister to satisfy this hungry human longing for spiritual satisfaction by dealing faithfully with that which God has made the great specialism of his calling—by declaring to men the blessed verities of salvation through Christ, as a faithful steward of the mysteries of God.—*Western Recorder.*

THE GIDEONS.

The Gideons—the Christian commercial travelers' association—have recently placed $5,000.00 worth of Bibles in the bedrooms of Boston hotels.

This association had its origin twenty-eight years ago in a Wisconsin hotel. In the interval it has placed over 790,000 Bibles in hotels throughout the country, usually working through the Christian agencies of each town. A dollar will place a good edition of the Bible in any hotel in the United States.

Numberless cases have happened where a Gideon Bible has been a godsend just when needed.

"I was a broken-hearted man," wrote a salesman; "and I intended to turn on the gas, but I found something better for me than the gas. I saw a Gideon Bible on the dresser, looked at the gas jet again, picked up the Bible, and read for possibly two hours. It was a hard fight. If the Bible had not been there I would not be here today. Today I am happy. Have passed it on to many people since."

"I had not been a Christian until one night when I failed to bring any magazines to my room. I saw the Bible and read from the references until 2 A. M. It brought me to Christ."

"Please send me the particulars about becoming a Gideon! I want to help do for the other fellow what the Gideon hotel Bible did for me."

Those who are familiar with the regimen of traveling know that it is a life subject to more than ordinary trials. There are physical and mental fatigue, loneliness, irregularity, lack of normal environment. Commercial travelers, as a group, are exceptionally in need of what the Bible can give—its inspiration and solace, the strengthening, fortifying, reanimating Word.—*Ex.*

JUDGING OTHERS.

It is one of the easiest things in the world for us to see the faults of others, but one of the most difficult to see our own short-comings. Many who have not made remarkable success in conducting their own business, know exactly how other people should manage the business in which they are engaged, especially if that business is of a public or denominational character.

Sometimes, though one's own conduct may be questionable, he can, without difficulty, discern the vulnerable places in the conduct of others. We often impugn the motives of others without seeming to suspect that our own motives may not always be the highest.

It is in religious beliefs that our judgment is frequently most severe and unjust. If others do not interpret the Bible just as we do, it is easy for us to think they are heretics. With very many of us, the old saying is true, that "my doxy is orthodoxy, and your doxy is heterodoxy."

The Bible distinctly states that we have no right to judge others. Christ Himself said, in the great Sermon on the Mount, "Judge not, that ye be not judged." Every one must give an account of himself unto God. "To his own master he standeth or falleth." Men whose lives show the fruits of Christianity are sometimes called "infidels," "atheists," and other such un-Christian names because they do not hold viwes identical with those held by their criticis.

An old writer has said that "no man can condemn another, because, indeed, no man truly knows another." How often we misjudge others because we do not know them! The circumstances which prompt their action may be known only to them and God. If we knew the circumstances, our judgment would be different. The same old writer from whom we have quoted says further, "No man can judge another because he does not know himself." In another place he says, "God is merciful to all, because better to the worst than the best deserve." The late Bishop Kilgo once said, "We judge our fellows at their worst, while God judges us at our best."—*Biblical Recorder.*

THE IVORY CARVER.

A party of travelers journeying through Japan, a few years ago, came upon an old artist in ivories. Among the carvings which he showed was one most exquisite piece for which he asked a hundred dollars. The price was not at all high for the work, and one of the party at once agreed to take it. Before surrendering it, however, the artist examined it minutely, and the result of the examination was the discovery of a tiny imperfection which he pointed out to his customer.

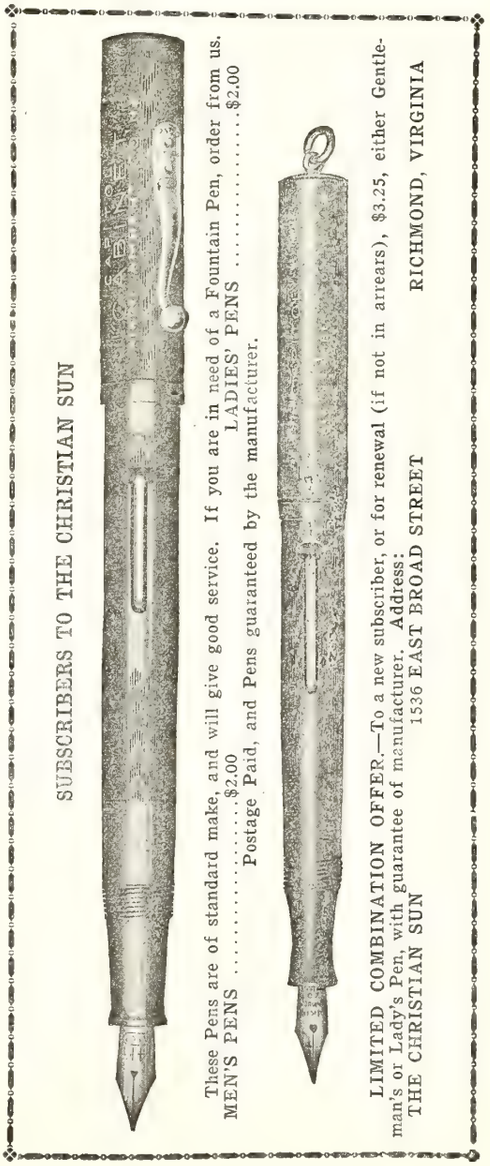
"That will make no difference," the traveler answered. "No one but you would ever have discovered it; it need make no difference in the price."

"It is not a matter of price," the artist replied. "No imperfect work ever goes from me at any price. I cannot sell you this."

The traveler, incredulous, urged again his plea that none but the artist's eye could ever see the blemish; he even offered a higher pric still, but to all his arguments the old artist had but the one reply—he could not give his name to imperfect work; it was impossible. And from this decision nothing could move him.

How the spirit of the heathen artist rebukes us! Nothing was allowed to go from his shop that was not the best that he and those working with him could do, but we—what poor, half-hearted, shabby work we allow to bear the Master's name!

Once upon a time, a manager asked George Ade if he had ever been taken for a minister. "No," replied Ade, "but I have been treated like one." "How was that?" "I kept waiting for my salary six or seven months."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INTEREST IN FOREIGN MISSIONS.

By Helen Barrett Montgomery.

Well, are some Christians not interested? The growth of contributions to foreign missions from five to forty millions in one generation might seem to indicate that many Christians are interested, and that the number of such Christians is growing.

Yet as one studies the local Church, one is forced to admit that the giving to foreign missions in the average Church is confined to about 25 per cent of the members, and that even that fraction does not for the most part make sacrificial gifts. If we based the per capita giving upon the Church membership of the United States and Canada it would seem that we give annually about one dollar and a qquarter per member. But even this estimate is fallacious, for it does not take into account the large amount of the gross income of foreign mission boards received through legacies and annuity funds. If we estimate upon the 25 per cent of the members giving, we have the noble figure of about six dollars a year—fifty cents a month or about twelve cents a week. This represents the equivalent of one cigar, one cheap ice cream soda, one weekly or cheap monthly magazine, one half of one movie entrance fee, or two street-car rides. Surely this is not an impressive sacrifice for something in which Christians are presumably deeply interested.

Then, why are Christians not interested in foreign missions? There are many reasons, some petty, some grave.

First, some Christians are affected by hostile propaganda picked up in steamships and hotels throughout the Orient. Many thoughtless tourists repeat random remarks and chance impressions on their return home, and their report is taken as truth by many uninformed Christians. The reasons for this generally hostile attitude of the foreign community in Oriental lands toward foreign missions are not hard to find. Many are engaged in exploiting the natives, and the presence of the missionaries is a hindrance to their schemes; many of them are ignorant of the real facts; though they may have lived years in the same city with missionaries, they have never spent one hour studying the missionary work which they presume to criticise. Many others reflect the imperialistic and hostile attitude of their governments that are frankly not in the Orient for any altruistic motive. Some hate the missionaries because their loyal lives are a reproach to the easy and low standards of the lives of many in the foreign communities.

Second, many Christians are ignorant of the commands and obligations of their Christian faith. They are loyal, so far as they go, but they do not go far. Christianity is to them simply a resource of good and helpful emotions. They have never faced the last, the supreme command of the Christ whose servants they profess to be —"Go ye into all the world and preach the gospel to every creature." They have never studied the story of the Christian Church, which is simply the account of the outreach of fresh waves of missionary impulse taking control of land after land. They have never had it brought home to them that missions is not an "elective course" to be taken by a few; but a "required subject," the concern of all who matriculate in the school of Christ.

All that such Christians need to transform them from missionary liabilities to missionary assets is instruction and education of both head and heart.

Third, some Christians lack imagination, and without imagination the long flights of Christian faith, unaided, are impossible. The ability to enter into the experience of alien races, to conceive what it would be to live in a world without Christ, to carry on life in an environment untouched by the New Testament, to go through the experiences of childhood, marriage, fatherhood, motherhood, with no Christian Church to minister to their needs; to be in and of a country where "there ain't no ten commandments," no settled justice, no modern medicine, no libraries, no free education, none of the institutions that have developed because of Christianity—there are many who are simply lacking the sensitive imagination needed really to grasp such situations.

Of course, they are not interested in foreign missions. They jog along their days of conventional religious life, absolutely unstirred by the divinest, altruistic enterprise of the centuries. They always will, unless some one helps these less-gifted folk, rouses their sluggish imagination, awakens their altruism, summons their dormant heroism. Stories, biographies, dramas, moving pictures, real expreiences of real men and women are some of the spiritual tonics that such Christians need.

Fourth, there are some who are held in the tenets of a false theology: the theology of those who do not believe that Christianity has any vital message for the world; the theology of those who hold that there is nothing very much the matter with mankind; the theology of those who hold that one religion is about as good as another; and the theology of the few who believe that to make any attempt to reach and save the non-Christian world is to interfere with the sovereignty of God. "Young men, when the Almighty gets ready to save the heathen, He will do it without your aid or mine," said one of this hard persuasion over a century ago.

Such Christians need to have the great challenge of a great Englishman brought home to them; need to realize that they must either give up their Christianity or accept Christ's teaching with all its implications:

"I am asked," he said, "if I believe in foreign missions. I reply, do you believe in the gospel? For be sure of this, if Christ has no message for the men in Shanghai that it is worth giving my life, if necessary, to get to them, then He has no message for the man in London that I need bother about. He is either Saviour of the whole world, or He is no man's Saviour."

Fifth, there is a great multitude of Christians in whom the care sof this world and the deceitfulness of riches have choked the good seed of the Word so that it becomes unfruitful. In a life brimful of dress and amusement, of travel and business, of personal interests and luxury, there is no room for foreign missions to take root and grow. How many distractions there are claiming our attention—many of them good, but all at war with the supreme good. Our social "duties," a round of functions and teas and dinners, our clubs, our bridge parties, our tennis, golf, skating, dancing, our beauty parlors—their name is legion. Is it not time to call a halt, rearrange our schedule, give first things the first place in our time, our interest, our contributions of money and of service?

And last, there are those who are members of the Christian Church, but not members of Christ. They have never known the joy of forgiven sin, never turned their backs on self, never yielded the sovereignty of their lives to the Master, Christ. They have never risen with Him to walk in newness of life.

There is nothing to appeal to with this class in their present state. They do not respond to any Christian motive because they are not Christians. They are not interested in Christian missions because, primarily, they are not interested in Christ. Of them, Christ must say, "Depart from me. I never knew you."

The only way to reach such is to pray for them until they are made new creations in Christ. One of the first manifestations of the new life will be a new interest in things which before they despised.

We have considered among Christians not interested in foreign missions, the misinformed Christian, the untaught Christian, the stolid, unimaginative Christian, the warped Christian, the worldly Christian, and the unconverted, formal Christian. There are, doubtless, many more types to be included in the class of the uninterested; but these are certainly some of the causes of uninterested Christians. Uninterested Christians!—uninterested in the cause that is dearest to their Lord! uninterested in the greatest international enterprise of our day! uninterested in the progress of the kingdom of God!

STEWARDSHIP AND PROMOTION.

By Warren H. Denison.

Church Clerks.

In this column of July 14th we called the attention of Conference secretaries, pastors and Church clerks to the new uniform blanks to be used by all Churches and Conferences for this new quadrennium. They should be secured from the Convention office in ample time. It is exceedingly important that Church clerks and pastors should see that all their reports are accurately and fully made out. Then they should be read to the Church if possible; if not, then to the official board for approval before being sent to the Conference secretary. They should be sent to the Conference secretary in ample time for him to tabulate and chart them before he leaves home for conference. Reports should all be in proper hands days before Conference opens, and not carried to Conference and handed in there. Church clerks should not be willing to send in reports not approved. It is a good thing for a Church to keep a duplicate copy of its report. All questions should be answered. If any question does not apply to your Church, kindly say so, but you are requested not to leave blank spaces. We are doing our very best to have full and accurate reports. It will not do to write "don't know." Get the information. Help us to be able to have accurate statistics. They are very important for us and for others. We request you to write plainly and spell accurately. It is splendid to use a typewriter, but one has to watch them, too, for they sometimes are poor spellers. We call attention to the necessity of care that duplications do not occur. We wish to know all that your Church and all its departments, groups, classes, have raised and spent on itself locally. We want the same facts about your benevolences. Many Churches do not know what they raise and disburse. Many Sunday School classes have raised and spent hundreds of dollars for their work in the local Church and they get no credit for it. No report is made. Every Church should gather all this information, so that it may know and have record of what it has done in the year. We are proud of those clerks who show interest and who are efficient. We count upon their promptness and loyalty.

The Joy of Our Young People.

In the recent few years we have been seeing great streams of our young people in the Christian Church entering into our activities. They are fitting themselves in a splendid way—through our colleges, young people's congresses, summer schools, leadership training classes. It has been a joy of your secretary's heart to see so many hundreds of our young people in every section and in almost every Conference entering into the work of our Church with such consecration, energy and loyalty.

A new day is upon the Christian Church. Her youth will help her make the message known to the world in a more effective way than their fathers have been able to do. In no day in our history have so many of our fine and trained young men and women been offering themselves for various and multiplying forms of Christian life service. They will not let our institutions and agencies suffer. They have the spirit of sacrifice and they have the power to inspire those who are older grown to give money and service with themselves. We have been enthused repeatedly as we have talked with groups of our young people. They are seeking to serve. Happy is that Conference, that Church, or that pastor who gives them a chance to work, and who inspires and encourages them in preparation for finer Christian service. As we see it, there is no one item in the Christian Church more heartening than the entrance of these hundreds of our young people into the life and program of our Church. God bless the host of them.

WHAT CHRIST MEANS TO ME.

(Testimony of a young man converted from Islam.)

I had gone through the Koran once under able leadership and attended many services of worship in the large and small mosques. I had lived among good Mohammedans for many years, but had subsequently the privilege of mingling with the highest type of Christian people.

One of the primary factors, therefore, in my conversion was the example set by Christians—their every-day life, their general behavior, their willingness to serve their fellow-men, regardless of race, nationality or color. Another factor was the systematic, habitual and careful reading of the Bible. More than twenty years ago the wife of a great missionary had a little school of a dozen boys and girls from good non-Christian families. During one hour a week she read with them the Bible first from the Old Testament and then from the New. The children learned some of the psalms by heart and some of the sayings of Christ in the gospels. I bear witness here that this planting brought forth abundant fruit. I find great joy, peace and inspiration in the Bible. I find rest and encouragement. I have never known the time when I have read the Bible without finding something new in it. I have yet to go to my Bible in hours of defeat and despair and discouragement and not find help in it. The more I read my Bible, the easier it is for me to believe that Christ cares for me, and the more do I enjoy the assurance of everlasting and abundant life in Him.

I have believed His promises and I have realized them. The more I have trusted in Him in everything, the more He has been able to do for me. I did not embrace Christianity without long meditation. And I can say without reserve that all I have and all I am, all that I do and all I can do is Christ's. He is all in all to me. He has helped me as a teacher in engineering, as a Sunday School teacher, and as a man. I doubt not that He will help me to cast off everything that still keeps His spirit from me.

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INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson X—September 4, 1927.

Solomon's Wise Choice.

Golden Text: "Happy is the man that findeth wisdom, and the man that getteth understanding."—Prov. 3:13.

Devotional Reading: Prov. 8:12-19.
Lesson: 1 Kings 3:4-15.

David has passed to his fathers and his son Solomon is on the throne. Some old scores in the house of David were then settled up in blood. Adonijah, Joab and Shimel were put to death.

Solomon had now cleared the stage and was ready for action. He was young in years, beautiful in person and splendidly endowed in mind. He had stepped on the throne just as it was rising to the zenith of its power and glory. Already he was the idol of his people.

No more splendid prospect ever dazzled the eyes of youth at the threshold of life.

It was enough to blind and lead astray one of older years and riper wisdom. But solomon had been trained up in the admonition of the Lord and walked in the ways of his father David.

A Dazzling Offer in a Dream.

That night an event occurred that threw its influence over Solomon's whole future life. As he lay in slumber, the Spirit of the Lord visited him in a dream, and said, "Ask what I shall give thee."

Dreams are by no means a capricious and chaotic world, but are bounded by our nature and habits and are woven of the inmost tissues of our being and have profound psychological and moral meaning. They often reveal the deeper currents of our life, the things that are working unconsciously at the springs of our being. They show us picturesquely what we are, and sometimes are a startling self-revelation.

"Ask what I shall give thee." What a dazzling and dangerous offer was this to put before Solomon!

An Unusual Confession.

Solomon's answer to this request is remarkable for its wisdom and beauty, and has been the praise of all the ages. After acknowledging God's kindness to his father and honor conferred on himself, he exclaims, "And I am but a little child; I know not how to go out or come in."

The brilliant and powerful prince was modest and humble. With great honors and responsibilities suddenly thrust upon him, he did not swell up with a sense of authority and pride, but realized his limitations and weakness. He knew that hardest of all things to know: he knew that he did not know.

Such a spirit in us is our greatest teacher and will surely lead us into the right path. Humility is a primary condition of prayer and of all guidance and growth.

Every problem he solves only starts a hundred others that he has not solved and perhaps never can solve; and thus man's ignorance, so to speak, grows faster than his knowledge. And so is it everywhere. The currents of history sweep on, the laws of trade operate, the great world rolls along, carrying man whithersoever they will.

A Remarkable Prayer.

"Give thy servant, therefore, an understanding heart," prayed Solomon. His wonderful humility gave birth to this wonderful prayer.

When we consider what he might have asked for, this petition stands out in lofty wisdom and splendid beauty.

It is the heart that rules the life. As a man thinketh in his heart, so is he. Get the heart right and all things else will come right. An understanding heart is one that perceives the eternal difference between right and wrong and is governed by the principles of righteousness.

Solomon knew the dangers to which he would be exposed of being swayed by selfish policies that would blind him to truth and blur moral distinctions, and therefore he prayed for a heart to discern between good and bad.

A Wonderful Answer.

This speech pleased the Lord and drew from Him a wonderful answer that matched the prayer and went far beyond it in the abundance of its blessings.

The Lord was pleased, first, with what Solomon did not ask for—long life, riches and vengeance upon his enemies. These are the things that lie most directly in the line of our natural desires and that we reach after first.

What we leave out of our prayers is thus as important as what we put in, and we may please the Lord as much in our not asking as in our asking. The Lord was pleased, next with what Solomon did ask for—an understanding heart; and this was given him in large measure beyond any man of his day.

There is enough of these to go around, it is good for us to have them, and the Lord delights to give them. And now the answer of the Lord leaped beyond the prayer of Solomon into unasked blessings. Along with the understanding heart was given him that which he had not asked, both riches and honor.

Right and riches are more closely connected than often appears. Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.

CHRISTIAN ENDEAVOR.

Sunday, September 4, 1927.

Topic.—"The Use and Abuse of the Tongue."—Jas. 3:1-18. (Consecration meeting.)

Some Bible Hints.

What we do with our tongues is a test of character, because the tongue reveals the heart (v. 2).

The tongue must be trained and restrained. We must learn to control our natural impulse to angry speech (v. 3).

One abuse of the tongue is its boasting. It exaggerates. It is a feeder of pride. Boasting is a national sin (v. 5).

The tongue expresses wisdom and may be a minister of God. Think how differently Jesus and Satan would use their tongues (v. 17).

Suggestive Thoughts.

The trouble is not with our tongues so much as with the heart or mind behind the tongue. The tongue is a channel for the overflow of the heart.

We abuse the tongue when we use it to speak lies. It will speak falsely as easily as truly. It obeys the soul.

Use the tongue for comfort. The sorrow of the world is stupendous. Every heart knows bitterness. Let us minister comfort.

Use the tongue to teach others; to tell your experience; to encourage and to lift. Make the tongue an optimist.

A Few Illustrations.

Do not use the tongue to empty on others your troubles, as one empties a garbage can. Consume your own smoke.

Profanity is moral filth. Do not let the tongue be the gutter through which it runs, defiling every one it touches.

A despairing man was on his way to commit suicide. He met a friend who spoke kindly to him, encouraged him, expressed faith in him, and offered help. There was a right use of words!

Some folks have the gift of telling stories to children. We realize that such stories influence the children's lives and do an immense amount of Good?

To Think About.

To what uses do I put my tongue?
Why should we guard the use of our tongues?
What do you think the best use of the tongue?

THE BUDGET PLAN.

The Board of Finance of the Christian Church is seeking to put forth every effort possible to place our finances on a Christian, business-like basis, fair and systematic. In a recent message to the brotherhood, the board asked hearty co-operation from all Conference officers, pastors and Church officials in the matter of adopting and putting into successful operation the new budget benevolent financial program as adopted by the Convention in its last quadrennial session. This financial plan is the wisdom of the Covention. There having been no board of finance, this board was created by the Convention, with instructions to carry out the Convention's actions. Its members were selected after the plans were adopted. Loyalty and the spirit of co-operation both require that the Board of Finance, the Conferences and the local Churches all help to make it a success. It is the best judgment of the Convention. It ought to have a whole-hearted support, whether it agrees exactly with one's own idea or not. Surely there is need for a better method than we have been using. This is the answer of the Convention to that need. It ought to have our support. Every member of the Church was at the Convention through his official delegates.

The Finance Committee reporting a plan of finance to the Convention consisted of Mr. F. C. Brownell, of Massachusetts; Rev. J. R. Cortner, of Indiana; Rev. Warren H. Denison, of Ohio; Rev. L. E. Dull, of Michigan; Rev. F. E. Rockwell, of Indiana; Mr. W. R. Sailer, of New Jersey; Mr. H. E. Sims, of Ohio; Rev. O. S. Thomas, of Ohio; Rev. W. T. Walters, of Virginia, and Mr. J. O. Winters, of Ohio. Their report was considered, discussed, amended, with the result of the plan heretofore published. Then the Convention proceeded to create a Board of Finance and made it so that the President, the Vice-president, Secretary and Treasurer of the Convention itself should be four of its mmebers. This was based on the premises that they represented in an impartial way all our work and would not be prejudiced for or against any phase of it. Then the Convention further provided that the General Board of fifty members, representing all phases of our work, should at its first sitting elect three other persons on the Board of Finance. It elected Rev. L. E. Smith, President of the Southern Christian Convention; Mr. Perry G. Yantis, a business lay-

man, of the Troy, Ohio, Church, and Mr. A. F. Foor, a business layman and president of the Rays Hill and Southern Pennsylvania Conference.

There will, in all probability, be some who were not at the Convention or who are not familiar with the details of our work, or who do not fully realize our responsibilities, or through adherence to our former methods, or through some misunderstanding will not see its spirit and may even oppose it. We should be reasonably patient and kind to such, but in all sense of fairness the only thing to do is for Conferences and Churches to approve it, accept their share of the denominational needs, and do their best in the local Churches to raise it. It is better to fail in an honest effort to reach one's share than not to set the goal and try. We believe our Churches will try, and that a surprisingly large number will reach their share the first year. Is there any Conference or Church that will gain by not trying? It is noble to attempt.

WARREN H. DENISON,
Secretary of Finance.

THE WORD OF GOD.

Man is sometimes bound, "But the Word of God is not bound"; the restrictions and restraints which limit and fetter men do not touch the Book.

The lapse of time and stretch of space do not affect it. It knows no depth, disease or decay; utters no unwise word, takes no wrong step, forms no indiscreet alliances, and lowers itself by no political entanglements or worldly compromises.

The missionary is never weak or weary, needs no rest, and is unaffected by climate, diet, or local surroundings. Ever the same in the fullness of its vitality and efficiency, it accommodates itself to every new environment, equally adapted to all varieties of human temperament.

A stranger alike to external hardship or internal disquiet, this messenger of God never halts in obedience, hesitates in aim, or stumbles in action. It speaks as powerfully to the ignorant as to the educated, the poor as the rich, the low-born as the high-born; is not intimidated by threats, dismayed by persecution, or destroyed by violence.

It is alike unmoved by the skeptic's scoffs, the worldling's indifference, and the bigot's intolerance. It claims to have in it, as His living book, God's vital power, and to be life-imparting, so that men are born from above through it as God's "seed" (Acts 7:38; Hebrews 4:12; 1 Peter 1:23; James 1:21).

These claims, the history of missions puts to the test, and proves God's Book to be His chosen channel whereby His Spirit pours life into human souls. Hence, even where living men have not yet borne their witness, His Word has often won its triumphs.—*Arthur T. Pierson.*

THE UNCOVERED COUGH.

If it ever becomes as unfashionable for men to spit as it is for women to do so now, the common pracitce of coughing with uncovered mouths and noses and spitting promiscuously in public will be solved.

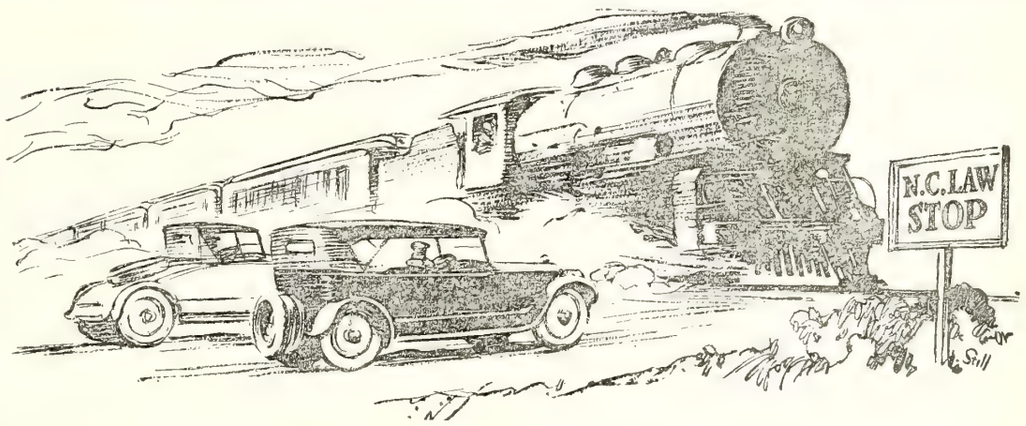
Social taboo is a most powerful and relentless force in organized community life. Taboo, however, merely implies certain standards of etiquette. The uncovered cough and promiscuous spitting has not yet been included as one of the taboos generally, as they should be.

If taboo could be brought to bear upon the habits and customs that spread disease, public health work would achieve a marvelous impetus. There is no reason why society should condone the sneezing and coughing of persons in crowded places with uncovered mouth and nose. The act of coughing and sneezing in public with uncovered mouth and carelessly spitting, should become as lacking in etiquette and as much liable to the ban of the taboo as such commonplace acts as appearing in public with dirty face and hands, or eating with one's knife.

Once coughing and sneezing with uncovered mouth and nose and spitting in public falls under the censure of society as a whole, the taboo will work with relentless force.—*Bulletin N. C. Sanatorium.*

There are many people who are only waiting for grand opportunities. But there is an immense difficulty in getting them in the meantime to do the next thing, the nearest thing, a very simple thing. If the prophet bade them do some great thing, why, they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expceted of genius.—*Joseph Parker.*

SOUTHERN RAILWAY SYSTEM



For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

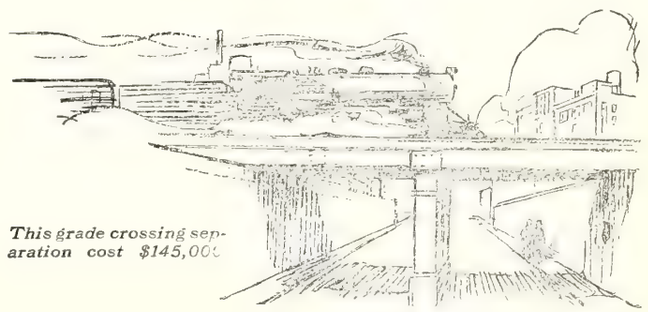
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

The SOUTHERN SERVES THE SOUTH

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

MONDAY.

FAILURES THAT ARE SUCCESSES.

"My flesh shall rest in hope, because Thou will not leave my soul in hell; neither wilt Thou suffer Thine holy one to see corruption."—Acts 2: 26, 27.

Two thousand years ago Jesus died. But out of this sad tragedy came the world's greatest blessings. One of these blessings is: hope and inspiration in our dark days and in our extremities.

For instance, what could seem worse than Jacob's loss of Joseph, and yet what could have been better for Jacob and for Egypt than that this calamity did come to him?

The boy possessing a dumb spirit was cast down terrified, but by the blessing of Jesus he arose a cure and a witness for Christ. We often have to be cast down before we can be raised up, and "all things work together for good to those that love God." Reversals inspire manhood to its best metal and actualities.

Prayer.—Our Father, give us such a clear vision and understanding of Thy way that nothing shall cause us to be discouraged or lose heart. Transform all our experiences into progress in Thy divine plan and keep our eyes ever on the Lord, so that we can say, "Though he slay me, yet will I trust him." *Amen.*

TUESDAY.

THE BUSINESS OF THE KING.

"Go ye into my vineyard and work, and whatsoever is right I will pay you."—Matt. 20:7.

Christianity is not an easy way. The work of the Church which is God's way for promulgating Christianity and saving the world is not an easy task. It takes time. It takes love. It takes sense. It takes study. It takes constancy. It takes persistency. It takes courage. It takes fortitude. Christ is our example. He took upon Himself the form of a servant and spared not Himself night or day to accomplish the task. A towel and a basin of water were His keenest weapons, and He bade us not to think more highly of ourselves than we ought to think, but to follow His example. It is easy enough to go to Church and listen to a good sermon, but our duty cannot stop there. When the sermon is done, the work is only begun. What sort of Christians are we?

Prayer.—Dear Heavenly Father, prepare us, heart and mind, to look at the fields through the eyes of Christ and to spare not ourselves in the duties that lie before us. *Amen.*

WEDNESDAY.

WHAT HARVEST?

"Work not for the meat that perisheth, but for that meat which endureth unto everlasting life." —Jno. 6:27.

"The best binding for a Church roll is shoe leather." There are a great many folks who would like something to do. We find them in most unexpected places, and among most unexpected people. The joy of service is keener than we imagine. The joy of saving souls is supreme. The wayside ministry to those who need, though it be but a cup of cold water, is the greatest service. We may be discouraged with our efforts, but if we press on, those to whom we have spoken, with no apparent results, later, possibly years, will tell us what we did for them.

It has been said that the automobile has divided the people into two classes—the quick and the dead. That is true also with passionate Christianity, and dead Christians will soon drop out and be gone.

We believe in fraternities! Yes, but believe in Christ more. We believe in the Y. M. C. A! yes, but believe in Christ more. We believe in America! Yes, but believe in Christ more. And there is not a passage in all the Scriptures which promises us success without fidelity to Him. He says we must be "faithful until death. Therefore, no one can do the work for me which I came into the world to do. I may be able to do but little, or more; that does not matter. That which matters is, I must work and be faithful.

Prayer.—Our Father, we pray Thee that we may be able to bide ourselves in Thee and be consumed with the passion of our Saviour. O let us love Thee and Thy kingdom forever. *Amen.*

THURSDAY.

WHAT HAVE I DONE?

"What have you done today?" was asked a rope-maker. He replied, "I have done ten hours' work, just twisting; my fingers are sore. I worked late last night and did not get to the prayer-meeting. I fell asleep trying to say my prayers. What a life! Were it not for the family, I would end it all."

Take courage, dear soul! A ship is adrift at sea; eleven hundred souls are aboard. The line you made was thrown by a rescue ship, and it held, and by it the ship, its passengers, and its cargo are saved.

All who are weary of the dull monotony of life in their small existence may be heartened in the faith that their daily task done well fills its place for God some where. The ring of the hammer, the click of the needle, the care of housekeepers, the turn of the plow and all our labors weave into the life and character of some one that which is all to them.

Prayer.—Our Father in heaven, if we can help others regain their feet; if we can give comfort to sick souls; if we can train children in the way they should go, and if we can show way-worn travelers the way, do Thou make it so. For Jesus' sake. *Amen.*

FRIDAY.

THE COMPASSIONATE CHRIST!

"A bruised reed shall He not break."—Matt. 12:15-21.

The tender compassion of Jesus Christ forms one of the chief functions of His ministry. This characteristic stands out boldly over against the harshness and cruelty of the scribes and the Pharisees.

And His loving care is not confined to the innocent little ones. Jesus sees a possible chance in the bruised and broken bodies of those who have wandered in sin. His word concerning this phase of His ministry was: "I came not to destroy, but to fulfill; to seek and to save!" That is just like Jesus! Looking out over the great multitude, which included the halt and lame and blind, Jesus would say to His disciples: "See! what a wonderful harvest! Say not there are yet four months and then cometh harvest. Lift up your eyes and look on the fields, for they are white already to harvest!"

Are you an encourager, or a discourager? The world is waiting a little lift from you. It hungers for a little love, for compassion and sympathy. In many cases there is little else we can do but to sympathize with the sorrowing, plead with the erring; but nothing helps quite so much as to know that you are remembered in the hour of need.

Prayer.—By one of the parents, asking that we may be strengthened and encouraged in our humble efforts for the uplift of others, remembering the example of Him whose whole life was devoted to works of love and compassion.

SATURDAY.

A GLORIOUS PRIVILEGE.

"Stewards of the manifold grace of God."—1 Peter 4:8-11.

"Stewards of the mysteries of God."—1 Cor. 4:1.

In our meditation today, let us survey the glorious fact of our stewardship. The children of grace are born to greatness. If we be the sons of God, then are we heirs of God and joint heirs with Christ—shareholders in the new civilization known as the kingdom of God.

To this high truth, both Peter and Paul key their thoughts. Consider the wealth of them, and then go through the day, yea, even life itself, distributing that wealth. We are stewards of the manifold grace of God, and called to be a revealer to men of all the virtues. Think of what a mine of spiritual wealth rests in that often misunderstood word "mysteries." To the Christian has been given the mystery of the kingdom of God, the mystery of grace, the mystery of godliness. Things that it hath not entered into the heart of man to conceive has God entrusted to our care, not that they may be hidden, but revealed. In a word, it is our high privilege to reveal God to men.

Surely life can have no richer task, no higher glory than this. Go forth, then, to your seemingly common-place tasks with this high thought, and life will be coronated with glory and labor will be sanctified.

Prayer.—By one of the parents, asking that we may be chosen to take part in this sacred stewardship, and that our humble efforts may be blessed by our gracious Father.

SUNDAY.

OUR BEST!

"She hath done what she could."—Mark 14: 4-9.

Mary had done her best in her offering of the alabaster box of precious ointment to the Master. The question this suggests is: "What is our best?" The alabaster box represents a part of our giving which we too frequently overlook—the giving with no purpose other than an expression of love.

Our "best" is the thing we individually can render to Christ, be it service or be it an alabaster box of ointment. But it must be our best, not our second-best. It may be a poor "best," so small that the great and the rich will wonder at our audacity; but it will be our best! We have done what we can.

How, then, may we render our best to Christ? He has told us with His own lips: "Inasmuch as ye did it unto one of these." Our ministries to Him are to be wrought through our ministries to the bodies, the minds, or the feelings of our fellow-men. To Him and His glory we can add nothing, except as we bring His spirit, His love, His life, into the hearts and experiences of others. The picture, the poem, the sermon, the food and clothing, the medicine, and the education in His name are all gifts to Him. Our duty—nay, our privilege—is to give our best to Him through our ministries to His needy ones—"these least."

Prayer.—By one of the parents, asking that by our strong faith, by the purity of our lives, and by our love for Christ who first loved us, we may become the means of bringing many others into the fold.

Christian Orphanage

Dear Friends:

The writer had the pleasure of attending the Valley Virginia Central Conference last week. It is always a pleasure to attend this Conference. The people are so kind and good to you that you just feel perfectly at home. We look forward each year with a great deal of pleasure to this trip. We get to see and shake hands with our old friends and make new acquaintances each year. The Orphanage has some very warm friends in this Conference who are loyal supporters and are anxious to see the Orphanage make progress.

Quite a number of the Sunday Schools in this Conference make a monthly offering to help support the Orphanage, and we hope before another year to be able to report all on the monthly offering list. Last fall, our good friends in this Conference shipped us forty barrels of good apples, and our children had apples all winter and up to the first of March. We know our good friends in this apple section will not forget us this season, though the apple crop is not so large as last year. We will need fruit this winter.

For several years we have been able to get peaches from the Sand Hills in North Carolina to can, but this year the price was too high for us to pay and truck them one hundred miles to can. The bean beetle has ruined hundreds of gallons of beans for us, and we will have no beans to can. So you see we are up against a proposition. God has been good to us all along the way, and has cared for us when the way was dark and gloomy, and we profoundly believe that He will not see us suffer now. We well remember ten years ago when a hail-storm struck our farm and utterly left us desolate, and our good friend J. M. Darden, of Suffolk, happened to pass this way and saw the destruction that had been wrought by the hail, and God gave him an idea and an opportunity to serve.

He went back home and visited a number of Churches in his Conference and informed them of our dire distress and appealed to them to help, and they gladly responded and shipped us a carload of foodstuff, freight paid, and supplied our needs. It taught us the great truth that God is all powerful and a very present help in time of trouble. He used our good friend Mr. Darden to carry out His will, and all who gave were made the better by the giving, and the faith of the Orphanage family was greatly strengthened both in God and the Church.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 25, 1927.

Brought forward		$11,366.90
Sunday School Monthly Offerings.		
N. C. & Va. Confrence:		
Happy Home	$ 2.94	
Greensboro, Palm Street	5.49	
New Lebanon S. S.	2.00	
New Lebanon Baracca Class	2.00	
Berea	8.75	
Ingram	5.00	
		26.18
Eastern N. C. Conference:		
Shallow Well	$ 3.00	
Christian Chapel	2.67	
Sanford	3.98	
Amelia	3.10	
Piney Plains	9.77	
Wentworth	12.00	
		34.52
Western N. C. Conference:		
High Point	$ 3.26	
Hanks Chapel	3.80	
		7.06
Eastern Virginia Conference:		
Berea, Nansemond	$10.00	
Berea, Norfolk	11.00	
Union, Southampton	1.40	
Rosemont	49.31	
Oakland	4.00	
First, Richmond	8.34	
		84.05
Valley Virginia Conference:		
Mayland	$ 2.05	
Timber Ridge	2.18	
Winchester	5.48	
		9.71
Special Offerings.		
Mr. Lee, support of little girl	$25.00	
M. Y. Wilson, support of children	20.00	
Earl B. Horner, Burlington, N. C.	100.00	
		145.00
New Building Fund.		
Mrs. Annie Staley Calhoun, Suffolk	$10.00	
J. R. Loy	1.00	
W. R. Noah, Shallow Ford Church	1.00	
Mrs. N. E. Blalock, McCullers, N. C.	1.00	
Mrs. Ben Holden, Louisburg, N. C.	10.00	
Miss Sarah E. Boyd, Richmond, Va.	20.00	
E. M. Carter, Franklinton, N. C.	1.00	
		44.00
Grand total		$11,717.42

VIRGILINA.

My summer, to the present, has been like that of other ministers—a busy one. Six weeks were spent at Duke University and three weeks in revival meetings. Hebron Church did not have a series of meetings, as they alternate with a Baptist Church in the same community. Hebron has taken on new life in the past three years. They have a good Sunday School, under the leadership of Bro. Pressley Williamson, and a large Young People's organization, directed by Miss Jettie Talley and Miss Lubie Williamson.

The Church has recently purchased a handsome individual Communion set. Rev. S. C. Harrell, of Durham, was with me the third week in July at Lebanon. He has assisted here in several meetings and is highly appreciated by the people. His sermons were of a high type, strictly orthodox, scholarly enough for the most intellectual, and presented in such terms that all could understand and be benefitted. There was a splendid Church revival. This community has four Churches, and practically all the people are members.

At Liberty (Nathalie, Va.), the fourth week, Rev. H. E. Crutchfield assisted. Seldom have I had with me a young man of so great earnestness and zeal. Attendance was large from the first service. There were about fifteen professions of faith and twenty-two united with the Church. There are others to join later. Liberty has an unusual number of active workers, especially among the young people. The Sunday School, on the first Sunday in August, numbered one hundred and twenty-five. They have a large, active Christian Endeavor and Woman's Missionary Societies.

Miss Elsie Bray has recently returned from her work in the mountains, and is, as she has always been, an active worker in her home Church.

On the fifth Sunday in July our meeting began at Union (Virgilina). On Monday, Rev. J. Frank Morgan, a former pastor, of Norfolk, came and remained through Friday. Rev. C. L. Morgan, of the M. E. Church, led the singing. The attendance was immense, the preaching excellent, and the singing throughout the meeting the best we have had. About twenty-five professed faith in Christ, twelve united with the Church, the finest spirit prevailed and a real revival resulted.

The general regret was that we had to close at the end of five days. The people are expecting Bro. Morgan to come back at some future time and be with us in an eight or ten-day meeting.

C. E. NEWMAN.

COMMUNION WARE

Individual Service

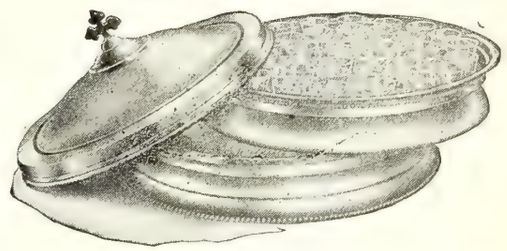
Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM

Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



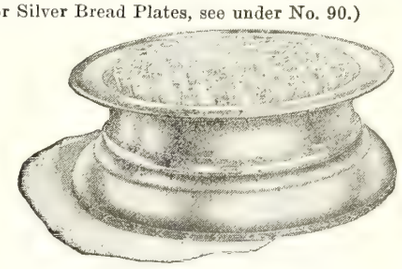
SILVER-PLATE

The Silver-Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.

Style No. 85

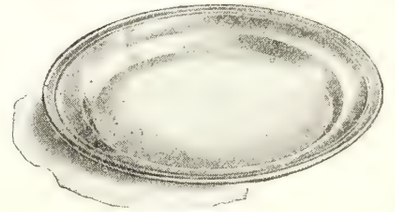
Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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1536 E. Broad St., - - Richmond, Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

The Pollyanna kiddies. Which group are you in?

1. Shirley Vaughn, Wadley, Ala., Route 3; Rebecca Ellington, Ridgeway, N. C., Route 1.

2. Arnell Landers, Albertville, Ala.; Terry Maynard Johnson, Fuquay Springs, N. C.

3. Bessie Onley, Bosley, N. C.; Jeanette Rawles, Franklin, Va., Route 4.

4. Katie Lee Johnson, Fuquay Springs, N. C.; Beryle Barrett, Dendron, Va.

5. Ralph Vaughn, Wadley, Ala., Route 3; Jennie Barrett, Spratley, Dendron, Va., care Sunnydell Farm.

6. Ruth Smith, Wadley, Ala.; Margaret Jones Earp, 12 W. Clifford Street, Winchester, Va.

7. Rachel Earp, 12 Clifford Street, Winchester, Va.; Rebecca Parks, Ramseur, N. C.

8. Nina Kitchens, Roanoke, Ala.; Lyda Carter, Sunberry, N. C.

9. Linnie Hancock, Sedley, Va.; Sara Bland Parks, Ramseur, N. C.

10. Esther Cole, 214 Hargrave Street, Durham, N. C.; Alice Bradshaw, Walters, Va.

11. Sara Virginia Hook, Elon College, N. C.; Doris Elaine Whitaker, Holly Springs, N. C.

12. Fred Lorraine Whitaker, Holly Springs, N. C.; Gordon Malone, Burlington, N. C.

13. Rebecca Anne Holden, 707 North Main Street, Louisburg, N. C.; Katherine Brady, Ramseur, N. C.

14. Martha Caviness, R. F. D. No. 1, Ramseur, N. C.; Grace Tabscott, Elon College, N. C.

15. Elizabeth Joyner, Zuni, Va.; Grace Tabscott, Elon College, N. C.

There are just two more names to go into the Pollyanna game, and they are sisters and want to get acquainted with some other little girls or boys. Who will play with these two pretty Kiddies Send your name at once, so your editor will feel happy and the game may go ahead for these two who have just sent their names. Oh, what a good time they would have had if they had sent in their names along with the rest of the Kiddies. It's best to be on time, so as to not miss the fun.

Oh! oh! one Kiddie dear is sick with a bad ol' cold. This is the way she became sick:

Oh! Kiddies, Stella Mae is sick,
  Cried little Ann Marie;
Her throat is sore, her ears both ache,
  She's hot as she can be.
Last night she ran out in the rain,
  No sandles on her feet;
She splashed 'round out by the creek
  In all the slush and sleet.
She didn't button up her coat,
  She went without her hat—
How could she be so careless:
  A great big girl like that!
Dry feet, and clothes, clean and warm,
  An' fresh air night and day
Will help, dear Kiddies, big and small,
  To keep bad colds away.
If on the street, in passing,
  A handkerchief you may see,
Oh! do not stop to pick it up—
  It's as dangerous as can be!
And in your ear you must not put
  Your fingers soiled from play,
For many a sore throat or cold
  One takes in just that way.
Of course, you'd never eat things
  Found upon the street;
Or chew another person's chewing-gum—
  Oh! that would never, never do.
You have a tooth-brush all your own,
  And every one can see
That when you're well-fed, dry and clean,
  You're healthy as can be!
    Yours for happy, healthy homes,
      MADGE MOFFITT WHITESELL,
        Editor.

A CHILD'S EVENING PRAYER.

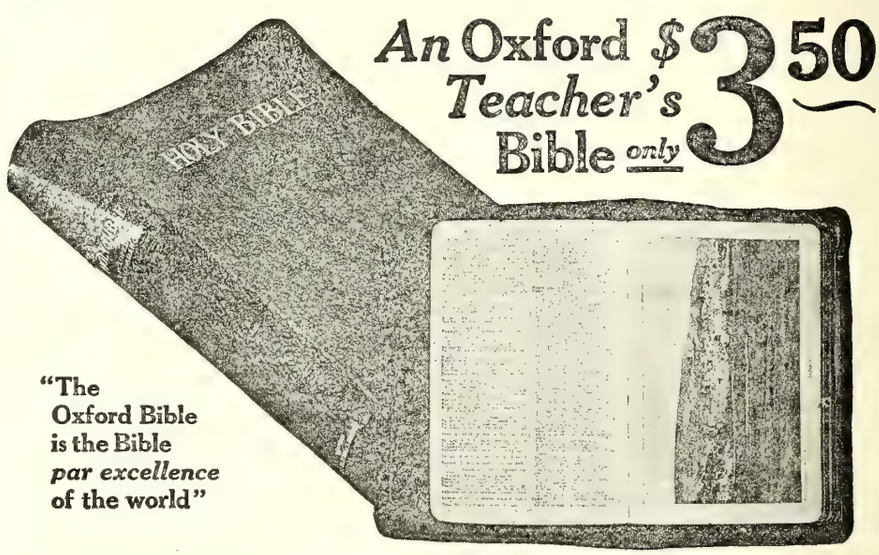
"I will both lay me down in peace and sleep; for, Thou, Lord, only makest me dwell in safety." —Psa. 4-8.

My dear Heavenly Father, I thank Thee for Thy love that keeps me like my mother's love; and for Thy care that keeps me safe, even as my father protects me. Bless all other little children, 'specially those who have no father and mother, or homes. If any are sick, comfort them tonight and make them well again. May we all find sweet rest during these coming hours of darkness. We know that Thy love is as sure as the sun which will waken us in the morning. Amen.

GOD IS FAITHFUL.

Melancthon said, "If I had no care, I should have no prayer." Spurgeon said, "Sometimes God sends His love-letters in black-edged envelopes." He allows us to taste the bitterness of want and the desolation of bereavement. If you have lived many years, you have passed through the narrows. We have all been there, and it is not always easy to see the Divine control. It looks as if things have got out of hand, and, somehow or other, we have been forgotten. When there is no one at hand to say it to you, say to yourself, "God is faithful, who will not suffer the pain to exceed the measurement of my endurance."—*Rev. John Macbeath.*

OXFORD BIBLES



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OBITUARIES.

PRITCHARD.

The following is from the Chapel Hill News, August 4th, and tells of the passing of a most estimable and beloved Christian woman:

The News regrets to record the death of Mrs. W. N. Pritchard, which occurred Wednesday morning about 4 o'clock. Mrs. Pritchard was taken suddenly ill two or three days before, and fell in the floor at her home, and her condition grew worse until the end. She was a most estimable woman, loved and esteemed by all who knew her. Her cheerful disposition, beautiful, helpful life; her kindness to everybody, will long linger as a fragrant memory in the home which her presence brightened and which death has now darkened.

The deceased was born and reared in Chapel Hill, and before her marriage was Miss Geneva Lewter. She was in her 74th year. She is survived by her husband, Capt. W. N. Pritchard, a former State senator from Orange County, and for many years a merchant of Chapel Hill; and three daughters, as follows: Mrs. Clyde Eubanks, of Chapel Hill; Mrs. R. O. E. Davis, of Washington city, and Mrs. W. H. Sory, of Hartsville, S. C.; and six sons, W. H. and F. B. Pritchard, of Durham; John W. Pritchard, of New York; W. N. Pritchard, Jr., of Cooper Union, N. Y.; A. J. Pritchard, of Loramie, Wyo., and J. Manning Pritchard, of Greensboro.

The funeral services took place this afternoon at 5 o'clock from the Methodist Church, conducted by Rev. B. J. Howard, her pastor, assisted by Dr. Chas. E. Maddry, and the interment will be made in the Chapel Hill Cemetery.

LEWIS.

W. T. Lewis was born October 19, 1888, at Eagle Springs, N. C., and died July 15, 1927, in Memorial Hospital, Kinston, N. C., being 38 years, 8 months, and 26 days old. He was a member, also a deacon, of Big Oak Christian Church, having joined the Church in his 'teen age, and was faithful unto death, not only to his Church but to his God, his family and friends. He entered Elon College in 1911, and continued two years in the school. None were more highly respected or better beloved by faculty and students than was he.

On May 12, 1914, he was married to Margaret C. Monroe, who survives, with five children, the oldest of whom is eleven years, and the youngest six months old. His home was a happy one, in which daily devotions were held. He stood for righteousness, justice, law and order, and for these principles he gave his life in sacrifice, being in the employ of his county at the time of his tragic and untimely death by violaters of the law.

While he lay mortally wounded, his greatest concern was for his wife and children, but the God whom he and all other true hearts serve is fully able to take care and provide for them through His great love.

Besides his own family, he leaves a large number of brothers and sisters, relatives and a host of friends to mourn his untimely death. May the Heavenly Father comfort us all until we meet in the sweet by and by.

Burial services were conducted at Ben Salem, in the presence of perhaps the largest congregation ever assembled there on a similar occasion. Participating in these services were the Methodist pastor at Eagle Springs; Rev. E. C. Brady, pastor Big Oak, and the writer; also a large representation of the Masonic fraternity and other brotherhoods of which he was a member. Peace be to his ashes, and rest to his soul till the resurrection.

T. J. GREEN.

TURKISH WOMAN ON TRIAL.

Nation-wide interest has been aroused by the first trial in Turkish history of a person accused of attacking religion, which has begun in the Stamboul court. The defendant is Suad Hanem, one of Turkey's most beautiful women and a well-known author.

Utterances of the heroine in her latest novel that religion is more harmful than opium and that all prophets are charlatans, brought the novelist into court under the new penal code, which replaced the Koranic precepts in 1926. The code provides a penalty of two to six months' imprisonment for ridiculing or reviling any religion.

Turks of the old school are eager to see the women imprisoned as a lesson to the "back-sliding" young Turks; free-thinkers argue that condemnation would be inconsistent with new Turkey's separation of Church and State.

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The rich may bring their wealth,
And some may bring their greatness,
And some bring strength and health.
We, too, would bring our treasures
To offer to the King;
We have no wealth nor learning—
What shall we children bring?

We'll bring Him hearts that love Him,
We'll bring Him thankful praise,
And young souls meekly striving
To walk in holy ways;
And these shall be the treasures
We offer to the King;
And these are gifts that even
The poorest child may bring.

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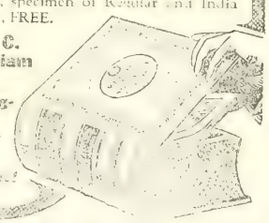

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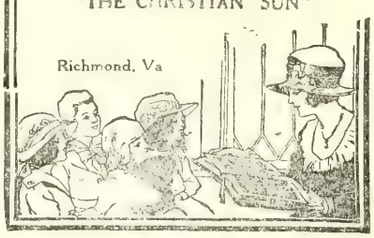

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, SEPTEMBER 1, 1927. NUMBER 35.

THE MAN WHO FOLLOWED CHRIST AT A DISTANCE.

PART I.

After Jesus' temptation experience, which resulted in such a complete victory, He at once began a constructive program of service to God and to His fellow-men. His mind had been completely made up as to how He would establish His kingdom—how He would make known the love and power of His Father, God. His plan was to enlist sympathetic minds and hearts, and teach them the life of love and service. He would first choose twelve men, whom He would call His disciples. Their lives would touch other lives, and the other lives touch still others, and thus down through the centuries the chain of divine influence would be lengthened until the world would be bound to the throne of God. It was a daring venture for the Galilean to make—to disclose His life plan to twelve men, and entrust to them the major responsibility in launching His program of world conquest.

One morning, shortly after His temptation experience, Jesus was strolling along the shore of the Sea of Galilee. He noticed two young men who were fishing. They had their fish nets in their hands ready to make a haul. He greeted them, and after a friendly chat in which He briefly told them of His purpose and plan to establish the kingdom of God on earth, and being attracted by the personalities of the two young brothers, and believing in their possibilities, He challenged them to leave their present occupation and join with Him in the crusade for God and right living. With an appeal of sincerity that gripped their souls, he said to the two young men, "Follow me and I will make you fishers of men." And they straightway left their nets and followed Him. Their names were Simon, called Peter, and Andrew, his brother.

Peter was possibly the younger of the two, but it is very likely that he was the leading spirit of the two, and that his decision to follow Christ was the secret of the both of them responding so promptly.

But later on he followed Christ afar off. He is known as the man who followed Christ at a distance.

His was indeed a striking personality, impulsive, daring, impetuous, aggressive, rought and ready. He was quick in his decisions, quick in his speech, and quick in his actions—a blaze of enthusiasm. If he thought a thing was wrong, he blurted right out regardless of proprieties. If he got an idea into his head, he transferred it in double-quick haste to his hands or his feet for execution. He was the type who did things on the impulse of the moment, and then thought them over afterward on the slow moving time of the hour. When Jesus laid his program before the two brothers and invited them to be charter members of his organization, Peter did not say, "Give me ten days in which to think the matter over." He realized the merits of Christ's plan and program. No sooner had the invitation been given than Peter said, "I'm with you." "Come on, Andrew, let's go"—and they went. He was the exact opposite type of man to that which you so often find whose maxim is "Never make a decision, never take a step forward, never do anything without first consulting the almanac and your grandmother."

This man Peter had his week points as well as his strong points. His personality had its liabilities as well as its assets. No thoughtful person would claim for Peter that he was the best disciple, the most consistent, the most devoted, or the most loyal of the ewelve, for he was not. But no other disciple experienced a greater change in his life than Peter did. No other disciple had as much to overcome as Peter had. No other disciple, unless it be Judas, needed help so much as Peter did. No other disciple was so vascilla[illegible] as was Peter. And yet no other disciple ca[illegible] through in better form at the finish of the race than did Peter.

Mission Rooms
c/o J. O. Atkinson

The saddest tragedy that happened in his life was that which is expressed in the topic of our meditation—"The Man Who Followed Christ at a Distance."

That he was one of the most important of the disciples is evidenced in the fact that in all the gospel references wherever the names of the disciples are given, Peter's name heads the list. Whenever a group of the disciples are mentioned, Peter's name always comes first. It was "Peter, and James, and John" whom Jesus had with him at the Transfiguration. It was "Peter, and James, and John" who went with Jesus into the garden of prayer to watch with him for one hour. It was "Peter, and Thomas, and Nathaniel, and the sons of Zebedee" who made up the fishing party. It was Peter to whom Mary Magdalene first reported that the body of Jesus had been taken from the tomb. It was "Peter and that other disciple" who "ran both together to the sepulchre." And even if the other disciple did outrun Peter and came first to the sepulchre, Peter followed as closely as he could, and though arriving at the place panting and out of breath, it was Peter who was the first to enter. Peter's name is mentioned in the gospel narratives more times than any of the other disciples, sometimes referring to his rash remarks and his blunders, and sometimes referring to his merits and his meritorious services.

In this connection there is a point that is often overlooked by those who eulogize Peter, and that is that the frequent references made to Peter do not argue his superior importance over the other disciples in the mind of Jesus. But in the mind of the writers of the New Testament they evidently felt that he deserved the place of first mention. John Mark, the writer of the oldest gospel, was a close friend of Peter, and naturally would give due reference to the importance of his friend in his narrative. Matthew, himself being a disciple, had too good judgment to give prominence to his own personal importnace, as would also the writer of the fourth gospel for the same reason. Luke, having access to John Mark's gospel as a guide in writing his own, would naturally be influenced by John Mark's appreciations and preferences. But over and above this explanation is the fact that Peter was a natural-born leader, and because of this he was usually the first to respond to the calls of his Master and the first to express himself. Naturally, such a character would be accorded first place in mentionings of the group with whom he moved.

As we analyze the character of Peter, we find what the psycho-analyst would call some peculiar "complexes." Merits and demerits touched at very close points in his life. He could shift from low gear straight into high while going up the steepest mora[illegible] spiritual grade in his thinking and livi[illegible] the same time he could shift int[illegible] going forward at high speed. [illegible]nge the figure, he could swing from [illegible]epth of doubt to the loftiest heights of faith, but equally as quickly could he swing from the heights of faith back again to the depths of doubt. He could manifest the most beautiful spirit of charity and brotherliness on one occasion, and at another time be a genuine bigot in his Jewish prejudices. He could follow Christ one day so close that he could hear the heart-beat of his Master, and then on another day be content for a time to follow his Master at a distance. He was so temperamental that he did not know himself what he might do on given occasions and in given circumstances, even though he felt sure of himself at all times.

The story of his life and of his life relationships with Jesus reads like a thrilling romance, because the unexpected is always happening. It is a story characterized by action, with lights and shadows, pathos and inspiration, doubt and faith, defeats and victories. What defeats! And what victories!

Jesus had the twelve as His guests to observe the feast of the Passover. And after the supper, Jesus laid His garments and the Oriental dignity usually assumed by a Master, and taught in a concrete manner the great lesson of humility. It was a beautiful act, filled with meaning and suggestiveness. Taking a basin of water and a towel, Jesus began to wash the disciples' feet and to wipe them with the towel, wherewith He was girded. No one objected until He came to Peter. When Peter saw what Jesus was about to do, he protested emphatically: "You never will wash my feet, Jesus." He was not going to let his Master humiliate himself in any such a manner. His respect for Jesus and his high regard for Christ's superiority, made the very thought repulsive to Peter. "No, never," he declared; even if Jesus did want to, he was not going to let Him. And his eyes fairly blazed forth his disapproval.

But see how he swings from one extreme to the other, when Jesus said: "Peter, if I wash thee not, thou hast no part with me." The meaning of the act began to dawn on Peter's mind. He began to see the spiritual significance of the act, and with a declaration equally as emphatic as his protest just made, he cries: "Lord, not my feet only, but also my hands and my head." Anything that would give him a part with Christ he wanted. And if washing his feet would give him some part with his Lord, he suggested that he also

(Contniued on Page 7.)

NOTES-PERSONALS

Rev. F. G. Coffin, former president of Palmer College, changes his address from Albany, Mo., to Hot Springs, Ark.

Rev. R. B. Watkins, of the Railroad Y. M. C. A., preached at First Christian Church Sunday, in the absence of the pastor, Dr. C. C. Ryan, who filled Dr. L. E. Smith's pulpit in Christian Temple, Norfolk, Va.

Mrs. C. C. Peel was a visitor at Elon College, her old home, the past week. She returned Saturday to Sarasota, Fla., where her son is principal of a flourishing school and where Mrs. Peel is to spend the winter.

Rev. D. P. Barrett and family have arrived from Porto Rico on their furlough, and at last reports were visiting friends in and near Windsor, Va. They have not definitely decided where they will spend their furlough period of ten months, but are contemplating on spending a large part of it at Elon College, where they have made many friends in past years.

Rev. and Mrs. D. P. Barrett, missionaries to Porto Rico for twenty-five years, landed in New York Monday, August 15th, on their return to the United States for a furlough period of rest and recuperation. They are visiting friends preparatory to locating for a rest of several months. Bro. Barrett preached at Christian Temple, Norfolk, Sunday, August 21st.

Churches desiring pastors may be advised that two of our mature and experienced ministers are open for work and are indeed valiant soldiers of the cross, true and faithful, namely: Rev. P. T. Klapp, Elon College, N. C., and Rev. J. W. Barrett, Norfolk, Va. Both of these brethren are active and vigorous in the Lord's work and ready to serve where He may direct.

Rev. and Mrs. Morton, who have been on furlough in the States from Porto Rico, are to sail September 8th on their return to Porto Rico. Miss Victoria Adams, a graduate of Elon College, who was put under appointment last October, is to sail with the Mortons on her out-going trip to Porto Rico to begin her life's work as a missionary. We are wishing these friends health, happiness and bon voyage.

Our good friends and kinsfolks, George Williams, and wife, R. F. D. 3, Raleigh, N. C., say that we Christians should have a summer camping and conference place in the mountains of Western North Carolina, as other Churches have, and when we are ready they have the site, the location and the scenery. Since spending a week on their large holdings on the mountains and by the lakes, we are prepared to agree with them.

Elon opens before another issue of THE CHRISTIAN SUN. All who are preparing to attend the coming session should not delay the matter, but enter at the beginning. The books are open for registration beginning Monday, September 5th, for freshmen, and on Wednesday, September 7th, for all advanced classmen. There is promise of a large attendance and a full quota of students. Elon is our own college; the very best that we have made with our prayers, our co-operation, our contributions; and we Christians should see to it that our sons and daughters have the benefits and advantages of our own college.

Chapel Hill Church recently held a business meeting and unanimously re-elected Rev. B. J. Howard to continue as their pastor, he having resigned. Bro. Howard has not decided what work he will accept the coming year, as he is seeking to give the matter fair and full consideration.

Mr. Franklin Babb, of Centerville Christian Church, Lees Creek, Ohio, is a composer of song and has kindly sent copies of two of his hymns—"If You But Pray" and "When I Reach Home." These songs are printed with notes on leaflets, and a copy is mailed free to any one on request. We are not enough of a musician to tell of the merits, but any SUN reader desiring to try out the songs can secure copies gratis from the name and address given above.

Rev. E. B. White writes: "We have just closed the best meeting that has been held at Union (Surry). Bro. C. E. Gerringer, that fine, Spirit-filled man of God, preached for us. He was not afraid to preach the truth and uncover sin. He is a real evangelist. May the Lord bless him. I have just closed a gracious revival for the Methodist Protestant folks, and will preach for Dr. W. D. Harward the first week in September. We expect a great revival. Pray for us."

Rev. and Mrs. Llewellyn Fletcher, who were under appointment to go out as missionaries for us to Japan, are to sail for Japan August 30th. Bro. Fletcher is to teach English in Keio University. We were unable to send Bro. Fletcher out, but it seems that an overruling Providence provided a very great favor and Bro. Fletcher goes to Japan in the employ and at the pay of the Japanese government. Here is hoping that he will be used for the cause of righteousness and Christianity in the great university of whose faculty he becomes a member.

We are advised that Rev. F. C. Lester has accepted the pastorate of the Waverly Christian Church as successor to Rev. W. C. Hook, who goes as pastor to Holland Church. Rev. Joseph M. Fix, who recently graduated from the theological department of Vanderbilt and who had previously served as pastor in the West, has accepted the pastorate of the Franklin Christian Church, Franklin, Va. Bro. Fix is from Burlington, N. C., and is a graduate of Elon College. We wish that these three pastors may be happy in their new fields of labor, and we feel that the Churches have been wise and fortunate in their decisions.

Rev. G. D. Hunt, writing under date August 23rd, from Roanoke, Ala., says: "Rev. G. O. Lankford, D. D., of Burlington, N. C., is doing the preaching in a revival at the first Christian Church, Roanoke, Ala., this week, and is doing it well. We are all glad to have him with us again. He is a product of Alabama and we all rejoice that he is doing well in his adopted State. Our meeting is fine, congregations good, and the fellowship is delightful. We have already received two members into the Church since the meeting began."

The many friends of Miss Florence Wilson, who was for many years head of the music department of Elon College and is held in high esteem by a large circle of CHRISTIAN SUN readers, will read the following with sympathy and regret from the Elon College correspondence to the *Greensboro Daily News* August 24th: "The remains of Miss Alma Wilson, a former resident of Elon College, who has been residing in Greensboro for the past eleven years, were brought here this morning at 11 o'clock and interred beneath a mound of beautiful flowers in Magnolia Cemetery, after a brief service at the grave, in charge of Rev. C. H. Rowland, of Greensboro. Mrs. Wilson was a lovable woman, and had many friends here. She was a charter member of the Elon College Book Club, and was the promoter of the club over twenty years ago. The members of the club attended the services in a body as a tribute to her memory. She leaves one daughter, Miss Florence Wilson, who was for many years head of the music department of Elon College."

MISSIONARY BOARD MEETING.

The Mission Board of the Southern Christian Convention will meet in annual session in the Christian Church at Suffolk, Va., at 9:30 A. M., Wednesday, September 14th. Any persons having matters to lay before the board should address the same to the secretary on or before September 10th. The members of the board are Lieutenant-Governor J. E. West (chairman), J. M. Darden, Rev. W. W. Staley, D. D., Rev. C. H. Rowland, D. D., Rev. G. O. Lankford, D. D., Mrs. M. L. Bryant, Rev. H. W. Elder, Mrs. L. L. Vaughan, J. A. Williams and K. B. Johnson.

Respectfully,

J. O. ATKINSON,
Mission Secretary.

RECEIPTS FOR MEMORIALS.

We are exceedingly anxious to hear from all Sunday Schools that took an offering on the fifth Sunday (July 31st) for the O'Kelly Memorial Fund. We are also anxious to hear from any friend or organization that will send us a donation. The total to be raised is $2,095, of which $832 has been spent on the Old Lebanon Memorial.

Previously acknowledged	$1,647.57
Bethlehem, Suffolk, Va.	5.00
Holland, Va.	8.80
Old Lebanon, Elberon, Va.	3.07
Christian Temple, Norfolk, Va.	9.05
Eure's, N. C.	3.00
Total to August 27th	$1,676.49

MEMORIAL COMMITTEE.

J. O. Atkinson, Treas.,
Elon College, N. C.

EURE'S CHURCH.

The revival began at Eure's Church Sunday, August 14th, with Miss Elizabeth Gould doing the preaching. The interest was at a high pitch and the attendance was so large that every available space was taken and standing-room became precious.

Miss Gould is a girl of twenty summers, and she has been telling of the message of the Saviour for four years. Surely she is a true messenger whom God has anointed to be His mouthpiece. Although her messages were simple, they were soul-stirring and to the point.

As time went by, the crowds increased, interest became more intense, and the Spirit of God began working. Several souls were reconsecrated to God. Christians wept as babes, and those who had never known the Saviour accepted Him for their own Saviour. The services came to a close Friday night, with eighteen added to the Church and there are probably more to be taken in later. The baptizing will be held on the fourth Sunday in August at 9:30 A. M.

We feel that much lasting good has been accomplished among us, and we praise the Lord for sending Miss Gould to work with us. May the Lord's richest blessings be upon her in her noble efforts for the upbuilding of His kingdom on earth.

G. A. PEARCE.

Sunbury, N. C.

THE CHRISTIAN SUN'S PULPIT

THE EMERGENCY OF CHRISTIANITY.

REV. JOHN G. TRUITT, *Preacher.*

"Wherefore, seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:1, 2.

If a father's children were in a burning building, and the father knew it, there would be great endeavor on the father's part to rescue them. There would be an emergency. If a son were caught in a cave, the mother would leave nothing undone in order that he might be rescued. It would be an emergency. It matters not so much as to what our theological thinking is, we all feel that, individually and collectively, the children of the Heavenly Father need help. You may not think they need rescuing from a literal burning hell, but you do know that they need strength to act nobly at all times; they do need peace, and forgiveness; they do need disentanglement from the meshes into which they themselves find themselves. Examine your own life. Is there not need? Examine your own conscience. Is there perfection? Examine the history of any nation, Church or people. Is there freedom from error, not to say gross and real sin? Come into the very presence of the Lord Jesus Christ and see if you do not exclaim with Peter, "I am a sinful man."

Christianity is striving to "throw out the life-line." The Father is trying to reveal Himself to His children and save them; His Son having come in the flesh wishes to give them life, and that more abundantly. The writer of the above text knew this. And since God had spoken and worked through so many persons throughout the ages past, some of whom He had just been recounting in the eleventh chapter, He calls them "so great a cloud of witnesses." "By faith, Abel" got God's idea; "by faith, Enoch" also fell into God's hope for His children, and understood afar off; "by faith, Noah" found rescue in the arms of God; "by faith, Abraham" saw Jesus Christ, yet to come; "through faith, Sarah" got the same visions and hopes which filled Abraham's heart; "by faith, Isaac," their son, saw things also which were to come; "by faith, Jacob (Isaac's son), when he was dying an old man . . . blessed . . . and worshipped"; "by faith, Joseph" saw the hand of God working in the emergency of redeeming His people; "by faith, Moses" became a redeemer and saver of a people, "esteeming the reproach of Christ greater riches than the treasures of Egypt"—notice that the writer of the Hebrews was not afraid to tie these men actually up with Christ—"by faith, Harlot" was rescued; and so on until the number of those who saw God "providing some better thing for us, that they without us should not be made perfect," could be spoken of as "so great a cloud of witnesses."

Two things in this connection I wish us to observe: the effort on God's part to save His people from themselves was a hard one; and, although it was hard, He was able to cause those who co-operated with Him to be able to undergo all that was necessary in so hazardous an undertaking. For they, "through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings, and scourgings: yea, moreover, of bonds, and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, of whom the world was not worthy." All these sufferings were the growing pains of God coming in among His people, and striving to lift them out of their sinfulness to righteousness, and happiness, and peace of mind.

God is love, and He is a Father. He knew His world, and the sins and sufferings of His people. They were still full of suffering; they were still being overcome with sin; and in no great way, as "a nation in a day" were they coming out of their bondage. He coupled the great emergency with His infinite love and honored us by sending His Son to dwell among us and redeem us by the open and unmistakable manifestation of His love. He did not dishonor us by making men like chessmen—that is, so they would stay where they were stopped—but instead He gave us power to become the sons of God! Becoming a son is not an easy business. This is no play-world. It is a real place for real people, who are made in the image of God. It is a world like only God could create, and with all the possibilities for ultimate growth and service and satisfaction our God could plan. It was fashioned from His love, and His love would constrain it to turn its face toward Him as the beautiful sun-flower looks up into the smiling face of the sun. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

It was working. Jesus was saving, forgiving, and causing to grow, many people. Tax-gatherers were changed to soul-gatherers; fishermen became fishers of men; sinners were pardoned; the sick were healed, and the blind received their sight. Thousands were fed on loaves and fishes, and tens of thousands were fed on the "true bread, which came down from heaven." Little men were made masters of world-saving thought, and they had learned that Jesus was the Truth; philosophers had been given a new hope for the world, and decided that Jesus Christ was the Way; and Mary and Martha, with others, believed, indeed, that He was the Life, "which lighteth every man that cometh into the world."

But all this upset orthodoxy. The orthodox were deep-rooted in their faith. Here was One who was appealing to some of the high and the mighty of Judea, and at the same time to the low and untouchables of despised Samaria, so that a city was saved in a day; and He was calling His disciples from the up-and-coming Galileans. He must be stopped, and so He was crucified. But strange enough, His disciples and followers increased, and Christianity was in the earth. It could not be stopped. The little vine in a ledge of the mountain asked for room; the rock replied not, and would not give place willingly, but eventually great boulders broke loose from the mountain-side and the vine had room to grow and prosper. Christianity was little, but in it was life!

Notwithstanding all this in a gener[al] light was stealing upon Christianity agai[n] the brightness of the dawn was fully com[e] Empires fell upon the plant. Persecution [w]holesale. Dependence upon yesterday was be[-]coming fashionable among the Christians even, and the Church was losing already its power. The new Church began to conform, and forget; and as it conformed, its persecutions lessened. Its light also lowered, and the hearts of the faithful quaked within them. Here was indeed an emergency. Christ had come, suffered, died, and been resurrected for His Church, and before it was out of the first century it was losing its grip. No wonder the fatihful got busy.

And what did they do? They said, "Remember Jesus." They said, "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doeth so easily beset us, and let us run with patience the race that is set before us, looking unto Jseus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God; for consider Him that endured such contradictions against Himself, lest ye be weary and faint in your minds. Ye have not resisted unto blood, striving against sin. Ye have forgotten . . ." And so to show forth His death and suffering, the gospels were hastily added to the epistles of Paul. And thus the New Testament grew out of the emergency of Christianity. How they tell forth His sufferings! Hastily they pass over so much that we now like to learn about our great men, skipping this and omitting that, until they come to His suffering; then and there they begin to tell in minute detail the greatest story the world has ever heard or read. Reading these stories, the Christian world again went on its knees, for they beheld His scars! What will wrench us loose from the grip of our self-satisfaction? Looking unto the "cloud of witnesses," and most of all "looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him, endured the cross."

HE APPROVES.

Reading in THE SUN the letter of Hon. George Foster Peabody, of New York, to Dr. J. O. Atkinson, editor, in reference to the article written by Dr. Atkinson in the July 21st issue of THE SUN, I heartily agree with our editor on the stand he has taken in opposing the nomination of Governor Smith, of New York, for President of the United States. Furthermore, I think the rank and file of the membership of the Christian Church will take the same stand; and not only the membership of the Christian Church, but the peace-loving and God-fearing members of all Churches. I am not writing this line in behalf of politics or from a political point of view, but to add my protest against the nomination of a man who is openly and avowedly "wet" when the law and Constitution of the United States are emphatically dry. I have been a member all my life of the party to which Governor Smith belongs, but I certainly could not and will not vote for a man like that for President.

In addition to this, it seems to me that no liberty-loving Protestants can consistently vote for a Roman Catholic for President. There are times when politics should be laid aside and we should take our stand for religion and temperance and righteousness, and I think this is such a time.

ZEB H. LYNCH.

Mebane, N. C.

The heritage of the Church is the history of its heroes.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

TALK WET, BALLOT DRY.

Some facts at least are stubborn. They just stay put every time they are dealt with. One of those facts, too desperately stubborn even for the liquor lovers, is prohibition. To hear the wets and the liquorites babble and bluster around, one would think that prohibition was a lost issue, or at least was in its last breath. However the people of our country may talk, and however much abuse may be heaped upon prohibition, this much is evident: every time the test is made at the ballot box, the proof is positive that prohibition grows stronger instead of weaker. Let's trace the record briefly.

Out of a total of forty-eight States, prohibition was originally ratified by forty-six of these States. That, we presume, is about as nearly unanimous as any amendment that has ever been voted to our Constitution.

Since this almost unanimous ratification, four Congresses have been elected. It is a fact of record that each of these Congresses has been drier than its predecessor.

In every election since prohibition was put into the Constitution the wets have lost instead of gained.

Out of thirty-five States of recent election, only six are wet; and out of those elected to the House, the dries, instead of losing, added one to their number. Of all the States, only five gave the howling and clamoring wets any comfort whatever—New York, Rhode Island, Connecticut, Wisconsin and Maryland. Over against these five who seek to comfort the thirsty, thirty Governors are listed as bone dry.

The wets simply make claims that they cannot verify at the ballot box. Again and again have they claimed that Illinois, with its great city of Chicago, demanded modification, and yet, in the last election, when there came a little showdown at the ballot box, the dries won by majorities totaling nearly three hundred and fifty thousand.

California is another State that the wets have claimed and made much ado about, but the dries have gained in that State until Volsteadism has gained with a majority of sixty thousand. Even the State of Pennsylvania has elected a dry delegation to Congress. In Ohio, the Democrats nominated a wet for Senator, and he lost. Their dry candidate for Governor won, and not a modificationist on either the Republican or the Democrat ticket escaped defeat in that State. A great New York daliy (where the wet forces seem to have things their way) very recently declared that there are now thirty-five States in which a wet is not even nominated for any office. So dry are many States, and so fixed in the determination to have prohibition are the people, that it is a sufficient ban on any aspirant or candidate for office to know that he is even inclined to be wet. The people may be getting their liquor and using it as many are, but whenever the people want a man to go into office it must be known that he is dry and stands for prohibition. The *New York Times*, often designated as the greatest newspaper on earth, and certainly one that reflects American sentiment as no other daily does, recently gave this conclusion, "While many talk wet, in the balloting places they vote dry. Five-sixth of the constituency of the nation vote dry. This is the fact of the record."

This writer was talking to a policeman in a thriving city and industrial center recently. He was for prohibition all over, for he said, "Our records show that we do not arrest for drunkenness and for crimes growing out of drunkenness but one-sixth as many as we did before prohibition came." Prohibition had not prevented that one-sixth, but it has helped the five-sixths wonderfully.

Because liquor is outlawed, and because it is now a crime to be caught going about under the influence of and conveying liquor, such acts are talked about, as all crime is. Let a thousand sober people pass by, and not a word is said about sobriety and the dry law. Then let one out of a thousand who has liquor on him pass and immediately the cry goes up that prohibition has not prohibited. That is because drunkenness, besides being a nuisance, has been declared a crime. And we are always ready to notice crime and give more heed to it than we are to notice law observance and to give heed to the thousands who obey the law.

We have a long way to go yet. Many youths are drinking. Many young people are learning to drink. Many older ones have kept on drinking. But they have to do so under cover, and they have the consciousness of knowing that what could be done once lawfully must now be done unlawfully, and that in their act of drinking they are not only doing themselves an injury, but they are violating a law and committing a crime.

J. O. A.

SOUTHERN METHODIST PULPIT.

Rev. J. M. Rowland, D. D., editor of the *Richmond Christian Advocate*, has put a rather unique idea into book form. By the aid of a committee of Methodists, he has chosen sixteen outstanding preachers of the Southren Methodist Conferences, and from this number were secured sixteen sermons, one from each of the number selected. The sermons are those actually delivered in the course of a year and the one regarded, by the preacher furnishing the sermon, as his outstanding or most important sermon of the year. These sixteen sermons constitute this book of 199 pages, and they are real sermons. They are supposed to represent the thought and the trend of preaching among the Methodists of the South.

It is noticeable that none of the sermons have startling or sensational topics, but they all are founded upon themes growing directly out of Bible teaching. Evidently, the Southern Methodist pulpit, judging from these sixteen sermons of the year, reflects a disposition to preach on eternal and fadeless themes. Some of the topics are: "Christian Brotherhood," "The Fatherhood of God," "The Radiant Life," "The Gospel," "A Winsome Invitation," "The Alabaster Box of Love," "The Happy Christian," "The Road to Victory," "What Is Man," "Thunder or an Angel's Voice." The sermons make a very readaable and helpful volume, which is published by the Cokesbury Press, Nashville, Tenn., and sells for $1.50.

It would be interesting indeed for some one to collect in a volume a dozen and half of the best sermons preached by Christian ministers the past year and see the topics chosen and themes treated and the manner of treatment. We have an idea that it would measure up favorably with those of any denomination. We recall hearing Dr. W. W. Staley, our Christian philosopher, say once that a small denomination required and developed better and bigger preachers than large denominations, for they did not have the prestige and the power of numbers, and every one had to develop what prestige and power he enjoyed by the effort and activity of his own personality. The preacher in the small denomination gives prestige and power to his denomination; but the preacher in the large denomination got prestige and power and resources from his denomination.

Whether these things work out in this way or not it would be exceedingly interesting for some industrious publisher to secure a dozen or so of the best sermons delivered by Christian ministers in a year and give them to the world under "The Christian Pulpit."

And this leads us to say that the sermons being preached every Sunday in his own pulpit and then given the next week to the readers of THE CHRISTIAN SUN by Rev. J. G. Truitt, Berkley, Va., would themselves make a worthy volume, for they are valuable reading and strong utterances on real gospel topics. J. O. A.

GROUP THINKING.

The prevailing tendency of the thought of our day seems to be in the direction of group thinking. Such a trend of thought is perhaps inevitable in an age of specialization. By group thinking, we mean considering every problem and shaping every plan in the light of its effect upon the interest and well being of an individual group. It is being applied to every relationship of life. There is an absolute necessity for a certain amount of such thinking, and if kept within bounds it is productive of much good. It is like the thinking of an individual. Every man must consider that which affects his own self-interest; but if he refuses to consider anything else, his thinking becomes selfish and often dangerous.

There are evidences that point to the conclusion that we have carried group thinking as far as it is safe to go, and perhaps we have already gone a little too far. Those who are thinking, planning, and working for a safer, happier and better world, find the path to further progress blocked by those who refuse to accede to or support anything that does not promise to give larger advantages to the national group which they represent. Labor organizations have done incalculable good in bettering the welfare of the working man. But it is perfectly possible to carry their thinking to the point that their efforts will be detrimental

to the welfare of the public as a whole, and consequently disastrous to the welfare of labor itself. Our nation has become great through the labors of statesmen who thought in terms of the welfare of the entire nation. Today the progress and prosperity of our nation is threatened by politicians who think only in terms of party interests, and by political blocs that are organized to serve the interests of an individual group or cause.

The greatest element of danger in such thinking, however, is its effect in the realm of religious thinking. For whatever grips the popular imagination, always finds expression in religious thinking and religious organizations. The modes and habits of thought in other realms always carry over into the realm of religion. The Roman Catholic Church never could have developed the absolute power of the hierarchy in any other age save an age of absolutism in government. The right of private judgment and the liberty of conscience in matters of religion were rankest heresy until men began to think in terms of civil and political liberty. Whenever men begin to think in terms of groups and parties, and to labor for the advancement of group and party interests to the exclusion of all consideration of the general welfare, in industrial and political affairs, unless the Church is exercising eternal vigilance, her power and resources are going to be subverted by the same sort of think. One cannot but wonder if something like this has not already happened within the Church.

No group ro organization has a right to exist within the Church, save as it exists with the primary thought and purpose of contributing to the welfare and development of the Church as a whole. The Church itself does not exist for its own sake, but the Church is organized and labors for the larger purpose of establishing the kingdom of God here upon earth. And the Church itself is but a means to an end, and will cease to exist as a Church when the kingdom comes. Only God is supreme. In the realm of religion, when the individual, the group, the society, the local congregation, or the denomination loses its consciousness of its relationship to the larger entity and ceases to serve for the advancement of an interest larger than itself, it forfeits its right to exist and becomes a hindrance rather than a help, a curse rather than a blessing.

It is time for us to give serious consideration to the meaning of the Scripture when it says: "Look not every man upon his own things, but every man upon the things of others," and to apply that meaning not only to the individual, but also to the various groups, societies, organizations, and sects within the Church. The spirit of this command is the very genius of Christianity itself. Those who are responsible for the work of the Sunday School, the Christian Endeavor, the local Church, and even of the denomination, must ever keep before themselves the question, Are we doing the will of the Father here on earth as it is done in heaven, and thus helping to bring the kingdom in?

The same thing applies to every group and movement within the Church. There is no place in the Church for a ministers' union, if by that is meant a union to consider and advance only the interests and welfare of the preacher as a group. If the preachers ever consider organizing to secure their rights and all the emoluments and privileges that are their just due, their day of usefulness will be about over. If they ever unite and stand as one man to serve the interests of humanity and the kingdom, they will have caught the true spirit of the Master, who said, "I am among you as he that doth serve."

There has been the Laymen's Movement, and the Women's Movement, and now we are face to face with the Youth Movement. We know how the Laymen's Movement gave impetus and power to missionary activity and brought the work to the serious attention of the Church. We know that the Women's Movement is the driving power in the work of missions in the Church today. The youth are just beginning to find themselves. If they center their thinking upon "what we like," "what we want," and "what we expect," they will only widen the line of cleavage that has already appeared within the ranks. But if, regarding themselves as one with all the forces of our Christ, they center their thinking upon "what can we do for our Christ and His kingdom," they have within their hands the possibilities of service which can be evaluated only in the light of heaven itself. For verily, "We are all members one of another."

S. C. H.

SACREDNESS OF THE PULPIT.

The pulpit is a place for preaching the Word of God. On that account, it is a sacred place. The one who stands in the pulpit to preach the Word should realize that he is speaking and teaching in the name of the Lord Jesus. It will add impressiveness and helpfulness to the entire service, and will certainly add to the worth of worship for the one who occupies the pulpit to realize that it is a sacred place, and not a place for theatrical attitudes, or for vaudeville display, or for acrobatic performances. We agree with this paragraph from the *North Carolina Christian Advocate*, and wish to emphasize it because of its weight and worth:

"The pulpit is not the place for a near-humorist, neither should religious services partake of low vaudeville. Yet that very thing at times threatens to become a reality. Why not make the pulpit a place of simple and beautiful dignity, full of reverence and worship. Both pulpit and pew need to cultivate a reverential spirit in the house of God."

Comedy and light humor and acrobatic performances may attract a crowd and entertain a multitude for a season, but any preacher who will give the matter consideration will discover that the preachers who have really adorned the pulpit and given to the pulpit dignity and sanctity are the ones who through the years have built up Churches, held audiences permanently and have made real contributions to the progress of the kingdom of the Lord. How a preacher can hope for his people to be respectful and reverential before God in their homes and in their personal attitudes when he himself pulls off before them a theatrical performance or a gymnastic exercise when he appears in the pulpit is more than we can understand. Preaching the gospel is the most solemn and serious sort of teaching that man ever undertook, and as Paul wrote to Timothy, the preacher "should be vigilant, sober, of good behaviour, apt to teach; but patient, not a brawler, not a novice, lest being lifted up with pride he fall into the condemnatoin of the devil." J. O. A.

TWO FAMOUS LETTERS.

Col. Bob Ingersoll was an infidel, a most eloquent and brilliant mind, a generous soul; but he lived for this world and what it had to offer. He had a friend and former classmate who was a Methodist preacher. Now read the following story and draw your conclusion:

Col. Bob Ingersoll was not a heavy drinker, but he liked the warming influence of some good whiskey when he could get it. He was making a lecture tour through the State of Kentucky one time, and while in that State he found a whole barrel of ripe old whiskey that just suited his taste, and he had it shipped home to himself. When he reached home he said, "Bob, this is too much whiskey for any one man to have, so send some of it to some of your friends." He sat down and made a list of friends to whom he might send some of his choice whiskey. Among the list was Dr. Buckley, a Methodist preacher, an old school friend. Bob thought he might like some of that good whiskey, so he sent Dr. Buckley a gallon jug and wrote a letter:

"My dear Buckley,—I send you some of the most wonderful whiskey that ever drove a skeleton from a feast or painted landscapes in the brain of man. It is mingled souls of wheat and corn. In it you will find the sunshine and the shadow that chased each other over billowy fields. The breath of June, the carol of the lark, the dew of June, the wealth of summer and autumn's rich content all golden with imprisoned light. Drink it and you shall hear the voices of men and maidens singing, 'The Harvest Home,' mingled with laughter of children. Drink it deep and you will feel within your veins the beautiful starred dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been confined in staves of oak, longing to kiss the lips of man. Your friend, Robert G. Ingersoll."

Dr. Buckley received his jug of whiskey, looked it over, and without even removing the cork to see what a beautiful bunch of joy he had, shipped it back with the following letter:

"My dear Bob,—I return to you some of the most beautiful whiskey that ever brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an arctic midnight, in which the breath of June becomes chilled and the carol of the lark gives place to the forboding cry of the raven. Drink it and you shall have woe, sorrow, babling, wounds without cause. Your eyes shall behold strange women and your heart shall utter perverse thoughts. Drink it deep, and you shall hear the voices of demons shrieking, women wailing, and worse than orphan children mourning the loss of a father who still lives. Drink it deep and long and serpents will hiss in your cars, coil themselves about your neck and seize you with their fangs. At last it biteth like a serpent and stingeth like an adder. For forty years this liquid death has been confined in staves of oak, harmless there as purest water. I return it to you, that you may put into your mouth that which will steal away your brain, and yet I call myself your friend. Buckley."

EUROPEAN CHURCHES IN DISTRESS.

Great impetus to the work of the Church and a mighty encouragement to the well-nigh bankrupt Church institutions has been provided by the successful floating in the United States of a bond issue of $2,500,000 for a loan to the welfare institutions of the Church.

Yet there are still great problems to be solved. The Moravian Missionary Society of Herrnhut, one of the greatest missionary societies in the world, has had its income endowment reduced from $50,000 to $2,000 a year, as a result of the currency inflation. As this income has been used for pensions for aged missionaries and for educational allowances for the children of the missionaries, the burden falls upon those who can least afford to bear it. Such situations are to be found all over Germany and in every other country where there has been currency depreciation. The process of stabilization of the currency has not restored the value of those funds that had been invested in supposedly gilt-edged securities. —*Dr. Adolph Keller.*

CONTRIBUTIONS

SUFFOLK LETTER.

A word about Winona Lake, Ind., where the World League Against Alcoholism held its session August 17-23, and which I attended as a delegate from Virginia. Will write about that great meeting next week.

Winona Lake is near Warsaw, the county seat of Koscinsko County, Ind. It is located in the lake district, on the beautiful Lake of Winona. It is more—not only a summer resort, but a place for all kinds of literary, musical, and religious Chautauquas. There are three big hotels—Winona Hotel, Westminster, and the Inn, which has 250 rooms. There are restaurants and boarding-houses, and, perhaps, three-score cottages to let. There are about six hundred houses in all. A bank, post-office, Church and a college. The auditorium seats three thousand, and the tabernacle eight thousand.

Many conventions, conferences, summer schools, Bible and music schools are held at Winona Lake. It furnishes bathing, boating, fishing, but no movies, dances, or amusements that attract modern doubtful entertainment. It is clean in its recreations, and refined in its associations.

Billy Sunday and Homer Rodeheaver live at Winona and add their influence to its life and its service. Music scholars come from all parts of the world to Rodeheaver's music school, and his songs are sung around the world. It is a great place for rest, recreation, and opportunity for what is best in social, musical, and religious privileges. The best people go, the best treatment is furnished, and the best results follow. Apart from great cities, great frivolities, and great expenses, it opens its gates to all who want vacation enjoyment and improvement. It is a center of social, educational, musical, and spiritual location of rare opportunity. The people spend their time in trying to improve their talents, their time, and their opportunity.

Among other meetings held while there, the Eel River Christian Conference from Monday, August 15th to Sunday the 21st. That Conference has a splendid temple there, which seats about a thousand on opera chairs, and committee rooms, toilets, rest-room, and located in the very heart of the place. It is next-door to the Inn, in front of the auditorium, and convenient to all the community. The Conference was well attended, a busy and harmonious session, and was attended by every mark of a successful year. The young people took an active part, had one session of their own, and not only derived inspiration from the Conference, but put inspiration into the Conference. The Church is the family of God, and families work best when they all work together.

The national conference of the Brethren was also in session there last week. It was a large body of fine people, but I did not have time to attend but very little, as I could not attend the Eel River Christian Conference sessions as much as I desired, though I did meet many of the members in person as well as a Conference. Judge O. W. Whitelock and Dr. W. D. Samuel were among the prominent men whom I had known for years.

By the kindness of Bro. Charles Strickland, I attended the funeral service of Lewis Bayman, at Booneville Christian Church, fifteen miles from Winona, on Sunday afternoon, August 21st. He and his wife are both in their graves from a recent auto accident. Dr. J. H. Lightbourne had requested me to go to see him in the hospital in Fort Wayne, as he was a special friend; but he died before I could see him. I assisted his pastor in the service, and enough people attended to fill the house twice. He was 73, a member of the Church, and greatly beloved. The pastor is Rev. J. J. Beisiegel, and the family had tried to find me to come and assist in the service. Rev. Beisiegel resides at Winona and he carried me back and I attended a great service that night.

W. W. Staley.

ELON LETTER.

The distinctive service of the denominational college is the teaching of religion. By this we mean, it is its duty and its primary function to teach courses in the Bible and in religious education.

The first course in religious education for college credit was taught in Drake University in 1909 by Dr. Walter S. Athearn. Seven years later, Dr. Calvin H. French, in defining "The Effective College" for the Association of American Colleges, provided for eight semseter hours Bible for a college course and assigned this work, with other subjects, to the professor of Latin. "Other subjects" presumably included religious education, since he provided for this subject nowhere else in his scheme. Today he would have to make a far more liberal assignment of time to either of these subjects.

The growth of the teaching of Bible and religious education in our colleges the past eleven years has been something phenomenal. In 1923-24, the National Council on Religion studied 269 denominational colleges and found 914 courses in Bible were offered, and that 40,434 students that year studied Bible in these institutions.

In 1925, the Council of Church Boards of Education studied 250 colleges and found that 136,844 semester hours were earned therein in religious instruction (meaning both Bible and religious education) courses.

In 1927, Columbia University surveyed 172 colleges with reference to their work in religious education. It was found that 10,839 students were studying such courses in our colleges and that 207 professors of religious education are employed. In 1915 there were only 40 professors of religious education in America, and only 6 of them gave full time to the work of teaching religion.

These facts encourage us to believe that the denominational college is sensing its first and primary obligation, and that it is endeavoring to meet it fully.

Some strange facts, however, have recently come to light with reference to courses in religion. A State agricultural and mechanical college has instituted a course to train workers for the rural Churches. A psychologist has been employed to head up this work rather than a man trained in religious education or Bible. A great university has decided to introduce religious instruction in its undergraduate department, and has employed as the teacher a scientist who has never had a course either in religious education or in Bible. An independent college offers a course in comparative religion, taught by a Hindu. The denominational colleges, however, want specially trained men for their work in Bible and religious education; men, too, who have had an experience of religion to match their genuine scholarship. It is the business of these colleges to make adherents for the Christian religion, and they are not ashamed of their business. To them it is the greatest business in the world.

W. A. Harper.

PRAYER MEETING.

Of all the many different Church services, the prayer meeting is the least attended. Why? Because the average Church member is not interested enough in his or her soul's salvation to want to grow in spirit, in truth, in knowledge, and in wisdom. Because there are too many other attractions, such as automobile riding, picture shows, card parties, dances, etc. Because the average Church member thinks that so long as he goes to Church once or twice on Sunday that he is good enough for the whole week. Because the devil is holding too many of us by one hand and we think that we are holding to Christ with the other. Too many of us think that the prayer meeting is a place for old people who are not interested in amusements, and therefore many of the younger people do not go at all. But if we take the people who attend prayer meeting out of the Church, the Church will become spiritually bankrupt. And when prayer is stopped in the Church, we had just as well post a sign on the door reading, "Out of Business," and lock it up and leave it to the devil. I have probably been in some over a hundred different Churches in the past eighteen months on Wednesday night. Very few times have I found more than forty to fifty at prayer meeting. And some of these Churches have a membership of two thousand or more. Some people say that the prayer meeting is too "dry." And I agree that some are "dry." It's a waste of time to go to some of the meetings that I have attended, so far as their programs are concerned. I was at prayer meeting some time ago when the preacher asked why the prayer meeting was so poorly attended, and the Sunday School superintendent said he thought that people did not like the programs. He did not take time to think that there are lots of Church members who have never attended a prayer meeting, and therefore do not know what kind of programs they have. I personally had rather attend the prayer meeting than any other service of the Church.

Now, an idea about getting more people to attend the prayer meeting. I will suggest a plan here that I have seen worked in two different Churches, and it worked well. I suggested this plan to the preacher who, as I mentioned before, asked the question, "Why is the prayer meeting so poorly attended?" And it is still being used. The plan is this: "Sell" your Sunday School superintendent on the idea of coming to prayer meeting, provided he is not already sold on it; let him in turn "sell" the Sunday School teachers on the idea of coming; and they in turn "sell" their classes on the idea. Let a certain class be responsible for the attendance for one night, and another class the next, and so on until all the larger classes have had their night. Be sure that every member of the class knows about the plan and the night that they are to attend. Let every member of the class know that their attendance number will be counted and a record kept of it. And let every one invite somebody else. The last prayer meeting night (before their plan was put into effect) of the Church I mentioned above had twenty-five present. This plan was put into effect and the first night they had sixty present. The next Wednesday the pastor was out of town and the attendance was not so good. But even then it was better than usual. The third night there were fifty-one present, and the fourth night there were seventy present. This shows what the plan did. And before the other classes have finished I believe that there will be over a hundred attending per night.

This is a means of getting some who have once attended prayer meeting and have gotten out of the habit, and will also get some started who have never before attended. Try it in your Church.
Charlotte, N. C. C. J. STRICKLAND.

HAVRE DE GRACE, MD.

The Rev. Milton W. Sutcliffe, who is always on the alert and doing his best for his Church, made the anniversary service of the Webster Christian Church, which was held on Sunday, August 21st, both interesting and profitable to all who attended. At the morning service he gave a brief talk on when and how this Church was built, after which the Rev. R. W. Sutcliffe, our assistant pastor, gave a very forceful sermon on the facts and truths of the Christian Church. We had visitors from New Jersey, Pennsylvania and Delaware, and upon looking over the congregation we also saw our good friends from Virginia. We were delighted to have with us Dr. P. J. Kernodle and Mr. and Mrs. John T. Kernodle. As I have said before, it is so seldom we have the pleasure of entertaining our brethren from the South, on account of the distance, that it was a surprise as well as a great pleasure to have our Virginia friends with us.

At noon the ladies served a lunch in the basement of the Church to all visitors. Our choir rendered some very fine selections at all the services. At 3 P. M., Rev. Milton W. Sutcliffe delivered a splendid sermon, his text being the last part of the verse of Matt. 16:18. We also had questions asked. In the evening, the Rev. R. W. Sutcliffe gave a short, but very impressive, talk. Our Sunday School deserves great credit for their part in the collection. Our collection far exceeded our expectations. With one exception, the whole day was a great blessing, and that was the death of our good sister Mrs. Hester A. Thompson, on Saturday, August 20th. Mrs. Thompson was one of our oldest members, being 88 years old in two weeks. Three years ago, when the Webster Church was dedicated, Mrs. Thompson being the oldest member present, rang the Church bell. On account of her death, some of our most faithful members were absent.

Upon receiving THE CHRISTIAN SUN today we find a splendid article in the paper from one of our Virginia visitors who were with us last Sunday. We appreciate and thank them for their kindness. As I had this report already to send in, I will, nevertheless, send it.

HARRIETT E. COOLEY.

WAKEFIELD.

Probably some of THE SUN readers have wondered why nothing has appeared in THE SUN from the pen of the pastor for some time. I assure you that it is not because the pastor is asleep, or that there is nothing for him to write about.

Since coming to this pastorate (January 9th), I don't believe any pastor could ever ask to be better housed, fed and cared for than this pastor and his family have been. If there has been anything left undone that would have added to our physical comfort, I cannot think of it. I am reading very carefully Dr. Smith's letters of his tour of Europe, and they are great; yet I still believe that, of all the small places in America, Wakefield is one of the best in many ways.

Our neighbors (consisting of Baptists and Methodists) are grand. The least that can be said of them is that I wish we had more like them. They are neighbors in the true sense and Christians of a high type.

Several things have happened in the field of interest. On February 22nd, Wakefield Church presented a program for the young people of the town in the school auditorium, consisting of addresses by Dr. W. W. Staley, Rev. W. C. Hook, music by Messrs. Wolf and Raines, vocal solos by Miss Adelia Jones and Mrs. Laine, Mr. and Mrs. Seely impersonated George and Martha Washington, and every one seemed to enjoy the evening.

On May 8th, at 11 A. M., the Wakefield Church presented a Mothers' Day program to a capacity house, and all went away expressing themselves well pleased and highly benefitted by the program.

May 8th, at 3 P. M., Mothers' Day services were held at Barrett's, with a large and an appreciative audience; and at 8 P. M. at Ivor, to a capacity house. The music at all of these services was very fine indeed.

May 29th was "Home-Coming Day" at Barrett's, and we were very glad to have Dr. N. G. Newman, former pastor, with us, who gave two splendid sermons. The weather was not so favorable, and the attendance was not so large, yet all enjoyed the day and we were glad to have them come.

June 26th was the celebration of the eighteenth anniversary for Wakefield Church, and we made it "Home-Coming Day" also. Rev. C. C. Jones, builder and former pastor, gave the morning message, and it was indeed good, and all were glad to have him come and give the message.

Mr. J. M. Darden spoke in the afternoon, and Mr. and Mrs. Sam Davis furnished the music to the delight of all present.

Our revival at Burton's Grove opens September 11th. Bro. O. D. Poythress will bring the messages to us, and we are looking forward to a great time there.

The revival opens at Barrett's September 25th, with the pastor doing the preaching. Pray that many souls may be led to Jesus Christ. We are making strenuous efforts to meet payments on our parsonage. Pray for us and all of these good people, that the Lord's work may prosper.

C. E. GERRINGER.

THE MAN WHO FOLLOWED CHRIST.

(Continued from Page 1.)

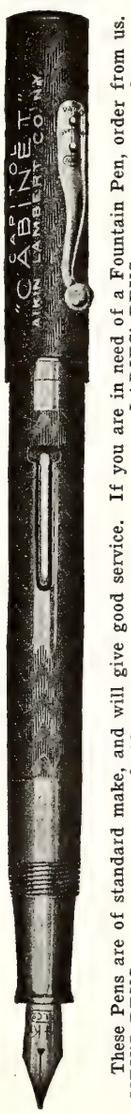
have his face and hands washed in order to have a larger part. One moment, it was "Nothing doing"; the next moment, it was "Anything you want." One moment it was "I'll have my way about this thing"; the next moment it was "Have Thine own way, Lord, have Thine own way."

Within an hour after Jesus gave the disciples the object lesson on humility in brotherly service, He unburdened His heart to the twelve regarding the tragic betrayal of which one of the twelve was to be guilty. Peter was not sitting close enough to Jesus to ask Him personally which one of the twelve it was, so he gave the sign to John to ask Him who it was. Suspicion was hot in his mind, as it was in the minds of the other ten. But we have no reason to assume that they all suspected Judas. No doubt there was much criss-crossing of suspicions at the table that night. The intimation from Jesus came as a complete surprsie to the eleven as "they looked one on another," questioning of whom He spake, trying to see if they could detect the look of guilt in the other's countenance. There must have been a look of contempt on Peter's face as he gave each of the other eleven the once over, as much as to say, "Show me the one, and I'll take care of him." What a passion of love he had for his Master at that moment when he thought that one who was supposed to be a friend to his Lord was going to be guilty of the dastardly act of betraying Him. What a passion of loyalty to his Master beat in Peter's heart for the momen.t "Who could it be?" The wretch! The coward! The ingrate! Who, who, who could be so mean as to betray his friend, his Master, and his Lord Jesus for any consideration? Thus queried Peter.

The guests were departing; Jesus was leaving also. And Peter said, "Lord, where are you going?" Jesus replied, "Whither I go, thou canst not follow me now, but thou shalt follow me afterward." And then Peter answered, "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake." And in the high moments of Peter's enthusiasm he would gladly have risked his life in his Master's defense, as shown afterward. When the mob were pressing upon Jesus to take Him, and the servant of the high priest was acting too officious to suit Peter, he did not care whom he was servant to, whether to the high priest or to all the priests—Peter slipped out his sword and hit at the young braggard, cutting off his ear. The clipping off of the ear was not an evidence of Peter's cleverness with a sword. Peter, without question, struck to kill. He struck to split the offender's head straight in the center. Peter thought that was what the villain deserved for being implicated in the plot to arrest his Lord. But because of Peter's excitability and nervousness, and because he was a fisherman and not a soldier, he missed the fellow's head and barely clipped off his ear. Peter was sincere when he declared that he would lay down his life in his Master's defense if need be. He was conscious that his rash act in striking his sword at the high priest's servant might cost him his life. But what did he care then? He was keyed up to the high pitch of heroism then.

R. C. H.

(To be Continued in Next Issue.)



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MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

MISSIONARY EDUCATION MOVEMENT.

This year marks the twenty-fifth anniversary of the Missionary Education Movement. Organized in 1902 as the "Young People's Missionary Movement," it has rendered to the Churches a quarter-century of fundamental and far-reaching service, the value of which cannot be measured by any statistical test. So quietly and so unobtrusively has its work been done that the service has often passed unnoticed even by those who profited most from it. This organization pioneered the way for mission study in the Churches and has had charge of the educational preparation of mission study books which have been used by practically all different Protestant denominations in the country. It has made a large contribution to the steady increase in missionary interest and knowledge which have been such an outstanding feature of the Church life in the United States in the first quarter of the twentieth century.

The Missionary Education Movement was one of the first organizations to which the word "movement" was attached. But it has differed from many of the movements of recent years in that it has always been entirely without the paraphernalia which has so frequently accompanied everything labeled "movement." It has never bombarded the world with a large battalion of secretaries; it has never produced a high-powered drive for funds, nor engaged in a loud fanfare of propaganda. It has stuck to its one educational task —the indispensable basic service of giving knowledge and inspiration concerning the foreign and home missionary task of the Churches. Never has it been more effective than at the present time, under the able editorial leadership of Franklin D. Cogswell.

The twenty-fifth anniversary year is marked by the publication of two of the most valuable volumes of its whole career. These two books are both general in character and meet a very great need of this day, when the whole missionary enterprise is undergoing revaluation in the face of changed conditions. These books are "The Adventure of the Church," a study of the missionary genius of Christianity, by Samuel McCrea Cavert, and "New Paths for Old Purposes," world challenges to Chrsitianity in our generation, by Margaret E. Burton. Both of these books swing around the whole world horizon. They take in both home and foreign missions in their view and tell the story in concrete picture of intense interest.

ALL FOR CHRIST.

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundred-fold and shall inherit everlasting life."—Matt. 19:29.

Jesus, while speaking to the multitude on the coast of Judea, beyond Jordan, did many miracles. The above verse was uttered to the disciples after Peter had asked Jesus what reward they would receive for following Him.

Just before this statement to Peter, Jesus said to the young man who was a moral young man, really moral because he had kept the commandments from his youth up, "If thou wilt enter into life, keep the commandments" (Matt. 19:17), and in verse 21, "Come, follow me." Now, we see that to have life, eternal life, we must love Jesus first and best of all; nothing else in all the world must take first place in our lives. We must love Jesus best. We must absolutely put aside all of the filthy garments of the worldly things that the present generation is so cloaked in, and love Jesus best, or else Jesus will say to us, "If thou wilt be perfect, go give up all those worldly things and come follow me." The young man loved his worldly possessions; he had kept the commandments all his life, but he admitted that he had not life—"What good thing shall I do, that I may have eternal life?" He loved one thing better than he loved Jesus, and to have

Rev. D. P. Barrett.

life he had to love Jesus best of all. A wonderful lesson in this for the pleasure-lovers to today.

This brief statement from the words of Jesus Himself but prefaces the remarks which are on my heart to make concerning two of my dear friends—Bro. D. P. Barrett and Sister Barrett,

Mrs. D. P. Barrett.

who are now in the States on furlough. Their presence in our midst brings to the memory of quite a few of us the Sunday in January, 1901—just twenty-six years ago this year—when the old Memorial Christian Temple was filled with people, packed to the doors, three times that day. The occasion was a farewell service to those beloved missionaries. The climax came that night, for it seemed that all the people were of one accord, and surely the spirit of the living Lord permeated each heart. Never in my life has it been my privilege to be in a more wonderful meeting than that great day's services.

The most wonderful of it all was a young man and a young woman had heeded the call of Jesus to "come follow me," and they were ready to sail for the strange land to them. Yes, what could be a greater sacrifice than the sacrifice that these two people made? With their life's future ahead of them, Bro. Pally, a young man of wonderful possibilities in almost any line of business, and his then beautiful young wife, who was Miss Eva Read before her marriage, with equally as good a chance to make good in future life. She who could melt the coldest heart by her sweet singing of the old hymns, for hers was a consecrated voice and the dear Lord wonderfully used her singing in many meetings in the old Temple.

They gave up all—yes, not only all loved ones, but loved home—for the sake of Jesus, and because they loved Him best of all they left homeland and went among strange people, that they, too, might find Jesus and have their life eternal.

No wonder this was a great day at the old Temple! No wonder the power came down upon the people there assembled! No wonder—oh! I am so glad I was there to witness this falling of the power of God upon His children.

Bro. and Sister Barrett need no words of praise from friends. Theirs was a sacrifice for Jesus, a sacrifice for their first love, and Jesus says they shall receive a hundred-fold. They may not get that in this world's goods, but they will get it because Jesus promised it. They did the natural thing for His children to do—"follow Him." Never mind where He leads, just follow; this they did.

I rejoice with them in their service the past twenty-six years in that field of need. Many changes have occurred at home since they first left—parents gone home, loved ones gone home, the old homes in other hands, he who preached on this Sunday of which we are thinking has gone home: Rev. J. Pressly Barrett; many others, too, have gone home; those who witnessed these services have gone home. Many others who were present that Sunday, together with Brother and Sister Barrett, are still in His work here on earth awaiting His calling and His coming.

My friends, those of you who witnessed the services that day, if you perchance to read these lines, let me say to you that to have life we must give up all that would keep us from loving Jesus best and first. Paul says in Colossians 4:19: "But my God shall supply all your need according to His riches in glory by Christ Jesus." And Jesus says in John 14:14: "If ye shall ask anything in my name, I will do it."

MISSIONARY MEETING.

A short business session was held Thursday at noon during Conference, presided over by the president of the Woman's Mission Board, Miss Virdie Showalter. The superintendents of the various departments read their reports. Each showed some discouragements as well as a generally favorable condition in their fields of work.

A new department will be undertaken this year, viz: spiritual life. The following goals were adopted for the Woman's and Young People's Societies this year:

1. An increase of 10 per cent in membership.
2. Average attendance at meetings equal to one-half of the membership.
3. Ten per cent of the membership at mid-year mission rally.
4. Ten per cent of members reading one or more missionary books.
5. One hundred missionary articles read.
6. Subscriptions to the *Christian Missionary* equal to at least one-half the families represented in the society.
7. Seventy-five per cent of dues collected annually.

8. Prompt quarterly reports to the treasurers of Conference Woman's Board.

9. Annual offering to literature fund.

10. Thankoffering service held.

The societies reaching all ten points will be listed as banner societies. At a called meeting it was decided to hold a one-day school of missions at Antioch October 22d. The Thursday night session of Conference was given over to a program arranged by the Woman's Mission Board.

The song service was conducted by Rev. R. L. Williamson, a former pastor of the Leaksville and other Churches in the Conference. Miss Virdie Showalter read a Scripture lesson, and Rev. Mr. Williamson led in prayer. The treasurer gave her annual report, showing a total of $581.66 raised during the year.

Mrs. Boyd Richards gave an outline of mission study books for this year. Mrs. Fred Bullock gave an address on our "Mission Fields and Workers" that thrilled her large audience. An offering was taken amounting to $11.75. Mr. C. D. Johnston, superintendent of the Orphanage, led the closing prayer.

The officers for the coming year are: President, Mrs. Boyd Richards; vice-president, Mrs. A. W. Andes; secretary, Mrs. B. F. Black; treasurer, Miss Virdie Showalter; superintendent of young people, Mrs. R. A. Larrick; superintendent of women's societies, Mrs. R. C. Myers; superintendent of cradle rolls, Mrs. Noah Painter; superintendent of spiritual life, Miss Ora Scott; superintendent of literature and mite boxes, Miss Ella Pickering.

We are looking forward to a better year's work and hoping to reach other Churches that have not as yet undertaken any form of work under the Woman's Mission Board.

IVIE D. FRANK,
Secretary.

FAITH AND SERVICE.

"The popular impression that nothing important can happen in human life without the human will being at the bottom of it is an illusion as complete as the old view that the universe revolved about our planet."

So says a professor of social sciences. *Christian Work*, commenting on his utterance, says that "the newer humanism which reduces religion to sociology and loses the transcendent in the immanent God is folly."

This is true and timely. Social service is the fruit of the tree of life. Apart from the tree it may keep its qualities for a little time. Many zealous reformers are buoyed up by the faith and instruction of their fathers and mothers. They are running on the fuel of past generations.

So long as the religion of the Bible has its hold on men they will show their faith by their works; but when they give up their faith and substitute humanistic reforms for regeneration, their works will dwindle to the vanishing point.

There is no contrast between faith and service. The Church has always sought human betterment. Converted men and women have been the backbone of every social reform. Heathenism is not concerned as to the rights and comfort or happiness of mankind, and the attempt to contrast faith and humanistic reform is a reversion to heathenism.—*Herald and Presbyter.*

Few things help more than hospitality in maintaining a successful Church. Hospitable homes bring Church members into contact with one another and with those that are not members of the Church. Hospitality is one of the finest possible evidences of our Christianity. "I was a stranger," said Christ, "and ye took me in."—*C. E. World.*

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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SEND ORDERS TO THE CHRISTIAN SUN.

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Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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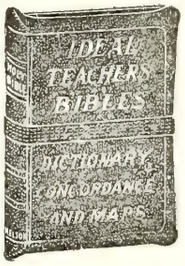

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*

By Rev. H. S. Hardcastle.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XI—September 11, 1927.

Golden Text: "I was glad when they said unto me, Let us go unto the house of the Jehovah." Psa. 122:1.

Devotional Reading: Psa. 122.

Lesson: 1 Kings 8:1-11, 62-63.

The temple was seven and a half years in building. It was dedicated in connection with the Feast of the Tabernacles about the beginning of October.

This feast itself was a great national holiday when practically the whole nation came up to Jerusalem, and this historic occasion drew the last man that could come from the most distant border of the kingdom and an enormous multitude crowded the city.

The dedication of the temple was the most spectacular and imposing ceremony ever performed in the history of the Hebrew monarchy.

The temple area was packed with people. White-robed priests thronged the courts, and the high priest appeared in the gorgeous insignia of his office. A great chorus, accompanied with an elaborate orchestra, sent floods of song surging out over the throng and rolling down the sides of Zion. The temple stalls were full of sheep and cattle for the sacrifices.

The priests brought the ark and sacred furniture of the tabernacle and placed them in the temple.

A Religious Nation.

A great gathering of the people was assembled in Jerusalem. Associated wtih Solomon were the elders of Israel and all the heads of the tribes, and the princes and the priests. It was a religious nation, and all those in authority, from the king down to the humblest local official, were interested in having a temple of worship.

The Ark Put in Its Plcae.

One of the first things that was done on this great day was to bring the ark of the Lord up "unto its place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

Its position was central in the temple, the core around which it grew, the heart that gave it life. The ark should be set in its proper place in our life. It stands for faith in the fellowship with God, prayer and love and service.

If the ark is not in the center of our life, something else will be in its center and on its throne. God will not be first.

The Two Tables of Stone.

What was in the ark? "The two tables of stone which Moses put there at Horeb." These tables contained the Ten Commandments, the fundamental principles and duties of morality and religion.

The ark was but a box in itself, the case that held the jewel, and derived all its value from its contents. Emptied of the Ten Commandments, it became no more than any other common box.

And the value of the Ten Commandments depends on their being written, not simply on tables of stone, however richly they may be carved or painted or printed, but also on the tables of the heart. It is only as they are turned into character and conduct that they have saving virtue and fruitfulness.

The Glory of Jehovah.

No sooner had the priests put the ark in its place than "the cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah."

This bright cloud of incense was a symbol of the presence of the Lord. In this consist the power and glory of every temple of worship. Solomon's temple was a magnificent structure on which had been lavished all the architectural and artistic resources of that day, but without the divine presence it was only a pile of stone.

God manifested his glory in it when it became a means of drawing men in penitence and faith to himself that they might share in his love and life.

Men are to find in the Church forgiveness for sin, fellowship with the Father, and brotherhood with one another, and then it will be bright with the glory of God.

The Concluding Sacrifice.

The dedicatory service was completed with sacrifice. Twenty-two thousand oxen and a hundred and twenty thousand sheep were offered.

As only a small portion of each carcass was used in the sacrifice and the rest was eaten, this immense sacrifice is explained by the great numbers of worshipers. The sacrifice was a symbol of the offering of all possessions and of life itself unto the Lord.

This immense sacrifice was first given to the Lord, and then it was made a means of sustaining life and of fellowship with one another.

"So the king and all the children of Israel dedicated the house of Jehovah." The greatest day in the history of Israel was completed and crowned with this magnificent sacrifice.

We are living temples of God and have not been properly dedicated until we have presented our bodies a living sacrifice, holy, accepatble to God, which is our reasonable service.

CHRISTIAN ENDEAVOR.

Sunday, September 11, 1927.

Topic: "How Should I Spend God's Portion of My Money?"—Mal. 3:8-12; 2 Cor. 8:1-5, 9.

Some Bible Hints.

God seeks a portion of our money, which is really His own money, to teach us generosity. To withhold is to rob (v. 8).

The Hebrew tithe, or tenth, is a minimum. Love will give all (v. 10).

Those that acknowledge their duty to God by giving Him their money will also give Him their lives. It is this that makes happineses (v. 12).

We belong to God. Yet He asks us to give ourselves to Him. Full consecration carries with it money and all else (2 Cor. 8:5).

Suggestive Thoughts.

We should rather speak of our portion of God's money. Even that would not be strictly true. We have nothing that is our own—all belongs to Him; we are stewards only.

Spend God's money on the Church, which is His body and His care. A flourishing Church is a necessity, and no one flourishes if poor and starved.

Spend on the poor. They are our charges. It was money spent on the poor that called for Christ's commendation (Matt. 25:35).

Spend on missionaries. They have gone out trusting us and we are responsible for them. Without them, the world cannot be reached and saved.

A Few Illustrations.

Spend on human need. The Samaritan not only gave his service and help, but he paid the bill at the inn for the wounded man. Help is sometimes needed.

Golden Rule Sunday for sufferers is an opportunity to do some good with God's money. How can we better please a father than by helping his children?

The Red Cross, tuberculosis sanatoriums, and so forth, make their appeal. How shall we divide among them what we have to give? It is here we get a training in stewardship. We must think and weigh.

If the question were how we do spend God's portion, what would the answer be? On ourselves largely, as a sponge sucks everything to itself.

To Think About.

What portion of our income do we account God's?

Why is system in giving valuable training?

What is Christian stewardship?

All the gold we leave behind us
When we turn to dust again
(Though our avarice may blind us),
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it—
What we hoarded, we have lost.

—*John Godfrey Saxe.*

PRINCE OF PEACE CONTEST.

With the view of arousing more interest in the minds of the young people of the Church, the Ohio Council of Churches is planning a "Prince of Peace Contest." The local Churches will offer prizes and the winners will be sent to a county contest. The winners of the county contests will be sent to a district contest and then to a State contest, which is at Columbus before the State assembly of ministers, when they assemble in January.

The State will award cash and scholarship prizes for the first three places, and cash for the next three. The contest is open to those between the ages of fourteen and nineteen.

FREE TITHING LITERATURE.

We hereby offer free, postage paid, to any minister or Church worker who asks for the number needed, a sufficient quantity of the pamphlet, "Winning Financial Freedom," to furnish one copy to every member of the official boards of his Church and to the presidents and secretaries of both the Woman's Home and Foreign Missionary Societies; also a reasonable number for the more influential private members. Please give your denomination and mention The Christian Sun. Address The Layman Company, 730 Rush Street, Chicago, Ill.

CONFERENCES MEET.

Georgia and Alabama meets Tuesday, October 4, 1927, Enigma Christian Church, Enigma, Ga.

Alabama meets at Antioch, Tuesday, October 11, 1927, 10 A. M.

Eastern Virginia meets with the Church at South Norfolk, Wednesday, November 2, 1927, at 10:30 A. M.

North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.

Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.

Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

YOUTH AND OUR DENOMINATION.

The Church is the institution which stands for the organized religious life of men. It is an institution organized to embody concretely the religious life of society, and only through suitable organization can the religious life express itself and be developed in the mass of individuals. The Christian Church in particular is charged with the task, not only of creating Christian character in individuals, but of establishing the kingdom of God upon earth.

The average Sunday School too often teaches the Bible or Christian principles abstractly with little or nothing said about the concrete social situations. This is probably the reason why the religion of so many Church members fails to function when it comes to some concrete situation.

How many Churches in our denomination have organized themselves as teaching Churches? The junior Church is an example of what our denomination might do to fit the youth for better service. Young people are energetic, and no task seems unattainable, yet they wait for leadership. Stop long enough to see the life that, like an engine with steam up, is surely going somewhere, and help it to find an engineer. We call this the period of sowing wild oats. Wild oats are simply energies invested in the wrong places. The dynamic of youth must go somewhere and do something, and the Church should be so organized in its principles as to challenge the loyalty of its young people.

We live in a world which is more and more ruled by public opinion, and if we want a Christian society, the Church and its young people must capture public opinion for the Christian program. "Discussion groups" and "open forums" might be organized in the Church for the discussion of social matters. The Church should not neglect to advertise properly its activities and movements. No doubt this is often the reason why our members join Churches of other denominations when they move into other communities, because our denmoination has been too timid in employing proper methods to champion the Christian program and bring it to the attention of the public.

In summing this, may I say our denomination lacks system and organization. It lacks an intelligent curriculum and effective leadership. It fails to advertise properly its activities and movements, but with the qualities of its youth, courage, confidence, energy, loyalty, enthusiasm, and optimism, it is entitled to our sincere appreciation and loyal support.

MARY HALL STRYKER.

Norfolk, Va. (Berea).

(Read before the Youth Congress at Behtlehem Church, August 9, 1927.)

MT. PLEASANT.

The series of revival meetings began Sunday, August 7th, and closed Thursday, the 11th. We had a great meeting. Rev. J. S. Carden, of Durham, N. C., the pastor, did the preaching, and we feel that the Lord used him as a mouthpiece to bring the spiritual food to the many hungry, sin-sick souls. He was filled with the Spirit, and we pray God's blessing upon him, that he may be used of God for the salvation of many more souls. Our blessed Lord said, "The harvest truly is plenteous, but the laborers are few"; pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest.

The Church was very much revived. There were twenty-five conversions and reclamations and fifteen united with the Church. We say the meeting was great because of co-operation and the spirit of united prayer. We are so grateful to our Heavenly Father, who hears and answers prayer and who is the Giver of every good and perfect gift, to whom we give all honor and praise.

E. M. MARKS.

WILL REMAIN AT REIDSVILLE.

Dear Bro. Atkinson:

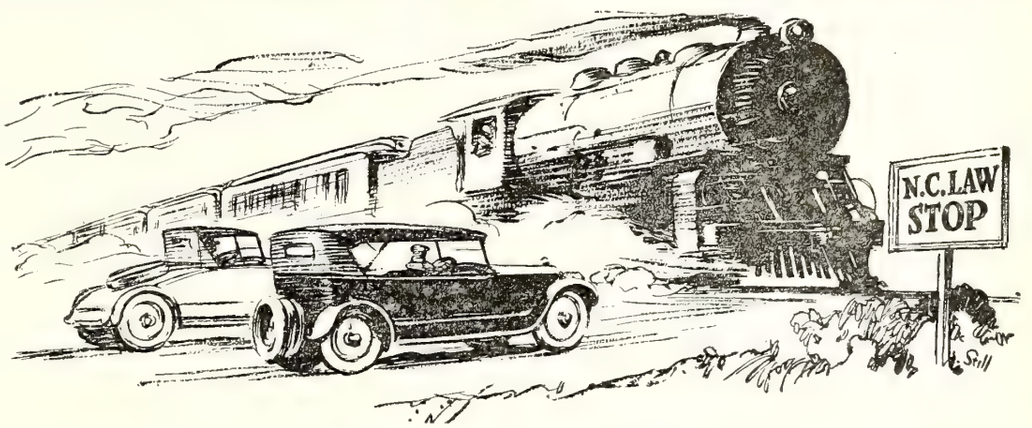
After prayerful consideration of the incessant request of the Reidsville Church that I reconsider my resignation and remain as pastor, and believing it to be the will of the Lord that I do so for the good of the Church, I have decided to remain in my present pastorate.

I crave an interest in the prayers of all our people for our work here, that we may solve the problems before us in the spirit of the Master. The pledge of loyalty to the pastor and the work in a recent business session of the Church meeting was such that would inspire one to greater service. We face the future with firm resolve to render a more efficient and faithful service.

Fraternally,

R. A. WHITTEN.

SOUTHERN RAILWAY SYSTEM



For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

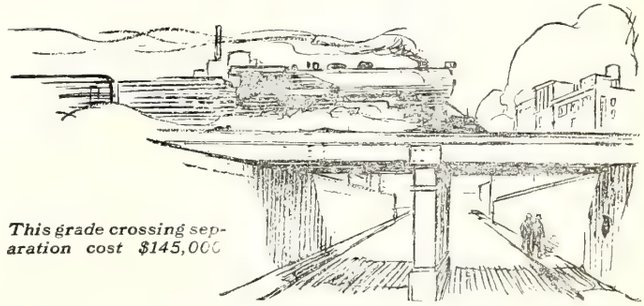
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

The SOUTHERN SERVES THE SOUTH

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

BENEFITS OF A MEETING-PLACE.

"As iron sharpeneth iron, so a man sharpeneth the countenance of his friends."—Prov. 27:17.

Having a place to meet God was the way of Jehovah with the children of Israel. It was the way of Christ in His own personal life; it was the teachings of Christ in the ministry and in His institution to the disciples.

From the beginning until now it has been the contact of men's spirit with the spirit of others, furnishing the true expression for the good of one another and the inspiration to boost and quicken one another to the Father's work of saving the world from sin. It is a place of delightful messages from God, of satisfying comfort from Him, of divine forgiveness by Him, and of holy inspiration of Him.

Many believing and devout people do not go to Church because, perhaps, there is a class of people there who are not what they would wish to mingle with, or because their particular friends are not there, and often because the preacher is mediocre and does not feed their mental and soul life. We should bear in mind this: that we go to Church not for what we can get primarily, but out of our own love for God and what we can give ourselves. What can we give? Love of worship, we can sing, we can pray, our devotions with other devout ones mean more than elsewhere. When this is the case, we forget the inferiority of others and our criticisms become of the constructive and helpful sort.

Prayer.—Our Father, we pray that the sound of every Church bell, the sight of every Church spire, the knowledge of the meeting-place with God, yea our every thought of the Church may be to us an invitation to worship and show our love for God. *Amen.*

TUESDAY.

HYPOCRITES A STUMBLING BLOCK.

"Verily, I say unto you, they have their reward."—Matt. 6:5.

"The hope of the godless man shall perish."—John 8:13, 14.

"Ye shall not be as the hypocrites . . . cast out first the beam out of thine own eye."—Matt. 6:5.

Daily I am told of the hypocrites in the Church. Our text warns us against stumbling over them. They shall come to naught. But if we will keep ourselves right, we can help them. Besides, there are more hypocrites in the world than there are in the Church. Carlyle, a harsh critic, said:

"I have known all kinds of people in all stations of life, and the kindest and best and justest people that I have ever known have been those who are in the Church of Christ."

As the rivers turn the wheels of industry, furnish pools for swimming-places, ice for skating in the winter, quench the thirst of man and beast, carry freighted vessels, bear the sewerage of earth to the sea and enrich the country along its course, so the Church furnishes incentive power for honesty and righteousness, strengthens the years with its training, refreshes souls with comfort, carries the loads of sadness and sorrows, cleanses lives from the miasma of sin, makes life nobler and the community in which it abides richer, purer and holier.

Prayer.—Dear Lord, be with us yet lest we forget, and forbid that we shall forget Thee and the good of Thy Church. May we be able to help the hypocrites and never permit ourselves to stumble over them. *Amen.*

WEDNESDAY.

ZEAL FOR THE LORD'S HOUSE.

"The zeal for Thine house hath eaten me up."—John.

The finest example of zeal for the Lord's house is in Jesus, when He cleansed the temple. He certainly was possessed with overcoming zeal. He was possessed with a passion to have all things duly ordered and honored about the house of God. It also reveals His just displeasure and righteous indignation at any abuse thereof.

But Jesus was the Son of God. Show us a man only who has such a devotion for the house of God! Read the psalms. David said, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of the wicked." "I am a green olive tree in the house of my God." I love the habitation of Thy house." But who among us have such a passion? Only watch and see our cares. There are many who are abundantly satisfied with the joys and "fatness of Thy house," and are careful to see that it is duly honored. How is it with thee? The many who care are so few compared with the masses who never give it a thought. Who will care and help others to care?

Prayer.—Our dear Lord and Father, we pray for heaven's power to come upon us and Thy people everywhere to kindle a consuming fire in our hearts for Thy house. Cause us to so desire and to pray until we do care. We ask it for Jesus' sake. *Amen.*

THURSDAY.

SUPPORTING THE HOUSE OF GOD.

"If we honor the Lord with our substance and with the first fruits of our increasee, He will fill our barns with plenty and our presses shall burst with new wine."—Prov. 3:9.

In olden days, every one was required to bring a certain "temple tribute." This was one-tenth of all products, and this was just as obligatory as our own rental is today. Death came to Annanias for failure to do this and subsequently lying about it.

How easy it is, out of desire for personal gain or actual need, to miss the heart of things! to go to Church and lose the meaning of the Church; to enter into Church activities, thinking we discharge a duty, but having hearts so selfish or so ultra-Christian that we pollute the sanctuary. These are described by Jesus, who referred to the Pharisees and said, "They tithe mint and all manner of herbs, and pass over judgment and the love of God." We settle down in form and ceremony and forget the moral issue. Such boast of the truth, but their hearts do not reveal it.

Our pocketbooks, however flat, are treasuries of the Lord. Our hearts are the real sanctuary. If we pay our tribute to it in pure and holy thoughts, and in league with God in the stillness of love and prayer, we will make the Church of worship a worth-while place for the presence of Jesus and our sacred devotions.

Prayer.—Dear Heavenly Father, enable us to hear Thy knocking at the door of our hearts every day, and to let Thee in fully. We pray for the Spirit that makes the heat, the life and the temple clean, makes us children of love and sacrifice to keep the altar aflame. *Amen.*

FRIDAY.

DIVINE AND HUMAN STANDARDS.

"Many that are first shall be last; and the last shall be first."—Matt. 19:27-30.

This utterance of our Lord is one of those paradoxical or startling sayings which ever and anon fell unexpectedly from His lips. Peter had just said: "Behold, we have forsaken all and followed Thee, what shall we have therefore?" Jesus did not answer that Peter would hold a place of honor in heaven, but that all who would follow Him "in the regeneration" would receive high honor, and then He indicates the change from human to divine standards, in that many who were held in highest place by men will take the lowest place in eternity.

A chief reason for this reversal is that we cannot see into the heart and detect the secret spring of action, the all-controlling motive which is the decisive factor in our character. But God seeth not as man does. Men are ruled by all manner of motives. An action may be good in itself, but there may be an admixture of selfishness in the motive, or of envy, or of self-righteousness which makes the deed less worthy, if not essentially evil.

This was the snare which entrapped the Pharisee. He kept the law most carefully, but he lacked the sincerity and humanity of the publican, who rather than the other was approved in God's sight. The lesson our Lord here gives is a helpful warning and admonition. God is the great Searcher of hearts.

Therefore, let us carefully probe our own hearts that we may know ourselves, and purge out all unworthy motives. Professing Christians, instead of being unduly anxious over earthly prizes, should set such an example by their sincere efforts to win the heavenly life and their helpful attitude toward others, as will awaken the ungodly to their fatal error.—*Rev. J. B. Remensnyder.*

Prayer.—By one of the parents, asking that we may trust our Heavenly Father, who has promised special recognition to all who have wrought loyally and made sacrifices gladly for the kingdom.

SATURDAY.

THE SPIRIT OF TRUTH.

"When He, the Spirit of truth is come, He will guide you into all truth."—John 16:13-15.

And so it proved as the Master had promised. In all the great epistles, there is abounding evidence that the waters of truth all proceed from the one living Fountain. It is all in delightful harmony with what the great Teacher Himself taught. They are not even broken lights of the one great light. They blend and glow as one great orb, the one hope above the horizon of human life for souls that are tossed with unrest and burdened with the sense of guilt. To those who have accepted this light and have had their souls filled with its radiance, it is more real than even the moon-lighted pathway upon the waters that leads up to God's stars.

Just here comes the secret of men's troubles. They do not "seek," "search" and "dig." Yet to him who earnestly searches the Scriptures there will come certain assurance of God, His Fatherhood, of Christ blotting out sin, of death overcome, and of everlasting life. And, every dark question answered, he can abide in a peaceful, glorious hope.—*Rev. J. B. Remensnyder.*

Prayer.—By one of the household, asking that the good gifts—those that pertain to the spiritual life—may be ours, that we may be a God-serving family.

SUNDAY.

GOSPEL FELLOWSHIP.

"I thank my God . . . for your fellowship in the gospel."—Phil. 1:3-11.

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

The children always enjoy a picnic, whether some Sunday School picnics on our grounds or whether they get to go off on a picnic. Last week the Reidsville Sunday School, Reidsville, N. C., came 200 strong and held their picnic on our grounds, which was a picnic day for our little children. The writer was away attending the Valley Virginia Central Conference, and missed the joy of being present and shaking hands with these good people. They brought lunch in abundance, and all the Orphanage family were invited to partake, which invitation was gladly accepted. We hope they enjoyed the day and will come again.

This week the Elon Community Sunday School went to Hardens Park, six miles away, to picnic. All our children are members of the Elon Community Sunday School, and for the first time we tried to take the whole bunch, from the smallest to the largest. Our good friends, the Standard Grocery Company, Cates, Lowe & Cheek, and Kirk Holt Hardware Company furnished their trucks to carry the children there and back free of cost to us, for which we are very grateful. Ice cold lemonade was served during the entire afternoon, and it was a real joy to see the little fellows drink to their heart's content. Later in the afternoon, big, lucious watermelons were served, which were enjoyed by young and those who had passed the age of childhood (none are old on a picnic). Then as the sun was sinking in the West and the evening shades began to gather, the lunch was spread on a table already built for the purpose, and after Dr. Alexander, our beloved pastor, returned thanks, all enjoyed the good things the good women had so carefully prepared.

The trucks were then called into service and the little tots, after a most happy afternoon spent away from the Orphanage, on new grounds with a change of scenery, were loaded in the trucks and sent home. Everything passed off in a most pleasant manner, and not a single accident occurred to mar the occasion.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 1, 1927.

Brought forward	$11,717.42

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Union, Va.	$ 6.00	
Mt. Zion	1.60	
Mt. Bethel	1.81	
Shallow Ford	1.81	
		11.22
Western N. C. Conference:		
Shiloh	$ 1.10	
Pleasant Ridge	1.40	
		2.50
Eastern N. C. Conference:		
Damascus	$ 3.00	
Catawba Springs	3.00	
Christian Light	5.71	
Pope's Chapel	2.16	
Lebanon	1.26	
		15.13
Eastern Virginia Conference:		
New Lebanon	$ 5.00	
Holy Neck	10.00	
Bethlehem	3.34	
Christian Temple	30.14	
Holland	9.00	
Wakefield	2.33	
		59.81

Special Offerings.

Two Friends, Harrisonburg, Va.	$ 8.00	
Valley Virginia Conference	20.00	
E. Herren, Mt. Olivet Church	1.00	
		29.00

New Building Fund.

O. W. Mann, Apex, N. C.	$10.00	
Celestia Penny, Raleigh, N. C.	10.00	
Dr. C. W. McPherson, Burlington	5.00	
First Bible Class, Holland Church	10.00	
Mr. & Mrs. M. Orban, Whittier, Cal	200.00	
Third Ave. Church, Danville, Va.	35.00	
		270.00
Grand total		$12,105.08

BURIAL SERVICE NEEDED.

The *Christian Advocate* of North Carolina aptly says:

Methodist preachers, from the days of Jesse Lee, have enjoyed the distinction of being equal to any and every emergency. But this fine resourcefulness is not limited to the pioneers. Those of the present day are worthy the record of the pioneers, as the following story serves to show. According to the *Pacific Methodist Advocate,* a pastor in southern Illinois went to spend the night with a member of his Church, and just before bedtime he said to his host: "Brother, if you bring me the Bible I will read a chapter; we will have prayer, and I will go to bed."

"We have no Bible."

"Well, bring me a Testament, then."

"We have no Testament."

"Well, bring me the Church paper, and I will read you something out of that."

"We never take the Church paper; it costs too much. Besides, we never have any time to read it."

"You haven't a Bible, not even a Testament, you say you are too poor to take the Church paper, and you haven't any time to read it? Brother, there is only one thing I can do for you."

So he reached into his pocket, pulled out his Discipline, and read the service for the burial of the dead.—*Wesleyan Methodist.*

"Holiness is not incompatible with any legitimate calling in life. In fact, you may find men and women everywhere, in the various avocations of life in the enjoyment of full salvation. Preachers, lawyers, physicians, merchants, traveling-men, farmers, mechanics, trainmen, sailors, fishermen and soldiers, have all found Christ a complete Saviour from sin, and have gone on discharging their duties in their various fields of activity and find that God's grace especially qualified them for better work in that field."

(Continued from Page 12.)

The world knows many kinds of fellowship—the fellowship of pleasure, of business, and even of crime. Each of these fellowships is distinguished by the purpose for which it is formed.

Paul, in his letter to the Philippians, speaks of a higher relationship—gospel fellowship. He thankfully remembers the sacrifices of the young Church at Philippi for the noble purpose of spreading the gospel of Jesus Christ. The world is full of pleasant associations, but none can compare with the sweetness of that fellowship by which Christians the world over are bound together.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

—*Rev. Earl Daniels.*

Prayer.—Lord's Prayer, all the circle joining.

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Tray No. 2—Interlocking, with 40 plain glasses	$7.00
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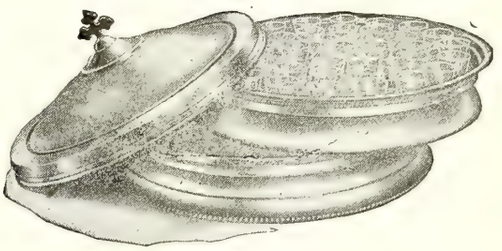
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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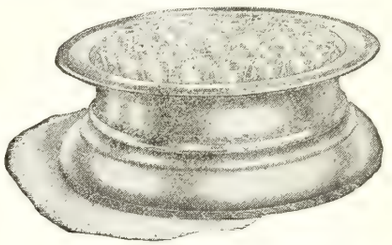
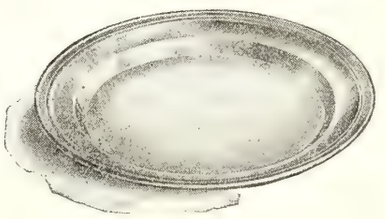
Tray No. 85—Interlocking only, with 36 glasses.	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 33 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



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No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Playtime Kiddies:

Read your Pollyanna group again today, and see if there are some new names. I believe there are, really, and your editor is so glad to have these new names. And, my! oh, my! what great, nice, lovely letters you are sending to me about the game you are playing. We are all having such a good ol' time being friends with each other, and I am sure you will always be happy to have made the Pollyanna friend.

Dears, by the first of September, you may write your editor a great, long, nice letter, telling her what your Pollyanna has done for you; yes, sir-ee, tell all about your letters, your surprises she has sent you—in fact, your editor wants very specially to know who has been the very happiest Pollyanna in our wonderful group of Kiddies this summer. Don't forget—two more weeks to play. Hurry, hurry, Mr. Postman; bring my Pollyanna letter today, please sir. Two more weeks, Kiddies. Do your best in this time left to play.

Your editor,
MADGE MOFFITT WHITESELL.
High Point, N. C., Box 592.

The Pollyanna kiddies. Which group are you in?

1. Shirley Vaughn, Wadley, Ala., Route 3; Rebecca Ellington, Ridgeway, N. C., Route 1.
2. Arnell Landers, Albertville, Ala.; Terry Maynard Johnson, Fuquay Springs, N. C.
3. Bessie Onley, Bosley, N. C.; Jeanette Rawles, Franklin, Va., Route 4.
4. Katie Lee Johnson, Fuquay Springs, N. C.; Beryle Barrett, Dendron, Va.
5. Ralph Vaughn, Wadley, Ala., Route 3; Jennie Barrett, Spratley, Dendron, Va., care Sunnydell Farm.
6. Ruth Smith, Wadley, Ala.; Margaret Jones Earp, 12 W. Clifford Street, Winchester, Va.
7. Rachel Earp, 12 Clifford Street, Winchester, Va.; Rebecca Parks, Ramseur, N. C.
8. Nina Kitchens, Roanoke, Ala.; Lyda Carter, Sunberry, N. C.
9. Linnie Hancock, Sedley, Va.; Sara Bland Parks, Ramseur, N. C.
10. Esther Cole, 214 Hargrave Street, Durham, N. C.; Alice Bradshaw, Walters, Va.
11. Sara Virginia Hook, Elon College, N. C.; Doris Elaine Whitaker, Holly Springs, N. C.
12. Fred Lorraine Whitaker, Holly Springs, N. C.; Gordon Malone, Burlington, N. C.
13. Rebecca Anne Holden, 707 North Main Street, Louisburg, N. C.; Katherine Brady, Ramseur, N. C.
14. Martha Caviness, R. F. D. No. 1, Ramseur, N. C.; Grace Tabscott, Elon College, N. C.
15. Elizabeth Joyner, Zuni, Va.; Grace Tabscott, Elon College, N. C.
16. Elizabeth Joyner, Zuni, Va.; Rebecca Ellington, Ridgeway, N. C.
17. Edith Brannock, Elon College, N. C.; Mildred Craven, Ramseur, N. C.
18. Madge Brannock, Elon College, N. C.; Rosa Lee Parks, Ramseur, N. C.
19. Mabel Smith, 416 McAdoo Ave., Greensboro, N. C.; Helen Horner, Burlington, N. C.
20. Virginia Shelton, 340 Murray St., Greensboro, N. C.; Hilda Brady, Ramseur, N. C.

MY DOLL.

I once had a sweet little doll, dears—
The prettiest doll in the world;
Her cheeks were so pink and so white, dears,
And her hair was so beautifully curled.
But I lost my sweet little doll, dears,
As I played in the fields one day.

WHO WAS THE COWARD?

I was sitting in the second story of the house, with the windows open, when I heard shouts of children from beneath me.

"Oh, yes, so we will! Come on, now! Here is William Hall! Come on, William! We are going to have a ride on the road. Come, go with us.!"

"Yes, if mother is willing. I will run and ask her," replied William.

"Oh, oh! So you must run and ask your ma! Great baby, run along and ask your ma! Aren't you ashamed? I didn't ask my mother." "Nor I"; "Nor I," added half a dozen voices.

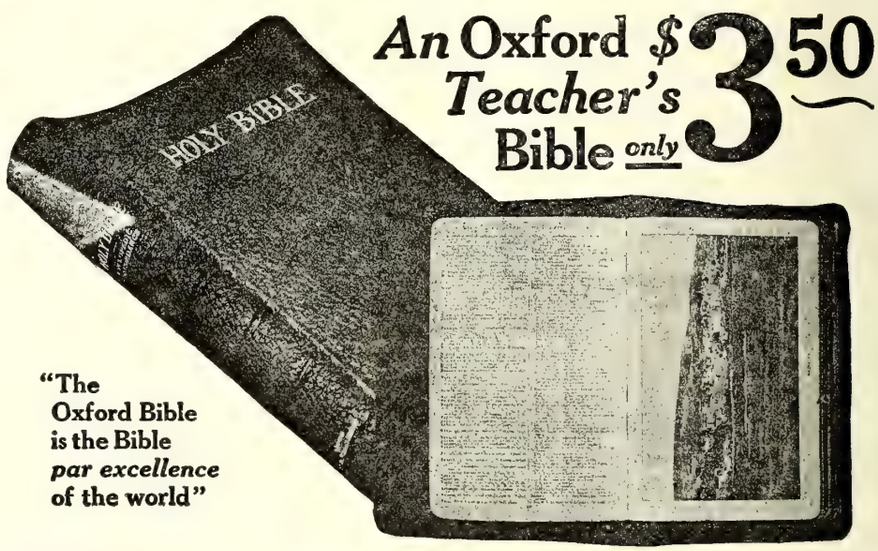
"Be a man, William," cried the first voice. "Come along with us, if you don't want to be called a coward as long as you live. Don't you see we're all waiting?"

I leaned forward to catch a view of the children, and saw Will standing with one foot advanced, and his hand firmly clenched, in the midst of the group. His flushed brow, flashing eye, compressed lip, and changing cheek, all told how the word "coward" was rankling in his breast.

"Will he prove himself indeed one by yielding to them?" thought I. It was with breathless interest I listened for his answer; for I feared that the evil principle within his heart was stronger than the good. But no—"I will not go without I ask my mother," said the noble boy, his voice trembling with emotion, "and I'm no coward, either. I promised her I would not go from the house without permission, and I should be a base coward if I were to tell her a wicked lie."

There was something in his resolute tone. It was the power of a strong soul over the weak; and his companions all at once quietly yielded him the just tribute of respect.—*Lily of the Valley.*

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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Specimen of Type

6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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OBITUARIES.

NORFLEET.

Elisha Frank Norfleet died at his home, Holland, Va., August 18, 1927, aged 80 years. He was the son of John and Lydia Porter Norfleet and was the last surviving member of a large family prominent in Holy Neck community two generations ago. He was a man of quiet and even disposition, kind and generous, and possessed of a simple faith and trust in Christ. His long and weary illness was borne with a beautiful calm resignation. He was a member of Holy Neck Church.

The funeral services were conducted at the home by the writer, and the interment was in Holland Cemetery. He leaves one daughter, Miss Lydia, and one son, Charles, both of Holland, and a large number of nephews and nieces covering three generations.

N. G. NEWMAN.

W. C. ROUNTREE, M. D.
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If you have any of the following symptoms, I have the remedy, no matter what your trouble has been diagnosed: Nervousness, stomach trouble, loss of weight, loss of sleep, sore mouth, pains in the back and shoulders, peculiar swimming in the head, frothy like phlegm in the throat, passing mucus from the bowel, especially after taking purgative, burning feet, brown, rough or yellow skin, burning or itching skin, rash on the hands, face and arms resembling sunburn, habitual constipation (sometimes alternating with diarrhoea), copper or metallic taste, skin sensitive to sun heat, forgetful, despondent and thoughts that you might lose your mind, gums a fiery red and falling away from the teeth, general weakness with loss of energy. If you have these symptoms and have taken all kinds of medicine and still sick, I especially want you to write for my booklet, Questionnaire and FREE diagnosis.

W. C. ROUNTREE, M. D.

SHOW ME THY FACE.

By Mrs. R. D. Jenkins.

"Blessed are the pure in heart,
For they shall see their God"
In every man, in every clime
Where human foot has trod.
Beholding Thee, what soul can fail
To do its noble part?
Dear God, if but one boon I crave:
'Tis make me pure in heart.

O Master, when I'm tempted sore,
If I should lose my way,
Should lend an ear to Satan's voice
And serve him in my day,
O give me then to see Thy face,
Nor hide its grief and gain
When o'er Jerusalem Thou didst weep,
Thy love and care all vain!

If, subject to a selfish will,
A Christian's task I shun,
Nor help a weaker brother on,
A stronger race to run,
Lord, show me then Thy blessed face
Wreathed in transcendent joys
O'er one lost sinner that was found,
One lamb that knew Thy voice.

And if my wavering heart should doubt
That Thou dost love, dost care
That I must climb the stony way,
That I must burdens bear,
Then show me Thy Gethsemane,
Thy Calvary's rugged tree,
Thyself nailed there in agony,
And tell me "'twas for Thee."

ROBINSON—FOWLER.

On August 23, 1927, Mr. C. B. Robinson, of Winston-Salem, and Miss Alice Fowler, of Mebane, N. C., were united in marriage by the writer at the hom of the bride, Mr. and Mrs. J. O. Fowler, Mebane, N. C. The many friends and relatives of the happy couple wish for them a happy and prosperous life.

P. H. FLEMING.

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Fall Term Begins September 5th for Freshmen.
September 8th for Upper-Classmen.

The Student Body for the Term 1927-'28 is almost completed, but applications from MEMBERS of the Christian Church will be given preference.

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C. M. CANNON, REGISTRAR,
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SURGERY TAUGHT AT MOODY.

The Moody Bible Institute, of Chicago, is this fall adding to its foreign missionary course instruction in medicine and elemental surgery. These subjects will be taught by Dr. H. L. Canright, who was for years an effective medical missionary of the Board of Foreign Missions of the Methodist Episcopal Church in Chengtu, West China.

Dr. Canright is a graduate in medicine of the University of Michigan, and took post-graduate work in the School of Medicine, New York City. During the last five years of Dr. Canright's missionary work in China, he served as dean of the faculty of medicine and professor of anatomy in the West China Union University.

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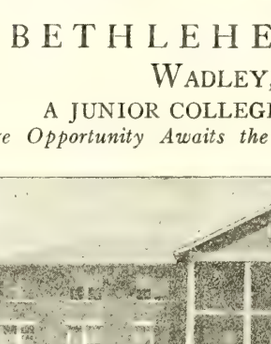

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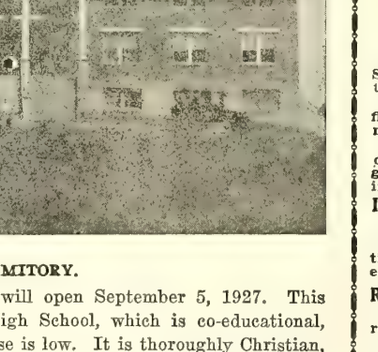

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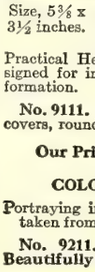

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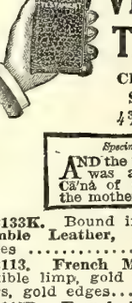

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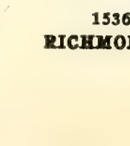

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, SEPTEMBER 8, 1927. NUMBER 36.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

A New Book.—

Very few Christians have failed to hear of "The Christ of the Indian Road," by Dr. E. Stanley Jones, a Methodist evangelist to the High Castes and Mohammedans of India. His book achieved best-seller proportions and has held its own well. He is now bringing out a new book, "The Christ at the Indian Roundtable." In writing of this new work, Dr. Jones says that he feels something beyond what he said in his first book should be said, and in this one he is trying to say it. This successor to so popular a volume will certainly create much interest in the religious book public.

J. Ogden Armour Dies.—

In the death of J. Ogden Armour recently, the world of finance saw the passing of one of the great figures. Mr Armour amassed an immense fortune in the meat-packing industry. It was said at one time to be the second largest in the world. After the war he suffered financial reverses, and for one hundred and thirty days he lost one million dollars a day. He lost more money than any man in the history of the world, so far as can be learned. His estate was at first valued at about twenty thousand dollars, but later it was discovered that he had oil holdings amounting to between two and three millions. He cared nothing for social functions and attended few of them. His was a strange career. He made money rapidly and lost it more rapidly still.

Christian Scientists Review Work.—

In the annual meeting of the mother Church of the Christian Science movement, it was reported that a quarter of a million dollars had been spent from the trust fund. Something more than forty thousand dollars went for distribution of authorized literature. More went to aid branch Churches and university organizations to give lectures, some went to establish lending libraries and to the purchase of new books, and $161,000 went to aid in building new Churches. It is interesting to note that the movement has spent more than two million dollars to create lending libraries for the dissemination of its literature, and also that the circulation of the *Christian Science Monitor,* the daily founded by Mrs. Eddy, now runs to 107,482 copies daily. This shows something of the vast proportions attained by the Christian Science movement since its beginning.

The Dole Derby.—

The James D. Dole thirty-five-thousand-dollar prize has been won—twenty-five thousand by Arthur C. Goebel and his plane, the Woolaroc, and ten thousand by Martin Jensen and his plane, the Aloha. The race was by air from San Francisco to Honolulu. Eight planes started the race. Two of them crashed, two of them turned back, two of them are missing, and two of them finished. This air derby demonstrates how dangerous still is aerial navigation, but, as one writer observes, progress of any kind has always been attended by danger. There was a time, and not many centuries ago, when it was as dangerous to walk from Pittsburgh to Cleveland as it is now to fly from New York to Paris. It might be well, too, to recall, when so many aviators are being killed in their efforts to perfect the art of fling, that two-thirds of the first twelve thousand white people who came to North America were dead within a decade. It took life to settle and bring into subjection a new world. It will take life to develop and bring into subjection to man's will the world of air, and those men who lose their lives in daring the untried and in attempting the impossible are to be honored. The Dole contest is being criticised by competent air authorities on the ground of inadequate preparation. While this may be true, it is also true that they were undertaking a dangerous task. Every effort that can be made to make flying safe should be made, and the results of the Dole derby ought to prove that, for three men are dead and six men and one woman are missing in consequence of the flight.

The Lausanne Conference.—

Under the leadership of Bishop Charles Henry Brent, of the Episcopal Diocese of Western New York, the representatives of some ninety sects, from forty-nine different nations, met in a momentous conference on faith and order. For seventeen years Bishop Brent has worked to bring this conference about, and at Lausanne, Switzerland, this August, he saw his hopes consummated. All the great religious organizations within Christianity were there, with one notable exception—the Church of Rome regards itself already as the united Church, infallible, and declined to participate in the conference on faith and order. A German and an Austrian prelate sat by, however, observing for the Vatican. The Eastern Orthodox Church attended, as did the other bodies of Christians. It was the purpose of this conference to discover theological differences, not to discuss them; to find if possible among all the various sects a common ground of understanding.

Above five hundred great churchmen faced Bishop Brent as he preached the call of God to unity and declared this a lost world whcih Christ alone could save. He asserted that the challenge to set its own house in order before it further sectarianized the East faced the Christian world. The conference heard many well-prepared addresses on many themes, and then sat in six groups to frame reports. They framed reports on the Church, the ministry, the sacraments, necessity for unity, message of Christianity, the common faith, and the reports set forth propositions on which the [illegible]s might or might not agree. In the re[illegible]e nature of a united Church, the wri[illegible]o face the Eastern Orthodox view of [illegible]nal Church immutably fixed by the [illegible]umenical conferences of the first eight [illegible]ies; the view of the Congregational and the Methodist groups, who are democratic, and hold that the Church is a group of men and women brought together for worship, and that it is in no way bound by tradition; and the third phase, as held by the Episcopal and Angelican Church, that the Church is both institutional and is bound by tradition, and is also a living dynamic organism. And so was it with the report of the ministry which faced similar problems, and so declared that all the bodies should recognize the authority of a minister of whatever body, and in case of the sacraments that they should be taken, allowing the partaker to place upon them his own interpretation.

Mission Rooms
c/o J. C. Atkinson

All the reports were adopted by the conference except the one dealing directly with unity. The Eastern Church felt that it was a compromise which it could not accept, as was expressed by Metropolitan Germanos Troianos of Sardis, and Rev. Fred C. Morehouse led a fight against the same report for the Episcopal Church. Mr. Morehouse is editor of the *Living Church.* A continuation committee, headed by Bishop Brent, was appointed to carry on the wrok. Our own representative to the conference was Dr. George C. Enders, of Defiance, and it is to be hoped that he will give to us a detailed account of this momentous movement in a number of articles which I trust all The Sun readers will follow.

This conference at Lausanne is an attempt of Christianity to spread itself in a unified whole over the world as science is spreading a radio network, as commerce is spreading vast business organizations, and as almost every endeavor is seeking to become world-inclusive. What the conference has accomplished cannot be known until many sects of Christians in many lands and among many peoples have examined the reports, rejected, changed, or ratified them. It is a work which it required seventeen years of earnest labor to begin, and which, doubtless, will require many another year of earnest toil on the part of Christian men to consummate, but it is a thing in which we, as a Christian Church, should be and are profoundly concerned. It is our problem, and the thing for which we were born, and to which we should give our unswerving allegiance.

NOTES-PERSONALS

Rev. James H. Lightbourne, D. D., changes his address from Holland, Va., to 421 South Plum Street, Troy, Ohio.

The summer with its many and varied vacations is over. Now for the joy of work and the happiness of renewed energy and activity in the Church, Sunday School and community.

Many home ties are being severed these days. The boys and girls, sons and daughters, are making new homes and new associations in schoolroom and in college. And hearts of "the old folks at home" are heavy—but hopeful.

Rev. H. C. Caviness, Portsmouth, Va., writes: "We have had a great meeting with Dr. Harward at Bethlehem. I am to be with Rev. E. Bradshaw at Mt. Carmel this week, beginning September 5th." Much of his vacation has been spent in evangelistic work, for which he praises God and takes courage.

One valuable friend and brother, Rev. H. J. Duckworth, Mt. Sterling, Ohio, writes: "I am eighty-four years old and have preached the gospel of Jesus since 1866. I have held 2,386 funeral services." What a blessing indeed, and a comfort, such a life is! We are hoping that he will be spared many years.

Rev. Wm. T. Scott has been doing work for our Congregational brethren during his vacation at Oktaha, Okla. He writes: "My work is progressing nicely here. I am to be here until about the 23rd of September, at which time I return to Yale." Bro. Scott presents a sermon on the "Holy Spirit," which we think SUN readers will read with interest.

Our always interesting and delightful friend, Captain W. H. Turrentine, Burlington, N. C., August 27th, gives this gem of history: "I was three years old when THE CHRISTIAN SUN was started. My father took it while he lived, and I have been taking it for about sixty years. I am going to hold to it as long as the good Lord sees fit to keep me in this world." May our good friend's days and years be multiplied unto him.

Mrs. G. L. Stephens, of Wadley, Ala., says: "This week I am writing to the nonresident members of Wadley Church. This Church alone has about fifteen members in Birmingham." Some one has told us that there are more than a hundred members of the Christian Church now living in Birmingham. Rev. Jesse Dollar plans to get them together to begin a work for the Christian Church in that city. We should have had a Church there years ago.

Rev. G. D. Hunt, Wadley, Ala., under date September 2nd, writes: "We have had two services here at Alexander City, Ala. We have held our meetings in the courthouse and at night only. Have fine audiences attending and good interest manifested. I think we have another fine opportunity here for a Church. We need a place to hold our meetings now. We have quite a number of members here, and there are many, many people in the city, of eight or ten thousand population, who are not members of any Church. This city is not overchurched. I am calling a meeting of our folks here Sunday, September 4th, to see if we should organize, build and go forward. Think I will come this way again before our annual Conference. I am heart-heavy for our Church. God give us more men of the right kind to help now."

The Eastern Virginia Conference, and, in fact, the Southern Christian Convention, will greatly miss the presence and counsel of Rev. J. H. Lightbourne, D. D. Dr. Lightbourne had taken helpful interest in all the enterprises of the various Church councils, and he is held in highest esteem by the whole brotherhood. The following is from the *Virginian-Pilot* of August 30th: "The Rev. Dr. J. H. Lightbourne, for several years pastor of the Holland Christian Church, on Sunday delivered his farewell sermon, having accepted a call to the Troy Christian Church, in Troy, Ohio. Dr. Lightbourne, who has done fine work in Holland, the Church and Sunday School having been increased greatly under his ministry, and his resignation was accepted with regret. The Rev. W. C. Hook, of the Waverly Christian Church, has accepted a call to the Holland Church and will take charge October 1st. The Rev. Mr. Hook is married and has four children. Dr. Lightbourne will go to a Church having membership of 1,100 people and a Sunday School attendance of 460. Dr. and Mrs. Lightbourne left today for their new home, accompanied as far as Washington by Mr. and Mrs. B. W. Council."

Many CHRISTIAN SUN readers will be interested in the following taken from the Nashville, Tenn., *Banner,* which refers to our own Rev. "Jerry" McCauley, to whom we also extend congratulations and best wishes: "The Rev. J. E. McCauley, pastor of the Westside Presbyterian Church, and Mrs. McCauley, were given a delightful surprise party Tuesday at the home of Mr. and Mrs. L. A. Bauman, on Jones Avenue, by members of the Church, the affair being arranged in honor of the fifth wedding anniversary of the honor guests. A color motif of pink and green was effectively carried out in the arrangements, with gift flowers and ferns. Mrs. Bauman made a gracious talk, saying she had been chosen to express for the organization its love and appreciation for its pastor and his wife, who have endeared themselves to all by their faithful work and loyalty to the Church. Mr. Bauman acted as a Western Union 'boy,' bringing in a telegram of congratulations for the couple on the anniversary of their wooden wedding. Many useful and attractive gifts were presented in a large clothes basket decorated in the chosen colors, and both recipients responded appreciatively to the presentation. The guests, who numbered sixty-five, were entertained with vocal numbers by Mr. and Mrs. Clarence Miller, Mr. and Mrs. Asche and Mrs. Thomas Proctor. In a clever contest the winners presented the prizes to the honor guests. Delicious ices were served at a late hour.

MISSIONARY BOARD MEETING.

The Mission Board of the Southern Christian Convention will meet in annual session in the Christian Church at Suffolk, Va., at 9:30 A. M., Wednesday, September 14th. Any persons having matters to lay before the board should address the same to the secretary on or before September 10th. The members of the board are Lieutenant-Governor J. E. West (chairman), J. M. Darden, Rev. W. W. Staley, D. D., Rev. C. H. Rowland, D. D., Rev. G. O. Lankford, D. D., Mrs. M. L. Bryant, Rev. H. W. Elder, Mrs. L. L. Vaughan, J. A. Williams and K. B. Johnson.

Respectfully,

J. O. ATKINSON,
Mission Secretary.

BOARD OF FINANCE MEETING.

The Board of Finance of the Christian Church will meet in regular annual session Tuesday, October 18, 1927, at 10 o'clock, in the office of the Secretary, in the Christian Publishing Association Building, 219 South Ludlow Street, Dayton, Ohio, to transact such matters as may properly come before it. The members of the board are Rev. F. G. Coffin, Albany, Mo.; Rev. D. B. Atkinson, Albany, Mo.; Rev. Warren H. Denison, Dayton, Ohio; John G. Myers, Pleasant Hill, Ohio; Rev. L. E. Smith, Norfolk, Va.; A. F. Foor, Everett, Pa.; Perry Gn Yantis, Troy, Ohio.

F. G. COFFIN, *President.*
WARREN H. DENISON, *Secy.*

NOTICE.

At a recent meeting of representatives of the various Churches composing the group around Franklinton, N. C., the present pastor, Rev. E. M. Carter, was extended a unanimous call to serve for another year. After some days' consideration, Bro. Carter has decided to decline this call, and will, therefore, retire from this field at the close of the present Conference year. This will leave the field open for next year, and we will appreciate having you mention this fact in the next issue of THE CHRISTIAN SUN. We are anxious to get in touch with available pastors as early as possible. And you may state that our new parsonage will be ready for occupancy by the incoming pastor. Fraternally,

GEO. T. WHITAKER,
Franklinton, N. C. *Ch'n Grouping Committee.*

CONFERENCES MEET.

Georgia and Alabama meets Tuesday, October 4, 1927, Enigma Christian Church, Enigma, Ga.

Alabama meets at Antioch, Tuesday, October 11, 1927, 10 A. M.

Eastern Virginia meets with the Church at South Norfolk, Wednesday, November 2, 1927, at 10:30 A. M.

North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.

Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.

Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

HYMN FOR AIRMEN.

President Milton S. Littlefield, of the Hymn Society, a national organization of hymn-writers and composers, announces the offering of a prize of $100 for the best words for a "hymn for airmen" submitted before October 12th. The judges of the contest are Dr. William P. Merrill, pastor of the Brick Presbyterian Church, Dr. W. Russell Bowie, rector of Grace Protestant Episcopal Church, and Dr. George Elliott, editor of the *Methodist Review,* all of New York City and all authors of hymns. Manuscripts are to be submitted to Carl F. Price, 1868 Amsterdam Avenue, New York, chairman of the executive committee of the Hymn Society. The only conditions governing the contest are that manuscripts must be accompanied by the name of the author in a sealed envelope, and return postage must be provided.

This contest is announced by Dr. Littlefield as the first of a series of special hymn topics for which the society will offer prizes. An anonymous donor has given $1,000 for the promotion of the writing of such new hymns. The gift was made to the society on the day Lindbergh was feted by New York City, and grew out of the enthusiasm of that occasion.

THE CHRISTIAN SUN'S PULPIT

THE HOLY SPIRIT.

A Sermon by Rev. Wm. T. Scott.

God has always been revealing Himself to man. His abiding presence is inescapable. In holy awe, the psalmist cried, "Whither shall I go from Thy spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in sheol, behold Thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me." God has not left Himself without a witness. The Holy Spirit is not merely a phenomenon of the New Testament Church, for it had consistently wrought in the soul of man long before this new dispensation. To those who experienced the day of Pentecost it was no mere doctrine of revelation. It was a consciousness that the Holy Spirit was a living, present force; the joyful consciousness that God was moving mightily within and without.

Let us think of the Holy Spirit as the Spirit of God in humanity—a manifestation of God in the heart of man. "The Spirit searcheth all things, yea the deep things of God . . . and it is the Spirit that beareth witness because the Spirit is truth." The Holy Spirit is the presence of God in the human soul. Let us think of the Holy Spirit as not merely a great influence of God, but as God Himself moving graciously within the heart of man and omnipotently in the world without.

The work of God's Spirit has been essentially the same in all times; in patriarch, nation, in His Son, and in His Church, differing merely in relation. The same Spirit that drew forth the faith of Abraham, the fidelity of David, the patience and endurance of Jeremiah, the consecration of Isaiah, and which anointed the house of Israel was also present in Christ Jesus. That same Spirit worked magnificently in the early Church, and is a living reality today. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding."

"And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord"; "Neither will I hide my face any more from them, for I have poured out my spirit upon the house of Israel, saith the Lord God."

The only consecration the Master ever knew was the anointing of the Holy Spriit. He began His public ministry by reading, "The Spirit of the Lord is upon me, because He hath anointed me . . ." That same Spirit dwelt in and wrought through the disciples, and when we look about us today and see good welling up in lives and expressed in acts of beneficent service and sacrificial devotion, when we see social reforms born out of the hearts of men, aiming for the welfare of all, we see God still working through His Spirit. Good doesn't just grow up outside of God. Its source is in Him who made us in His likeness and who sent His Spirit into the world to fellowship with us.

What a beautiful mystery it is that the infinite God should dwell in the heart of man! "Know ye not that the Spirit of God dwelleth in you; that ye are the temple of God?"

Jesus conceived of the Holy Spirit as the eternal Teacher by our side, the Guide who goes before, and the Revealer of spiritual things. "He will teach you all things and shall guide you into all truth." The many things which Jesus had yet to say to His disciples, things they were unable to bear, are revealed to us today through the Holy Spirit. "He shall take these things of mine and show them unto you." "He dwelleth with you and shall be with you." Jesus taught that the Holy Spirit would overcome the handicaps of geographical limitations and physical weaknesses which accompanied His earthly ministry, and thus He comforted His disciples by saying that it was expedient that He should go away for His spirit to exalt Himself and glorify His mission upon the earth.

The Christian Church has taught that the Holy Spirit is the power which proceeds from the Father. The records of the Church show that the Spirit of truth came mightily in power when the Master went away, teaching all things, convicting of sin, glorifying the only begotten Son, and abiding always with the people. The Christian Church is the product of the consciousness of the abiding Spirit as conceived by the founders of the faith.

There was a richer understanding of God when Jesus was born in Bethlehem, of Judea, and there was a richer understanding of Christ when the Holy Spirit made His new impress upon the hearts of the early Christians. It is significant to notice that the Spirit of God did not come to these early Christians by a passive waiting on their part; it came as a result of an active acclamation. "They were gathered together in one accord and in one mind." God's Spirit always comes into man's heart anew when man will openly receive Him. "Behold, I stand at the door and knock; and if any man will open unto me, I will come in and sup with him and he with me." The Divine initiative is always active, but human response is necessary for the Divine Spirit to radiate. Therefore, repentance and faith are necessary qualities for man's sensitiveness to Divine fellowship. These are human acts together with righteous living in which the Divine life is begun in man's experience. "How can two lie down together except they be agreed?" This agreement grows into a fellowship which is expressed in spiritual apprehensions.

But, doctrine is apt to grow into dogma, and lest we become controversial and trivial in theory, let us look for the works of the Holy Spirit, for the quality of any doctrine or faith is best attested by its products. The value of the Bible, with its portrayal of right and wrong in the life of men and nations, lies in its abiding and reproducible experiences. Interpretations wear out, but life, as the individual experiences it, is never outgrown. Life is built upon the things that we know.

The Holy Spirit was an experience in which those early Christians lived. The Bible and doctrines are not merely something we must accept. They fail to serve their purpose unless they reproduce a life consistent with them. "The Trinity that matters is the Trinity of experience. To know God as Father of all, God as revealed in the historic Son, and God as the unseen Friend in our hearts—that is to know the Trinity of the New Testament; 'the grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Spirit.'" The spirit and quality of Jesus were meant to be reproduced in His followers. Unless His Spirit does that in the character and life experiences of men, it has not fully come.

The Holy Spirit is not a doctrine, it is an experience. What did that experience reproduce in the lives of those early Christians? What was the influence of the Holy Spirit upon the early Church? First, there came a renewed spiritual apprehension. The dullness of the disciples in the days of Christ's ministry, shown in their slowness of heart, was now overcome by an extraordinary spiritual understanding. The great stumbling-block to the work of Jesus with the twelve was their slowness to apprehend the meaning of the spiritual kingdom. After the disciples had journeyed with Him for three years, sharing His message and His healing, still they contended among themselvse for places of honor in the restored kingdom of Israel. Not so when they breathed anew the Spirit of God's truth! Their perceptions were no longer blunt after the new experience of Pentecost. It had been with them as though one were sitting in a room with a friend unaware of his presence, and suddenly there is a sense of his presence. With the coming of this manifestation of God and of Christ's power in the Holy Spirit, there was an apprehension of the "all-aboutness of God," and they knew no bounds for the extent of God's spiritual kingdom.

A second definite result of the New Testament Church's realization of the presence of the Holy Spirit was a magnificent transformation of character. There was an arresting magnetism of transfigured character in these disciples who had walked with Jesus. In the early days they had been timid, pliable, unfaithful, compromising, and in the supreme crisis of their Master they had deserted Him and fled. They had been as reeds shaken by the wind. In a crisis, the one who made the strongest vow of loyalty and devotion could not face a little serving maid and own his Master, but instead he denied Him, swearing that He never knew Him. With the acclaiming of the Holy Spirit, these men became as tempered steel, and they dared to stand in the face of authority and in defiance of their power to portray the sinful lives of men before all the world. "This one thing I do," was the watchword of these newly made men. One needs only to read the Book of Acts to see that there was no lukewarmness in these men now. There was a clarity of purpose and an unquenchable enthusiasm that defied all power to stop them. They knew of the gospel which had redeemed them, and nothing could hinder their proclaiming its glory. "We cannot but speak the things that we have seen and heard . . . We must obey God rather than man." There was a strong imperative which rang throughout the dauntless deeds and uncompromising sayings of the citizens of this new brotherhood.

The early Christians were not concerned so much with an inquiry into the theories about their relation to the Holy Spirit as they were in keeping the consciousness of its presence. We are apt to dogmatize and intellectualize at the expense of our loss of relationship to the spiritual power. The life of the Spirit is not a theory which we must keep; it is a consciousness of God in us: the expression of which we must seek, and we need only to fix our steadfast look upon the face of God in Christ and seek to do His will. In exact proportion that we see His face clearly, feel His urge completely, and acclaim Him sincerely and fearlessly, we, too, will know that the Holy Spirit reigns sovereign over our lives. Our character will be transfigured and glorified in the service of God and righteousness. "Do my will, and you shall know the doctrine."

A vitalized optimism was a third characteristic produced by the work of the Holy Spirit in the lives of those early Christians. No way was so dark or long or hard but that they could see victory through the Spirit that guided them. They

(Continued on Page 7.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

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W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SIN.

This is a little word with a tremendous meaning. The most important and weighty book ever written treats of sin as its central theme. It has been aptly said that the three R's of the Bible are: "rebellion, reconciliation, and redemption. All have to do with sin. Man rebelled because there was sin in his nature. God, through His mercy, seeks to reconcile not Himself to man, but man to Him. Also in mercy He sent His Son to redeem man from sin and restore him to his proper and rightful place, made as he was in the image of God.

Man has been wasting much of his breath and time discussing his own origin and how he came to be what he is. The important question is his presence here now, and whither bound, with the nature of which he is possessed, "For the carnal mind is enmity against God, for it is not subject to the law of God." The carnal mind is the mind of the flesh; the carnal nature, the tendency, the character of the flesh. If man is to please God he has somehow to overcome, or eliminate, or be redeemed from the evil tendency of the carnal mind and the lust of the flesh.

It is man's attitude to sin and his reaction to the power that would lift him from sin and help him to overcome sin that gives him weight and worth in the world. Great and good men have sinned, but have conquered because of their attitude to sin. They became reconciled to God and were victorious in the struggle. Moses sinned. He committed murder. He killed a man in desperate and single combat. Yet it was after that humiliating and awful experience that he wrote, by the grace of God, "Thou shalt not kill." Moses knew how to write that, for he had himself been a killer, and when the revelation, or the accusation faced him, he did not fly into a rage and excuse himself because others were killing. He went off and repented, became reconciled to God, and by God's mercy put the sin out of his life, and thus became a conqueror. Sin kills when one embraces it, or seeks to cover it, or tries to condone it and excuse it because others are sinning.

David was a great man—a man after God's own heart. And yet how shamefully and degradingly that man sinned. He was guilty of two of the great sins of mankind, namely, murder and adultery. God did not condone nor compromise with David in his dastardly deeds and his ugly crimes. Through His prophet He faced the terrible sinner and there was no compromise. Even sinning David did not ask for compromise. He did not endeavor to temporize, or to condone, or excuse his sin. He did not fly into a rage at Nathan, his accuser, nor declare that Nathan was a poor preacher or a meddler or a tattler. David did not endeavor to summons witnesses, which he could easily have done, being a king, to help cover up his shame and crime. He did not condone or excuse himself. David acknowledged his transgression and in true repentance pled in the confession of his guilt that, though he has sinned, God would have pity and compassion. "Deliver me from blood guiltiness." There was David's confession, there was David's sin. He had the blood of his fellow-man on his hands, and he knew it. When he acknowledged that transgression, he then began to cry, "Open Thou my mouth that I may sing Thy praise."

Sin has the hiss of the serpent in it. It bites and poisons and burns. But God has graciously provided a cure. There is a balm in Gilead. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth on Him should not perish." Here is the cure for the deadly poison of sin. And there is no other cure. Nor can that cure be applied to those who condone their sins, or excuse themselves with the plea that others are doing it. It is the attitude to sin that destroys, and not sin itself. For God has graciously provided a way of escape.

Peter, to whom the revelation was given that Jesus Christ was the Son of the living God—this man sinned, but observe his attitude. He went out and wept bitterly. He knew and acknowledged that he had sinned, and he sought reconciliation with God and redemption through belief in the only Name that can cure and redeem. There is only one Name given among men through which the hideousness, the awfulness, the deadly poison of sin can be removed, and that is the Name of Jesus Christ. The three R's in the Bible are: rebellion, reconciliation, and redemption. Man rebelled against God, and the great characters of the Bible are those who, through repentance and acknowledgment of their transgressions, became reconciled and were redeemed. The little and the lost characters of the Bible are those who continued in their rebellion, or sought to excuse and condone their rebellion and so were not reconciled to God and were not redeemed. The attitude of the individual tells the whole story. It did with Moses and with David and with Peter and with Paul. It is so with every man and every woman, for we have all sinned nad come short of the glory of God. But there is a way of escape, if we acknowledge our transgressions and accept that way and seek by the grace and mercy of God to walk in that way. J. O. A.

WHAT PRICE PREACHERS?

Many readers of THE SUN have, no doubt, seen that wonderful picture, "What Price Glory," and have, no doubt, come away from having seen it impressed, as I was, with the absolute necessity for refusing to pay such a price in the future.

A devout minister of the Christian Church has just had a conference with me, and I am burdened in heart at the revelation which he gave me of the price that our ministers have to pay for serving as pastors in the Christian Church. I hope that the consecrated laymen and laywomen of our Church who read this editorial will lay it down with determination in their hearts that, so far as they are concerned, no minister shall ever pay such a price again for the privilege of serving the kingdom through the ministry of our Church.

"I have two girls," said this devout and consecrated minister in conference with me; "and wife and I have aspired all these years to send these girls to Elon, but the only way I can do it is to die. The little insurance that I have been able to carry will give them a start at least, and perhaps they can then earn their way through."

Then he unfolded a story of sacrifice and of joyous suffreing, because, he said, he was glad to have served the Church, even at so frightful an expense. He told me how for years he had preached and the Churches he had served had failed to meet their obligations to him, so that he had been forced to sell his little home which he had inherited, and that he and his wife and childred had lived it out, hoping each year that the back salary would be paid and the way made possible for him to reclaim his home.

"I love the Christian Church," he said (and smiled as he said it); "but I have come to you for your advice. I have nothing now but my salary, and if it were all paid I would not be able to live comfortably. Don't you think I had better give up my ministry and serve the Church as a layman? I believe I can make a good layman in the Church."

But it was plainly evident that neither he nor his good wife would ever be happy other than in the service of the Church. Is it possible that the Christian Church is willing to have the gospel preached to it and the other priceless services of the ministry performed for it at such a price? I call upon the laymen and laywomen of our brotherhood to make this sort of thing impossible. I call upon them to increase the salaries of our ministers in accordance with the increased cost of living and in accordance with their own expenditures for the comforts and conveniences of living, and I do this as a layman and without any suggestion from the ministry.

Brethren, we cannot afford to have ministers serve us in holy things at such a price as this!

W. A. H.

WHO SHOULD NOT GIVE FOR MISSIONS?

1. Those who believe that Jesus made a mistake when He said: "Go ye, therefore, and teach all nations."

2. Those who do not believe that "the gospel is the power of God unto salvation to every one that believeth," Jew or Greek (Rom. 1:16).

3. Those who wish that no missionary had come to our forefathers and would prefer to be heathen.

4. Those who believe that every one in the world should shift for himself and ask, with Cain, "Am I my brother's keeper?"

5. Those who do not care to have part in Christ's final victory.

6. Those who believe that God will not call them to account because of the way they use their (?) money.

7. Those who are willing to have Jesus say to them: "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me" (Matt. 25: 45).—*Expositor.*

THIRTY YEARS HENCE.

By W. A. Harper.

Last year I made my maiden speech to a freshman class in Elon College. I chose as my subject, "What Is Man?" Another year has passed and I have the pleasure to address the class of 1927 and to choose my own theme for presentation. Last year I took a look at the freshman who was then, but for this year I have decided to take a forward look and to visualize for myself and, if possible, for you, the freshman "Thirty Years Hence."

I have come to have some definite conclusions about the future of the individual which, when I was younger, I did not entertain. I have been out of college myself now almost thirty years, and I have been privileged during these years since my graduation to observe the successes and failures of those who were my college-mates, and I have come to some very definite conclusions.

When I was a college student, we used to discuss with all the eloquence of a Cicero or a Demosthenes which had the greater determining influence in a man's life—environment or heredity. This same question is being debated today in literary societies, in college class-rooms, in Christian pulpits, in open forums, in the public press, in books and periodicals, and the people are unable to arrive at a decision in regard to the matter just as we were unable to decide it when, as college students some thirty years ago, it was an issue of animated discussion.

Now, strange to say, this question has come to have very little interest for me because it does not consider all the factors in the case. When you go into your chemical laboratory to perform an experiment, you have to know all the ingredients that are in the test tubes. It is not sufficient that you should know some of the elements, but you must know them all, and, when you know them all, you can make scientific prediction as to what will take place. You can then proceed with absolute certainty as to the result of your experiment. Environment and heredity are two important factors in living, but they are not the whole of the situation. Before we can tell what will take place in any individual's life, we must know not only his environment and not only his heredity, but also his individual personality, which always conditions his personal efforts in any situation or enterprise. Paul said once, in concluding a beautiful descriptive passage in his letter to the Corinthian Church, "Now abideth faith, hope and love, these three; but the greatest of these is love." And I would say, "Now abideth environment, heredity and personal effort, but the greatest of these is personal effort."

I have come to this conclusion by observing the young men and young women who were my college-mates. Some of them came from homes of wealth and social prestige. Others came from humble homes and without social prestige. Now, according to the environment and heredity theories, those who came from homes of wealth and social prestige should have been able to maintain their ascendency throughout their life, but this has not been the case. Neither has it been true that those who came from humble homes and without social prestige have remained in positions of relative inferiority throughout their lives these past thirty years. Some of those that came from both classes of home have made miserable failures, and some of those from both have made prominent successes. And so I have been forced to conclude, as I have already intimated, that environment and heredity do not predict for us what will take place thirty years hence in the life of any freshman who enters this institution this fall. The thing that will determine, in the final analysis, the status of each one of the class of 1931 will be personal effort. We may be possessed of such tremendous force of character that, despite any handicap of wealth, social position, or physical deformity, we may react successfully upon environment and heredity and wrest from them the victory in life that we crave for ourselves. On the other hand, we may be such weaklings that, in spite of magnificent endowments in physical, mental, social or other realms, we shall fail to achieve any distinction and become miserable failures. It all depends upon us.

When Woodrow Wilson was making his first inaugural address as President of the United States, he coined a word which has been an inspiration to our nation and particularly to the youth of our nation. I am referring to the word "forward-looking," which he used for the first time at that great moment in his life and in the history of our government. With no thought of preaching to the class of '31 at this time, as I am sure that President Wilson had no thought of preaching to his fellow-citizens when he was inaugurated President, I suggest that the thought connoted in thsi word is fraught with incalculable potentiality for the success of the young man or the young woman who will accept it as a sort of motto for the ordering of life. The man who looks forward does not by reason of his major interest in that direction cease also to profit by the experiences of the race. In fact, he is unable to look forward successfully without also looking backward. That is really what a college course is for—to shorten the period of experience, so to speak; or, what is the same thing, by possessing us of the experience of others to lengthen our lives. That is what Woodrow Wilson had in mind when he called upon the American people to become forward-looking, and that is what I have in mind at this time. Do not be satisfied with the day that is, as constituting a special experience, but think of each day in terms of what has been and in terms of what is to be. Adopt a goal and strive toward it. Set up a standrad and endeavor to reach it. Select an ideal and put forth every effort possible to realize it. Thus, through personal effort, our forward-looking ambition, our impelling aspiration will use both environment and heredity to promote our life interests.

It used to be said that in every man are three men—the man that really is, the man each one thinks he is, and the man his neighbor things he is. This is hardly the whole truth, for there is a fourth man in every one of us—the man we can be. It is impossible to separate a man into these four individuals, and it is well that we cannot. Robert Burns, the poet, wished that we might have the power to see ourselves "as ithers see us"; but this would be a calamity. It would worry the life out of us if we could know just what our neighbors think of us, and most of us no doubt would be driven to suicide, but we can determine the kind of men we will be, and that is our chance. We should begin early in life to fashion our environment and to utilize our heredity to make of ourselves the men and women we want to be thirty years hence.

A few years ago, when one of the pyramids of Egypt was being explored, in the hand of a mummy that had been buried for centuries were found some grains. The archeologist who found these seeds could have decided to examine them under the microscope to see what manner of seed they were. He did not do this, however. He decided to plant them, and they produced beautiful plants and yielded an abundance of similar sedes. It is possible, however, that the plants which his careful cultivation produced might have been slightly different from or better than the parent plant that originally produced the seeds.

This instance suggests certain things about youth and about human nature. Just as the archeologist had two choices with reference to the seeds he held in his hand, just so the older generation has two choices with reference to the youth of the generation just behind them. They can examine carefully the physical, spiritual and other characteristics that make up the young life of the world—they can place them under the microscope, so to speak, and find opportunities for criticism as well as for praise, but the best thing that can be done with the youth of the world is to educate them and see what they will become. And just as the careful methods of cultivation employed by the gardener may change the plants with which he works for the better, just so, through proper methods of education, human nature may be refashioned and changed for the better. The finest thing that can be said of human nature is that it can be changed. It must, however, be changed in youth. What our youth are to become is the responsibility of the older generation. The betterment of the human race and of human society becmoes primarily the responsibility of the older generation, as gardeners, so to speak, of the social and spiritual realm.

There are a lot of people, however, who cannot see the advantage of the method of cultivation and education. They have noses for investigation. They have the spirit and attitude of diagnosis, and they are never satisfied until they have picked to pieces whatever things come into their hands, whether it be the seed buried for centuries with an Egyptian mummy or a young life. The human body, these microscopic individuals have discovered, when it has attained maturity and the weight of 150 pounds, is not only the marvelous instrument of an immortal spirit, but also a machine composed of fifteen chemical elements, with special emphasis not on the machine, but on the elements. They cannot see the body in its perfect adaptation to its various purposes for the elements that make it up chemically. They say, with scientific dolefulness, that this 150-pound individual, for example, contains 21,000 gallons of hydrogen, 9,000 gallons of oxygen, 450 gallons of nitrogen, 9 gallons of clorine, a total of 30,459 gallons of gas, sufficient gas to float an airship around the world. They have also discovered that this human body contanis 27 pounds of charcoal, 3 pounds of calcium, 1½ pounds of phosphorus, 8½ ounces of potassium, 6 ounces of sulphur, 3 7-10 ounces of sodium, 1 3-10 ounces of magnesium, 1 ounce of iron, and a trace of iodine, silicon and fluorine—in all, about 33 pounds of solid substance. They also have evaluated these chemicals and found that they are worth 98 cents, and this is all they can see to the physical body of man.

There are other microscopic individuals who have catalogued the spiritual characteristics of youth and have discovered that our young people are composed of certain abiding charms, such as open-mindedness, broad-mindedness, courage, confidence, enthusiasm, energy, consecration, altruism, ableness and leadability. They cannot see the optimism, discontent, restiveness, reverence, love-young life for these characteristics, and they are as faulty in their judgments of youth as are the chemists in their conceptions of the human body.

It is the organization of the chemical elements that constitute the gases and the solid substances into the human body, the most marvelous mechanism ever conceived. And, while these chemical elements themselves are not worth perhaps more than 98 cents, in combination they are the most valuable machine of which we have any conception. Just so the combination of those splendid spiritual characteristics of youth in varying de-

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CONTRIBUTIONS

SUFFOLK LETTER.

The congress of "The World League Against Alcoholism" was in session at Winona Lake, Ind., August 17-23, 1927. Fifty-seven nations were represented by delegates and more than a thousand delegates registered. Nineteen regular sessions were held, besides special group meetings for the study of qustions relating to different phases of the liquor evils. The attendance was more than the registered delegates and the audience three times a day was about three thousand. Homer Rodeheaver had charge of the song service, with a special song-book for the congress. It was a sign of unity to hear people from fifty-seven nations sing together the same songs. Prohibition is one word upon which the world is united in thought, study, and purpose. The world is closer together in aspirations and its unconscious purposes than most people realize. The purpose of the league is to achieve, through education and legislation—prohibition throughout the whole world.

Prohibition in the United States has turned the eyes of all nations this way and started the study of the question in a new and earnest fashion. The success or failure of prohibition in the United States will determine in a large measure the question in other countries. They are serious, they are earnest, and they are working for prohibition in their own lands. The testimony of leaders shows that progress is being made and world prohibition is the ultimate goal toward which temperance people in all lands are working. It may be a long fight, but victory looms large in the faith, effort, and hope of enlightened mankind. The testimony of student leaders showed that students in colleges and universities have been grossly misrepresented in the matter of drinking, and that the students of the world are in line with sobriety and progress.

The prosperity of the United States, under prohibition, excites special interest in the subjects, for all nations crave riches and ease. A sober man prospers more than a drinking man; and, if so, a sober nation will prosper more than a drinking nation. Of course, leaders of the Woman's Christian Temperance Union were there, and there are ten million of them, and the spirit of Frances E. Willard is in every one of them. That spirit will live and grow until the nations are dry. The spirit of prohibition is Christian in its purposes and its methods. When delegates come from all parts of the world at their own charges and put their best thought and service into the cause, it needs no other proof of sincerity, liberality, and hope in a cause that is to benefit those who actually oppose the movement in all its forms.

England, Germany, France, Canada, Switzerland, and the other nations were there through learned and devoted men and women who seek the welfare of mankind. Religion is at the bottom of this world movement, and God is behind it; and it must succeed. That is the attitude of the temperance forces of the world. Temperance organizations in nearly all the nations of the world are studying, praying, and working for prohibition, and the "world league" is the organized representatives of these societies for the expressed purpose of the abolition of the legalized liquor traffic and the establishment of prohibition throughout the earth. The Church is behind this movement. Protestant and Catholic speakers were on the platform pleading for this righteous cause. The organization is only ten years old. Wait till it is twenty-one!

W. W. Staley.

STEPHEN—FIRST OF THE REFORMERS.

A Christian reformation of the Church is a return to the fountain-head, to the gospel of Christ, to God. It is safe to say that no reform was ever accomplished without opposition. Every step forward of Christianity has been attended with violent opposition. Here, in these pages of the New Testament, we find the name, the teaching, the trial, and death of the first Christian reformer, and martyr. As you read and reread the Acts of the Apostles, you say, "Jesus Christ is the same forever." Then why was it that a reform in the Christian Church became necessary so shortly after Christ gave the great commission? And, if necessary, why was it not done by the apostles? Why a Greek, foreign to the Hebrew language and race, utterly unknown to any of the four gospels? Why was a new ministry already wanted in the new-born Church? Because Christianity possessed such a degree of life and power of expansion, the field had to be enlarged. Among the Church members of "those days" there were two very different populations. The first was the Palestinian Jews crowding around their temple, the fervent votaries of the law. To that class belonged the "twelve apostles," and the first Christians. They all had become Christians without ceasing to be Jews. Their "views, tastes, habits, and education were strictly Hebrew."

But there were also other Jews born and bred out of Palestine much less accustomed to speak or write Hebrew than Greek. Their minds were more emancipated, their knowledge more extensive, their thought took a wider range; there were less foreign to the outward world than the genuine Jews who used to boast of their exclusiveness. By these, the so-called Greecian, or rather Helleniatic Jews, were despised; and it was a common curse pronounced at that time and found in the teaching of the old rabbi: "Woe be to the father who teaches Greek to his child." There were "murmurs" among the members of that first Church. The Grecians accused the Hebrews of "neglecting their poor widows in the daily ministrations." Among seven deacons elected was Stephen, a man full of faith and of the Holy Ghost.

The seven did not limit their ministry to tables. They preached. Stephen soon became a leader. But you ask why do you call Stephen a "reformer." Did he preach a new gospel? No, indeed, he preached no new gospel. He was a reformer because he was the first to preach the gospel free from the trammels of Mosaic bondage. Many Jewish priests were converted by this bold emancipator. The wrath of the Sanhedrim was fierce. Contradictors were sent to refute Stephen. They were not able to resist the wisdom and the spirit by which he spake. "Stephen was brought before the Sanhedrim. He thunders against them the direct charge: "Ye stiff-necked and uncircumcised in heart and ears, you do always resist the Holy Ghost. As your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One of whom ye have been now the betrayer and murderers." Their wrath knew no bounds. He insulted the same tribunal before whom the Master appeared. Stephen is rushed out of the city to be killed. He will die like his Master. To Him he cries: "Lord Jesus, receive my spirit." Then stoned, wounded, bleeding, dying, he fell on his bruised knees and cried with a loud voice: "Lord, lay not this sin to their charge." And when he had said this he fell asleep and went to receive the martyr's crown.

Results of Stephen's Death.

First. Persecution. The members of the only organized Church congregation were killed or scattered. Stephen was buried by a few proselytes.

Second. The Grecian Jews, who had been his disciples, carried the gospel to Samaria, and as far as Antioch. At Antioch was organized the first Church, with converted Jews and Gentiles as members, and where the disciples were first called Christians. The death of Stephen paved the way to the spiritual conquest of mankind. The spot where Stephen fell was the starting point for the conquest of the world.

Third. His death had other results. A young Pharisee kept the cloaks of Stephen's murderers. His conscience goaded him. Finally, he obeyed the heavenly vision. The ordinances of the Mosaic law, the holiness of the temple, fell before his word. All his might is in Christ. "I live, yet not I, but Christ liveth in me." He kept the faith. He wore the martyr's crown. His work goes on. His writings taught Luther, Calvin, and millions of others, that "the just shall live by faith."

Where does Providence lead us? No man can answer. We should strive to be ready for the great changes, struggles, trials, and improvements of our day and generation. And what is it to be a real Christian! To be a continuator of Jesus Christ, like Stephen the reformer and martyr!

D. A. Long.

THE GENERAL BOARD.

Next month the General Board of the Christian Church will meet in annual session. It is composed of fifty-two representative men and women of the Church. They are from Ohio, North Carolina, Indiana, Missouri, Virginia, Illinois, New York, Massachusetts, Alabama, Pennsylvania, Delaware, Kansas, Nebraska, California, Rhode Island and Canada. The board is composed of both men and women, ministers and laymen. They were elected by the General Convention. They have grave responsibilities. They need your prayers and sympathetic co-operation.

Time to Plan.

It is already time to plan for your stewardship program in your Church for November and December. It is hoped and expected that there will be general and definite planning and preparation for a full six weeks' program in all our Churches. The Bureau of Stewardship and Promotion was instructed by the General Convention to promote an extensive and intensive program throughout our whole brotherhood in the United States, Canada, Japan and Porto Rico until every Church has felt the impact and importance of the stewardship message. It is time to get ready for an effective program. It means more than a sermon.

W. H. Denison,
Secretary.

RECEIPTS FOR MEMORIALS.

We are exceedingly anxious to hear from all Sunday Schools that took an offering on the fifth Sunday (July 31st) for the O'Kelly Memorial Fund. We are also anxious to hear from any friend or organization that will send us a donation. The total to be raised is $2,095, of which $832 has been spent on the Old Lebanon Memorial.

Previously acknowledged	$1,676.49
Elm Avenue, Portsmouth, Va.	5.00
Rosemont, Berkley, Va.	15.31
Webster, Havre de Grace, Md.	5.00
Antioch, Zuni, Va.	5.00
Total to September 3rd.	$1,706.80

Memorial Committee.

J. O. Atkinson, Treas.,
Elon College, N. C.

MANUFACTURERS IN GET-OUT-THE-VOTE CAMPAIGN—SEEK TO DRAW TO THE POLLS MILLIONS OF VOTERS.

Announcement was made here today by John E. Edgerton, president of the National Association of Manufacturers, that the organized industry of the nation would enter upon a "Get-Out-the-Vote Campaign" on November 1st, to be continued throughout the coming year and up into the presidential campaign of 1928.

This will be purely an educational effort, reaching the public in general, the hundreds of thousands of employers and the millions of employees immediately in the industrial field, to arouse them to a realization that good government depends on the complete interest of all its citizens of voting age; to show them the advantage of national representation and the disadvantages and dangers of minority rule.

This campaign will follow immediately upon the conclusion of the work of the platform of American Industry Committee of One Hundred, which is now drawing up a platform to be submitted to both the Republican and Democratic parties and which will be acted upon first by the manufacturers at their convention in Chattanooga, in October.

This effort will be a revival of the "Get-Out-the-Vote Campaign" of 1924 conducted by the National Association of Manufacturers, with the co-operation of approximately 4,000 organizations in every part of the country. In that year the association originated and spread broadcast the slogan, "Vote as You Please, but Vote," which was displayed on red-white-and-blue stickers, and the pamphlet "Stockholders' Meeting of the U. S. A.," and during the campaign put out something like 25,000,000 pieces of literature at its own expense and without any commercial aspect.

To emphasize the need for a revival of the public's interest in the thing of most vital concern to it—representative conduct of the nation's business—Mr. Edgerton points out that in 1896 eighty per cent of the eligible voters of the country went to the polls and voted; in 1900 the performance shaded off to 73 per cent; in 1908 it went down to 66 per cent; in 1912 it decreased to 62 per cent; in 1916 to approximately 60 per cent; in 1920 it dropped down to the point where only 49.1 per cent of the eligible voters went to the polls, or 26,646,272 out of a possible 54,165,907.

In 1924, through the unusual interest aroused, the voting interest was retrieved from the discreditable one of a president being elected by a majority of a minority of the eligible voters to one of a president being elected by a majority of a majority of the eligible voters. In 1924 the number of voters was approximately 30,000,000 and the eligibles 57,000,000. The eligible voters for 1928 will be about 60,000,000, and the manufacturers believe that to have a creditable performance, at least 60 per cent of the eligibles should go to the polls, or 36,000,000.

"Voting is the national business of every citizen of voting age," said Mr. Edgerton. "In the light of earthly possessions, we have become the most favored nation in the world, with everything that should make for contentment and further advancement. By virtue of the foresight, toil and continued application of past generations, we have become affluent; it is the duty of the present and coming generations to continue the success of the nation. To my mind, one of the surest means by which we can accomplish this, and offset the elements of destruction and danger that are continually at work, is for every eligible voter, man and woman, to go to the polls and cast his ballot. In this coming campaign, the manufacturers do not pretend or desire to dictate how a man should vote; but they are keenly anxious to have every eligible think in terms of his country's standing and the place it must maintain in the family of nations, to study the men who are the nominees and then vote for the man his conscience tells him is best for the country's well-being, whether that man is Republican, Democrat or independent of either party. Complete exercise of the franchise will help to make a complete, well-protected nation."—*National Association of Manufacturers.*

THE HOLY SPIRIT.

(Continued from Page 3.)

believed His promise, "I will guide you into all truth," and although imprisoned and shackled, in the darkness of the night, they could rejoice with singing. Although banished on the Isle of Patmos, John could see the Holy City, the New Jerusalem coming down out of heaven from God.

The consciousness of the presence of the Holy Spirit is essentially one of optimism, because to the one who possesses that Spirit of God's presence, the mystery of anything that the future may have is brushed aside by the soul's heroic preparation for anything man or the universe may do. Pleasing God, walking in the spiritual light, becomes life's concern and its reward.

But what does all this mean for us today? Simply this. Our knowledge of the workings of the Godhead is so hopelessly imperfect that, without the inner revelation of the Holy Spirit, the communion of our spirit with God's Spirit, our search for God would inevitably end in despair. What would devotion of husband or wife, loved ones or friends mean were there no experience of love's meaning! The Holy Spirit is the revelation of God's love reaching out to man's understanding heart. The Holy Spirit reveals to us a personal understanding of the heart of God which Christ portrayed back of His deeds, His words, His life, His death, His promises, and His victory. The work of the Holy Spirit in the experience of men today is the bringing of "God-consciousness, the all-aboutness of God," which makes known to us the things of the Spirit.

Taking an illustration from Dean Charles R. Brown, we may compare the work of the Holy Spirit to that of an artist who stands beside his painting to interpret his work of art. In the Dresden Art Gallery, opposite the Sistine Madonna stands the bust of Raphael as though he were there with the visitors to study his own work. Suppose the living Raphael should stand among the beholders and interpret his work to them! More still, suppose he could stand within each beholder, enabling him to look upon the painting through the eye of the artist. How the appreciation would increase! This may show the work of the Holy Spirit of our lives. Christ promised that the Holy Spirit should abide always with us and take the things of His and interpret them to us.

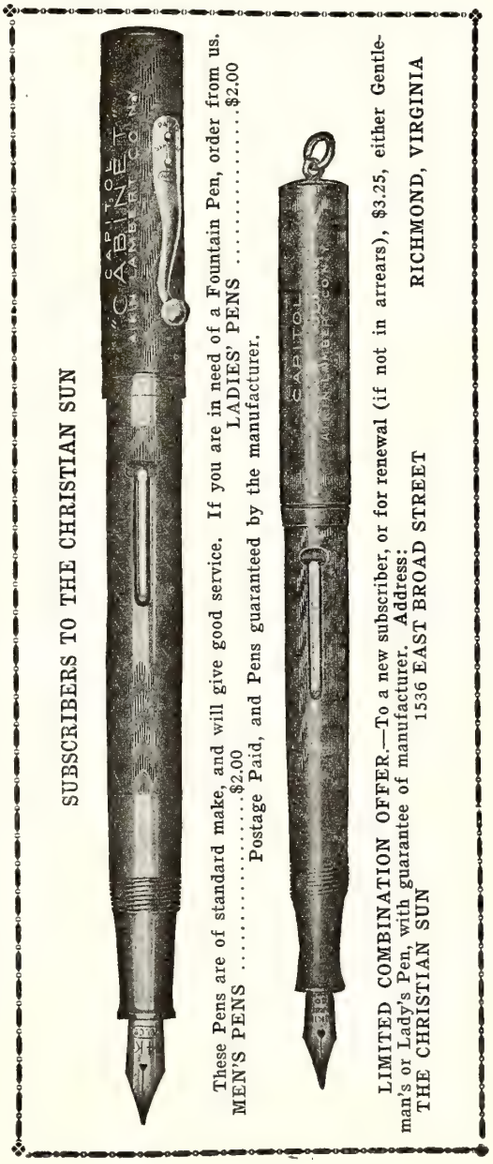
The Holy Spirit transforms character today. The genius of the Christian gospel consists in its transforming power—in its power to make men new. "And when He is come, He will convict the world of sin, and of righteousness, and of judgment."

The Holy Spirit guides into all truth. Jesus said, "When the spirit of truth is come, He will guide you into all truth." What is the truth into which He guides? Is it ritual, dogma, economic theory, ecclesiastical authority, or institutional sovereignty? No, it is into a consciousness of divine presence that yields the fruits of the Spirit in qualities like love, joy, peace, patience, gentleness, goodness, faithfulness, mildness, and self-control. To the extent that these qualities are working in your life and in mine we have the Holy Spirit. The Holy Spirit is simply the Spirit of God in us—that spark that makes us transcend the realm of the animal. The fullest manifestation of the presence of that Spirit of God was in Jesus Christ. His Spirit was the Spirit of God, the Holy Spirit, in that He was doing a God-like, loving work in lifting men out of their sins. His spirit of love, sympathy, and sacrifice was the activity of the Holy Spirit within His life.

The thing that makes Jesus stand unique above all others of earth is the completeness with which His will, His heart, and His character were dominated by the Spirit of God. Hence, when we see the works which resulted from the Spirit of Christ, we feel that we see the works of God. The Spirit of Christ is the Holy Spirit, and if we have His Spirit we have the consciousness of the dwelling of the Holy Spirit in our lives. Have you that spirit? Are you doing a Christ-like work? You are if you are a Christian. "Now, if any man have not the Spirit, he is none of His . . .," but if you have the spirit of Christ you are His, and worthily bear the name Christian by which you are known from those of the world.

How may you know that the Spirit of God is in your life? Experience is the great vindication of the doctrine of the indwelling Spirit of God. Words fall fruitless in an effort to explain it. We must live in the Spirit if we would know His way. We must do the will of God if we would know the doctrine. "The Spirit itself beareth witness with our Spirit that we are the children of God." "Know ye not that the Spirit of God dwelleth in you; that ye are the temple of God?"

Oktaha, Okla.



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Bethlehem, Broadway, Va.	3.07
Providence Memorial, Graham, N. C.	2.50
Shiloh, Ramseur, N. C.	1.00
Suffolk, Va.	12.50
Greensboro, N. C.	17.07
Mt. Auburn, Norlina, N. C.	2.01
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Liberty, N. C.	1.00
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Sanford, N. C.	5.42
Durham, N. C.	14.49
Morrisville, N. C.	4.18
Whistler's Chapel, Quicksburg, Va.	1.23
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Piney Plains, Cary, N. C., Rt. 2	1.00
Burlington S. S., N. C.	38.42
Rosemont S. S., Class 3, Berkley, Va.	5.00
Total	$ 313.89

SELF-DENIAL OFFERINGS.

Previously acknowledged	$3,553.15
Previously acknowledged for August	131.08
A. F. Hozier, Berkley, Norfolk, Va.	10 00
Mebane Church, N. C.	3.30
Sunday School regular	$ 270.47
Specials	47.48
Mountain work	10.15
Self-denial offerings	144.38
Woman's Board	1,846.53
Total	$2,319.01
Check to R. W. Malone, Treas.	2,319.01

Respectfully submitted,

J. O. Atkinson,
Mission Secretary.

THE MAN WHO FOLLOWED CHRIST AT A DISTANCE.

PART II.

At another time, when Jesus was asking His disciples regarding the way people were evaluating his ministry, and interpreting his life, he asked, "Whom do men say that I am?" They gave various answers. One said that he had heard people intimate that Jesus was John the Baptist come back to earth. Another said he had heard many declare that He was Elijah come to life. Another said that he had heard Jesus spoken of as Jeremiah or one of the other prophets. But evidently Peter said nothing, for if he had, the credit for his answer would unquestionably have been given him. But as all the answers given were so wide of the mark as to how men generally were interpreting the life of Jesus, He wanted to find out if His close contact with His disciples had been enough to give them a better insight into the secret of His life. And so Jesus put the question straight at the disciples themselves. What did they think? "Whom say ye that I am?" he asked. No one seemed to have an answer except Peter. At least no one was ready to answer except Peter. Like a flash, Peter shot forth his answer: "Thou art Christ, the Son of the living God."

Peter got 100 per cent on that examination, even if he did flunk in a character test a short time afterward. It was a wonderful answer. Wonderful because it was exactly correct. Wonderful because it was so concise. Wonderful because Jesus declared that upon the world's appreciation of the significance of that answer rested all His hopes, and that upon the truth embodied in that answer He would build His Church, against which even the gates of hell could not prevail. "Upon this rock will I build my Church." What a wonderful foundation for the temple of truth—"Thou art Christ, the Son of the living God." What a challenge to all the sons and daughters of men to live as sons and daughters of God! And down through the years the men and the women who have accepted Peter's appraisal of Jesus and have called Him Lord and Saviour, believing that, as the Son of the living God, He taught the world the truth about His Father God, down through the years those who by their manner of life have given testimony to that faith, have been the preservers of moral values and the promoters of righteousness. That faith has built the Churches, the hospitals and the Christian schools of the world. That faith is today building the kingdom of God upon the earth, the kingdom of brotherhood and good will, the kingdom of love and service.

Jesus was talking with His disciples one day, and the question of forgiveness was the topic of conversation. Perhaps one of the group had experienced the misfortune of dealing with some unresponsive person who kept repeating his offenses until the one offended became exasperated, and felt that he had gone the limit in granting forgiveness. The Master said that they should forgive as they wished to be forgiven. Practice the Golden Rule toward "those who sin against you," was His advice. He, moreover, declared that their forgiveness from God was based upon their willingness to forgive those who sinned against them. How many times should a man forgive? Jesus' recommendation was not definite enough to suit Peter, and so he put the question point-blank, "Jesus, how many times?" "How oft shall my brother sin against me and I forgive him?" And then Peter volunteered his own answer, which he considered certainly must be the limit—"until seven times?" And no doubt he was at first stunned by the answer Jesus gave, which implied that there was no limit for the man who sincerely sought forgiveness—"until seventy times seven!" If the limit of seven times that was set by Peter had been the Saviour's limit, Peter himself with all the rest of us would have fared ill at the mercy seat of God.

It was Peter who at the Transfiguration turned mystic to the point of being absolutely impractical. He was so enraptured by the mountain-top experience that he did not care whether he ever went home again or not. He was willing to spend the rest of his days enjoying his religion on the Mount of Transfiguration, absolutely oblivious of the need of practicing his religion down in the valley of human need. He was ready to build three temples right where they were and do nothing but worship for the rest of time, unmindful of the fact that worship can only find its meaning and its value as its content and its inspirations find expression in service to the world whose God is worshiped.

Peter was confident that nothing could separate him from his Lord. All the others might forsake, yet not he. With the strongest emphasis he knew, he pledged his life allegiance to his Lord, declaring that he would rather die than to deny his Master in any way.

But he did not realize how soon the crucial test was at hand. When Jesus was taken into the custody of the Roman soldiers and His fate and the fate of His movement was seemingly in the hand of the civic authorities, Peter began to follow his Master afar off. And thereby hangs the tale of the most pathetic experience in all his life. Could ever a friend be so unfriendly? Could ever a hero be so cowardly? Could ever a believer be so unbelieving? Could ever a man be so base?

He followed at such a distance that he was jostled into the enemies' crowd, and with them he lingered, warming at their fire, listening without protest to their blasphemy and their maligning of his Lord. Surely that was offense enough! But Peter's was still greater. A young flapper recognized Peter as one of the disciples and, walking up to him, said, "And you were also with Jesus of Nazareth!" And Peter said, "I never knew Him." The girl insisted that he was a friend of Jesus. But Peter again denied. And then the attention of the whole crowd was fixed on Peter. Others declared they, too, had seen him with Jesus, and that even "his speech betrayed him." Peter could not keep back the big lump in his throat that wanted to choke him for being such a liar. He could not conceal from his voice the guilt he felt in his heart. The tremor of his uneven speech was not that of a man who was innocent of the charge. "Even his speech betrays him: he is one of them," they declared. And then, to add insult to injury, crime to sin, guilt to what to humanity seems unpardonable, Peter ripped out an oath that even startled the enemies of Jesus, and cursing and swearing, with measured words and accept most emphatic, he said, "I don't even knew the man of whom you speak."

And he spoke the words loud enough that Jesus, though at a distance, heard them. The anticipated thorns were piercing the Master's heart at that moment. But no thorns, no spikes that later pierced the Master's flesh gave such a hurt as did Peter's denial, and not only Peter's denial, but your denial and mine, and the denial of all who call Him Lord. "Jesus looked at Peter." Peter caught the luster of his Master's eyes. He saw the tears that he himself had placed in his

Master's eyes. He felt the pang of guilt. The look from Jesus was too much for him. People who are living the wrong kind of life don't dare to look at Jesus, if they have once known Him. That is why thousands stay away from the Churches today. "Jesus looked at Peter," and Peter looked at Jesus. What a wretch he felt himself to be! What a coward! What an ingrate! And Peter went out into the night alone—darkness within and darkness without—and bitterly did he weep.

What he would have given if he could have erased that chapter from his life! And he realized the reason for it. "He had followed afar off." He had followed Christ at a distance. Trouble and remorse, heartache and disappointment always come ot those who follow Christ afar off—to those who follow at a distance. Ask those who have made a miserable failure of their religious life and who have denied their Lord by their indifference to their Church privileges and Church obligations; those whose hearts have been broken by disappointment and tragic happenings resulting from denying their Lord—ask them what was the cause of it all, and they will answer back, "We followed afar off."

That is the tragedy of thousands today. How it should grieve our hearts to see them! You cannot expect anything but tragedy and remorse for those who follow their Lord afar off by indifference to the Master's call to worship in His Father's house on the Lord's Day. People who follow afar off by being irregular in their Church attendance will have themselves to blame when sorrows resultant come. What an opportunity to follow close to the Master—right up where you can hear His heart beat; right where you can feel the warmth of the glow of His love by being in His Father's house to worship, as was His custom and as is His custom now every Lord's Day!

Some follow Christ at a distance by their indifference to the Church and its needs; some by their disregard for the privilege of prayer; some by giving no thought to the teachings of Jesus. Some follow Christ at a distance by refusing to render service worthy of their talents; some by denying their ability to do what they can. Some follow Christ at a distance because they are afraid to follow close up, afraid of the consequence, afraid they will have to give up this sin or that, or afraid they will have to render this or another service.

But only the person who follows Christ close up is safe. If Peter had kept close to Jesus He would never have experienced the tragedy. He got in the wrong crowd. And because of that fact He got into trouble. Thousands have learned by bitter experience that the enemies' fire, though it may give the light of popularity, it never gives the warmth of happiness.

I would that every man and woman of us today would take a survey of our relation to Christ. Are we following Him at a distance—following Him afar off? Each one knows for himself where he stands. Would that we would each one resolve in our hearts this day: "Master, I am coming closer"—closer to Thee in love for God, love for His Church, love for His world; closer to Jesus in love, devotion and service.

What a price Peter paid for following his Lord at a distance! What a price we all pay when we follow Jesus at a distance, allowing other interests to come between us and our Lord! What a price we pay in joy and satisfaction for "warming at the enemies' fire!"

Thousands start to follow Christ with enthusiasm, seeking for a time to walk closer to Him each day. And then, when enthusiasm begins to wane, they begin to follow at a distance, little dreaming that they will ever lag so far behind as

(Continued on Page 11.)

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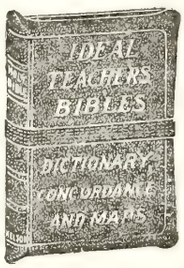

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INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XII—September 18, 1927.

The Kingdom Divided.

Golden Text: "Pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16:18.

Lesson: 1 Kings 12:1-24.

Devotional Reading: Prov. 1:20-26.

Solomon was dead. Rehoboam, his son, became his successor on the throne. At least he thought he did. But the people had something to say in the matter. There might be a divine right of kings, but in their minds, even in that early day, there was a the divine right of the people, too. They, therefore, came to Rehoboam at Shechem and told him that they would become his subjects, but on the condition that he would lighten the burdens of taxation which Solomon his father had put upon them, and also on the condition that he would release them from forced labor which had been very burdensome.

Here justice should have prompted Rehoboam to grant them their request. Furthermore, selfish prudence would have suggested that it were the better thing to do. The explanation of Rehoboam's action is probably to be found in his exaggerated opinion of himself and in his lack of knowledge of the people with whom he was dealing. He, therefore, made two grievous mistakes. In the first place, he sought advice on what was very plainly a matter of justice and duty. One can hardly believe that Rehoboam did not know what was right without asking anybody's advice. There are some things that men know without asking others. It is sheer folly for a man to seek advice elsewhere when duty speaks plainly on the matter.

In the second place, he did not follow sound advice when it was given him. The older men—men of wisdom and experience, men of insight and understanding—suggested that it would be a matter of good policy, to say nothing of justice, to grant the people their request. But the young men with whom Rehoboam had been brought up, suggested that he assert his authority, that he increase, rather than decrease the burdens and the labors of the people. As is so often the case with people, Rehoboam follwoed the advice which fitted in best with his desires rather than that which commended itself to his better judgment. As some one has said in regard to advice, "Wise men do not need it, and fools will not take it." Rehoboam, therefore, told the people that he was going to do as he pleased and that he pleased to make it harder for them. That was an end to the matter so far as he was concerned.

But it was not the end of the matter. It happened that there was a young man, at least comparatively young man, named Jereboam, a man of intelligence and industry, who had capacities for leadership, and the people under his leadership renounced their allegiance to Rehoboam, the logical king, and proclaimed as their king Jereboam. Thus was brought about the division in the kingdom which had a far-reaching effect, both upon the kingdoms themselves and upon subsequent history and upon religion itself. From this time on, there was a kingdom of Judah and a kingdom of Israel. It might be well to add, however, that the events of today's lesson were but the culmination of a process that made the division of the kingdom inevitable.

In all the historical events and facts, both in the background of the lesson and in the lesson itself, there are several principles or truths that have a practical application to us today. There is, for instance, a lesson for parents. After all, one is not surprised at what Rehoboam did and what he became when one recalls what kind of example his father gave him. A young man reared in an atmosphere of luxury, of indulgence, of favoritism, of power used for selfish purposes, of disregard for the rights of others, could not be expected to be either wise or good when he grew on into life. What one would have his children to be, that he must be before his children.

Then again there is the lesson that power is not to be used for selfish purposes. God does not give men power to use for self, but for others. Public office constitutes a public trust. Authority always involves responsibility.

Once more there is the lesson that age or maturity still knows something. We hear a great deal about youth and the youth movement today, and it is well that young people are coming to assume greater responsibilities than ever before, and are coming into a new freedom. But it will be well if youth keeps steadily in mind the fact that even though their elders can learn something from them, they can learn something from their elders. It takes both age and youth to run things, and the sooner we learn that truth the better off we will be. Age may be a little slow—too slow for youth—but it is well that youth has something to slow it down. On the other hand, age needs the spirit of youth to speed it up. The one cannot say to the other, "I have no need of thee."

There is the lesson of God's overruling providence written large in this lesson. What on the surface appears to be a catastrophe for the Jewish nation was an event in the processes of God. It was not for Israel to give to the world a great empire or great political power. It was her great privilege to give to the world that religion which had its flowering and fulfillment in Jesus Christ Himself. It was only as she lost herself that she found herself. All things work together for good to those who love God, to those who are called according to His purposes.

CHRISTIAN ENDEAVOR.

Sunday, September 18, 1927.

Topic: "What's Wrong and What's Right with the Movies?"—2 Pet. 2:1-3; Phil. 4:8.

Some Bible Hints.

The movies are often false teachers of youth, presenting wrong ideals clothed in beauty (v. 1).

Some films mock at goodness and virtue, the things that have made our nation great. This is a great wrong (v. 1).

Commercialism gone mad is one of the faults of the movies. An educational force is often prostituted to personal gain (v. 3).

Films that present virtue, goodness, truth, or educational features, and travel, are valuable and should have support (v. 8).

Suggestive Thoughts.

The movies in themselves are neutral. They are what people demand. For producers cater to the public.

Some films based on Bible story are better than many sermons; and others, based on eternal moral principles, are just as good. If Church people insist on this sort of film, they will get it.

When the movies provide relaxation, they are good. It is better to see a good picture than to drift around the street corner.

To present crime pictures or filthy sex pictures is a crime against youth. The inevitable effect is to lead young folks into vice.

A Few Illustrations.

Few could look at George Eliot's "Remola" without seeing how an easy-going youth may slip down and down until he becomes despicable. "The wages of sin is death."

Pictures that show the night life of great cities, making immoral people appear as heroes, have the effect of destroying souls. If evil must be presented, let us not cover it with glory.

Pictures are suggestive. The tendency of those that see them is to act upon what they see. They form ideals, good or bad.

There may be a place in the Church for the right kind of moving pictures. To be sure the Church cannot compete with commercial companies, but it can do something to create a better taste.

To Think About.

What have you noticed wrong with some pictures?

What worth-while pictures have you seen?

How can we express approval or disapproval of the movies?

CALLED UNTO HIS GLORY.

There is glory for the time to come. A great many people seem to forget that the best is before us. Horatius Bonar once said that everything before the true believer is "glorious." This thought took hold on my soul, and I began to look the matter up and see what I could find in Scripture that was glorious hereafter. I found that the kingdom we are going to inherit is glorious; our crown is to be a "crown of glory"; the city we are going to inhabit is the city of the glorified; the songs we are to sing are the songs of the glorified; we are to wear garments of "glory and beauty"; our society will be the society of the glorified; our rest is to be "glorious"; the country to which we are going is to be full of "the glory of God and of the Lamb."

Thank God, we are to gain by death! We are to have something that death cannot touch. When this earthly body is raised, all the present imperfection will be gone. Jacob will leave his lameness. Paul will have no thorn in the flesh. We shall enter a life that deserves the name of life—happy, glorious, everlasting; the body once more united to the soul, no longer mortal, subject to pain and disease and death, but glorified, incorruptible, "fashioned like unto His glorious body," everything that hinders the spiritual life left behind. We are exiles now, but then we who are faithful shall stand before the throne of God, joint heirs with Christ, kings and priests, citizens of that heavenly country.—*D. L. Moody.*

THE HOLY GHOST A PERSON.

1. *He Speaks.*—"It is not ye that speak, but the Holy Ghost."—Mark 13:11.

2. *He Teaches.*—"The Holy Ghost shall teach you."—Luke 12:12; 1 Cor. 2:13.

3. *He Acts.*—"Take heed . . . unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers."—Acts 20:28.

(2) "It seemed good to the Holy Ghost to lay upon you no greater burden than those necessary things."—Acts 15:28.

(3) "They were forbidden of the Holy Ghost to preach the Word in Asia."—Acts 16:6.

(4) "The Holy Ghost said: Separate me, Barnabas and Saul. So they, being sent forth by the Holy Ghost, departed unto Seleucia."—Acts 13:2.

—*Selected.*

THIRTY YEARS HENCE.

(Continued from Page 5.)

grees and proportions make human life most engaging and charming. The critic will make fun and the cynic may sneer, but the real artist will appreciate man's body and his spiritual disposition and character, and in appreciating them will encourage each individual to become his best physically and spiritually.

Robert Browning once said, "It is not what man does, but what man would do, that exalts him." This is a good text, and might become the basis not of a sermon simply, but of a life philosophy. Dwight L. Moody evidently felt the force of this sentiment of Browning's, though he was likely not aware of the poet's having said it. Dwight L. Moody resolved when he was a clerk in a shoe store that God should have full control of at least one life, so that it might be seen what God could do with the life that is completely surrendered to Him. Moody became a great evangelist, and, though he never became a minister, as a layman he was one of the greatest preachers that the Christian centuries have produced.

In closing, I will remind you of Abraham Lincoln. Lincoln evidently believed in the philosophy which Browning outlined. Though he was born in poverty and had only such opportunities for education as he could make for himself by studying at night by pine-knot lights and out of borrowed books, he is reported to have said, with sublime confidence in the future, with a genuine belief in the ability of a man by personal effort to use both heredity and environment in a forward-looking way to win success, "I do not have much chance in life, but I will do my best to prepare myself, and some day perhaps my time will come." What Abraham Lincoln was able to achieve is not only a precious heritage, but an everlasting inspiration as well to the youth not only of America, but of the world.

What we will be "Thirty Years Hence" depends upon what we decide we want to be on September 6, 1927.

THE MAN WHO FOLLOWED CHRIST.

(Continued from Page 9.)

to be found in the enemies' crowd. But as the distance lengthens with the passing of time, they soon find they are content to warm at the enemies' fire, and have no inclination to speed up in trying again to overtake their Lord.

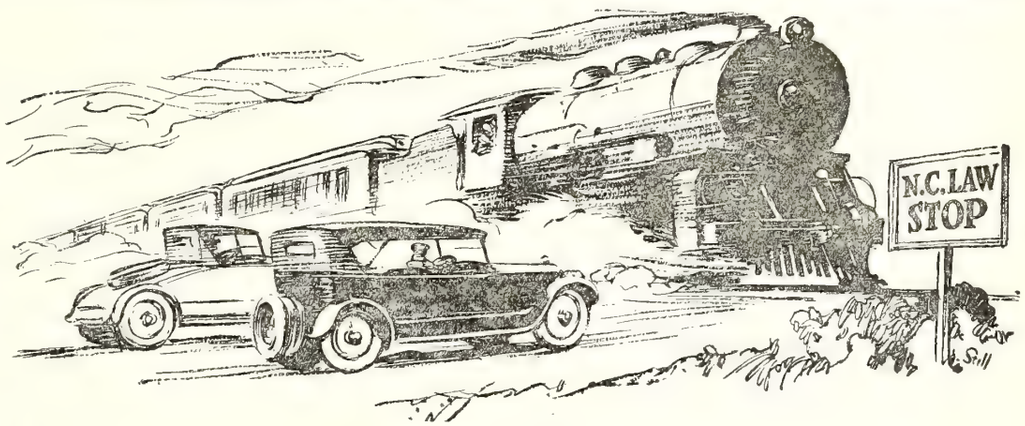
But not so with Peter. He came back! Out into the silence of the night he went with a broken heart and wept bitterly because of the tragedy of denial which was all due to following his Lord at a distance. "Oh, if I only had another chance to prove my loyalty to Jesus," he muttered to himself; "but it is too late now. I saw His look. I saw the Master's disappointment. He couldn't believe in me again. But oh, if I had the chance, I'd prove to Him that never again would I follow afar off. But it's too late. It's too late."

But on the resurrection morning, Peter came back, and at the empty tomb repledged his allegiance to the risen Lord and proved that his repentance was sincere and genuine. He met the test. He followed Jesus close up. We read how he went to the temple at the time of prayer, following close to Christ in responding to the privilege of worship. We see him witnessing for Christ before the multitude, following close to his Christ in service. He faced the crowds and declared "there is no other name under heaven whereby you must be saved." He knew from expreience. The ecclesiastical leaders of the day and the civic authorities "took knowledge of him that he had been with Jesus," and he was now proud to be recognized as a follower of Jesus. When the authorities denied him the privilege to speak in witnessing his faith, he was unafraid of any opposition, and declared "We must obey God rather than man." "We cannot but speak the things which we have seen and heard." His was no second-hand religious experience. It was his own. He knew what it meant to be at a distance from his Lord. He knew what it meant to be close to his Lord.

If he had continued to follow Christ at a distance, if he had not come back, his name would today be held in the same contempt as is that of Judas. But he came back. And all hell could not draw him away from his Lord again. He came back, and because he came back, his name stands close to the top of the heroes of the early Church. Thank God for men and women who have the courage to come back! R. C. H.

Few men have deep convictions, and fewer still have the courage of their convictions.

SOUTHERN RAILWAY SYSTEM



For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

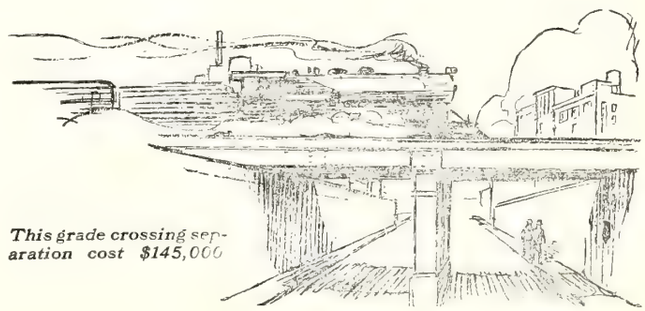
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

The SOUTHERN SERVES THE SOUTH

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

FIND OUT GOD BY SEARCHING.

"His ways past finding out."—Rom. 11:33.

Could any one suppose that the ways of the great "I Am" would be otherwise? Who could

imagine that "by searching" they could "find out God?" There may be gods, no doubt, about whom there is no mystery; they can be bought in the market-place from sixpence halfpenny a piece upwards; but to no thoughtful and enlightened mind can they be objects of real reverence. The fact is, mystery is indispensable to worship; we may admire, or love, or fear, but we can never worship that which we fully understand. How foolish, then, are they who complain that they "cannot understand why" God does, or does not, this or that! How very differently they would act themselves if they were but in His place; how easily they could give Him good advice as to the government of the universe. They do not say these things, of course, but their querulous complaints as to the mystery of His doings imply them—they would act thus and thus, then why does not He? Let us strive to put away such folly from our minds: He doeth all things well, let faith rest itself on that. If we could understand the why and how of all His operations, He would be no longer God, but one like unto ourselves. "What I do thou knowest not now; but thou shalt know hereafter"; on the other side, it may be, we shall see the solution of the mysteries (and, seeing, cry: "Alack! what fools we were"); till then child-like faith can wait.

Prayer.—Lord's Prayer, all the circle joining.

TUESDAY.

THE BLIND MAN'S PRAYER.

"I will bring the blind by a way that they know not."—Isa. 42:16.

What can be more hopeless than the condition of a blind man set to tread an unknown path? How impossible for him either to guard against danger or to find his way. But what a difference it makes if he is accompanied and guided by a friend! Such a friend has the Lord of Hosts promised to be to those who trust Him. And truly we need alike His protection and His guidance. How often are we like blind men, surrounded by impenetrable gloom and walking along life's pathway we know not whither. Blessed is the man who, groping in such Egyptian darkness, stands still and stretches out his hand that it may be clasped in the Divine fingers; happy is he who, in the midst of the perplexities that he cannot disentangle, is willing to yield himself without question to the leading of the Heavenly Guide. To realize our blindness and our helplessness is the first step in such safety and blessedness; to take God at His word is the second. Alas! for those who trust in their own wisdom; who say, "We see," when in truth they are as blind as Bartimaeus; or who, knowing their own incompetence, are fearful or unwilling as regards accepting Divine aid. Truly they shall be "snared in holes" and "hid in prison houses"; they shall be "for a prey" and "for a spoil." Let us offer the blind man's prayer:

Prayer.—"Guide me, O Thou great Jehovah"; be "my light and my salvation," "all the journey through." *Amen.*

WEDNESDAY.

"THOU ANOINTEST MY HEAD."

"Thou preparest a table before me."—Psa. 23:5.

This is no hasty "snack" before the battle; the table is prepared while David waits. Nor is the banquet to be snatched in tremulous haste; there is to be ample time for the decencies of life—"thou anointest my head." It is no scanty and insufficient meal; "my cup runneth over." Moreover, it is not arranged while the foe is yet afar; "thou preparest . . . in the presence of my enemies"—they are already there. What, then, are they doing while the meal is being served? How is it that they do not rush to the assault, and slay the feasting king while his helmet is off his head and his hands are busy with the platter and the cup? They do not because they cannot: between them and their prey is the Divine presence, circling David as with a wall of invisible steel. When the Lord prepares a feast for His darlings ("David" signifies "darling"), all the hosts of hell, be they men or devils, or both combined, must needs be quiet, impotent to harm, powerless to attack. No more vivid picture of the Lord's leisurely and yet all-powerful protection is to be found in the Holy Book than this. "When he giveth quietness, who then can make trouble?" When He ordaineth peace, what need have we to fear the onslaught even of our strongest enemy? Beside all which, the feast is at once the promise and the sustenance of victory. David did not rise from the divinely appointed table and meet the impatient foes to be overcome of them; nor shall we.

Prayer.—Lord's Prayer, all the circle joining.

THURSDAY.

NOTHING DECEPTIVE ABOUT PROMISES.

"All the promises of God."—2 Cor. 1:20.

The Bible is a storehouse full of "great and precious promises"; they blaze like the radiant hosts of heaven in the world's midnight sky; they are countless almost as the sands of the sea. There is scarcely a circumstance of life (if indeed there be one), scarcely a need for mind or for body, for soul or for circumstance, for time or for eternity, which has not its appropriate and all-sufficient promise. We but dimly realize the wealth of blessing which has been laid up for us by God; we too often live like beggars who are ignorant that they have a bank balance ample for their every necessity. Even when we catch a glimpse of the golden store, we hesitate to help ourselves to its abundance: we dare not lay hold of the jewels; we doubt whether the affluence is really intended for us. Let us strive, with simpler faith, to take our Father at His word; let us seek to live more opulent lives in the sight of men. There is nothing spurious, nothing deceptive about these promises—they are all "yes" and they are all "amen." We must not, however, forget that they are so in Him, *i. e.*, in Christ Jesus; out of Him there is but one promise which we can claim, namely: the forgiveness of our sins. We cannot have our Lord's wealth apart from our Lord Himself; we are joint heirs of God with Him; without Him we are paupers indeed.

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

PRECIOUS WORDS.

"Jesus wept."—John 11:35.

Precious words! Words that deserve to be written in letters of gold over earth's every portal of sorrow and of pain. All tears henceforth are sanctified since He, the God Incarnate, wept. The worst bitterness has been eradicated from weeping for those who rightly read the record of the Saviour's tears. For they are at once the evidence and the assurance of the most tender and most powerful sympathy: tender because He was human; powerful because He was divine; assured because He changeth not, but is "the same yesterday and today and forever."

From this time forth we can go to Him with the burden of our griefs, with no uncertainty as to our reception; we know that He will be touched to the quick, as with a sense of personal pain, at the recital of our woes. Nor can we doubt His ability to soothe as well as to sympathize, His willingness to save as well as to weep. Since Jesus wept, all tears have lost their shame; no man need blush to shed them since the priceless shower fell from the eyes of Him who was manhood's perfection. To be Christ-like is to weep, not so much for our own sorrows as over the griefs of others—our tears, so they be real, shall drop as healing balm into the riven heart.

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

"COME AND SEE."

"Prove me."—Mal. 3:10.

Of all teachers, experience is the best. If we would be certified of the truth of God's promises, the surest way is to prove them. "O taste and see how gracious the Lord is," is the only really effective answer to the querulousness of unbelief. "Come and see," said Andrew to his brother who doubted if any good thing could come out of Nazareth. That way, and that way only, lies assurance as regards God's power and willingness to bless. Let go the anchor which moors you to earth's possibilities; drift out, rudderless if needs be, upon the boundless sea of the divine provision; take God at His word; say "If I perish, I perish," but "though he slay me, yet will I trust in Him."

"Venture on Him, venture wholly;
Let no other trust intrude."

Prove Him, try Him; "taste and see," whether He be faithful and true, or no. The man does not live, has never lived, who ever regretted this whole-hearted and complete dependence upon God, nor will you.

"Experience will decide
How blessed are they and only they,
Who in His truth confide."

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

GRACE IS LIKE THE MANNA.

"As thy days, so shall thy strength be."—Deut. 33:25.

Not "as thy years" nor even "as thy weeks," but as thy days." God does not give us strength for a lifetime, nor yet for the morrow, but only for today. Grace is like the manna which fell in the wilderness—it must be sought afresh each morning; the present supply is but sufficient for the present needs. Men worry about meeting the hour of death, forgetful that what they have to do just now is to live; when death comes, God will give them dying grace, but not before. People wonder how they are to meet the temptations and difficulties that await them with tomorrow's sun, oblivious of the fact that it is with the temptation (or perplexity) that God is able to "make a way to escape," not in advance of it. "Never trouble trouble till trouble troubles you" is an excellent adage to remember; but it is better to recall the divine promise "As thy days, so shall thy strength be." It is no vain pledge: many a child of God can write against it (as the old lady did in her Bible) "T. P.," *i. e.*, tried and proved.

Prayer.—Lord's Prayer, all the circle joining.

Christian Orphanage

Dear Friends:

Filling our silo is always one of our hard jobs, and one that we always dread. Our silo, when filled to the top, holds one hundred and ten tons. Just think of handling one hundred and ten tons of green corn three times! We load it on the wagon, unload it at the machine, pick it up and feed it in the machine, and the machine cuts it up and blows it in the silo and to pack it. A busy time for the big boys and little boys alike. But they go at it with a vim and in a few days the job is done and everybody is glad. Then, too, we know we have nice feed for our cows for the winter. It takes lots of feed to give twenty herd of Holstein cows enough to eat, but when we feed them well they give back lots of nice milk and butter to help feed our hundred children.

We have lots of appeals to take more children, and many of them worthy and deserving, and it's a pity we have to say no to so many because we do not have the funds to care for them. I give you this quotation from a letter I received some days ago, and I wonder what you would do if you was superintendent of your Orphanage.

"I thought I would write you, as I cannot come to see you. I have just got to have some help one way or another. I haven't anything to go on. My rent and water and insurance to pay, and not a cent to pay with. The daughter who is at work has not drawn anything for two weeks. She just comes home from her work and sits down and cries. She says she is just out of heart. It is almost more than I can stand. I wish you would take my four little children."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 8, 1927.

Brought forward		$12,105.08
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Reidsville	$ 7.19	
Elon College	5.00	
Howard's Chapel	1.00	
Lawrence Mem'l Bible Class	1.35	
		14.54
Western N. C. Conference:		
Smithwood	$ 3.48	
Ether	3.49	
		6.97
Eastern N. C. Conference:		
Pleasant Union	$ 3.94	
Wake Chapel	6.21	
Mt. Auburn	6.50	
Henderson	5.10	
Liberty, Vance	3.35	
Morrisville	2.00	
		27.10
Eastern Virginia Conference:		
Cypress Chapel		3.85
Valley Virginia Conference:		
Antioch	$ 6.03	
Palmyra	2.41	
		8.44
Alabama Conference:		
Pisgah		5.00
Special Offerings.		
W. A. Rascoe, support of Lois	$15.00	
Southern Ry. Co., overcharge	164.76	
Boone Bible Class	15.00	
C. D. Johnston, Gdn., Fields' children	60.00	
		254.76
New Building Fund.		
A. W. Haywood, New York City	$50.00	
T. G. Dixon, Haw River, N. C.	2.00	
		52.00
Grand total		$12,477.74

TEN MONTHS WITH THE CHURCHES.

Last October the writer came to the Valley of Virginia and assumed the pastorate of the following Churches: Palmyra, Joppa, Dry Run, Wood's Chapel, Whistler's Chapel, Mt. Olivet (Greene), Christian Chapel, East Liberty, Mt. Lebanon and Bethel. All of the Churches except one had been without regular pastoral services for some time, hence the first task was to get the people together and renew the organization. With two exceptions, the response has been most gratifying. Revival services have been held at all the Churches except one. A total of forty-nine members have been restored to fellowship.

Sunday Schools have been organized at Joppa and Whistler's Chapel. Some form of active missionary work has been started in eight of the Churches. Daily vacation Bible schools were conducted in seven Churches and Miss Pattie Coghill spent several days, to the edification of the people at Mt. Olivet and Dry Run. A Church week was held at Palmyra, consisting of a daily vacation Bible school in the morning and a series of Church conferences in the evening. Among the subjects discussed were a Church program for the coming year, Sunday School work, the layman's place in the Church, and Church finances. As a result of the meeting a Christian Endeavor Society was organized, a community survey made, and plans set on foot for an every-family visitation and an every-member go-to-Church Sunday.

Notwithstanding the 24 per cent increase in the Conference apportionment, due to the increased call from the Southern Christian Convention and the disorganized state of the Churches, the following Churches have paid their apportionment: Palmyra, Joppa, Wood's Chapel, Dry Run, Whistler's Chapel, Mt. Olivet and Bethel; Mt. Lebanon paid 67 3-4 per cent; the other two fell short.

Whistler's Chapel took a subscription on the floor at the last service and got more salary subscribed for the coming year than the Church has ever paid. All the Churches, with the exception of East Liberty and Christian Chapel, where it has been impossible to get enough members together for a business meeting, extended the writer a unanimous call for the coming year.

It has never been the writer's privilege to work with a people more kind and generous to their pastor. My family and myself have been the recipients of liberal poundings from Palmyra, Dry Run, Whistler's Chapel, Mt. Olivet and Bethel. In addition to these, the pastor has been receiving generous donations from friends, both in and out of the Church, throughout the year. Words cannot express our deep gratitude for these many expressions of good will on the part of our people.

The outlook in all our Churches, with two exceptions, is for a better year than we had last. The Valley offers a wonderful field for service and development for our Church.

W. T. WALTERS.

Elkton, Va.

GENERAL BOARD MEETING.

The General Board of the Christian Church is hereby called to meet in regular annual session Thursday, October 20, 1927, at 10 o'clock, in the auditorium of the Christian Publishing Association Building, 219 South Ludlow Street, Dayton, Ohio. All members and boards are hereby notified of the above meeting and will govern themselves accordingly.

F. G. COFFIN, *President.*
WARREN H. DENISON, *Secy.*

COMMUNION WARE

Individual Service

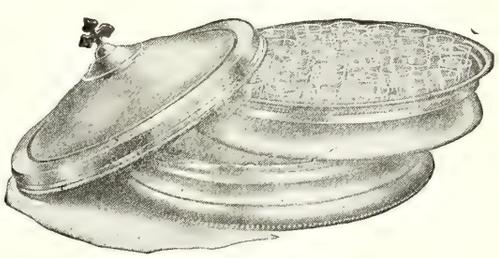
Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM

Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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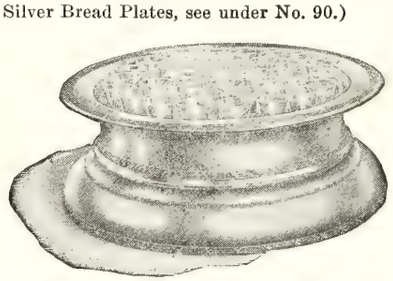

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Two more weeks to play now, and then write your editor all about your Pollyanna. She will write about you—see! We want each one who plays to write a letter to your editor, telling all about how you like this nice game and how your Pollyanna treated you. Yes, oh, yes; that will be fun! It's always pleasant to tell about some one you love—and of course you love your own Pollyanna! So, now be thinking of all the nice things you can to do for each other the rest of the time. Then tell your editor all about it.

Hurrah, dears! what a great summer for us all. How happy we are, too! Isn't it always fun to be nice to some one, 'specially your Pollyanna?

Run along now, dear Pollyanna Kiddies; have a happy day. YOUR EDITOR.

A NEW DOGGIE.

Why, just the other day as we were riding along, along came a wee new puppie-dog! Oh, how wabbly his legs were, and how he did cry for his mamma; but, oh, dears, his mamma must have been crying for him too, for the doggie was lost as he could be.

A lonely lady saw the doggie, and all at once the doggie knew she was kind and good, and so he went home with the lonely lady to live in a nice clean, clean cellar and to drink nice warm, warm milk, and to be a happy wee doggie all the rest of his life.

What do you think? He has a new, new name, too. It is "Fritz II," and the lonely lady likes his name 'specially cause the wee doggie's great-great-great-uncle was named "Fritz" and he belonged to the lonely lady. So little Fritz II is well pleased indeed.

YET THERE IS ROOM.

Day is declining, and the sun is low;
The shadows lengthen, light makes haste to go.
The bridal hall is filling for the feast—
Pass in, pass in! and be the Bridegroom's guest.

It fills, it fills, that hall of jubilee;
Make haste, make haste; 'tis not too full for thee.
Pass in, pass in! the banquet is for thee;
That cup of everlasting love is free.

All heaven is there, all joy! Go in, go in:
The angels beckon thee the prize to win.
Louder and sweeter sounds the loving call:
Come, linger, come; enter this festal hall.

—*Horatius Bonar.*

THE FLOWER FAIRIES' MAY-DAY PARTY.

By Ina Clements Spence.

It was the last day of April, and Ruth and Ethel had been busy all day long. Tomorrow would be May Day, and the girls were going to have a party. They had washed the dresses for all their dolls and hung them to dry on their own little line under the pine tree.

At supper time they were very tired, but they begged Big Sister for a story.

"It's too late for stories," said Big Sister; "and if you don't hurry to bed, the flower fairies will not have their May Day party."

"Oh, do flowers have May Day parties, too?" exclaimed Ethel.

"Sure," laughed Big Sister; "get into your beds and I will tell you about it."

"On the last night of April," began Big Sister, "the flower fairies have a party. They all come out and sing in the garden to wake the lazy flowers. Some flowers are brave and come out even before Jack Frost is gone. But some are timid and wait until the flower fairies tell them it is spring."

"Oh!" cried Ruth and Ethel in one voice, "do you suppose they will have a party in our garden tonight?"

"I think so," replied her sister, as she blew out the light. "There are many flowers in our garden that are not awake yet."

When she had gone, Ethel lay awake, thinking of the flower party.

"Ruth," she whispered, "wouldn't you like to see the flower fairies' party?"

"Yes," answered her sister; "but the fairies would not have their party if we were looking."

Ethel lay still for what seemed a long time. At last she crept out of bed, put on her bathrobe, and went over to the window. She sat there for a long while, watching the moonlit lawn. Suddenly a flash of white under the pine tree caught her eye. She leaned out of the window. Surely those were the fairies having their party.

Ethel ran to the bed and shook her sister. "Wake up, Ruth; the flower fairies are having their party under the pine," she cried.

Soon Ruth was awake, and the two girls watched from the window with eager eyes.

"Look! look! there are seven of them," whispered Ethel.

"I wish I could hear them calling the flowers," sighed her sister.

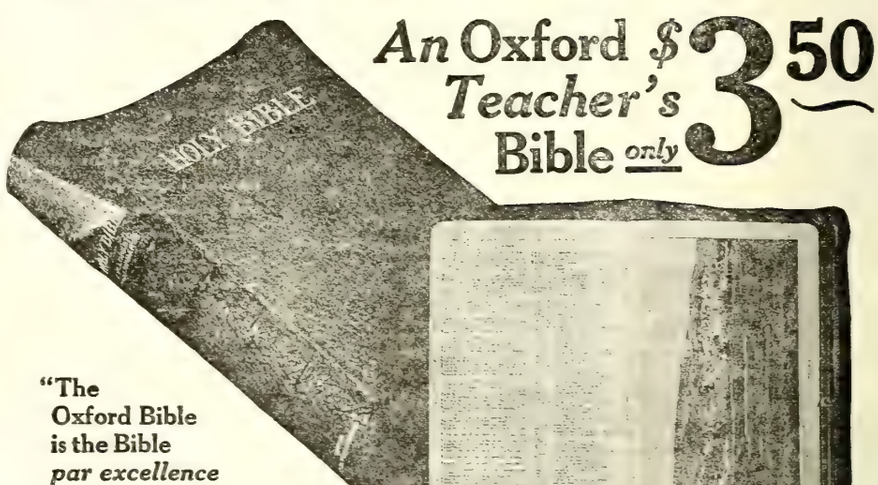
Then the moon passed under a cloud, and it became dark beneath the pine tree. So the two girls went sleepily to bed to dream of May Day parties.

Early in the morning, Ruth and Ethel jumped out of bed and went to look under the pine tree. There they saw seven little doll dresses which were pinned to the line, bowing and blowing in the breeze.

"It was our doll dresses we saw last night," giggled Ruth.

"Perhaps," smiled her sister, "the flower fairies wore them to their May Day party."

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [2]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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OBITUARIES.

HOLLAND.

Elisha Edward Holland died at his home, R. F. D. Holland, Va., August 25, 1927, aged sixty-eight years. The funeral services were conducted at the home by the writer, assisted by Rev. L. F. Paulette, of the Holland Baptist Church, and the body laid to rest in the family cemetery on the farm. Mr. Holland was the son of William L. and Mary Ogdom Holland, of Holland community. He leaves a widow, whose maiden name was Mary Gardner; five daughters—Mrs. Earl Beacham, Mrs. Douglas Lewis, Mrs. Jesse Hedgepeth, Mrs. Henry Duke, of Holland, and Mrs. Fenton Hedgepeth, of Suffolk; one son, Dewey Holland, of Holland; one stepson, J. Causey Holland, Drum Hill, N. C.; one brother, Thomas Holland, Suffolk; two sisters, Mrs. Smith Holland and Mrs. Otelia Holland, both of Holland, and two half-brothers, Loyd Holland, of Suffolk, and Kelly Holland, of Holland, and twenty-two grandchildren. His nieces and nephews are numbered by the scores, his grandmother, Nancy Holland, dying at the age of ninety-three with 135 descendants. He had been a member of Holy Neck Church from early life and died calmly, trusting in the faith of his childhood. May our Heavenly Father comfort and bless His loved ones.

N. G. NEWMAN.

PACE.

On August 29, 1927, Haywood Jackson Pace fell asleep in death in his fifty-second year, and on August 30th his wife, Ella Jane Pace, in her seventieth year, passed from time to eternity. On February 9, 1896, he and his wife, Ella Jane Squires, were united in marriage, and to them was born one son, W. J. Pace, who survives, and at whose home they were when death came. In early life they united with the Christian Church, the one at Bethel and the other at Union, of which Churches they remained members till death. Bro. Pace was a member of the Junior Order, and members of the order followed his remains and those of his wife to the grave and paid their tribute of esteem to their comrade who had fallen in death.

The funeral services were from Union Christian Church, conducted by the writer and assisted by Rev. J. F. Apple and Rev. Robert Councilman; and their bodies were laid side by side in the Church cemetery at Union. The large audience present and the kindness shown and sympathy expressed evidenced the high esteem in which they were held. Sweet be their sleep till the resurrection morning.

P. H. FLEMING.

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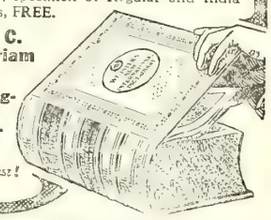

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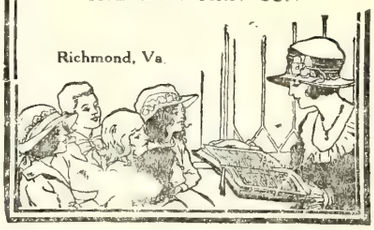

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, SEPTEMBER 15, 1927. NUMBER 37.

THE SUN'S OBSERVATORY

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By Rev. S. M. Lynam.

William Wilberforce Says—

There is nothing in which I would advise you more conscientiously than in keeping the Sabbath Day holy. I can truly declare that to me its sacred hours have been invaluable.

Changing Color.—

The declaration of Dr. W. I. Evens, a New York chemist, is a most interesting one. He declared that one out of every fifty women in the United States has had her hair tinted or touched up. Dr. Evens was speaking before the American Cosmeticians' Society, in Chicago. It would appear that women are anxious to change the color of their hair.

Nevada in Competition.—

Nevada has gained much notoriety for its liberal divorce laws. For years it has been possible for couples to live in Nevada six months and then secure a divorce. The divorce business seems to be a lucrative one, and large revenues came into the State of Nevada from unhappy husbands and wives. However, much business has been going to Paris recently. Six months was too long, and Paris required less, so the couples went there. Very recently, Nevada has sought to remedy her defect by passing a law requiring but three months' residence before a divorce could be granted. Business ought to pick up again for this notorious State. Some form of national control should be brought to bear on such disreputable competition as that in which this State is apparently now engaged.

That's Where Money Goes.—

It is estimated that the citizens of the United States spent three-quarters of a billion dollars traveling in foreign countries last year. It is definitely stated by authorities that American tourists, traveling exclusively in automobiles, left thirty-one million dollars in the province of Ontario during the month of August this year. More than three hundred thousand cars entered the province from the United States during the month. This report is for the province of Ontario alone, not Canada, and does not include money spent by other tourists traveling by other means than in cars.

These figures show how vast sums of money pass out of the country in the pockets of our traveling people. It is also certain that no such sum comes into the country from Europeans and other travelers to the American shores. Other peoples of the world may not like Americans, but they do like their money and get all of it they can. And they are not much to blame, for Americans must be great spenders.

The Race Is On.—

The Geneva arms parley has apparently failed, and the race to accumulate war qeuipment seems to be on. President Coolidge is advising large army and navy budgets, and also a five-year program for the air forces. He has now advocated an increase in army planes to 1,800 first-class machines and naval planes to 1,000. The total budget as advocated by the economical President runs to about three and a half billion dollars for next year. This sum would be spent to maintain and equip and increase the fighting force of the United States. What might be accomplished with it if it were turned to peaceful pursuits? But this is but one of the costs of the failure of the Geneva parley. The costs will go on and on, always increasing, unless some way can be found for maintaining the peace of the world and guaranteeing it to the nations.

Where Somebody Lost.—

United States officials were tipped off to the fact that huge quantities of opium were being smuggled into the country through Canada. They were alert to discover the next shipment. On August 10th, eight trunks arrived at the Grand Central Station, New York. They were seized and found to contain half a million dollars' worth of opium. There were five hundred bricks of the drug valued at one thousand dollars each. On the same day, the authorities found a trawler in New York harbor with three hundred thousand dollars' worth of rum on board. Officials confiscated both shipments promptly. Somebody lost eight hundred thousand dollars in a day. The profits are large in this illicit trade, but confiscations of this kind take a big share of them. Authorities cannot be too vigilant to keep drugs and liquor out of the country. With easy liquor available in Ontario, just across the border, the task will be made doubly difficult for officers.

A Big Swim.—

On August 31st, under the auspices of the Canadian National Exhibition, occurred the greatest swimming marathon ever held. It was the largest aquatic event in history and brought together as contestants the world's best swimmers. Many nations were represented in the swim, and the three who finished came from three different lands. Ernst Vierkoetter came first, winning a purse of thirty thousand dollars. Vierkoetter comes from Germany, and is a baker by profession. The second place was claimed by Georges Michel, from France, and also a baker. Michel got seven thousand five hundred dollars. William Erickson, a Swedish-American, won third place and two thousand five hundred dollars. Erickson is a plasterer by profession. No woman completed the great distance of twenty-one miles, but four of them were presented with prizes.

The waters of Lake Ontario are cold, and the distance the swimmers were reqquired to go was long. To complete the race meant endurance and strength which few men and women possess. Vierkoetter, the German winner, swam around the course (seven miles) three times. He held one steady pace throughout, and showed almost unbelievable speed making the twenty-one miles in 11 hours and 42 minutes. He worked like a machine and kept practically the same pace throughout. Michel took 16 hours and fifteen minutes for the swim, and Erickson required 19 hours. But we are interested not so much in the remarkable achievements of these swimmers as we are interested in the thing which a quarter of a million people did when Vierkoetter came in winner. That quarter of a million people ten years before were locked in a death grip with Vierkoetter's native land. On August 31st that quarter of a million people went mad acclaiming the champion swimmer of the world—a German. They forgot nationality, forgot history, forgot everything in hailing him as winner. And Vierkoetter, the German, and that vast throng, thousands of whom had waited through the day to see his victory, were drawn close to each other in friendship and in happy forgetfulness of all the unhappy past. An ex-Canadian soldier, with his own hands, had placed a German flag on Vierkoetter's boat. Michel's boat flew the tricolor of his native France through the day.

In 1916, Jerome K. Jerome declared that within ten years the allied nations would be trading with Germany, selling them goods and buying their products, and that in twenty years we should be playing with them. Playing tennis and teaching them golf. Jerome K. Jerome died in June, just too early to see the vast throng welcome a German swimmer to the finishing line of a great race within six years of the actual signing of a treaty of peace and less than nine since the coming of the armistice. It was a spectacle to cause reflection. It was an event of which the Christian world may well take note. We have to buy their goods and sell them ours, perhaps, but we do not have to play with them, and yet that is what we have done, and so in our hours of recreation and in our sport life we may and we do build up a spirit close to the spirit of our Lord. We have learned how to forget. If this great swim has done nothing else, it is worth the cost and the effort. The test of a man or the test of a nation is in how they behave in their leisure. That vast throng on the shores of Lake Ontario was representative of the English-speaking world, and the thing they did there was significant, and hopeful for the peace of the world.

NOTES-PERSONALS

Rev. James L. Foster, of Elon College, N. C., is open for pastoral engagement 1927-28 either for all-time work or part time. Churches without pastors, or those looking for pastoral work for the coming year, will do well to correspond with him.

We learn from Mrs. L. E. Smith that Dr. Smith is expected on his return from Europe and the Holy Land Tuesday of this week. We have a card of greetings from him addressed from Jerusalem, and hope to have communications for THE SUN at an early date.

Noonday Sunday School, Wedowee, Ala., joins the ranks of our growing list of Sunday Schools that make a once-a-month offering for missions. All our schools will come finally to do this good thing, for it is in keeping with the spirit of Him in whose name the Sunday School is carried on.

Rev. and Mrs. D. P. Barrett and family, from Porto Rico, are now safely and comfortably housed for their furlough period at Elon College, N. C. They arrived September 9th, to put their children in school here. We are delighted to have the Barretts at Elon again, where they have many warm friends.

All those who expect to go by rail to the Georgia and Alabama Conference, at Enigma, Ga., October 4, 1927, should write or wire me at once so arrangements can be made to meet them at Tifton, Ga. Any going by way of Waycross, Ga., can get a local passenger train and get off at Enigma. (Signed) S. D. Lankford, Pastor, Enigma, Ga.

Anent the study of Solomon and his great wisdom these past two Sundays in the Sunday School, one calls to mind Paul's declaration, "Knowledge puffeth up; love edifieth." This world is not to be saved, nor is its civilization to be redeemed, by and through knowledge; but by and through love. As some seer has remarked, Solomon was the world's wisest fool. Knowledge and worldly wisdom attained its highest in Solomon; but his heart was not kept right. Poor Solomon!

The Woman's Missionary Society of the North Carolina Christian Conference is to meet in annual session at Durham, N. C., 10 A. M. Friday, October 7th. Mrs. L. L. Vaughan is president. The program is being prepared and further announcement is to be given to THE SUN in next issue. Mrs. D. P. Barrett is home on furlough from Porto Rico and is to be in the Conference and make an address on the mission work in Porto Rico in which the women are always interested.

The fourth biennial session of the Central Christian Conference is scheduled to meet at Mellott, Ind., October 26-28. We are indebted to the secretary, Rev. E. H. Rainey, Atwood, Ill., for a copy of the splendid program presented. It is an array of distinguished speakers scheduled for the Conference, and we have no doubt that the session will be a most helpful one. Among those on the program are Dr. and Mrs. A. D. Woodworth, now at home, Merriam, Ind., on furlough from Japan. Dr. Woodworth is held in high esteem in the South and we are hoping that our people will hear him while he is in the States. Rev. H. H. Shortt is president of the Central Conference.

Rev. J. H. Dollar changes his address from Wadley, Ala., to 1015 Graymont Avenue, Birmingham, Ala. Bro. Dollar, in giving this information, adds: "I am very anxious about our work here, and I hope to have the names of a number of our members, with their addresses, in hand within a short time. I hope that I may have the cooperation of our good people in the organization of a Church somewhere in this city. Anything you may suggest will be much appreciated. I want to begin right now, and be able within a few months to tell who and where our people are in Birmingham." SUN readers knowing the address of any members of the Christian Church living in Birmingham will please send such names and addresses to Bro. Dollar.

Bro. J. M. Darden, Suffolk, Va., a member of the Mission Board of the Southern Christian Convention, went to Hopewell, Va., Sunday, September 4th, to investigate the prospects and needs of a Christian Church there. He was accompanied by Mr. and Mrs. Sam Davis, musicians, of Norfolk, and the three had a great and good day. Two services were held, and for the evening service a large hall was rented and some 500 people were present. Bro. Darden writes that Sam was at his best and gave a most wholesome and inspiring program. Bro. Darden realizes that Hopewell is to be a great and growing city and that the prospects and needs for a Christian Church are nowhere greater than at Hopewell.

In the issue of August 25th, writing editorially, it was stated that Mrs. Lucile Lauderback was treasurer of the Woman's Missionary Society. This was an error, as Mrs. Boyd Richardson, Winchester, Va., was treasurer. The Woman's Board for the Virginia Valley Conference the coming year are: president, Mrs. Boyd Richards; vice-president, Mrs. A. W. Andes; secretary, Mrs. B. F. Frank; treasurer, Miss Virdie Showalter; superintendent literature, Miss Ella Pickering; superintendent spiritual life, Miss Ora Scott; superintendent Woman's Societies, Mrs. R. C. Myers; superintendent Young People's Societies, Mrs. Roy Larrick; superintendent Cradle Roll, Mrs. Noah Painter.

Sunday, September 4th, was a good day for the young people of the Rosemont Christian Church, for on that day they held their first young people's rally service. They met in the new Men's Bible Class-room at 7 P. M., having as their subject, "Young People and the Church," and carried out a most interesting and inspiring program.

Miss Kathrine Murden presided over the meeting in a lovely manner. Miss Ada Ramsey read the Scripture and led the opening prayer. Miss Lowraine Halstead told how young folks could help their Sunday School. Mr. Chester Cahoon told how they could help their Church, and Miss Viola Halstead explained how they could help their pastor. This was followed by a talk on how the Church helps young people, by Samuel Ramsey. Miss Hazel Richardson then sang a beautiful solo, accompanied by Miss Dorothy Roane. Miss Dorothy Ramsey told why girls were more interested in religious work than boys, and the best gift a girl could make to her Church was discussed by Miss Sallie Weston Morrison, which was followed by a talk on the best thing a boy can do for his Church, by Henry Hedly.

Treasurer H. L. Bondurant told how young folks could best support their Church financially. Superintendent H. R. Morrison told why he was proud of the young people, and O. F. Smith, teacher of the Men's Bible Class and chairman of the new Church fund committee, spoke of the "Religious Opportunities of Our Young People Today."

The service was closed with a prayer of thanksgiving by Mr. R. W. Bondurant, secretary of the Church. The next meeting for the young folks will be led by Miss Lowraine Halstead and Miss Myra Odell, and a good meeting is assured.

J. F. MORGAN.

At the regular monthly meeting of the official board of Rosemont Christian Church, on August 31, 1927, the treasurer of the Church reported that a new roof had been put on the parsonage and the bill had been paid from the regular free-will contributions to the Church. It was also mentioned at this meeting that the Men's Bible Class of the Sunday School had just completed the erection of a nice large class-room in the rear of the Church, and payment on this new asset to our Church plant will be made in the same way by these men.

In addition to these interesting facts about our work, the Church has met all current expenses, and also raised approximately $600 in cash money in the past two months on the new building fund just started in our Church. The most remarkable fact about these financial accomplishments is that Rosemont has never resorted to lawn parties, rummage sales or anything of that nature to raise money for her support. We are very proud of this tradition and of the fine spirit which prompts her members to give liberally to the support of all her causes.

We trust that each member may be fired with greater enthusiasm and zeal for the advancement of Christ's kingdom and for the erection of a more suitable and commodious Church building as a monument to His cause in our community.

R. W. BONDURANT.

CONCORD.

The evangelistic service began here July 24th and closed July 28, 1927. Each service was well attended. There was a good and harmonious feeling and spirit manifested throughout the meeting. Everybody seemed to enjoy the services. There was a beautiful spirit of co-operation in evidence between the different denominations that worshiped with us.

Rev. J. S. Carden, of Durham, preached the Word very fervently. He is well known and held in high esteem by this Church and community. Bro. Carden has many friends in this locality. He brought us very clear and pointed passages from the book of life; it was a good meeting. There were five conversions, two additions to the Church, and the local Church very much revived and encouraged. Thanks and all glory be unto our Heavenly Father for His blessings.

L. L. WYRICK.

CONFERENCES MEET.

Georgia and Alabama meets Tuesday, October 4, 1927, Enigma Christian Church, Enigma, Ga.

Alabama meets at Antioch, Tuesday, October 11, 1927, 10 A. M.

Eastern Virginia meets with the Church at South Norfolk, Wednesday, November 2, 1927, at 10:30 A. M.

North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.

Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.

Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

THE CHRISTIAN SUN'S PULPIT

TOILING IN ROWING.

REV. JOHN G. TRUITT, *Preacher.*

"And He saw them toiling in rowing.—Mark 6:48.

The Christian life is a struggle. I wish I could say it meaningfully—a joyous contest; a clean, wonderful game: yea, a battle for the general whom the whole army loves! Can you not see it? I saw them leap eagerly into their long, trim boats. Beautiful, agile human forms with blood clean and minds bent on victory, or a battle to the finish! How gracefully and steadily Princeton's oars dipped full into the water! With what perfect unanimity, and precision and power dipped Yale into the pulsating surface of the beautiful Carnegie Lake. My! how those boats did begin to sweep forth through the clear, fresh water as a perfect sky looked down upon them. Who of us cannot see those hard, fine muscles of young men who had been in training for months for that hour of hours? Who of us but thrills to the prospect? We all love games. Some of us get excited over one kind, and other of us over another; but we need not deny it: if we are normal, we all love games. How Paul liked to watch the combat. See him there with a frail little body that forbade him from taking part getting excited over the runners, and hastening out to see the victor crowned with a laurel wreath.

The Christian life is a struggle, but, oh, what a glorious one! Many die in the ruggedness of it; real life is put into it; it is worth the battle, and it is worth the victory. Who wants a contestless affair? Who wants to waste away under the burden of their own idleness? But we have a text that turns us to the sea. "And He saw them toiling in rowing." Yes, He saw them there after He had sent them there! It had been a great day. Let us reread two verses and watch the pictures they bring to our minds: "And they that did eat of the loaves were about five thousand men. And straightway He constrained His disciples to get into the ship, and go to the other side, before unto Bethsaida, while He sent away the people." There are your moving pictures: Jesus hastening the disciples out from among the thousands into a boat; standing on the edge of the water, and giving them instructions as to their voyage to the other side; and the hastening back to the thousands to give them parting words and send them home. And what did Jesus do then? "And when He had sent them away He went into a mountain to pray." I wonder what He prayed about! maybe that He Himself might have perfect resignation to His Father's will, for that day the multitudes and the disciples had tried to make Him king; or perhaps He prayed for the multitudes who would misconstrue His miracle and follow Him later for loaves! Or most likely still, He was praying for a small group of men, whom He had sent out into the night and the storm in a small boat right when they wanted to escort Him to a throne! How disappointed they were, for Jesus was at the height of His popularity, and they were ready to do great things for Him. Why were they sent out without Him into such a mean and meager service?

If you are trying to form an outilne in your heads for what I am saying, the first point I wish to lay down is: the call of Christ is a call to combat. Right out to toil they went at His command. Out from the excitement of the thronging, pressing, praising multitudes into the loneliness of a heavy gale and a rough sea. And He was not with them in the boat. The more I think of how they must have loathed leaving Jesus at just that time, and launching out into the toil of rowing a rough old boat against a rougher sea, the more emphasis I put on that phrase "constrained His disciples to get into a ship."

It was something they could do, though, for they could row a boat! Theirs were hard, strong muscles; and theirs were hard, level heads when their Master commanded—no struggle would baffle them, but out to sea they would go. Let the night and wind and weather be what they might to their oars all! And isn't that the game, after all? Have you ever seen a number of great ships resting at anchor and a still damp fog enveloping them? The flags hang drab and wet on their flagstaffs. You cannot tell whose flag they are flying. You may not know whose ships they are. But let a storm strike, and suddenly those flags show whose ships they are! And it is in the contest we show our calibre; it is in the game we show our training and preparation; and it is in the battle we show our real character right to the core, and bear forth the flag telling all whose we are and whom we serve!

And notice again that the struggle came in the pathway of duty. Jesus had sent them there! "For His namesake." Their Friend had said: "Go to the other side to Bethsaida." They were under orders. Their Commander had spoken. Their hearts might not want to go, but their heads and hands obeyed. It was duty. Ah! can anything be greater than hearing Jesus' command and obeying it? Does anything else in the whole world give such zest to living? It may be He will take you out of the crowd; it may be He will send you alone, and into the night, yea, and into battle; but if you do go alone remember that He will be in the mount of God in prayer for you. Some chicken-hearted people quit at the first fall of darkness or the first puff of wind! Do you not know and love your duty! A minister may go to a place and find it a struggle, a battle, a contest, and decide on that account that God has not called him to that place. "Must I be carried to the skies on flowery beds of ease, while others fight to win the prize and sail through bloody seas?" In the line of duty. Some Sunday School teacher may find the class a burden and the pupils non-responsive; if so, is that not a great place of need for your service? Your flag will fly proudly if there is a gale! "We are not here to dream, to drift." Jesus wishes to command the biggest, and best, and bravest within us. And those disciples allowed Him to so command.

Are we not apt to ask: why this suffering? what have I done? why should I have to bear this? Oh! foolish ones, can we not see that Jesus is making no mistake, but is preparing us for His greatest revelations of love, and comfort, and help? Let the pictures in these words play full upon your minds: "And when even was come, the ship was in the midst of the sea (they had lost no time), and He alone upon the land. And He saw them toiling in rowing." There you are—and what a picture! The Son of Man, with all power, standing on the shore thrilled with the contest on the sea! How proud of His own He must have been. "Toiling in rowing"—obeying His command even into the midst of struggle. See them there, cheering on each other, pulling their hardened muscles in finest play, forgetting the things which were behind, the wonderful successes of the day past, and battling the elements with a ruggedness beautiful to contemplate. And Jesus alone on the shore, watching until darkness deepened, praying, and thanking God for the kind of folks His brothers were. And waiting and praying until "the fourth watch."

And finally, let us notice that the toil ended triumphantly. Let us read again: "And about the fourth watch of the night He cometh unto them, walking upon the sea . . . Be of good cheer; it is I; be not afraid." No, they had been overcome. Suppose they had given up before the fourth watch; see what they would have missed! And, humanly speaking, the world would have been different without Peter, and James, and John, and those other disciples! Many a game is won in the last minute of play. That is often when the contest is most testing. But was it not worth it? They had seen, and known Jesus; but never like this! Never as one who walked triumphantly on the very causes of their difficulties. Never had they seen Him walk on the sea. Never had they heard Him say, "Be of good cheer" in a time when they so much needed it. Never had He seemed so complete, so capable, so blessed in His revelation of Himself to them. "Loaves and fishes"—why, here He was feeding them without even five loaves and two small fishes! King of the multitudes! Why, here He was complete Master over elements that outlived empires, namely: the sea and the faith of men!

Friends, under God, we will win! It may be in the last moment of play; it may be after a long, tempestuous night is nearly over; it may be when we first put our hands to the oars—but, as sure as we let Christ command our lives and our thinking, we will win! And when the battle is the fiercest, He will stand marvelously and miraculously in our midst, revealing Himself in brand-new ways to us, and bidding us "Be of good cheer." And more and more we shall see that the call of Christ is a call to combat, to duty, and to triumph.

RECEIPTS FOR MEMORIALS.

We are exceedingly anxious to hear from all Sunday Schools that took an offering on the fifth Sunday (July 31st) for the O'Kelly Memorial Fund. We are also anxious to hear from any friend or organization that will send us a donation. The total to be raised is $2,095, of which $832 has been spent on the Old Lebanon Memorial.

Previously acknowledged	$1,706.80
Pleasant Grove, Bennett, N. C.....	2.54
Miss Lucy Smither, Winston-Salem, N. C.	1.00
Miss Emily Smither, Winston-Salem, N. C.	1.00
Union (Southampton), Franklin, Va.....	3.37
Total to September 10th.....	$1,714.71

MEMORIAL COMMITTEE.

J. O. Atkinson, Treas.,
Elon College, N. C.

NOTICE.

At a recent meeting of representatives of the various Churches composing the group around Franklinton, N. C., the present pastor, Rev. E. M. Carter, was extended a unanimous call to serve for another year. After some days' consideration, Bro. Carter has decided to decline this call, and will, therefore, retire from this field at the close of the present Conference year. This will leave the field open for next year, and we will appreciate having you mention this fact in the next issue of THE CHRISTIAN SUN. We are anxious to get in touch with available pastors as early as possible. And you may state that our new parsonage will be ready for occupancy by the incoming pastor.

Fraternally,
GEO. T. WHITAKER,
Franklinton, N. C. *Ch'n Grouping Committee.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

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W. W. STALEY W. A. HARPER
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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SELF-REALIZATION.

We are too prone to think of ourselves as making great sacrifices. One will not find the man or woman who has really made great sacrifices laying claim to that virtue. No one in modern times endured more and suffered more and went further in his effort to promote righteousness than did David Livingstone, the prince of missionaries. He burned himself out for God and died on a mud floor in a hovel in Africa with no man of his kith, kin, or color anywhere near him. And yet this man wrote, "I never made a sacrifice in my life." David Livingstone was realizing himself, the best and the noblest in him. That which we call self-sacrifice is often a sort of self-pity, and the whole world should pity any man who pities himself. When one begins to pity one's self, one is losing the power of persistence, personality and perseverance.

When Jesus said, "If any man will come after me, let him deny himself and take up his cross daily and follow me." He did not use the word sacrifice; nor was he thinking of it. He was thinking of that nobler and higher virtue, self-realization. The apostle Paul did not regard his efforts in the name of the Lord as sacrificial. He endured much, he suffered much, and gave the best that was in him. We know now that Paul was realizing himself—developing, bringing out, showing to the world and to God the best that was in him. The writer heard a distinguished educator and president of a college say once that he doubted "if any Christian man or woman ever made a sacrifice in the name of Jesus the Christ and righteousness"; for Jesus and righteousness always gave back to the individual more than it required of the individual. We practice the virtue of self-denial for our Lord and for righteousness, not that we may sacrifice self, but that we may realize self—that we ourselves may come into that better inheritance, and so realize more fully what is the height and the depth and breadth and the width of the love and knowledge of our Lord. We do not sacrifice for God. He has sacrificed for us; but we do and may realize our better selves in denying ourselves for Him. J. O. A.

KNOWING THE MIND OF THE LORD.

We weak mortals cannot understand the way of the Lord. This should in no wise hinder our desire and determination, however to walk in the way of the Lord. In the same chapter, almost in the same paragraph, of the book of Acts, in which we are told that Herod put James, the brother of John, to death, we are told of Peter's release from prison by a great miracle. Herod as much intended to put Peter to death as he did that James should die, so far as we have any record. Neither do we know that the Lord loved Peter any better than He did James, for He is no respecter of persons. Yet one line tells of the execution of James. The remainder of the chapter is largely given to the marvelous way in which our Lord released Peter from prison and sent him on his way to work for the Lord. We presume that James honored his Lord and glorified Him in dying, even by the sword of Herod. The mind of the Lord desired that Peter should render some further service, and so he was released for that service.

We have no doubt that others were standing by Stephen, the first martyr, when he was stoned; but somehow or other there was that in a young man named Saul that the Lord had use of, and that could be realized to further the cause of righteousness. And so Saul surrendered and became Paul the apostle. The mind of the Lord is past finding out, but He needs every one of us in all the world to learn of Him and to be willing to give ourselves, our time, our talent and our suffering to advance His cause. One Christian serves with great distinction and renders invaluable aid to the cause of righteousness. Another Christian, equally devout and equally in favor with God and man, suffers for the Lord—suffers agony, suffers pain of mind, of body, of soul, suffers because it cannot be avoided, suffers for righteousness' sake. Who can say which renders most to the Lord—the one who serves, or the one who suffers? God has chosen His way. He it is who tareth down and buildeth up. He it is who is able to destroy both soul and body, and we are disobedient and rebellious children indeed, and foolish also if we do not seek to find out His will and His way concerning us; and then, with all the light we can get, to walk that way and trust Him for results and the outcome. J. O. A.

HIS FIRST SERMON.

One young college student had a trial and an expreience this summer that he is not likely to forget. Young Rolf Lium, student, just twenty, had gone from Northfield, Minn. (Carleton College), to act as pastor in the little home mission Church (Congregational) of Hermosa, S. D. It was a very humble sort of Church, just a little wooden building painted white, rough seats inside, simple furniture, much as one will find anywhere in the rural district of the remoter places. But lo and behold! when he arose to delvier his first sermon, young Lium faced President and Mrs. Coolidge in his audience, besides a score of reporters and people from far and near.

One never knows the influence of a sermon, or an utterance, from the pulpit; but this young college student was making history, as in his devotion to his calling he gave to his audience that day the plain, simple word of truth and of God. The newspapers heralded it far and near that a twenty-year-old lad, in preaching his first sermon, had in his audience the President of the United States. Fortunate lad! But every preacher may count himself fortunate when he faces an audience on a Sunday morning in the house of God. He knows not how many there are in that audience who, through him, are being called to become kings and priests unto God. He knows not what history he is making, for he is in the service of the King of Glory, in whose presence and in whose name he delivers his message. The experience of Rolf Lium may seem novel and wonderful. In the light of transient events it is so. In the light of eternity, the experience of every minister called of God is also one of wonder and power, for he speaks for the God of heaven and earth and in the name of the King of kings.

J. O. A.

DO THEY LOVE THEIR CHURCH?

Not infrequently one is heard to say, "I decline to join any other Church because I love my own Church and my own denomination." So far, so good. But is that, in every case, a token of love, or is it a mere make-belief with words? A mother may convince herself by saying that she loves her child and at the same time gives little attention, so far as deeds go, to the welfare and care of that child. She attends club meetings, parties and social functions, and lets the maid, or some one else, look after the child. She may convince herself of her love for the child, but she will not long convince the world about her, and we are persuaded also, the God above her, that she loves the child. We often wonder why we are so easily convinced of a situation with our own words or declaration. If one loves one's Church, that love will somehow find expression in deeds. If we really love the Christian Church we certainly will do things to prove that love. There are, in scores of our cities today, hundreds, not to say thousands, of members of the Christian Church who will tell you that they love the Christian Church. They profess a devotion to her Principles, her traditions, her institutions, her preachers, and her enterprises. But if asked to do something for that Church to help plant a Church in their own city, to help extend the influence, the prestige, the power of their own Church, to make some sacrifice to strengthen their own Church, they then become silent in deeds if not in words.

Can we really love for long at a time that for which we do nothing; that for which we make a little or no sacrifice; that in which we do not sufficiently beleive as to be willing to help establish it or to promote it or propagate it? If we love the Christian Church as we say we do, will we not make some effort to show that love by patronizing and supporting it by helping to establish it and extend its influence by striving in some way to the best of our ability to add to its growth, strength, and influence?

We Christians have principles that are worthy, that the world needs, that heaven has given, and experience confirmed. We are not doing much to prove our interest in these things by simply saying that we love them. "If ye love me, ye will keep my commandments." If we believe that He has commanded a Christian Church, we show our love for Him by helping carry out that command. If we have faith in the immortal Principles of the Church, we will show that faith not by words only, but by our works. We live up to our profession and to our faith only when we square them with our deeds, our works and our lives.

J. O. A.

"THE CONQUERING POWER."

The Bible declares that "God is love." Jesus came to reveal God's love in terms of human life. The story of love is written in every star-lit night, in every blossoming flower in every field of ripening grain, in every morning sunrise. It is written in every sighing tree, in every gurgling brook, in every song of the bird, and in the smile of every innocent babe.

The heavens not only declare the glory of God, the firmament showing His handiwork, but both heaven and earth join in the declaration of His mighty and never-failing love. Love is the conquering power of earth and of heaven. There is no other power like unto it. No other power is so beneficial, no other power so invincible. "Love never fails."

Back of all life, and at the heart of the universe is God, and "God is love." Out of love He fashioned the beautiful and wondrous flowers with their velvety petals, their refreshing fragrance, and their gladdening colors of every hue. No hand, but "the hand of love" could fashion a thing of such wondrous beauty and delight No heart but a heart of love could design it, or even conceive it. Flowers are God's love thoughts for His children. Truly, every beautiful flower is God smiling to us.

Human existnece is God's love thought for His world. Your life and mine are His love thoughts for us. As He planned that the flower would some day blossom forth from the hard and lifeless seed which He fashioned with providential care, so when He permitted us to be born into His world He planned that we would love Him, and serve Him, that we would rise to the noble heights of Christian life and service that we would enthrone the Christ spirit in our lives and thereby possess characters beautiful and useful with Christian graces. In love He gave us life. In love He preserves our lives. And in love He seeks to lead every man and woman up to higher ideals, nobler ambitions and grander living. In love He pleads with us to forsake the evil paths. In love He appeals to us to renounce sin, and climb the heights of moral and spiritual attainment. In love He beckons us on and ever forward on the pilgrim journey of faith.

But many of every community refuse to heed His call of love. They are afraid to listen to God's loving appeals; afraid to open their lives to the inrush of His divine love and power. Many are afraid even to think about God, because they know if they would think about Him, about His wonderful love, about His providence, and about His will for them, that His love would conquer their souls. There may be some who read these lines who are strangers to God's love in its power to redeem, to save, to guide and to uplift. If you are among these, you will not open your heart for God to come in because you know that when you welcome God into your life it means the breaking away from the old life and from the old companions. It means the fighting against the temptations and sins that now seem so sweet, but which will some day crush your heart and bring bitterness to your soul. You will not welcome the conquering power of God's love into your life because you know it would mean a different kind of life for you, a life to which you are a stranger. It would mean that you would have to right-about-face, and start in the other direction. It would mean the sacrificing of some of your selfish interests for the service of humanity and of God. Can it be possible that there are people who depend upon God for the very air they breathe, and for every blessing of life and yet be afraid to give God's love a chance in their lives? God in heaven, have mercy upon such!

Life is becoming more uncertain every day for us all. Our complex mechanical age, the mania for speed and for thrills, the wreckless, dare-devil spirit of the times, the carelessness and indifference of so many to the welfare of others throw death across the pathway of even the most cautious. No man can tell what news an hour may bring forth. No man can tell what may happen to himself. We might as well face facts as they are. There is no use to play the ostrich and imagine that these do not concern us just because we blind ourselves to them. There is not a man or a woman of us who has any assurance whatever that we will be living one week from now. No one has the assurance that he will be alive tomorrow. This very fact should make every thoughtful person serious in his contemplations of life. There is no reason why any person should not be ready to be ushered into the presence of the Almighty, for God in heaven has made provision through His love as revealed in Jesus Christ for every one who lives a life of love to be ready.

What right do we have to hope for God's mercy if we dash His love to the ground by our indifference to His holy will? What right have we to hope for mercy if w deeny His Lordship in our lives and reject His love?

God's love at creation's dawn filled the world with music and with joy. The blush of roses, the song of the birds, the radiance of the sun, and the laughter of innocent children made gladness everywhere. And God's love would keep it so. It would make the world a place of joy and gladness everywhere and always.

But man's selfishness and his sins have filled the earth with sighs, with groans and with tears. Man's greed, his hatred, and his suspicions have defied the conquering power of God's love, and in rebellion men have supposed that they could live without God. They may break His commandments, they may trample His holy word with indifference and with scoffing, they may ignore Him, and crucify Him today by their manner of life as unhumanly as they crucified His Son on Calvary; they may curse Him and desecrate His holy day with absolute disregard and impunity, but they cannot evade His unconquerable love.

Night and day His voice continues to call to those who sin against His holy love—"this is the way, my child; walk in it." The life of love is God's way, and He wants us all to walk in that path, for it leads to happiness, contentment and usefulness, both here and hereafter.

Man, by his selfishness and his sins, darkens hopes, blasts lives, wrecks homes, and damns souls for time and for eternity. But God's love seeks to lift men to higher plains of thinking and of living, and to free them from the fetters of sin and of habit. God's love seeks to get men and women to believe in themselves, to believe in Christ and His program of life, and to believe in love, in truth and in the right. It seeks to give the world upright men and women whom all can trust. It seeks to fill the world with happy homes and with every blessing that makes life worth living. God's love seeks to give to earth the very blessings of heaven.

Because of Christ's faith in the conquering power of love, He was willing to rest His case of human redemption with twelve ordinary men whom He loved and who loved Him. Upon the one principle of love, the Man of Galilee set out to build a new world order. Love for God and love for humanity was enough, the Master declared. Only upon those two relationships can a better world order ever be realized. We need not hope for a better world along any other line. But every human wrong would be ameliorated, every heartache allayed, every sorrow comforted, and every social problem solved if all men and women would respond truly to the great commandment "Thou shalt love the Lord, thy God, with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength, and thy neighbor as thyself."

Religion is man's desire and attempt to know God, to play fair with Him, and to serve Him. All God asks of us in return for His love to us expressed in the blessings of life is our love expressed in obedience and service.

The Christian is one who seeks to pracitce God's love in his daily life by doing unto others as he would have them do unto him. The Christian is one who is seeking to live a life of love and of usefulness to God and to humanity. He seeks to bring sunlight into lives that are filled with darkness. He seeks to give joy to those whose hearts are heavy, and to lend a helping hand to some one every day. Like his Master, the Christian proves his love by going about doing good. R. C. H.

PEABODY REPLIES INTERESTINGLY.

Editor of THE CHRISTIAN SUN:

Dear Sir,—I was most appreciative of the generous courtesy shown me in granting such important space on your editorial page for my word respecting my personal knowledge of Governor Smith.

I observe that you still assume I was influenced by the political motive of aiding Governor Smith's candidacy. As I failed to make clear in my communication the absence of any such motive, I venture to ask further space, in view of my belief that my motive is related to a much larger issue. It may not improperly be called political in the larger sense.

Throughout my active business life of now more than sixty years, I have been so fortunately situated in relation to many interests that I have come to have much knowledge as well as a steadily deepening interest in the outcome of the great experiment in democracy which Thomas Jefferson and other of our great leaders inaugurated 150 years ago.

My birth and early life in Georgia, and my intimate relationships with the Southland during the most of the period since I settled in New York have enabled me to realize—as I find not many do—that the relation of the population of our so-called Southern States to the future of the country is vital to the fullest extent. Thirty per cent of the total population resides in these States. It is the only population that may be called homogeneous, in the sense that the dominating influences of all its people, black as well as white, whether they be economic, political or religious, relate definitely back to the Magna Charta of the Anglo-Saxon race. I have, therefore, become increasingly interested in the education of the people of these States, in order that their minds may be trained to have a right judgment through knowledge and absence from the domination of prejudice and fear—eliminated only by such knowledge related to the sound faith which has always been a characteristic of the Southland.

Because of my opportunity to observe the results of this ignorance and the bitter prejudices, I have come to be greatly distressed in my mind, and heart as well, by the demonstrations in the Southland of a fanatical temper so closely akin to that which in the early days of New England resulted in that straight-laced puritanism which burned "witches," and restricted the free growth of the human mind, necessarily limiting, therefore, the generous and tolerant spirit which is the heritage particularly of the Anglo-Saxon.

My distress is due to my profound faith in the revelation of Jesus Christ as to the true evolution of the human mind and soul. He revealed the

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The death of Wayne B. Wheeler, general council and legislative superintendent of the Anti-Saloon League of America, at Battle Creek, Mich., on September 6, 1927, was tragic in its relations and a supreme loss to the cause of prohibition. On August 13th, at their summer home, at Little Point Gable, Mich., his wife's clothes caught fire from an oil stove, and when her father, hearing her scream, ran into the room, the sight of his burning daughter caused his sudden death. The wife was buried in Columbus, Ohio, on August 18th, the first day of the congress in Winona Lake against alcoholism. A numbre of leaders from the congress attended the funeral. Notwithstanding the ordeal through which Mr. Wheeler had passed in the tragic death of his wife and father-in-law, he delivered his great speech on "How to Enforce National Prohibition" on Sunday evening, August 21st. He was one of the outstanding figures in the temperance cause, and gave his life heroically to the enforcement of the eighteenth amendment. "The workers die, but the work goes on." The death of Abraham Lincoln did not check the cause of human freedom; and the death of Jesus did not stop the cause of salvation. "The death of martyrs is the seed of the Church," and the death of temperance leaders increases the advocates of this cause that is destined to win its way into all nations.

The names of Neal Dow, as the founder of temperance, and of Frances E. Willard, as the founder of the Woman's Christian Temperance Union, will live on in the grateful memory of mankind when alcohol has been forgotten as a beverage. Frank Dow, Neal Dow's eighty-five-year-old son, was active in the convention and introduced to the thousands who clapped their hands in recognition of the value of the Dow name to prohibition. The Christian men and the ten million temperance women of this country are as determined as Columbus, and will not desert the temperance ship until all the nations are dry. The wets are on the run. The men who make it and the men who buy liquor do it on the sly. They talk in the open, but their business is done in secret. Every person who makes, sells, buys, drinks intoxicating liquor in the United States is a law-breaker, and that means that he cannot be a good citizen.

Mrs. Sara R. Wright, president of Canadian National Woman's Christian Temperance Union, speaking for Canadian women, gave forth a strong note for prohibition while she showed the worse than failure of government control of liquor. There are so many temptations to make money by unfaithful and greedy officials that temptation overcomes many when opportunity makes gain easy for those who think only of self. Canada's condition is bad, and that exposes the United States along the northern border; but the Canadian women and the Christian men will continue the fight until prohibition reigns over that great, good nation. England is moving toward prohibition, and when the saloons in England close, the liquor business in Canada will die. The saloon people and the wet politicians laughed at the idea of prohibition until the nation voted convictions that were better than money. Candidates now profess to be dry, even if they act wet. Big business outlawed liquor before the Church and the ballot said the saloons must go. Railroads prohibited engineers from running trains under the influence of liquor before Churches ever turned members out for being drunk. Voters and railroads have spoken, and the legal liquor business has gone the way of slavery, never to return.

W. W. Staley.

OF WHAT DOES LIFE CONSIST?

By W. A. Harper,
President of Elon College.

(Opening address at Elon College, Sunday, September 11, 1927.)

Philosophers and theologians through the centuries have speculated and rendered decisions as to what constitutes the essence of life, the abiding values of life. The first answer, and a most persistent one, was given by the Epicureans, or Hedonists, who taught that life consists in happiness. Another answer was set forth by the Stoics, who contended that the satisfying life consists in superiority over the world and its vicissitudes of fortune, a sort of calm and independent indifference this to circumstances and surroundings. There have been other answers, too, but the best and most convincing was given by Jesus when He outlined the purpose for which He came into the world—that men might have life and that they might have it more abundantly. To be convinced of the worthwhileness of His mission, one has only to lift the curtain of the ages and look upon the social order in Palestine in the first Christian century and contrast it with the life of the common people of the world today. The Prophet of Nazareth has made good in bringing the joys and satisfactions of the abundant life to the world's populace, and He introduced at the same time the spirit of hopefulness and progress in the world when He assured men that this abundant life is to be even more abundant.

In the instance discussed in the twelfth chapter of Luke, in which a man in the crowd where He was preaching interrupted and desired that Jesus would confer with his brother and induce him to divide the inheritance with him, we are brought face to face in negative fashion with one of the most trenchant utterances of the great Teacher. Jesus says plainly to this man that he has the wrong slant on life, and that he must revise his whole outlook and cease to believe that a man's life consists in the abundance of the things which he possesses. He then tells the crowd that thronged His presence that wonderful story of the farmer whose fields yielded an enormous crop and who decided that he would wreck his barns and in their place construct larger ones in which to store all his increase, and then spend the remainder of his life in taking his ease, eating, drinking and merry-making. God pronounced this man a fool, according to the parable, and then Jesus turns to the man who wanted his brother to divide up, and says: "So is he that layeth up treasure for himself, and is not rich toward God."

Materialism has wrecked its hosts in individual life. It has broken the bonds of kinship and sundered the ties of family and blood. It has undone every civilization that has flourished and ceased to be. As we look back over the annals of departed nations, we are able to see that the germs of decay and destruction were operative in the undermining of individual and social character in the days of their greatest material prosperity. Every nation which has fastened its eyes and centered its heart's affections and bestowed its energies upon material things as the ultimate goal and purpose of personal and social achievement, has had its life eaten out by the canker of its very materialistic success. When we consider that the wealth of the United States now equals the wealth of the eight next richest modern nations, we may comprehend what a threatening situation our country faces. We have prospered to untold degrees. The wealth of our nation is prodigious, incomprehensible, and our national income is causing it to mount higher and higher with each succeeding year. In a time like this there is need for the American people to understand that the abundance of life consists in, and particularly is it desirable that our youth should face this issue and dispassionately evaluate the abiding excellencies of living.

We have spoken of the answers which philosophers and theologians have given as to what constitutes the real substance of this business of living. We shall now approach the issue from th setandpoint of the Christian life. Here, likewise, we find various answers to the question. A large and influential group of sincere Christians have said, in effect if not in language, that a man's life consists in the abundance of the things he believes. There is no doubt that faith fills a large place in the Christian experience. The great Paul said that Christian faith is the real substance of the objectives for which we hope in Christian living, and further that it is the proof to the believer that the things he aspires to achieve will ultimately be realized. We should not, therefore, under any circumstances, depreciate or undervalue faith as a fundamental factor in Christian character. The saints, the prophets, the reformers, the progressives of the kingdom have always exhibited a splendid faith, a faith that comprehended in its group their own personalities, their fellow-men, and God. We may well, therefore, emulate those who teach that life consists in the wealth of its beliefs and we should be anxious to include in our own attitudes this essential quality of the Christian way and program.

However, faith is not the all-inclusive abundance of the Christian life. Even in Paul's day there was dissatisfaction with the tendency to make it the whole of the Christian obligation, and James, reputed to be the brother of Jesus, protests against this view in no uncertain terms. James insists that he will show his faith by his works. He is in his contention the stalwart representative of a vigorous group of Christian believers. These energetic persons think that life consists in the abundance of the things which a man does. Unfortunately in some instances, those who have believed in works as evidence of the Christian life have not been able to appreciate those who have believed in faith as its foundational principle, and contrariwise it is difficult for the man of devout and trustful faith to comprehend the busy and aggressive activity of the man whose spiritual convictions must seek an outlet in reformative service. The truth of the matter is found in neither view taken separately and alone. The truth of the situation is found in a synthesis of faith and deeds. There is no question that Christian faith should properly express itself in Christian conduct. It is inevitable that such a dynamic faith as Christianity is should bear fruit in the life of those who have embraced it. Its Founder said that His followers would be known by their fruits, that there would be evidence in their daily living and attitudes of that change of heart which had been wrought within by the sincere and ardent embracing of His teachings.

We speak in these days of Christian civilization. This is as it should be, but we are far from having yet achieved a social order that may be properly characterized as Christian. The realization of such a civilization is the goal of the Christian life on earth, is what Jesus Himself described as heaven on earth, and the realization of this spiritual kingdom can only be achieved by the

welding together in happy wedlock of Paul's principle of faith and James' principle of works, the welding of these two principles into an indissoluble union, "one and inseparable, now and forever." The social gospel is personal faith expressed in co-operative effort to redeem the world and its institutions, and to render them truly Christian in outlook and influence. This is what we mean when we speak of a college as Christian. We do not mean a "goody, goody" place where prayers are said and converts are wont to be made, though both will be done there, but primarily a place whose very atmosphere is tense with the spirit of the social gospel, a place where young men and young women become motivated in terms of Christian idealism and go forth into the world activated to serve as Christians in whatever vocation they may choose. We mean even more than this—we mean that such a college will send forth as its fruits men and women who will make any calling they may select itself Christian, or who will find another avenue of expressing their Christian good will for the world. When an institution does this, it is the embodiment of the social gospel, is contributing its part to make our civilization Christian and may itself be properly designated as a Christian college. This is a severe test, but none too severe.

A third answer has been given to our quest, and in appreciation of this answer we have constructed in America a public school system for the education of the people that costs us annually two billions of dollars, and, in addition to this, we have constructed a system of higher education in which we invest annually some five hundred million more. Universal education has become the passion of the American people, and back of this passion lies a philosophy. This philosophy says that a man's life consists in the abundance of the things he knows. In response to this national educational creed we have witnessed the constant enrichment of the curriculum of our elementary and secondary schools. More subjects are taught in these schools today than were offered in our best colleges a century ago. A corresponding expansion has been witnessed in our system of higher education until today there is no subject which may not be found adequately taught in the great universities that are the crown and the glory of a great people's devotion to learning and of their confidence in its adequacy. In order to increase the fund of human knowledge, great scholars bury themselves in research and rejoice to have lived in the service of truth if they may have been able to add even a small iota to the sum total of the things we know. We do not know it all yet. There are air pockets, so to speak, in the mental realm as well as in the path of the aviator. There are great oceans and trackless forests of truth that must be explored and charted. The scholars of the world are devoting themselves to the performance of this duty, and to them it is a sacred duty. We are amazed sometimes at the pronouncements that come to us as a result of the discoveries which these patient investigators have made. When the scientists, for example, tell us that there is enough energy in a piece of radium the size of a pin point to lfit a hundred million tons to the top of the highest mountain in the world, we are amazed, and have a right to be. The universe is fearfully and wonderfully and powerfully made. Our scholars are aiding us to understand it.

Our young people are resorting to college as never before in the world's history. There has never been anything comparable to the influx of American youth to our colleges and universities. About 300,000 freshmen will enter our various institutions of higher learning this year. The total enrollment for 1927-28 in these institutions will be beyond three-quarters of a million. Some people have concluded that too many of our youth are attending college. That will depend upon the purpose which has influenced the individual student in his decision to enter college. We are told that young people go to college because of its social embellishments; because of their interest in the college activities of the literary or athletic type; because it will enable them to make more money; because it will enable them to render larger service to the world. When Woodrow Wilson was president of Princeton he said that the side-show in the educational world had become of so much more importance than the main tent that it was hardly worth while any longer to teach. Others have shared his view. Is college to be a crusade or is it to be a circus? The individual student must answer; but, in the answering, the whole purpose of life is involved. The college offers the forward-looking youth of the land the choice opportunity of acquiring knowledge and of amassing information which will be useful to him in making his contribution to the world. College days should be a genuine crusade in the discovery of truth, but the experience may be debauched into a circus to the hurt of the individual and of the institution which he attends.

Another group insists that life consists in the abundance of the things which a man thinks They are not satisfied with making a man a catalogue of events, nor a two-legged encyclopedia. They believe that thinking should characterize the human leader. They scorn knowledge as such. They scorn the energy and enthusiasm of the man who believes in doing things. Their view is that the world is to be forwarded by its thinkers. They quote Scripture, too, in support of their opinion. Did not Paul command that we should think on certain qualities of life, and does not the sacred Book say elsewhere that "As a man thinketh in his heart, so is he?" Surely we appreciate the thinker and acknowledge our debt of gratitude to him. We are so busy, however, in doing things and acquiring information that, in the large, we lack time for meditation and thought. By diligent study we consume, as it were, large quantities of intellectual nutriment, but it is only when we think that we digest it. The thinker is inclined to believe that the man who is content with the acquisition of knowledge, is afflicted with mental indigestion. We need opportunity in our college days not merely to study and to acquire information and facts, but to think them through calmly. The wise man makes it a rule to have a time for meditation and reverie each day. Such a practice will pay a handsome dividend in fruitful living.

Others are of the opinion that the abundance of a man's life consists in the things he understands. They are not satisfied with knowledge, nor yet again with thinking. They aspire to wisdom, to comprehension of the inner meaning of things to the understanding heart. They admit that, through diligent study, we may acquire vast funds of information and mentally consume them. They also freely admit that, through meditation and thought, we may digest the facts and the knowledge we have consumed, but they are equally insistent that the mental process is not complete until this consumed and digested intellectual nutriment has been assimilated, organized, integrated by the individual mental personality, so that it becomes his very own by a process which we may describe as mental metabolism. Wisdom to them is the principal thing, and their insistent injunction is, "Therefore, get wisdom." The ability to sit in judgment on the facts that one has amassed, and upon the meditations of one's own heart, to unify and integrate these so that the individual goes forth as master of all that he surveys—that is the goal and the aspiration of those who insist that the ability to understand things is a basic foundation of the abundant life.

There is still another group who look upon life as an aspiring adventure. They fasten their eyes upon the future in terms of a growing and developnig life. They are charmed with the inspiration of the things that are to be, and they insist that a man's life consists in the abundance of the things he hopes for. Does a man hope only for food to satisfy his physical appetite? Put him down in the class of the wild animals and the beasts. Or if he is somewhat scoialized in his quest for the satisfaction of his physical wants, but longing only for satisfaction in that realm, put him in the class of the domesticated animals. Does a man hope to achieve a brilliant career for himself, trampling over the broken and bruised forms of his fellows in his upward climb? Then mark him down as a savage. No matter how many fine clothes he may wear, nor how many of the conventionalities of civilization he may have acquired, essentially such a man is a savage. Does a man hope for the abundant life for himself and for all the other creatures whom God has made? Does he hope that the weak will become strong, the poor rich, the bond free, the blind possessed of sight, the lame made able to walk, the hungry clothed and fed, the ignorant wise, the depraved pure, the poor cheered by the good news of the gospel? If he hopes for these things and is determined to do full duty for their realization, mark him up not merely as a civilized and enlightened man, but also mark him us as a Christian. The things we hope for are a determining factor in our individual life. The things a nation centers its aspirations on, likewise detremine the national character. Our fate, our future, is briefly comprehended in the hopes that stir our hearts and animate our endeavors.

There is a final group about which I wish to speak. They do not undervalue faith nor deeds, nor knowledge nor thought, nor wisdom nor hope as representing each a basic concept in the constitution of the abundant life. They rather accept all six of these answers as containing a vital principle for the successful and satisfying ordering of life, but they are not satisfied with any one of them nor all of them in combination. They insist that the abundance of a man's life consists not only in what he believes, in what he does, in what he knows, in what he thinks, in what he understands, and in what he hopes for, great and good as all these are. They insist that a man's life consists in the abundance of the things he loves, and they would comprehend in the circle of life's affections God, brotherman, their own individual personality and the world itself. The interests included in the heart's affections determine the magnitude of our soul's growth. A man is, they say, the sum total of the things he loves. And they would join with Paul in praise of this principle of love as the integrating and the seasoning quality of life, lacking which life is a sounding brass or a tinkling cymbal. They would plead for a love that suffers long and is kind; that envies not; that vaunts not itself, and is not puffed up; that does not behave itself unseemly; that seeks not its own; that is not easily prevoked; that thinks no evil; for a love that rejoices not in iniquity, but in the truth; that bears all things, believes all things, hopes all things, endures all things—for a love that never fails. And they would have us say, now abide faith, good works, true scholarship, clear thinking, wise understanding, aspiring hope and divine love, these seven; but the greatest of these and the all-inclusive is love.

Men can no more leap into sudden heroism than into sudden scholarship. Heroism is the scholarship of the soul; only mastered by a thousand difficult lessons.—*Dr. J. W. Dawson.*

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

SELF-DENIAL.

The teachings of the New Testament present the Christian life in two rather contrasting aspects. One is the believer's liberty in Christ—coming into full flower and wholesome fruition of the whole nature of man. "Its keyword is not repression, but expression; its method is culture, and not restraint." The other is not freedom, but captivity. Not an unstrained self-expression, but an unceasing self-control. "Not an easy yoke, but a stern and ceaseless struggle." The latter is stated briefly in these words of our Lord: "If any man will come after me, let him deny himself and take up his cross daily and follow me." It is the idea which finds practical expression in His temptations and all the severe testings of His physical powers and spiritual nature.

Why not live exclusively in and of the former aspect? Well, somehow, it just does not work alone. America is a great country, abounding in wealth of nearly every description. So, as an American, why not live only in and of that? Apply ourselves whole-heartdely to a policy and program of absorbing all of that wealth that we can? Well, one can do that and be rich; but one cannot do that and be patriotic. During a war, such a one would be called a "slacker." Patriotism and self-denial are inseparable. Why not choose some little spot of earth upon which we can play the parasite, home and hybernate there? Well, one can do that and be discovered, but one cannot do that and be a discoverer. Self-denial is at the starting point of all discoveries. Why not confine our relationship to our schools to this idea? They are depositories, and it's their business to impart of their wealth. Surely, one can do that, but there never can be a free and joyful exchange of two words very precious to the worthy student and his school—"alumnus" and "alma mater." Why not be a Church member and practice a lot of religious loud-speaking through the week, and long sleeping, lounging and loafing on Sunday, the day of rest? Well, one can do that, but he can not be a Church-man. He can do that and have his name on the "roll," but not on the "honor roll." It takes loyalty to make the honor grades, and loyalty is nurtured in self-denial. Why not live altogether in the fine and free gifts of Christ, and never mind about any achievements through mastering the great problems and performing the waiting tasks to which His heroic life and teachings call us? One can do that, but one cannot be a Christian that way.

Two friends met on the street recently. One asked the other about conflicting statements of two historians in regards to a certain character. The one addressed assured his friend that he wolud help him find what were the real facts in the case. The questioner said, "O, I would not ask your valuable time in the matter." His friend replied, "As a friend, I would not offer you time that I did not consider valuable." Why not confine the business of maintaining our relationships to others and making our contributions to their life to our "spare time"? We can do that, but we cannot be friends worthy the name. Self-denial is a fundamental element in the formation and feeding of friendships that are strong, blessed and abiding. "No greater love hath any one than this, that a man lay down his life for his friend." Why not give only of our surplus, extra, "spare change" to charitable causes? One can do that, but he can never be a philanthropist, nor ever know the joy of a benevolent life.

Sir Walter Scott said, "There never did and never will exist anything permanently noble and excellent in character that was a stranger to the exercise of resolute self-denial." The results and rewards of self-denial are character values. Self-denial is not total and permanent deprivation of all the values involved in one's contribution. Self-denial is an act of the will. It is the deliberate foregoing of recognized blessings, possessed or possible, that they may exist in other places and enrich other lives. It is a translation of values into other forms of greater worth to him whose they were. Two years ago one of the leading educators of our State declined the offered presidency of the university of another State. In so doing, he denied himself a much larger salary, and, apparently, a much easier task. But, so far as he is concerned, those values have been translated nito stronger faith and friendships and the widening of his field of possible achievement in his chosen State. His was a Christian act.

Yes, Jesus was conscious of His Sonship, and knew the full meaning of God and goodness. But no less was He conscious of the eternal significance of His own personality. He believed the human race to be worth rescuing from the tragedy of evil; He believed that it could be done, and so gave Himself to the task. The last forty days before entering upon full-time public service, He did nothing but deny Himself those things that would hinder the accomplishment of His holy purpose. The movement was begun. It continues. Self-denial was at its beginning and has been present in its every succeeding step.

Leaving aside the thought of obedience, it may be said that those who really knew Him in any great sense can trace their good fortune to self-denial. Proud and selfish Pilate asked Him, "What is truth?" He gave him no answer. But to those disciples who denied themselves all else that they might follow Him, He said: "I am the truth." To love Him involves self-denial.

"Would I suffer for Him that I love?
So wouldst thou—so wilt thou!
So shall crown thee life's topmost, ineffablest, uttermost crown;
And thy love fill infinitude wholy, nor leave up nor down
One spot for the creature to stand in."

Success in the work of His kingdom calls for self-denial. An athlete of national fame was dining with us recently and refused a dish for which he declared special fondness. He was in training for a contest in the near future. With a view of his very best condition possible for the contest, his course of training forbade that particular kind of food. He could have eaten it and been the same congenial and sociable guest that he was, but he could not eat it and be a winning athlete. He won. Self-denial figured largely in the winning.

What shall we deny ourselves? It is a question for each to answer. Luxuries? Probably so; and maybe some apparent necessities, too. Jesus denied Himself a meal at Jacob's well, and the disciples thought that He was mistreating His body. They did not know, and many of us have yet to learn that the benefit to the physical in a moral and spiritual victory far more than compensates for the loss of a meal. What and when shall we deny ourselves? The purpose of this article is to suggest that there is a way, and to commend that way which leads to the answer.

W. B. H.

ANNUAL REPORT OF TREASURER WOMAN'S MISSION BOARD OF VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE, FOR YEAR ENDING AUGUST 1, 1927.

Women's Societies.		
Bethlehem—Dues	$	16.10
Special for McKnights		5.43
Special for Conference Miss'y Ass'n		5.00
Linville—Dues		43.27
Thankoffering		13.63
Home missions		7.92
Foreign missions		7.92
Literature fund		1.40
Special offering		6.25
Special for Conference Miss'y Ass'n		10.00
Leaksville—Dues		22.00
Thankoffering		6.00
Ellen Gustin Fund		2.11
Home missions		19.95
Foreign missions		19.94
Special for Conference Miss'y Ass'n		5.00
Winchester—Dues		29.32
Two special offerings		18.26
Thankoffering		20.00
Foreign missions		9.65
Home missions		9.65
Special for Conference Miss'y Ass'n		26.92
New Hope—Dues		11.97
Dry Run—Dues		19.26
Young People's Societies.		
Antioch—Dues	$	16.53
Three special offerings		37.59
Special for Conference Miss'y Ass'n		29.50
Concord—Dues		8.06
Special		1.43
Mt. Olivet (G)—Dues		3.80
New Hope—Special offering at one-day school of missions		23.43
Dues		5.60
Two special offerings		2.50
Timber Ridge—Dues		17.10
Winchester—Dues		28.65
Special offering		21.35
Willing Workers.		
Winchester—Dues	$	2.62
Mt. Lebanon—Dues		.46
Cradle Rolls.		
Antioch—Dues	$	3.00
Mite boxes		3.83
Leaksville—Dues		2.00
Linville—Dues and mite boxes		8.46
New Hope—Dues		.75
Winchester—Dues		3.55
Bethlehem—Dues		5.00
Woods Chapel		.60
Bethel		2.85
Whistlers Chapel		.60
Christian Endeavor Societies.		
Winchester—Senior Society	$	5.46
Junior Society		2.68
Special Offerings.		
Newport S. S., for Carroll County work	$	6.46
Palmyra Church		3.70
Total	$	589.51

Disbursements.

Oct.	15.	Check to Mrs. H. S. Hardcastle.	$ 13.17
Jan.	15.	Chick to Mrs. H. S. Hardcastle.	93.47
Apr.	15.	Check to Mrs. H. S. Hardcastle.	125.17
Aug.	30.	Check to Mrs. H. S. Hardcastle.	281.25
	19.	Check to Rev. Andes, for Conference Missionary Ass'n	10.00
	12.	Check to Rev. Andes, for Conference Missionary Ass'n	66.42
		Total	$ 589.51

MRS. BOYD RICHARDS,
Treasurer.

Winchester, Va.

Note.—At Conference, a year ago, August, 1926,

some of our societies decided to have special offerings for our Conference Missionary Association. As you will see in my annual report, I have given such societies credit for those offerings.

GEORGIA AND ALABAMA CONFERENCE.

Program of Twenty-Ninth Annual Session, to be Held at Enigma Christian Church, Enigma, Ga., October 4, 5, 6, 1927.

Conference Called to Order by President Rev. H. M. Gray.
Devotional Service, by Rev. A. H. Sheppard.
Enrollment as Follows: Ministers, Churches, Delegates.
Reading and Adoption of Program of Session.
Annual Address—Rev. H. M. Gray.
Election of Officers and the Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

Second Day—Morning Session.

Conference Called to Order by President.
Devotional Service, by Rev. T. J. Dean.
Reading of Minutes of Previous Session.
Report of Executive Committee—H. W. Elder, C. W. Hanson, H. M. Gray.
Address by Rev. H. M. Gray.
Report of Foreign Mission—Revs. A. H. Sheppard, T. J. Dean.
Address by Dr. J. O. Atkinson.
Report on Christian Endeavor—Miss Almyer Goodwin, Miss Mary Talley, Mrs. Ethel Abell.
Address by Mrs. Ethel Abell.
Report on Sunday Schools—Revs. A. B. Mann, Paul House, S. D. Lankford.
Address by Rev. A. B. Mann.
Ministerial and Church Reports.
Sermon—Rev. A. H. Sheppard.
Adjournment for Dinner.

Second Day—Afternoon Session.

Devotional Service by Rev. W. C. Carpenter.
Reading of the Minutes of Previous Session.
Place of Meeting of Next Annual Session of Conference.
Report on Moral Reform—Revs. T. W. Gray, S. D. Lankford, A. H. Sheppard.
Address by Rev. T. W. Gray.
Report on Home Mission—Revs. H. W. Elder, A. H. Sheppard, H. M. Gray.
Address by A. H. Sheppard.
Report on Superannuation—Revs. A. H. Sheppard, S. D. Lankford, H. M. Gray.
Adjournment.

Second Day—Evening Session.

Devotional Service, Conducted by Olin Bolt.
Annual Session of Christian Missionary Association—H. W. Elder, President.
Organization.
Regular Order of Business.
Address—"Our Orphanage," Chas. D. Johnston.
Address—"Our Colleges," S. L. Beougher.
Adjournment.

Third Day—Morning Session.

Devotional Service, by Rev. W. D. Wilkinson.
Reading of Minutes of Previous Session.
Report on Education—Revs. H. W. Elder, A. H. Sheppard, C. W. Hanson.
Address—Dr. S. L. Beougher.
Report of Special Committee.
Bills Against the Conference.
Report of Treasurer.
Miscellaneous Business.
Adjournment.

Adam Smith observes that we are more moved by our neighbor's suffering from a corn on his great toe than by the starvation of millions in China.

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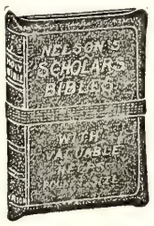

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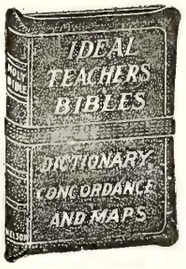

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RELIGIOUS EDUCATION

Rev. J. H. Lightbourne, D. D., *Chairman Board Christian Education.*

By Rev. H. S. Hardcastle.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson XIII—September 25, 1927.

Liberty of Conscience in the Use of God's Word

or

Judge Not, Ttat Ye Be Not Judged.

Lesson: 2 Cor. 3:12-18, 4:1-7.

Devotional Reading: 2 Cor. 3:12-18, 4:1-7.

Golden Text: "Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way."—Rom. 14:13.

It sounds strange in a way to hear Paul talking about freedom of thought and liberty of conscience, for it is doubtful if there ever was a man who was more intolerant at one time than Paul. One has only to recall his zeal in persecuting the members of the early Church, and to remember that Paul did all this because those people did not believe as he did, to see what a bigot, what a stickler for uniformity in belief Paul was. Talk to Paul about liberty of conscience in the use of God's word would be about the same thing as waving a red rag in front of an already mad bull.

And yet in this lesson Paul is making an eloquent plea for liberty of conscience. He intimates, even if he does not say in so many words, that the individual believer has and should exercise his liberty of conscience in this, as in other matters. Furthermore, this particular lesson is only one of many instances in which Paul declares that there is and should be liberty in matters of belief and even of conduct. The fourteenth chapter of Romans, from which the Golden Text is taken, is an eloquent plea in regard to this matter. He who had been most narrow and bigoted had become liberal and sweet-spirited. How could these things be?

The secret of the whole thing is that Paul had had a great experience of Jesus Christ. He had sought the mind of Christ. He was possessed by the spirit of Christ. He had interpreted things in the light of Christ. There were some things on which Paul still had deep and abiding convictions, but they were not the little things that had once loomed large in his thinking and his life. Far more important than judging a man was carefulness lest one should put a stumbling-block in that man's path. Far more important than what a man thought in an intellectual way about Christ was the faith that a man had in Christ and the measure of his whole-hearted allegiance to Christ. It is one of the greatest tributes to Jesus Christ that His spirit made such a deep-rooted change in Paul.

Unfortunately, Paul did not and could not settle the matter once and for all for the disciples of Jesus. Even that book which is an eloquent plea for Christian liberty (Galatians) has not been accepted and applied to the lives of Christ's followers since Paul's day. It seems that Paul started something when he made a martyr of Stephen, for since that day there have been many who have actually been tortured to the death for no greater crime than simply differing in their thinking from what was accepted as orthodoxy. And, alas! the species of the persecutors is not extinct. We live in an age which has gone a little farther in the way of progress, so that we do not hear of men being put to death for their differences in religious beliefs, but there are those who would gladly do this very thing if they thought they could get away with it. I recall with interest and amusement, the remark that a fine-spirited Christian man, Dr. Conklin, of Princeton, made one night when, in telling of his work in the field of biology and related subjects, and in connection with some lectures that he had been given, he told of the letters that he had received, and of the warnings that had come to him. One good woman, a saint of God, wrote the doctor to the effect that she hoped that when he died he would spend all eternity sizzling on a griddle heated to white heat. The battle for liberty of conscience is not won yet.

The great fundamentalist-modernist controversy is a recent, yea, to some extent, contemporary, case in point. There are many, many good people who would lay down before the body of believers a cut-and-dried system, or certain doctrines that a man must believe. They would insist that if men did not believe these things they could not be Christians. They make no allowance for differences of opinion, and they overlook the fact that many people who do not think as they think manifest in their lives far more of the spirit of Christ.

Whatever others may do, the member of the Christian Church has no right to sit in judgment on another in the matter of the interpretation and the use of the Bible. The Bible is a sufficient rule of faith and practice, but every man has the right of private judgment and the liberty of conscience in interpreting that Bible. The man who tells me that I am not a Christian because I do not believe as he believes, because the Bible tells him one thing and tells me another, does not have the spirit which is the genius of the Christian Church. We are not to judge one another. We are to remember that every one of us must give an account of himself to God, and that far more important than interpreting the Bible for another, or forcing our views upon another, is to live up, as best we can, in our personal life to the interpretation which we ourselves put upon it.

This does not mean, of course, that there are not great vital truths which we should hold inviolate. It does mean that: in essentials, unity; in non-essentials, liberty; in all things, charity.

CHRISTIAN ENDEAVOR.

Sunday, September 25, 1927.

Topic: "What Would Happen if All Church Members were Really Christians?"—1 Cor. 13:1-13.

Some Bible Hints.

If all Church members were really Christian, all would live the life of love, which is courtesy and service (v. 1).

Impatience would vanish from our lives, there would be no more harsh words, nothing but tenderness (v. 4).

Everybody would be trying to help everybody else, finding greater joy in anohter's success than in one's own (v. 5).

Hatred and suspicion would disappear and God's people would unite to advance the kingdom (v. 7).

Suggestive Thoughts.

Real Christianity is love in action. A community that showed this to the world would be like heaven, and certainly attractive.

The Church would have Christ's own point of view regarding missions. It would send the gospel into every corner of the globe.

A Church truly Christian would fight nothing but evil and would be so united in doing good that it would command the respect of the entire world.

The Church would surely unite to banish war. If all nominal Christians were really Christian in thought and action they would be numerous enough to enforce their will.

A Few Illustrations.

Legislation affects the lives and opportunities of great bodies of people. A truly Christian Church would demand the best laws protecting childhood and age and would prevent the exploitation of the weak.

If all Church members were really Christian, the Church would be full of workers and givers. There would be no lack of either.

If all were really Christian, the pews would be filled on Sunday, and the automobile would be converted to the Lord's use.

If all were really Christian, the family altar would be erected in every home; love would prevail and children would see only the finest example.

To Think About.

Wherein are we less than Christian?
Can a Christian live the Christ-life today?
How can we attain Christ's point of view?

A PLEASANT VISIT TO THE SOUTH.

My recent visit to the South was an evangelistic mission. I had the pleasure and the joy of assisting in meetings at Lees Chapel, Pleasant Union, Zion, Oak Level, Clayton, and Pleasant Hill, assisting Revs. J. Lee Johnson, Jesse E. Franks, J. Fuller Johnson and J. A. Denton—splendid meetings, splendid fellowship. We hope much and lasting good was accomplished. It was good to get back to my old home Conference and labor with the dear people there for the salvation of souls. Many were born into the kingdom and united with the Church. We had glad times of rejoicing in every place. The Lord be praised for His wonderful blessings bestowed on pastors and people. Thanks to all who helped to make my visit interesting and helpful to the kingdom.

L. F. Johnson.

HAPPY HOME.

The revival meeting began July 10th and closed July 15, 1927. The weather was fine, thus making it very favorable for attendance. Each service was well attended. Rev. T. J. Green of Elon College, came to us on Monday and did the preaching very effectively until the meeting closed. His messages were clear, plain and gospel-like in tone and full of wholesome admonition. The people heard him with attention. Bro. Green renewed his friendship with these people, to whom he had preached before.

As a result of the meeting, there was one reclamation, one addition, and the Church much revived. We are thankful to the Lord for all that was done.

L. L. Wyrick.

SALEM CHAPEL.

The protracted meeting was held the first Sunday in August and week following. Small congregations attended the afternoon services, but they were larger at night. Two additions to the Church. The earliness of the tobacco crop kept many people from attending, as the farmers were in the midst of curing. Time has brought many community changes to this old Church. Years ago the services would be held at 11 A. M. and 2 P. M., beginning Sunday and go on through Friday, with the grove filled with buggies and wagons and the house overflowing with people. Now the railroad and hard-surface highway, with its buses and automobiles, furnish conveyance for many people of the community to go to Winston-Salem for work. Thus the day services have

about been abolished. The changed conditions of farming and new fields of employment for work miles from home has made a new order for services. These changed conditions are seen in almost any rural community.

Old Salem Chapel stands a landmark of the faith of the fathers in the Christian Church. It is the belief of the writer that at no distant day the value of the old rural Church will be felt and provided for as she needs. The community Church is the safeguard of the moral and spiritual of our country. The preaching at Salem Chapel this year was by Rev. B. J. Howard, of Chapel Hill, N. C. Bro. Howard is extremely modest, but a student and interpreter of spiritual truth, which is far more than many pastors. He has an analysis, or interpretation, of life as applied to Christian living that is superior to any preaching that the writer has heard for years. He talks this interpretation into your own experiences. The Church and community enjoy his preaching very much, and many felt stronger in the faith because they had heard him. The truth of the gospel lives and grows following such services as were held at Salem Chapel meeting. JAMES L. FOSTER.

NEWPORT NEWS, VA.

The pastor of the Newport News Christian Church has just returned from a month's vacation which his congregation very kindly gave him.

The first week of the vacation he preached at the Pleasant Grove Christian Church. Both he and his family fell in love with the good folks of that community. Attendance at all services was large, and much interest was manifested in the revival efforts. There were more than twenty additions to the Church.

The week following this meeting, we visited in Lynchburg and Washington, D. C.

The last week of the vacation was spent in a meeting in the Mt. Zion Christian Church. Here we had eleven conversions, ten of whom united with the Christian Church, and one expressed a preference for another Church.

We have had a fine time, and trust that we may have done something for the advancement of the kingdom of our Lord. The outlook for the Newport News Church is very promising. Attendance upon all services is a thing to cause one to marvel, and it certainly gladdens the heart of the pastor. Sunday night we had a full house, and it was a warm evening at that, and near to several bathing beaches.

Two of the faithful old members of the Newport News Church have recently been called to their heavenly reward—Mrs. Griggs, 96 years of age, and Mrs. Lewis, 68. Both were much loved by a large circle of friends, and will be greatly missed.

On last Sunday morning, the pastor accepted the call of the congregation to serve them another year. M. F. ALLEN, *Pastor.*

MT. OLIVET REVIVAL.

Sunday, August 21st, the writer began a series of revival meeting services at Mt. Olivet (Greene County). The attendance and interest was good from the beginning. The Church was unable to accommodate the people at times. The pastor did the preaching, with the exception of August 28th, when a band of Crusaders from Harrisonburg conducted a morning and afternoon service, much to the delight of the Mt. Olivet congregation. That evening, Dr. George P. Mayo, head of the Blue Ridge Industrial School, preached a strong sermon. As a result of the meeting, eighteen were received into the Church. The baptismal services were held on September 2nd, before the closing service, at which the pastor spoke to the new members.

The writer was highly pleased on entering the Church for the opening service to find that the Church organ had been replaced by a beautiful new piano, and also to note that the community had come together and built a good new road leading to the Church. This is a splendid congregation, with whom it is a pleasure to labor.

As an expression of the kindness and good will of the people, the pastor brought home a large coop of hens with which to stock his poultry-house, and in addition to this a supply of good things for the table. We deeply appreciate all these acts of generosity on the part of our people. *Elkton, Va.* W. T. WALTERS.

A VIRILE ORGANIZATION.

The No-Tobacco League of America recently held its annual convention at Winona Lake, Ind. Over three thousand were present at various sessions, with people enrolled from twenty-two States, four provinces of Canada, Australia, China and Japan. Reports showed an unusually prosperous year. Prof. F. M. Gregg, head of the department of psychology, Nebraska Wesleyan University, was elected general secretary for his eighth year.

The wide influence which this organization is beginning to exert is suggested in the following letter received recently at headquarters from the manager of the publicity department of one of the oldest and strongest denominations:

"I am very much interested in learning definitely concerning the No-Tobacco League, which I am told is the best and the most effective organization in this country to combat the tobacco evil. I wish you would send me such literature as gives details concerning your work."

Of course the desired information was gladly sent to him, as it will be sent to any one who is interested enough to write for it to Chas. M. Fillmore, general secretary No-Tobacco League, 821 Occidental Building, Indianapolis, Ind.

Your Church Paper—What About It?

How to Circulate It is the Great Problem—Those who Come to Us—People Follow Business. The Church's Opportunity.

Facts are as entertaining as fiction to the mind seeking truth. It is our purpose to present some facts showing the imperative necessity for the more general circulation of the Church paper. It has already been shown that the means of support are not lacking. This feature has been presented from the religious point of view, this being the highest standard.

Now, it is necessary, from the point of growth and of increase in membership, that the Church paper be widely circulated. If the Church is to accomplish its mission, it must expand and make its influence felt. If it is to teach unity, it must develop an existence, a religious force worthy to unite the Churches of the kingdom.

It is a known fact that the trend of commercial growth was away from the South for many years, but now that is changed, and for the past twnety-five years the trend has been from the Northeast, the North and the West toward the South. The people have to be assimilated. They have their religious beliefs, and while they will cling to their own, yet if they find a Church the principles of which will allow them to exercise their consciences unfettered by dogma, they will adapt themselves—the name of our Church being none other than what they are willing to accept and do accept; and finding further that character determines the status of membership, how easy for them to adapt themselves to the new conditions, and almost immediately they find themselves one of us, or have found what they have been searching for and have longed for.

Do you call this ideal or visionary thinking? What are the facts? Thirty-one per cent of the manufacturing plants in the whole United States are in the Southern territory covered by the Southern Christian Convention, and our people are participating in the factories and developments. Are our leaders incompetent to cope with the situation? We say not, but they are timid. Let them take God into partnership with them. Right is never a weakling.

See the statistics for the past twnety-five years given for one of the leading Southern States; they are true, to a greater or lesser extent, for all the States in the bounds of the Southern Convention. Possibly one of the most representative of the States of this territory has invested in manufacturing establishments $670,000,000, with a total yearly wage of $127,000,000. Suppose the other States are following at not too great a distance—what a field to be cultivated! Atlanta, Ga., from which eminate the greater part of the statistics given out for the press, reports almost weekly the location of some new manufacturing interest in the South.

With these things not hid under a bushel, it is easy to see the trend of business is southward, and consequently of the population. The press North and West are busy trying to hold the people, but, notwithstanding this uniform effort, people are moving toward the South; it has been so for some time, and the next twenty-five years will see the pace doubled. Any mind above mediocre can divine without consulting oracles.

Shall the Christian Church let pass this opportunity to make known its tenets and the broad platform on which it stands? The trend to the Northwest is not what it once was; the tide has shifted and is turning to the sunny South. Poetry and fancy are not drawing the people, but healthful clime and moral atmosphere. This is the land on which the Creator of all things has bestowed many material blessings, His special favor, and religious freedom.

The speculative have come South, but in their train are coming the brawn and sinew of a better class, who move more steadily and are seeking the good things of life for those dependent upon them for support.

It has not been long ago since the North and the West felt that a journey southward was a missionary trip; but such as have had that idea have had to rid themselves of the thought. It took more than a quarter of a century for the destitute poeple to re-establish themselves. It is not so now—the desert, so thought, is blooming as the rose.

Facts that might be brought to bear on the work and usefulness of the Church paper are almost inexhaustible.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

CHRISTIAN COURAGE.

"The Lord is the strength of my life, of whom shall I be afraid."—Psa. 27:1.

It takes more courage to live for duty than it does to die for duty. The courageous will give their life-blood for their love, will face armies, firing squads, or anything, and die for their country, but often they have not the courage to say "no" to the invitations of a friend to do wrong. A young man once was invited by some friends to go into a place of sin. He finally said, "No, I will not go where I cannot take my mother, sister or sweetheart." He later said, "It took more courage to say that than it did to stand at attention in he battle of Santiago."

To do right when wrong is easy, and when others around us are doing wrong, takes courage of no small proportions. To say, "Forgive me," when we have wronged another, is uphill effort.

A preacher was once told that "such preaching" would get him into trouble. He replied, "I don't care." "Yes, you do care," they said; "do you know what became of a man who did not care?" "Yes!"" was the reply; "they led Him to the cross."

To have the courage to dare and to do, it restores our strength forefold. It speaks truth with love! It keeps us in amidst discouragements. It brings admiration. It is the big ideal of young folks. It is one of the cheapest of Christian graces.

Prayer.—Our Father, we seek to dwell with Thee. Be Thou the Spirit of our home, the courage of our hearts, the rock of our strength, a shadow of rest in a weary land. *Amen.*

TUESDAY.

WE CANNOT AVOID GOD.

Whither shall I go from Thy spirit? Whither shall I flee from Thy presence? If I ascend unto heaven Thou art there; if I make my bed in hell, behold! Thou art there."—Psa. 139:7.

David says, "If I go to sea, Thou art there. If I hide in the darkness, Thou art there, and even the night is light." He couldn't get away from God.

Can we? Sooner or later, some time, somewhere, "Every knee shall bow and every tongue confess" Him. We may escape Him consciously for awhile, but not always.

We turn the pages that are read,
Their written words we linger o'er;
But in the sun they cast no shade,
No voice is heard, no sigh is made;
No step is on the conscious floor!
Yet, love will dream and faith will trust,
Since He who knows our need is just,
That somehow, somewhere, meet we must."
—*Whittier.*

Prayer.—Our Father, reveal Thyself to us in every-day affairs. In business, make us religious; in society, make us circumspect; in politics, make us honorable; in Church, make us living witnesses—in all things may we show ourselves approved of God. *Amen.*

WEDNESDAY.

REALIZING GOD'S PRESENCE.

"Inasmuch as ye did it unto one of the least of these, ye did it unto me."—Matt. 25:40.

If we feed the hungry or give drink to the thirsty, or take in strangers needing shelter, or clothe the needy, or visit the sick, etc., we fulfill God's mission and these good deeds bring us face to face with Him in every instance.

A failure of ours is that we do good deeds from instinctive brotherhood and helpfulness without realizing that it is the divine in us prompting it. And they who deliberately live an enemy to religion come to realize His presence some time.

We are told that Bob Ingersol, who spent his life fighting God, upon arrival at a hotel in a city where he had gone to speak, received a letter from an old friend who lived in the city—an old schoolmate of his. The letter read:

"Have you come here to speak against the one who has done so much for me—lifted my feet out of the miry clay and given me peace, a home, loved ones, and happiness?"

Ingersol read that letter to his audience, and changed his lecture. He never spoke against Christ after that.

Prayer.—Our Father, Thou hast not dealt with us after our sins, not rewarded us after our iniquities. We thank Thee and beg forgiveness for all our sins. We pray for a daily walk with Thee. *Amen.*

THURSDAY.

HOW JESUS COMES TO YOU.

"Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."—Jno. 2:26.

This is how Jesus came to the disciples, who thought they had shut out everybody from their meeting and from their thoughts.

How dear to Jesus the disciples, and especially Thomas, must have been that He should make this second visit to them in a special manner to reasuure them of His resurrection and His care! How satisfying it must have been to the Lord to hear their outburst of belief, "My Lord and my God!" And how beautiful it must have been to them to be so convinced of their Lord!

Wherever we turn—indoors or out, doors shut or locked, in the light or in the dark—we come across Jesus. The story of the centuries is the influence of Jesus on the lives and consciences of folks. His teachings and His principles are interwoven in the very fibre of life, and we cannot separate Him from the texture of our every thought, even in this modern life. He is the master of the past; the author, stimulator and achievement of all good, and the inspirer of the hope of the future.

Prayer.—Dear Lord and Master, increase our fellowship with Thee daily. Be Thou with us the unseen Guest, Saviour and Master of our home and souls. Deliver us from sin and send us to save others. Make men and women great in goodness everywhere. Teach us to obey God rather than men, and to please Him, even though it means to stand alone; and when our course is done, may we fall asleep in the arms of Him who has always been with us—Jesus. *Amen.*

FRIDAY.

GREAT MEN WHO FOLLOWED JESUS.

"My Lord and my God."

Chrysostom, who was a mighty preacher; Polycarp, a saint and martyr; Alfred the Great, great in unselfish service; Francis of Assisi, great in gentleness, nobleness and selfless following of the Lord; Savaronola, great against the sins of Florence; Wycliff, great in the word of God; Luther, greatly valiant for freedom from the Roman Church; Carey, great in India for making that country Christian; John Woolman, great against slavery; Lincoln, great in inspiration for America—all these were among those who owned the sway of Christ in their lives, knew the invisible presence of the Lord daily, and they became redemptive forces for the world through Jesus.

Take their names, and take the names of untold numbers of others, prominent and obscure, out of history, and how dark the past wuold be! To all lives of work they belonged—soldiers, statesmen, lawyers, princes, peasants, churchmen—and all saying in one word, spirit and deed: "Thou, O Christ, art all I want; more than all in Thee I find."

Prayer.—Our Father, as Thou hast laid Thy hands upon men of the past, so lay Thy hands upon this generation and pull down all wrong, and set up all right and justice. Give unto Thy people to understand Thee, and may the young and old give way to Thee. Increase the depth, sincerity and allegiance of Christian men and women. May their example over-ride all tendencies to improper and unrighteous doings. Lay Thy hand upon us, that we go out to serve Thee mightily. *Amen.*

SATURDAY.

THE HOPE OF THE LORD.

"Christ in you the hope of glory."—Col. 1:27.

The world in its depressions, difficulties, distresses, extremities, sins; yea, and even in its goodness, greatness and happiness, needs Christ. He is, or will be, the ultimate solvent of every problem. There is no hope of anything unless we have Jesus with us and abide by His principles. He is the only one who can say and give, "Peace be unto you." If we heed and follow Him, there will be peace. If not, there is no hope.

George Bernard Shaw, who is far from being an orthodox Christian, says, "I am ready to admit that after contemplating the world and human nature for sixty years, I see no way out of the world's misery, save the way which would have been found by Christ's will if He had undertaken the work of the modern practical statesman."

Prayer.—Our Father, help us to put Jesus in all our doings, in our legislatures, and government. May we keep Him in mind when we would do anything. May we take Him into every meeting. Teach us how and constrain us to give Thee the lordship of our lives. *Amen.*

SUNDAY.

BUILDING TO STAND.

"Except the Lord build the house, they labor in vain that build it."—Psa. 127:1.

Jesus Christ is Lord of our future. Christian living is a foreword, looking to enduring and glorious results. The call to live it is our golden dream. This hope was what gave stay to the martyr and power to the reformer. It is what inspires now to youthfulness, manliness and that which is without reproach. It is the Christ we cannot escape. The past shows His foot-prints, the present His opportunities, and the future His majesty and glory. This Christ seeks us all.

Prayer.—Dear Lord, come into our hearts and lives. We bow in submission to Thee, and may Thy mercy hold out cleansing and power to us. As heaven seeks us, let us answer with Thomas, "My Lord and my God!" and breathe their peace into our souls. *Amen.*

PEABODY REPLIES INTERESTINGLY.

(Continued from Page 5.)

power of eternal life as awaiting the willing mind and simple faith of those who would follow Him and attain unto the true sonship of God as Father, which He gave as His message to the world. I do not recall that Jesus ever emphasized "don't." His message was: "Come, follow me"; "Let the tares grow with the wheat"; "The Sabbath was made for man," and tolerance and faith in the potential divinity of man to control his actions by his will. I can conceive of no possibility of a self-controlled citizenship as the result of the prohibitive temper as to the search for knowledge and the freedom of action within limits defined by injury to others. Where injury is proved, the Anglo-Saxon practice has been for a due reparation to be required by the laws established by the people for the welfare of all. Where a minority of moment is restricted by external control from a normal evolution which does not interfere with the rights or the welfare of others, no reliable manhood or womanhood is possible.

I do not wish to make this a lengthy communication, but I do wish to suggest that any student of the life of Jesus Christ must find that His faith in the salvability of human nature was His one great message; not the love of God to man, but the capacity to love God truly and respect himself —as the two great commandments which He gave make clear.

Thus, it is because of my profound conviction that our Southland, which should be leading in the progress of the human race in power and freedom and righteousness, is building up a mass of ignorance and distrust of faith in both God and man that I am led to write as above. I fear it is building a reliance upon laws impossible of enforcement, instead of that faith in man which is the only basis for democracy—a faith due, in my judgment, mainly to the revelation of God and man's potentiality made by Jesus Christ.

It is because your paper, in the Principles at the heading of its columns, sets forth so clearly these principles as related to the teaching of Christ, that I feel warranted in asking you yourself to reconsider and have your readers reconsider the relation of the application of your Principles to the life of men in Christ and to what we know of His teaching. I am,

Very truly yours,
GEORGE FOSTER PEABODY.

Saratoga Springs, N. Y.

WHAT CHRISTIAN ENDEAVOR CAN DO.

BY E. LUCILLE MULHOLLAND.

(Talk delivered at S. S. & C. E. Convention, at Damascus Church, and printed by request.)

This topic might easily be changed to "Youth, Life, and a World Need," for Christian Endeavor is primarily for youth, youth necessarily brings us to the threshold of a larger life, and Christian union is a world need. Each of us remembers that during the World War, the armies of the United States and the allied nations joined and marched as one mighty force of men to battle Germany. The task was too great for one nation; but united efforts brought victory. The task which faces the religious world today is that of Christianizing the entire world. This task is too great for one denomination, yet we are not united. And, "the price we are paying for a divided Church is an unevangelized world." To accomplish this enormous task, the religious forces must unite—we must have Christian union. Then we can sing, in truth, "Like a mighty army moves the Church of God."

What can Christian Endeavor do for Christian union? Remembering that Christian Endeavor is made up of persons, let us consider the question. First, Christian Endeavor can feel and see the need for Christian union. They can see that sectarian interests are delaying and hindering the kingdom of God. They can realize that the great and compelling spirit of Jesus Christ can better touch and reach the unsaved world than can denominational interests. They can realize that united forces going under the banner of Jesus Christ and in the spirit of His matchless love can accomplish much. They can see the need for Christian union, "that they all may be one in Christ."

After seeing the need for Christian union, Christian Endeavor can desire to promote it. But you may ask, "Will Christian Endeavor desire to promote Christian union?" Ah, yes! when they see the need for Christian union they will catch a new vision, which will be a commanding and inviting challenge to work in the vineyard of the Lord. For, they are eagerly awaiting opportunities to serve. Service, they know, measures success. While working for Christian union, Christian Endeavor will realize "that the most inspiring trust men can have is that of high privilege—privilege a call to responsibility, which, if heeded, becomes a crown and a joy."

Fully realizing that it is a privilege to promote Christian union, and that it is a call to responsibility, Christian Endeavor will say, "We will promote Christian union, for we see the need; we have a desire to promote it—we must."

Robert E. Speer says, "Many of us are content to make a living, live a comfortable, quiet, decent life, and then at the end turn over and die; and that will be the end of it all—no great thrilling passion in it, no great divine visions overcoming it and overpowering it, no great sympathy with Jesus Christ in His work of sacrifice and of service in the world. But was life given men to nurse in velvet and to keep as long as they could? Life was given men to burn up, to spend and spend out clear to the end. Some Christians do not realize this, but to others the view of the Saviour regarding His own priceless life has been given, and they see that life is a trust to be used, not a treasure to be hoarded."

With this attitude, Christian Endeavor can promote Christian union, and they can pray for it—and God answers prayers.

"I know not by what methods rare;
But this I know: God answers prayer.
I know that He has given His word,
Which tells me prayer is always heard,
And will be answered, soon or late,
And so I pray and calmly wait.
I know not if the blessings sought
Will come in just the way I thought,
But leave my prayers with Him alone,
Whose will is wiser than my own,
Assured that He will grant my quest
Or send some answer far more blest."

As Christian Endeavor prays for Christian union, they must keep an open mind. It has been said that one of the abiding charms of youth is open-mindedness; that it is the open-mindedness of youth that must lead civilization out of the dry rut of custom and convention. So Christian Endeavor must be broad-minded and open-minded; they must recognize Christian character in other Churches, but above all they must live what they preach. They must remember that Christ said, "And I, if I be lifted up, will draw all men unto me." In living what they preach, a friendly attitude can be taken toward all, regardless of race, color, or creed. They can live the spirit of the poem:

"Let me live in a house by the side of the road,
Where the race of men go by—
They are good, they are bad, they are weak,
They are strong, wise, foolish: so am I.

(Continued on Page 14.)

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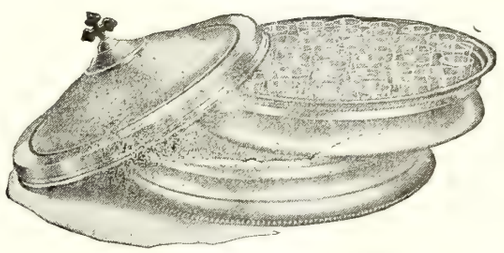

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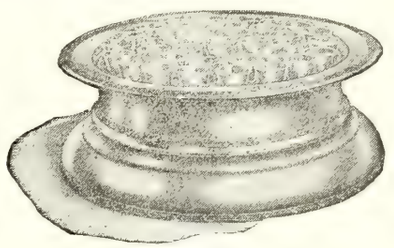

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MADGE MOFFITT WHITESELL, *Editor.*

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Listen, dears, I know a "Father" who has one hundred children—"Oh, oh—dear me," you say—but you know him, too. They are our own dear Orphanage Kiddies—and they like just the same things you like—don't forget that they all need you to help them this winter—how? Oh, it's easy. Just divide some of the nice pretty things you have with them. Why, yes—handkerchiefs are the thing—so are socks, and stockings and—warm gloves—and pencils, tablets, and crayons—oh! so many, many things you may send them, dears—could you try? They are your own brothers and sisters almost, for they live in our wonderful Christian Orphanage. Be a Pollyanna to them this winter and see how happy you all will be.

Here is a good "Dog Story" for us to enjoy today—oh, and—dears, hurry along with your letter—you and your Pollyanna will be wanting to start to school next week, and—then hurrah, for nice games, and lovely stories—and hard work on that 'rithmetic—oh, but we like it all. Certainly.

Send me your letter this week, Pollyanna!

Best wishes for school Kiddies.

Your editor,
MADGE MOFFITT WHITESELL.

GUESS WHO!

Guess who is the "Father" of all our hundred children?

Who was the little boy in the Bible that played beautiful music for a king?

What was the beautiful secret the two white angels told the two Marys when they came to our Lord's tomb?

Guess what kind of shoes the children wear?

Guess what your editor wants this week to come through the mail from you, and you, and you?

THE DOG THAT BOUGHT BUNS.

By Jane Brackett.

Roger had come to town to start school. As he and his father strolled along down a quaint side street to the place where they planned to have dinner, they noticed that a very large dog was following them.

"I think that dog must be lost," said Roger, "for he follows us about so."

"Why, perhaps he is. Come here, old fellow," called Roger's father to the dog, a great Saint Bernard. The dog trotted up to Roger and made friends, poking his moist nose into Roger's hand and nosing about his pockets.

"What do you suppose he want's?" Roger asked.

"A penny!" spoke up Mr. Holliday, the baker, from his doorway. "He really wants a penny, and if you give him one he will buy something. Won't you, old boy?"

The dog wagged his tail and looked anxiously at Roger, who was fishing in his pocket for a penny. When he found it he tossed it to the dog. The dog caught it in his mouth and by way of a thank-you wagged his tail and gave Roger a knowing look with his big brown eyes. Then he walked straight into Mr. Holliday's bakeshop, put both paws and his penny on the counter and barked joyously, whereupon Mrs. Holliday passed out two large brown buns.

How Roger launched!

"He's the smartest dog I ever saw," said Roger. "I shall save my pennies for him and watch him buy buns."

(Continued from Page 13.)

Then, why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in a house by the side of the road
And be a friend to man."

All these things Christian Endeavor can do to promote Christian union—see the need for it, have a desire to promote it, say we will, pray for it, keep an open mind, live what we preach, and be friendly toward all. Christian Endeavor is really a very fitting organization to promote Christian union for its founder, Dr. Francis Clark, was a member of the Congregational Church, and Christian Endeavor is interdenominational.

There are three requisites which Christian Endeavor must have before it can meet this world need of Christian union. They are, namely: a strong body, a trained mind, a clean soul. Christian Endeavor can train its members to be efficient in all these lines. The relationship of the body and mind must not be neglected, for if it is there will be no fellowship with God. A clean soul comes from a cleansed life, a consecrated life, a tested life, an inspired life.

The natural result of a strong body, a trained mind, and a clean soul is service. Service is the watchword of the Christian religion—that is why it appeals to youth—and promotion of Christian union is service. Christian Endeavor, the task set before you is great; but do not shrink from it—face the future, look toward the rising sun, catch the gleam of Christian union and follow each beckoning light!

Durham, N. C.

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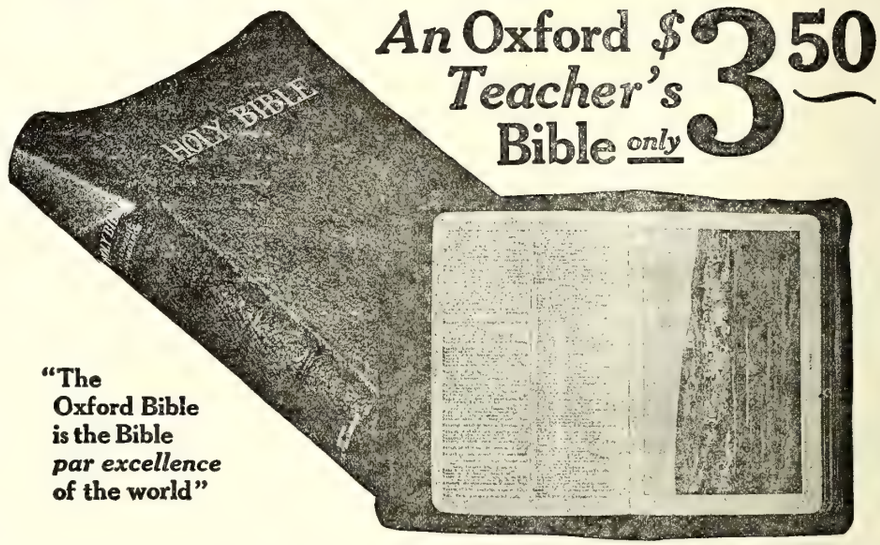

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17 And there was a very sore battle that day; and Abner was beaten,

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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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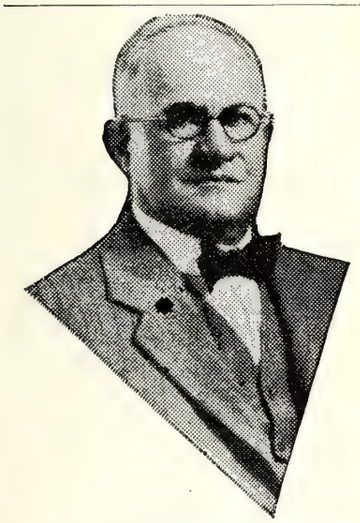
MARRIAGES

ELLIS—LOWE.

The first marriage to occur in the Whitley Memorial Auditorium, Elon College, was that of Miss Elizabeth Harris Lowe and Chas. B. Ellis, Jr., Wednesday evening, September 7, 1927, at 6:30 o'clock. Twenty-five participated, and the auditorium was beautifully decorated. Those who took part were Rev. Dr. J. O. Atkinson, who officiated, using the beautiful ring ceremony of the Christian Church; the ushers were W. E. Lowe, Jr., Kenneth Hoyle, Grier White, Dan Newman; the groomsmen were O. F. Crowson, Jr., W. C. Brown, C. Avery Thomas, J. Wilson Atwater; the best man was William Ellis, brother of the groom; bridemaids were Mesdames Thelma McKauyhan, M. V. Bright, Misses Lydia Ballance and Mildred Moore. Miss Dorothy Lowe, sister of the bride, was maid of honor; Elva Grace Barney, Jeanne Hook, flower girls; Becky Holt Johnston, ring-bearer, and June Carroll Coble, train-bearer. The bride was given in marriage by her father. All the ladies were attractively gowned in white, and carried lovely bouquets.

An appropriate musical program on the pipe organ was rendered by Prof. C. J. Velie, and those assisting him were Miss Mary D. Atkinson and Arthur Goins, soloists, and Miss Allie Malone, violinist.

Mrs. Ellis is the daughter of Mr. and Mrs. W. E. Lowe, of Elon College, N. C. She is a beautiful brunette and is much admired for her sweet disposition. They will make their home at Burlington, where Mr. Ellis is a prominent business man of that city. MRS. H. D. L.



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W. C. ROUNTREE, M. D.

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"To know Christ is the way to grow in holiness. Christianity is not a religion of rules. It is the religion of the divine example. Try to follow the blessed steps of the most holy life. Take his advice. Ask yourself in the moment of perplexity or temptation what would He do if He were here? Nothing else will so surely lead us into the way of holy living."—George Hodges.

Christy Mathewson was a man of conscience. He had been brought up to respect God and His day, and he steadily refused to play ball on Sunday. He was a moral hero, and we all respect such heroes.—The Defender.

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MINOR.

C. L. Minor was born September 10th, 1856, and died July 27, 1927, being 70 years, 10 months, and 7 days old. He spent the major part of his life as a merchant, in which business he was very successful. He was never married. He was a good-hearted man and a kind neighbor.

He leaves to lament his going one brother, six nephews, nine nieces, and a number of friends. Funeral service was conducted at Concord Church by the writer, assisted by Rev. J. S. Carden. Interment was made in the Church cemetery. A large attendance was at the funeral. May the Lord comfort the bereaved.

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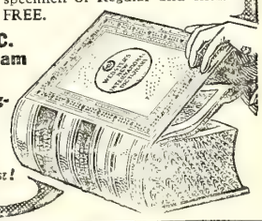

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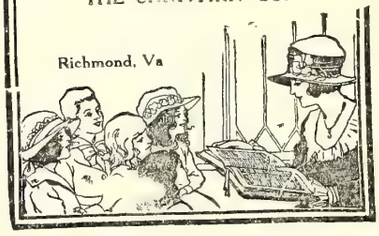

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, SEPTEMBER 22, 1927. NUMBER 38.

THE SUN'S OBSERVATORY

By Rev. S. M. Lynam.

Qualifications Demanded.—

The sectional point of view, if a consideration at all, in the next gubernatorial campaign will be of minor importance. The far more important considerations are the personal qualifications of the candidate: Does he compare favorably in ability, prestige and integrity with the outstanding men whom he seeks to succeed? Secondly, will he carry forward with energy and sincerity the sound program so admirably started on its way by Governor Byrd? Thirdly, can he measure up to the greatly increased responsibility which will come to him as a result of the Byrd reform?—*Ex.*

Smiths.—

It is estimated that there are 1,304,300 people in the United States who are named Smith. It is interesting also to note that there are more Smiths in every city of the United States, except in Minneapolis and St. Paul; in these twin cities the Johnsons are in the lead in numbers. In New York City the Cohens held second place in numbers. The Smiths lead in all the other cities. It would be interesting to know the standings of Millers and Wilsons and other popular names in the various cities. The United States army lists during the war made interesting revelations on these points. The benefit of name study like this is to reveal the extraction of the American people.

Automobile Death Toll.—

According to an announcement of the National Automobile Chamber of Commerce, more people have been killed by automobiles in the last eight years than the total loss of life occasioned by the war in the American armed forces. From January 1, 1919, to December 31, 1926, automobile victims numbered 137,017, while the soldier dead in the American army was 120,050. It is also notable that twenty-six per cent of the killed and injured were children under the age of fifteen years. It is estimated that during 1926 20,000 people were killed by automobiles, showing an increase of 1,000 over 1925. Automobiles are constantly increasing in number, and unless something is done about it the death rate will continue to increase correspondingly.

An Advertising Arrangement.—

There has been perfected recently an association of religious publications for the purpose of selling advertising space as one great magazine. The Association of Religious Papers can now offer a circulation of more than two million, and it is an exceptional circulation. By this arrangement, national advertisers may buy space more easily, and may take it as in one publication. About a half-century ago the religious press had the field of national advertising comparatively to itself, and it was these religious papers which discovered the possibilities of national advertising. Now it seems that, through this newly organized group of religious periodicals, the religious press may come to share again in the vast expenditures of manufacturers for advertising, most of which is going to the great secular periodicals. The experiment in selling space in combined publications is an interesting one, and one which managers of religious publications cannot afford to ignore.

Three Notable Men Die.—

Three notable men died on September 5th. They represented separate interests, but all of them were leaders in the field which each occupied. Wayne B. Wheeler, general counsel of the Anti-Saloon League, died at the age of fifty-eight. He was born at Brookfield, Ohio, November 20, 1869. He attended Oberlin College and received the M. A. degree in 1894; Western Reserve University gave him a LL.D. four years later.

Marcus Loew, head of the Goldwyn-Mayer Pictures Corporation, and founder and owner of the chain of Loew theaters, died after three years of ill health. Mr. Loew during that time had relinquished active management of his many interests. He was eminently successful in his chosen field.

Col. Austin Colgate died at his hunting lodge on Barnegat Bay. He was vice-president of Colgate & Co., manufacturers of soap. Col. Colgate was born in 1863, at Orange, N. J. He was graduated from Norwich Academy, and after graduation entered the family soap business in 1886. He was made a director ten years later, and later still, vice-president, a position which he held until his death. The Colgate family have been for years a most generous family, and have given liberally to many worthy causes. Colgate University stands as an enduring monument to the family of soap-makers.

To Heal the Lepers.—

A campaign is now under way to raise two million dollars to stamp out leprosy in the Philippine Islands. According to the late General Leonard Wood, Governor of the Philippines, it has been demonstrated that cures are possible at almost every stage of the disease. During the last eighteen months about one thousand lepers have been discharged from the colony at Cuilon as cured. Hundreds of lepers are now flocking into the colony from the interior because of these cures.

About five thousand lepers live at Cuilon, and the island once known as "The Island of Despair" is now called "The Island of Hope." General Wood believed that if two million dollars could be raised that the authorities could stamp leprosy out of the islands just as they have rid them of yellow fever, [illegible], and cholera. Should this campaign be successful and should leprosy be found eradicable from the Philippines, the treatment and methods of handling would be given to the world and the three million lepers in other countries would benefit by the effort of those interested in the Philippine problem. Leprosy has for thousands of years been considered the most incurable and loathsome disease known, and now, if it can be stopped the more than three million hopeless sufferers will be given a new lease on life and hope. It is a campaign in which we should be deeply interested. The Master healed the lepers, and He said, "The works that I do shall ye do also, and greater works than these shall ye do." We need but to trust His promise and aid as we are able in the fund being raised when the call to give comes.

College Library

A Report on Death.—

The Census Bureau has been looking into the activities of late and have made a most interesting survey. The report shows that the death rate per 100,000 estimated population, exclusive of the Hawaiian Islands, has decreased from 1,755 in 1900 to 1,183 in 1924. This is a reduction of 568 per 100,000 population, which is surprising and adds greatly to the average life span. The report goes on to show the decrease in a number of diseases which formerly claimed many victims, and reveals the progress medical science has made in the first quarter of a century. Typhoid fever formerly claimed 35, now it claims 6, and similarly other diseases have been reduced, as malaria 7 to 2, measles 12 to 8, diphtheria 43 to 9, influenza and pneumonia 181 to 76, tuberculosis 181 to 80, diarrhea and enteritis 133 to 34, cirrhosis of the liver 12 to 7. Some diseases have increased their death toll during the same period, and are still far from being under control. Among these increasing causes of death and their increases for the same twenty-four-year period are: cancer and other malignant tumors, 63 to 91; cerebral hemorrhage and softening, embolism and thrombosis, 75 to 94; diseases of the heart, 132 to 178; appendicitis and typhitis, 9 to 14; suicide, 11 to 12; homicide, 2 to 8.

The last two items are alarming in their increase, and present perhaps the gravest of the problems to the pulpit and class-room. Where eleven people committed suicide in 1900, twelve did so in 1924; and where two people were murdered in 1900, eight were murdered in 1924. This is an alarming situation and demands thoughtful consideration. The increase may possibly be caused by the rapidly increasing brain diseases which the report shows.

NOTES-PERSONALS

The Ladies' Aid Society of the First Christian Church will give an entertainment in the Robert E. Lee School on Friday night, September 30th.

The enrollment of the Sunday School of the First Christian Church, Richmond, Va., has reached a total of 200, with a good average attendance.

Conference secretaries should not delay in supplying blanks for Church reports to Conference. The Church reporting should keep a copy of its report and file it with its records.

Suffolk Christian Church is being remodeled and enlarged at considerable outlay of well-spent funds, and when completed will be one of the handsomest and completest Church plants to be found anywhere.

Miss Gladys Yates, of Suffolk, a graduate of Elon College, class '27, has gone to Dayton, Ohio, as office secretary of the Department of Christian Education. Miss Gladys was deeply interested in religious activities while a student at Elon, and proved herself competent and worthy. We predict for her success in the work at Dayton.

Will not more of our pastors write THE SUN and tell of the evangelistic services and revivals in the Churches the past few days and weeks. We hear incidentally of these meetings and ingatherings which are of great interest to all who rejoice in kingdom growth and progress, but we cannot give the information as the pastors can and should.

Dr. W. A. Harper, president of Elon College, was chosen to represent the Christian Church on the continuation committee of the World Conference on Faith and Order, in session this summer at Lausanne, Switzerland. The other two members from the South are Bishop James Cannon, Jr., of Richmond, and Dean Edmund D. Safer, of Duke University, both of the Methodist Episcopal Church, South. We felicitate President Harper on the recognition and honor thus coming to him.

If our readers, our pastors in particular, failed to read and catch the vision of the contribution in last issue of THE SUN, page 11, entitled "Your Church Paper—What About It?" it would be worth their while to look up the paper and read it. It was of more than passing interest and information. The South is developing economically and industrially at a tremendous rate, and we Christians should prosecute with vigor the work of the Church, and Church activities, to keep pace with such progress, or the kingdom of our Lord, as committed to us, suffers.

Miss Mary D. Atkinson, superintendent of Young People's Work, North Carolina Woman's Christian Missionary Conference, is exceedingly anxious that all the Young People's and Willing Workers' Societies make a hundred per cent showing and report at the convention which meets at Durham, N. C., October 7th, and has written letters to all societies apprising them of their goals and urging each society to meet its goal and be represented at the State meeting. Miss Atkinson is teaching music this year in the city high school, Orlando, Fla., her address being 623 Palm Street, from which address she will be pleased to correspond with any societies needing further assistance preparatory to the Durham meeting.

PROGRAM OF ALABAMA WOMAN'S MISSIONARY CONFERENCE, BEULAH CHURCH, SUNDAY, OCTOBER 19, 1927.

Call to Order by the President (10 A. M.).
Song—"Onward, Christian Soldiers."
Devotional—Scripture Reading (Rom. 10:4-5), Mrs. L. H. Liles. Prayer, Mrs. C. W. Carter.
Song—"I Love to Tell the Story."
Welcome Address—Mrs. Luscious Hand.
Response—Mrs. V. E. Kitchens.
President's Message.
Business Session.
Solo—(Special) Ralph Denney.
Sermon—Dr. J. O. Atkinson.
Special Offering.
Adjourn for Lunch.

Afternoon Session.

Song—"I'll Go Where You Want Me to Go."
Devotional—Scripture Reading (Matt. 21:25-34), Mrs. J. W. Collier. Prayer, Mrs. O. H. Orr.
Address—"Stewardship," Miss Tinie Mae Hunt.
Address—"The Need of Organized Missionary Societies in Every Church," Dr. J. O. Atkinson.
Quartet.
Presentation of 1927 Mission Study Book—Mrs. V. L. Carter.
Pageant—By Wadley Missionary Society.
Business Session.
Song—"Take My Life and Let it Be," by Congregation.
Adjournment.

MRS. E. M. CARTER, Pres.
MRS. W. M. MELTON, Sec.

HOLY NECK.

The annual revival services of the Holy Neck Church, Nansemond County, Va., were held September 5th to 9th, with services afternoon and night. Dr. C. C. Ryan, of Richmond, Va., did the preaching and led in the services with his own peculiar enthusiasm and zeal. The people were delighted with his forceful denunciation of sin and his tender messages of God's pardoning grace. The crowds were large and attentive and the results good. There were a large number of confessions and reconsecrations. Nine were received into fellowship, five of whom were heads of families.

N. G. NEWMAN, *Pastor.*

FRANKLINTON.

We are in the midst of our revival meeting at Youngsville this week. It is a union meeting with the Methodist Church. The spirit of co-operation is wonderful. It appears that only one Church is involved. The harmony between the Churches of the community is great, any way. This finishes my meeting, except Franklinton. I am not sure when we will get to have that. While we have not had such an increase in membership, one effect of our meetings has been an increased interest in many ways.

The congregations at Good Hope and Mt. Carmel were unusually large last Sunday. The Sunday School at Mt. Carmel is taking on new life. The attendance last Sunday was double that of any previous time. The group of Churches of which I am pastor is an interesting one. They are harmonious in all their plans. There has not been an expression of dissatisfaction of any of the plans during the year.

Yesterday morning three of the ladies of the Youngsville congregation took this preacher to Franklinton and dressed him out with a blue serge suit of clothes. This treat came unexpectedly and is much appreciated. Words fail to express the gratitude of his heart to those who made it possible. Thanks to every one.

E. M. CARTER.

VALUE OF MISSIONARY SOCIETY.

A missionary society is a great essential in any Church organization. Without this and the other branches of Church work and its societies, no Church can be at all complete.

There are many ways through which a missionary society can help the community as well as the Church. One way it helps is to teach its young members to speak and sing. It causes them to feel a certain responsibility, that they have a part to perform in the Church as well as the older ones. Another way in which it helps is to give the members somewhere to go on some of the Saturday nights, for if they had no society to attend they would probably attend some other place which would be of far less benefit to them. Still another way in which it helps is by bringing members into the Church. If those who are not Church members attend the society a while, as they sometimes do, they will usually join the Church through the influence of the society.

There are several important factors necessary to make up a good missionary society, but the most important one is co-operation. If one-half of the society pulls one way and the other half pulls the other way, we will not get anywhere, but it will be a dead organization. Each of us should fulfill his part of the work without question and not try to shirk his duty.

In order to co-operate successfully, we should adopt for our motto the old maxim "Together we stick, divided we're stuck."

W. M. SPARKMAN, JR.

NOTICE.

We, the board members of the Woman's Conference, of Alabama, extend to the women of the Georgia and Alabama Conference of the Christian Church a cordial invitation to meet with us on our Conference day, Sunday, October 9, 1927, at Beulah Christian Church, Wadley, Ala. We will be happy to have a large representation from your Conference.

MRS. E. M. CARTER,
MRS. G. L. STEPHENS,
MRS. W. M. MELTON,
MRS. O. H. ORR,
Woman's Board.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet in annual session in the Christian Temple, Norfolk, Va., at 10 A. M., Friday, October 28th.

MRS. L. W. STAGG, *Sec'y.*

CONFERENCES MEET.

Georgia and Alabama meets Tuesday, October 4, 1927, Enigma Christian Church, Enigma, Ga.

Alabama meets at Antioch, Tuesday, October 11, 1927, 10 A. M.

Eastern Virginia meets with the Church at South Norfolk, Wednesday, November 2, 1927, at 10:30 A. M.

North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.

Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.

Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

THE CHRISTIAN SUN'S PULPIT

GREAT HOURS WITH DAVID.

REV. JOHN G. TRUITT, *Preacher.*

"Jehovah hath sought Him a man after His own heart, and Jehovah hath appointed him to be a prince over his people."—1 Sam. 13:14.

If David could sit in our midst as in a family group, and talk to us about the great hours of his life, what are the hours about which he would speak? Or rather what are the hours that stand out in his life as crisis-meeting, character-building hours? He was a man after God's own heart. What made him so? He was called a friend of God. Why? How did he attain so great a place in Scripture? It is really startling, when one considers it how much of the Scripture has to do with David. And Jesus Himself is of the house and lineage of David—Ruler on the throne of David! God was in David's life in a great measure, and fortunately for us there are windows into his life whereby we may see the workings within. Let us look at some of them.

The hour in which he slew Goliath. In the first place, this hour shows us that he resented any slurs upon Jehovah of hosts. Here is a young fellow who knows when he is standing on holy ground. Here is a young fellow with the great gift of reverence. Fighting had been going on all the time, and yet David had not gotten into it. He was the lad left at home while his big brothers were sent to do great things outside. He was now sent to the brothers with a message, and while he was at the great cantonment looking things over a giant steps out and defies the God of Israel. David's heart beat high as he heard that defiance, and he waited to see some one take up the challenge. And as no one did so, he himself took the matter in hand, and eventually the giant lay at his feet. The story is so common it need not be repeated here. The truth is, he loved God and was willing to take His part.

The second thing this hour shows is that he used his own and not another's weapons. There was no sham in the soul of David. He was not heavy-headed with the flatteries of a king, nor was he weighted down with his armor. Here, then, was a youth who knew God, and how to be reverent; and at the same time he knew his own ability, and weapons of warfare. So many of us are often wishing we had the weapons of another, and grasp eagerly and overestimated judgments of others. While in school in Princeton, I learned to admire in a new way Theodore Roosevelt; and there I was told that it was a life-long motto of his to "do the best you can, where you are, with what you have." This David did. No better than this can we do. David was not ashamed of his things, as long as they were the best he was able to have. Some people, it seems to me, would miss God and glory and the incentive to be really noble, before they would wear a seedy suit to Church! Not so, David, for he was a man after God's own heart, and in him was no false pride.

And again he did not let this tremendous victory ruin him.

The hour in which he formed his friendship with Jonathan. I am sure David would talk to us about this great hour. It took a man of the first class—yea, a man after God's own heart—to form a friendship with the crown prince of the king who had tried to murder him. This friendship fed his soul with charity for a wicked foe. It is not what this friendship kept him from doing to Saul, but it is what it kept him from letting his anger for Saul do to himself. Malice, anger, hatred are a batch of spiritual dynamite—a batch of plain rubbish—which we should do our best through Jesus Christ to keep out of our soul. You dare not hate your enemy, for you dare not hate! Hate is a poison more powerful for suicidal purposes than arsenic! If you wish to become ugly in every sense of the term, just hate persistently and constantly, and you can watch the furrows grow in your face and the furors grow in your soul. A man is doomed that does not love his enemies! Napoleon himself could not surmount that obstacle. Jesus was a true Friend when He taught that principle. No wonder David was a man after God's own heart. "I can forgive him, but I cannot forget." No, you are not big enough for that. A man that can do that steps into the heart of the pages of history and into the portals of the kingdom of God! Stephen did! And he learned it from Jesus. And when we do, the world will know that we have sat at His feet.

David would talk to us about this hour for the sheer joy of the most wonderful friendship formed. The forming of a true friendship requires two people of great and lasting personality. And whether this friendship be made in a minute or many months and years, it is of inestimable value to both parties. The breaking of a friendship is nothing less than a living tragedy. Oh! what cowardice to be false to a friend, because on some point or program there has been a difference of opinion. David has once formed a friendship with Saul, and so far as David was concerned that friendship remains forever sacred and unbroken.

The hour when he spared Saul's life the first time. David was promised the kingdom, already had he been anointed, and the king had tried, and was still trying to kill him. Why did he not step into the command, for favor was his, place was his, talent, and ability were his, and the crown was now his? One of the most beautiful pictures of mercy in the whole world is that of David standing with Saul's own spear in his hands over the sleeping form of the king! Now he is holding it just above Saul's breast, and for one moment he feels the anointing oil of Samuel upon his head, and just one little movement of that spear and all of his fear of the living Saul would be over. But the greatness of his soul was magnified when he stuck that spear in the ground by Saul's side. Soon enough he would be king! He did try to run ahead of God. How often we make that grave mistake.

The hour in which he wrote the fifty-first psalm. Yes, David would tell us about this hour. He had sinned. He was not the first man who had sinned; no, not even the first king of Israel. But the great thing about his sin was his repentance. His repentance was complete. He did not brood; he repented. He did not sulk; he repented. He did not give up and do worse; he repented. He did not commit suicide, like Saul; he repented. He did not become evil; he repented. He was a man after God's own heart. Is that not what is making us brazen, powerless, lip-servers of God—have we cried out to Him in repentance of our sins?

Such as Peter and John had, they gave unto the lame man at the gate beautiful of the temple. Such as they had! Ah, but they had Jesus! "His name through faith in His name" healed the lame man. Is not the world limp at the door of our personal living, and at the doors of our Churches, looking upon us expectantly, and receiving such as we have? But what have we? Do our lives guarantee the Christ within? Have we fully surrendered in perfect obedience of heart, or are we trying to offer sacrifices. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." Yes, David would tell us, no doubt, that the hour of his repentance was perhaps among the very greatest.

And finally, the hour in which he wrote the twenty-third psalm. This might have been early in his life, but whenever it was it was one of his greatest hours. It is so familiar I sahll not try to analyze it, simply let us say with David, "The Lord is my shepherd" . . . "Goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." It is a kind poetic autobiography of a great man. May we not make it ours? We can through Jesus Christ, and only through Him!

HISTORY OF A HYMN.

Charles Wesley, the greatest hymn-writer in Methodist history, wrote over six thousand hymns, some of which have attained the first rank in English hymnody. He and his brother, John Wesley, admitted that they made more converts through their hymns than through their preaching.

Charles Wesley usually celebrated each anniversary of his birthday by writing a hymn of praise to God. Little wonder, therefore, that the first anniversary of his conversion, his spiritual birthday should be celebrated by one of the most helpful hymns in use among Methodists. The opening line of the hymn, "O for a Thousand Tongues to Sing," is reminiscent of a remark of praise to God, once uttered to Wesley by Peter Bohler: "Had I a thousand tongues, I would praise Him with them all."

When Charles Wesley was converted he had been ill in bed for some time, and the fear of death had often come to his mind. On Sunday, May 21, 1738, his brother and some friends came in and sang a hymn. After they went out he prayed alone for some time. In his journal we read: "I was composing myself to sleep in quietness and peace when I heard one come in and say, 'In the name of Jesus of Nazareth, arise, and believe, and thou shalt be healed of all thine infirmities.' The words struck me to the heart. I lay musing and trembling. With a strange palpitation of heart, I said, yet feared to say, 'I believe, I believe!'" These memories he has woven into that wonderful third verse of the hymn:

"Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace."

CARL PRICE.

NOTICE.

At a recent meeting of representatives of the various Churches composing the group around Franklinton, N. C., the present pastor, Rev. E. M. Carter, was extended a unanimous call to serve for another year. After some days' consideration, Bro. Carter has decided to decline this call, and will, therefore, retire from this field at the close of the present Conference year. This will leave the field open for next year, and we will appreciate having you mention this fact in the next issue of THE CHRISTIAN SUN. We are anxious to get in touch with available pastors as early as possible. And you may state that our new parsonage will be ready for occupancy by the incoming pastor.

Fraternally,
GEO. T. WHITAKER,
Ch'n Grouping Committee.

Franklinton, N. C.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PROGRESS AND THE KINGDOM.

Of course, all true Christians want to see the kingdom of God make progress in the world. We often grow impatient of results and consequences. It is well to bear in mind that it is God who is building His kingdom on this earth, and not we ourselves. This is true of the Church. "Thou art Peter, and upon this rock I will build my Church." He did not even tell peter to go out and build the Church. Nor did He commission the other apostles to do so. Jesus said He would build the Church, and it is well He did, for we mortals would evidently make a sorry mess of it.

Let us bear in mind, then, that progress in the kingdom can only come in His way. We may prepare for that progress, but He alone makes that progress in kingdom-building and development. "You cannot prepare for the kingdom of heaven by fighting for it—only by suffering for it. Progress comes by sacrifice, not by force." So declares Bishop William Temple, of Manchester.

One is reminded in this connection of the incident in Gethsemane. Peter wanted to fight for the safety and progress of the kingdom. Jesus knew that suffering and sacrifice alone could establish and build the kingdom. "Then, Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"—John 18:10, 11.

Suffering and sacrifice may not seem as swift and as efficient and as progressive in building up the kingdom as force and fighting and subtle skill, but that is the way God has chosen to build up His kingdom on earth.

Bishop Temple has pointed out that there are two kinds of victory, and those who really want to see the kingdom built up will do well to bear both of these in mind." The way to progress (in the kingdom) is not by the force which imposes on men what they resent, but by the sacrifice which wins them to a willing acceptance. There are two kinds of victory. There is the victory of pride, won by force, and it brings no peace; it brings the bitterness of defeat, the waiting for revenge. And there is the victory of love, won by sacrifice over enemies who are by that sacrifice converted into friends. This is the only sort of victory that God cares to win; to win such a victory He endured the cross in scorn of contempt." The way of Kingdom progress is, for us mortals, that of preparation by and through suffering and sacrifice. J. O. A.

FIGHTING.

The fighting instinct is very much alive amongst us. If proof or evidence were needed, witness the Tunney-Dempsey battle in Chicago this week; also the gambling instinct. Three million dollars in gate receipts to see two fighters, trained and groomed to the last word to fight, stand up in a ring and try to knock the breath and life out of each other. Then three million more in travel and hotel expense, and four million more in gambling over the one who would be the victor and who the victim. Easily ten million dollars spent, first and last, over two beastly fighters for a battling, bloody, savage contest of a few brief moments.

And then the promoters. Ex-saloon keepers, roulette table proprietors, professional gamblers. The high chief of the whole layout—one Tex Rockard—gifted in the unholy science of chance and gaming, a saloon-keeper—former proprietor of the "Great Northern," the biggest liquor saloon and gambling joint of the wild and wooly Far West. He is the big hero of the hour, and the raker-in of millions out at Chicago this week.

It is a sorry spectacle indeed. It is more than that—it is a sin, a shame, and a crime against decency, morality and righteousness. If there is one moral element, one single virtue, one praiseworthy feature in the whole sickening, sorry spectacle, we have failed so far to discover it.

Only a few years ago every State in the Union had these battles outlawed. Then they resorted to "glove contests," limited the big battles between the beastly fighters to so many rounds. And the same old pugilistic contests have come back to us, but under a new name.

Veritably, it is indeed a difficult, if not an impossible, thing to control by law the gambling and the fighting instincts of man. "Their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." (Rom. 3:15-18.)

Now, what the law is impotent to do, and cannot do, Jesus Christ coming in the flesh can do, and He alone, through faith in His name, can take away sin from the flesh. Sin and evil, shame and crime are rampant today, openly and on a grand scale, as the world has hardly witnessed since the days of Rome in culture, her riches and her revelry. And unless our civilization is to go as that of Rome and Greece and Babylon, we shall have to preach Jesus Christ and Him crucified with a new vigor and a deeper consecration.

If the present state of immorality and unrighteousness can't alarm and awaken the Church of the living God, then nothing can! J. O. A.

GOOD BY LAW.

Recently I heard Nicholas Murray Butler, president of Columbia University, discourse energetically against prohibition as an attempt to make men good by law, and he deprecated the whole effort and assured the great throng that hung on his words that history had shown the utter futility of such an enterprise. He described those who are prohibitionists as ignorant zealots, and demanded the repeal of the eighteenth amendment.

I have just laid down a book by Louis Howland, editor of the *Indianapolis News,* entitled "Autobiography of a Cathedral." Mr. Howland takes the same position in his otherwise very excellent book which President Butler takes, and he insists that we who wrote the eighteenth amendment into the Constitution of the United States acted ignorantly, because it is impossible to make men good by law.

These two distinguished gentlemen have unwittingly, no doubt, misrepresented the motive that influenced us prohibitionists in our decision to make America dry. We did not think that we could make men good by law, but we did recognize that we are our brothers' keeper and that if the eating of meat offered to idols caused our brother to be offended, we are under obligation to eat no more meat while the world stands.

We have small hope of the individualists such as Dr. Butler and Mr. Howland are who are already addicted either hoggishly or genteelly, whether as drunkards or social tipplers, to the use of alcoholic liquors as beverages, but we are determined, in the full knowledge of our responsibility as social stewards of our fellows, to make it impossible for these "addictees" to tempt the innocent young people to become like themselves in their devotion to the bibulous cup. We admit that it is somewhat inconvenient for them to slake their thirst in a prohibition country and contrary to the law, but we are less concerned for convenience of access for them than we are for the welfare and the happiness of the oncoming generation.

And, after all, we are not so sure but that the law may be of some help in making some weak and groveling addictee better than he ohterwise would be, if not in making him entirely good.

W. A. H.

OUR OWN ELON.

Elon College is Alamance County's very own college. We helped to build it and it is now our duty to help support it with pupils. We all remember how well Alamance rallied to the cause when the administration building lay in ashes in the gray dawn one cold morning, and how an enthusiastic meeting of citizens gathered at the municipal building in this city one night when the very elements seemed against them. It's an old story now how that group of citizens organized and went forth to rebuild Elon College, and they did it.

One hundred and seventy-seven students will enter Elon College from Alamance this year. This is indeed a good delegation, but when one considers the superb advantages our home college offers, it is hard to see why more of our youth do not choose this Christian college. It is a great opportunity lying right at our gates to secure a higher education at a minimum cost.

Every boy and girl in Alamance should go to college, and the cost of an education at Elon is the lowest that can be found anywhere in the country, we believe, for an "A"-grade college. We so often overlook the real opportunities that are ours at a very small cost.

The opportunity is yours at Elon to study under consecrated, Christian leaders, and in this fast age this is one of the best selling points that a college could have. At its head, Elon has a scholar and a Christian statesman and gentleman of the highest type in President William Allen Harper. Christian character building is stressed at Elon, and where is the mother who would not have her son come under this kind of leadership in securing his higher education?—*Burlington Times.*

MISSION BOARD MEETS.

The Mission Board of the Southern Christian Convention was in annual session at Suffolk, Va., September 14th. All members of the board were present except Rev. H. W. Elder, Richland, Ga., who wrote, with deep regret, his inability to make the trip owing to poor health, this being the first meeting he had ever missed. The members present were Hon. J. E. West (chairman), Dr. W. W. Staley, Dr. C. H. Rowland, Dr. G. O. Lankford, J. M. Darden, J. A. Williams, K. B. Johnson, Mrs. M. L. Bryant, and Mrs. L. L. Vaughan, and Executive Secretary J. O. Atkinson. Mrs. J. A. Williams, president of the Woman's Board, and Mrs. K. B. Johnson were present and were requested to deliberate with the board.

The report of the secretary was read, giving items of receipts and disbursements of the year, with other activities, as follows:

Receipts and Disbursements.

We have drawn orders to cover disbursements for—

September, 1926:

Home missions—Balance Sept.	$ 43.47	
Cash from loan	2,200.00	
September collections	481.87	
Amount received	$2,725.34	
Amount paid out	1,315.50	
Total on hand Sept 30	$1,409.84	
Foreign missions—Balance Sept.		$ 53.39
September collections		101.52
Amount received		$ 154.91
Amount paid out		29.20
Total on hand Sept. 30		125.71

October, 1926:

Home missions—Balance Oct. 1	$1,409.84	
October collections	606.37	
Amount received	$2,016.21	
Amount paid out	1,382.76	
Total on hand Oct. 30	$ 633.45	
Foreign missions—Bal. Oct. 1		$ 125.71
October collections		550.36
Amount received		$ 676.07
Amount paid out		425.00
Total on hand		$ 251.07

November, 1926:

Home missions—Bal. Nov. 1	$ 633.45	
November collections	3,179.85	
Amount received	$3,813.30	
Amount paid out	1,369.40	
Total on hand Nov. 30	$2,443.90	
Foreign missions—Bal. Nov. 1		$ 251.07
November collections		2,705.26
Amount received		$2,956.33
Amount paid out		2,694.78
Total on hand		$ 261.55

December, 1926:

Home missions—Bal. Dec. 1	$2,443.90	
December collections	5,078.03	
Amount received	$7,521.93	
Amount paid out	6,965.21	
Total on hand	$ 566.72	
Foreign missions—Bal. Dec. 1		$ 261.55
December collections		3,269.38
Amount received		$3,530.93
Amount paid		687.50
Total on hand Dec. 30		$2,843.43

January, 1927:

Home missions—Bal. Jan. 1	$ 566.72	
January collections	266.36	
Amount received	$ 823.08	
Amount paid out	516.35	
Total on hand Jan. 30	$ 306.73	
Foreign missions—Bal. Jan. 1		$2,843.43
January collections		507.65
Amount received		$3,351.08
Amount paid out		2,600.94
Total on hand Jan. 30		$ 750.14

February, 1927:

Home missions—Bal. on hand	$ 306.73	
February collections	977.53	
Amount received	$1,284.26	
Amount paid out	922.38	
Foreign missions—Bal. on hand.		$ 750.14
February collections		673.42
Amount received		$1,423.56
Amount paid out		896.86
Total on hand		$ 526.70

March, 1927:

Home missions—Bal. on hand	$ 361.88	
March collections	1,330.27	
Amount received	$1,692.15	
Amount paid out	1,215.40	
Total on hand	$ 476.75	
Foreign missions—Bal. on hand.		$ 526.70
March collections		885.93
Amount received		$1,412.63
Amount paid out		8,920.23
Total on hand		$ 492.40

April, 1927:

Home missions—Bal. on hand	$ 476.75	
April collections	622.45	
Amount received	$1,099.20	
Amount paid out	815.61	
Total on hand	$ 283.59	
Foreign missions—Bal. on hand.		$ 492.40
April collections		431.64
Amount received		$ 924.04
Amount paid out		372.25
Total on hand		$ 551.79

May, 1927:

Home missions—Bal. on hand	$ 283.59	
May collections	1,546.84	
Amount received	$1,830.43	
Amount paid out	1,769.08	
Total on hand	$ 61.35	
Foreign missions—Bal. on hand.		$ 551.79
May collections		2,046.09
Amount received		$2,597.88
Amount paid out		2,552.23
Total on hand		$ 45.65

June, 1927:

Home missions—Bal. on hand	$ 61.35	
June collections	2,062.59	
Amount received	$2,093.94	
Amount paid out	1,322.11	
Total on hand	$ 771.83	
Foreign missions—Bal. on hand.		$ 45.65
June collections		704.85
Total on hand		$ 750.00

July, 1927:

Home missions—Bal. on hand	$ 771.83	
July collections	502.25	
Amount received	$1,274.08	
Amount paid out	805.04	
Total on hand	$ 469.04	
Foreign missions—Bal. on hand.		$ 750.50
July collections		210.77
Amount received		$ 961.27
Amount paid out		717.50
Total on hand		$ 243.77

August, 1927:

Home missions—Bal. on hand	$ 469.04	
August collections	1,227.62	
Amount received	$1,696.66	
Amount paid out	1,638.26	
Total on hand	$ 58.40	
Foreign missions—Bal. on hand.		$ 243.77
August collections		1,091.39
Amount received		$1,335.16
Amount paid out		1,266.66
Total on hand		$ 68.50
Sep. 1. Home missions, balance		$ 58.40
Sep. 1. Foreign missions, balance		68.50

Summary.

From Woman's Board, home missions	$5,430.69
From Woman's Board, foreign missions	5,300.69
From Conference collections	7,343.42
From monthly collections	11,555.49
Grand total	$29,630.29

We have obligations in the form of notes payable to the amount of $15,300.

Obligations due on current membership, $900.

We have already made pledges for the coming year to the amount of $5,000.

Mountain Work.

As itemized above, we received for the mountain work the past year $2,863.99. We paid out $2,878.69. There was an overdraft September 1, 1926, in the amount of $411.25. This still leaves an overdraft of $425.95. However, one year ago we had outstanding claims of $900 besides the note of $1,000 to Miss Margaret Morey. This amount has been paid and all claims of current account with the exception of $100 on salary. We have paid also $100 on the note to Miss Morey. We have maintained a pastor for most of the year and for a period of six months two teachers. We have arranged the coming year to supply a pastor at a cost of about $40 per month and to supply one teacher at $75 per month for at least six months. The State has agreed to supply and pay one teacher. With this arrangement, estimated the income as same as last year, we ought to pay the deficit and have some to the credit of same.

Reports and Estimates.

We have received very favorable reports from points helped last year.

We finished paying for the appropriation on the Richland Church, which Church has been dedicated and is now in service.

Our appropriation at Roanoke, Ala., was ap-

(Continued on Page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

The temperance question is more important than the election to the presidency of Coolidge, Hughes, Al. Smith, or any other Republican or Democrat in the United States. It is not only a moral question, but a social, business, and civic question of far-reaching importance. It is not simply an American question, but a world question. The eighteenth amendment did not, primarily, put prohibition in this country, but the citizenship of this country put prohibition in the Consttution, and no amendment can be taken out of the Constitution without the legal consent of the free voters of the republic. The temperance movement in this country is a hundred years old, has been fostered by the voluntary contributions of money, time, effort, and sometimes the harsh criticism of personal friends; but nothing checked the faith, the purpose, the courage and the persistent determination of temperance advocates to banish the legal manufacture, sale, and use of intoxicating liquors from the American nation.

The American Temperance Society was organized in Boston in 1826; first national temperance convention in Philadelphia in 1833. Various temperance actions by States and Congress, with ups and downs, till the woman's crusade at Hillsboro, Ohio, in 1873. The Woman's Christian Temperance Union began its now world movement in 1874. Neal Dow and Frances E. Willard were conspicuous figures in the early movements for temperance; but the sentiment has grown until its roots run deep into the convictions of millions who are willing to make any personal sacrifice for world prohibition. Local potion given greater force by the organization of the Anti-Saloon League at Oberlin, Ohio, in 1893. There were only six dry States in 1893, increased to nine in 1903-1913. The cause had its reverses and then gains through a series of years; but the saloon in the basement of the national Capitol Building was abolished in 1903. Think of the time when there was a saloon under the halls of Congress and members going down from their seats in the national legislature to get drams. Liquor barred from United States mails in 1908, and the people elected one-third of the United States Senate in 1912, and that Senate submitted the eighteenth amendment to the States. In 1913 nine whole States were dry. Mississippi was the first State to ratify the eighteenth amendment (January 8, 1918), and during that year fifteen States ratified the eighteenth amendment. January 16, 1919, Nebraska became the thirty-sixth ratifying State. The people are behind it. The States are for it. The nation believes in it. The Church supports it. The women are working for it. This all enters into the origin, growth, and success of the World League Against Alcoholism, which held its great session at Winona Lake, Ind., August 17-23, 1927. The world is watching, studying, planning and working for prohibition for the whole world. It is not working for preferment, for money, for position; it is working for others. The real leaders of this world movement are already total abstainers, and they are praying and working to emancipate mankind from the curse of intoxicants. It has taken one hundred years to bring the United States to prohibition; the next hundred years will release the world from the curse of rum. This is no idle dream, no chimera, no hopeless task. It is conviction in the heart of millions.

W. W. Staley.

ELON LETTER.

On February 21, 1877, Dr. John Edward Lincoln was graduated with honors from Belleview Medical College of New York City, before he was twenty-one years of age. In June of that year he began his professional life at Yellow Springs, W. Va. On October 22, 1878, he was married to Miss Alice Cline and located in Lacey Springs, Va., the same month, where he has been in the continual practice of medicine to this date.

As a physician, Dr. Lincoln has enjoyed the confidence and esteem of his peers. He is a member and former president of the county, State and national medical societies. He was a member of the first board of health of Rockingham County, Va. During the World War he was, throughout, medical examiner of the draft board. He has always kept abreast of his profession and had the professional care of the first diagnostic case of appendicitis in Rockingham County. The diagnosis of the case was made by Dr. George Tucker Harrison, of New York City. He was called to assist Dr. Lincoln in the case. The operation was performed by Dr. Mordecai Price, of Philadelphia. These facts speak volumes for Dr. Lincoln's rank and influence as a physician, since men of such distinguished character in the profession are willing to practice with him upon a moment's notice.

Dr. Lincoln has been more than a doctor. He has been a citizen in which he combined a breadth of culture, a strength of intelligence, and a forcefulness of personality rarely found in the same individual. It has been my good fortune to have personal acquaintance with him for many years, and I have actually practiced medicine with him while a guest in his home. Dr. Staley, of Suffolk, once did the same thing and recorded after his experience that he had more respect for the country doctor than he otherwise ever could have had. In my judgment, Dr. Lincoln would have succeeded in any line of endeavor upon which he might have entered. It is a great tribute to humanity that he chose to be a country physician and that he has stuck to his decision through all the changing years and attitudes of half a century.

He is now seventy-one years of age, but he doesn't look a day older than fifty, and it is certainly to be hoped that many years yet of faithful and efficient service await him and the people who are so fortunate to be served by him.

It is impossible to compute the life contributions of such a man as Dr. Lincoln. The service that he rendered professionally prolonged life and brought health and happiness to four generations —to people who knew and loved him. His sanity of judgment, based on genuine sympathy for his fellows, and buttressed by a deep and wide intelligence, made him the counselor, even more the inspiration, of his fellow-citizens. He is a man of courage and as gentle as a maiden. His firmness is equaled only by his kindness, and his skill as a professional practitioner and as a man has always been enhanced by his innate modesty.

On September 10th, in the United Brethren Church (the Bethlehem Christian Church being too far away), of Lacey Springs, where this splendid type of American citizen has served through almost half a century, a great throng of relatives, friends and admirers gathered for a jubilee celebration in his honor. Tributes were spoken after the singing of "All Hail the Power of Jesus' Name" and prayer, by men distinguished in public life as well as by his fellow-physciians. Dr. Lincoln himself replied to the greetings of his friends. There were twenty numbers on the program, which was presided over by Mr. Ira E. Long, of Harrisonburg.

It would not be proper to close this all too brief account of this great event in the history of Rockingham County, Va., without paying a tribute to Dr. Lincoln's life companion. Mrs. Lincoln has been the faithful and inspiring helpmeet of her distinguished husband during the nearly fifty years of their wedded life, and his success has been a joint endeavor. The home is the basic institution of our social order, and a good home is the *sine qua non* of success for any man in any profession. It is impossible to think of Dr. Lincoln apart from his faithful and devoted wife, and it is impossible to think of her apart from him. "In the long years, liker have they grown," and they have twain become inseparably one, not only in their personal life and experiences, but in the thought and affection of their friends.

Abraham Lincoln, the most distinguished member of the family of which Dr. Lincoln was a member, did not serve the cause of humanity in the sphere of his greatness more effectively, more willingly, more devotedly than Dr. Lincoln has served it in the Lacey Springs (Va.) community, where for half a century he has elected to live, to labor, and to love.

W. A. Harper.

BEREA CHURCH.

On Sunday, September 4th, we enjoyed our sixth home-coming day at Berea. The exercises were opened with a prelude by Miss Edna Hall. Then doxology, invocation, Scripture reading and prayer. Next we were given an offertory by Guy A. Hall and Guy, Jr., and Foy Casper. Guy A. blew the flute, Guy, Jr., and Foy Casper. Guy A. Mr. Casper played the violin. An address of welcome to our home-coming was given by Miss Edna Hall, who welcomed the members, ex-members and friends in a very pleasant and most commendable way. An address, "Some Ex-Members of Berea Church," was rendered by M. W. Hollowell, Church secretary, who said, "Friends, this Church in which we are assembled this morning has been standing here on this foundation sixty-eight years; fifty-six years of that time it has been connected with the Christian denomination and a member of the Eastern Virginia Christian Conference. During this time 436 members have been received; our present membership is 160, leaving 276 that have come in and gone out through different channels, 125 of these have passed away, and we trust today are resting in the realms of perfect bliss; 31 withdrew, 10 have been suspended, 110 dismissed by letter. We know where 80 of this number are located—1 went to Back Bay Baptist Church, Princess Anne County, 4 to Deep Creek Baptist Church, Norfolk County, 3 to First Christian Church, Richmond, 5 to Rosemont, 6 to First Church, Portsmouth, 6 to Christian Temple, Norfolk, 15 to First Church, Norfolk, and 40 to South Norfolk. Many of these members are very active in the various Churches where they are associated, 4 of them are serving as deacons today in the Churches where they are."

The third address for the morning was "Our Church of Tomorrow," spoken by Daniel W. McKenney. Mr. McKenney is a young man in his teens. He spoke in a very earnest, zealous, commendable manner. After this address we adjourned for dinner, which was one of the most pleasing enjoyments of the day.

In the afternoon, after preliminaries, we had another offertory by the same gentlemen who favored us in the morning; then a solo, "The Church by the Side of the Road," by our pastor, Rev. J. F. Morgan. Those who have heard him sing,

know something of our treat on this occasion. The address of the afternoon, "The Place of the Country Church," by Rev. J. G. Truitt, was animating, uplifting, inspiring. He stressed the idea that where Jesus is, would be the place of the country Church. Our revival services followed the above named services and lasted for two weeks, closing Friday night, September 16th. Our pastor, Rev. J. F. Morgan, did all the preaching, and our conclusions are he did it well. The results were far better than we have sometimes after getting an evangelist to lead such meetings. We had sixteen professions and accessions, ten were baptized yesterday, September 18th, and the others will be immersed tonight in the baptistry of the South Norfolk Church.

W. H. Baker, of Ocean View, led the singing during the meeting. I have heard nothing but words of praise for his vocal talent, and the general opinion is that any Church will do well to get his services. In conclusion, I wish to say that our home-coming day and revival services seemed to have aroused, awakened and inspired the membership to larger and more worth-while accomplishments. M. W. Hollowell.

DOVER, DEL.

The fall program of People's Christian Church is starting encouragingly. A number of the members have not returned from their vacations, but by rally day we hope to have our Church family all back in their places ready for the great and happy work of another Church year.

Special projects of "Service to Others" are to characterize the program of our Church school this year, and of each organization in the Church.

The writer and family enjoyed vacation month motoring through the Middle West and had a most delightful visit in Urbana, Ill., with former friends and parishoners, and the only element that marred the pleasure was the fact that the time was too short to accept all the cordial invitations extended. The five happy days spent in Urbana at the beginning of the vacation sweetened the entire vacation, and the memory of the fellowship at the reception and dinner given by the Church in our honor, the hospitality of the homes and the cordial words of all will be an inspiration for life.

We also had a brief, but delightful, visit with Uncle S. Q. Helfenstein and family, in Dayton, Ohio. The two weeks spent with my brother, Alva E., and his gracious wife and their two manly sons, in their home on their farm near Des Moines, Iowa, were days that shall never be forgotten because of the quiet and rest they afforded and the many enjoyments and pleasures the days brought.

Brief, but pleasant, visits were made to numerous places in Iowa and Michigan, visiting friends of other days. On account of so much rain and the shortness of the time, it was impossible to go to some of the places as we had planned and hoped to do.

Our trip took us through nine States and the Province of Ontario, Canada, where we went to visit the great National Canadian Exhibition at Toronto before visiting the Niagara Falls. When we reached Dover, our speedometer told us that our trip had taken us just 4,247 miles. The fact that we were privileged to take such a trip without any accident of any kind made us truly trankful for the Heavenly Father's protecting love, for the joys of the trip, and for the prayers of a loyal Church that daily asked the Father to give us a safe return.

Greatly renewed in vigor and strength by reason of the vacation, the writer anticipates with joy the work of another year for the kingdom of our Lord in directing the work of His Church.

R. C. Helfenstein.

ROSEMONT.

Rosemont Christian Church and community have experienced recently a great loss in the death of two splendid members of the community. On Saturday night, September 10th, at about 10:30 o'clock, William C. Casey was walking along the road just in front of the Church with some friends when two racing automobiles came along, one of them striking him, and he died at 3:25 the next morning. Mr. Casey's funeral was conducted on Monday afternoon, September 12th, by this writer, assisted by the Rev. J. N. Cutchin, of the Christian Church, and the Rev. C. E. Anderson, of the Baptist Church.

Then on Monday morning, September 12th, at 8:45 o'clock, Mr. J. A. Ramsey, one of the most unique members of Rosemont Christian Church, passed suddenly away, thus giving the Church and community a second shock within less than three days. Funeral services were conducted for Mr. Ramsey on Wednesday afternoon by the writer and Rev. J. N. Cutchin.

The choir of the Rosemont Church furnished music for both funerals, and the floral tributes were many and very beautiful, and the Church and community expressed in a tender way their heartfelt sympathy.

Thus, along with the sweet, resulting from the fine progress the Church and community is making, we have had also the bitter, but we are trusting that out from these clouds we may hear the Father's voice, by which we will all be drawn closer to Him, and that if there are any who doubt the fact of our divine Lord, they may hear a voice out of the cloud saying, "This is my beloved Son, in whom I am well pleased; hear ye Him."

J. F. Morgan.

AMERICA'S BIGGEST MAN.

By virtue of a recent editorial in the *Greensboro Daily News*, some historical facts, interesting to many Sun readers, have been brought out. We learn from this correspondence who was the biggest man on record. We learn also that a big man physically may have, and, in this instance, does have some very big men intellectually and morally. Read the correspondence; it will interest you.

Born at Rich Square.

I read with interest your editorial of August 24th, and the quotation from the *Charleston News and Courier*, claiming South Carolina was the birthplace of Miles Darden, the world's heaviest man, who weighed at the time of his death, in Tennessee, more than a thousand pounds. Much has been printed in newspapers all over the country about Miles Darden, and this is the first time, perhaps, that it has been claimed that South Carolina was his birthplace.

Miles Darden, the son of John and Lucy Darden, was born at Rich Square, Northampton County, in 1798. He was one of a family of four children, one brother and two sisters. One of his sisters was the grandmother of Hon. J. E. West, of Suffolk, Va., at present Lieutenant-Governor of Virginia and a probable nominee for the governorship next year.

John Darden's farm of about 500 acres was divided between his four children in 1822. Later, Miles sold his share and moved to Virginia where he lived a short while and then came back to Northampton, but soon went to Tennessee, where he died in 1857, the heaviest man on record.

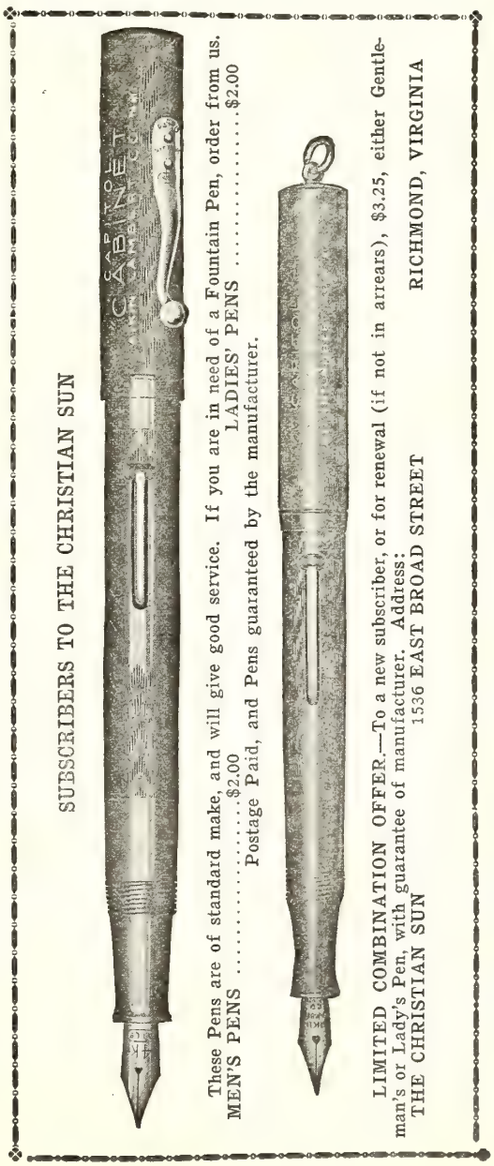
Many descendants of John Darden still live here and in Virginia. (Signed) A. J. Conner, Rich Square, N. C.

Assisting William Cicero.

I noticed you have turned over to the Hon. William Cicero Hammer the pleasant duty of establishing North Carolina as the birthplace of Miles Darden. With your permission, I will come to Mr. Hammer's rescue. While he is abundantly able to take care of this matter, I fear his mental and physical strength will be greatly overtaxed if he is to properly handle the case of Governor Smith, of New York. Appleton's Cyclopedia of American Biography, foremost among biographical cyclopaedias, and other authorities establish the following facts:

The Hon. Miles Darden was a giant; was born in North Carolina (long live North Carolina!), in the year 1798; died in Henderson County, Tenn., January 23, 1857. He was seven feet six inches in height and at his death weighed more than 1,000 pounds. Until 1853, four years prior to his death, he was active, energetic and able to labor, but from that time was obliged to remain at home or to be moved about in a wagon. In 1850 it required thirteen yards of cloth, one yard wide, to make him a coat. His coffin was eight feet long, thirty-five inches deep, thirty-two inches across the breast, eighteen across the head, and fourteen across the feet.

I say, and may all people say, long live the name and fame of Miles Darden. I hope the popular congressman from the seventh congressional distrcit will promptly see to it that a monument is erected to this immense old American citizen. No doubt a piece of stone large enough for the purpose can be secured from the Mount Airy quarry. (Signed) Zeb Y. Walser, Lexington, N. C.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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

New Budget Plan Meets Approval.

So far, we have learned of the adoption of the budget plan by the following Conferences:

Conferences.	Allotments.
Central Iowa	$ 1,970.00
Eel River	13,285.00
Illinois	1,420.00
Miami Ohio	35,865.00
New Jersey	14,000.00
New York Eastern	8,675.00
Northwestern Indiana	4,630.00
Northern Kansas and Nebraska	1,725.00
Northwestern Kansas	415.00
Ohio Central	4,050.00
Union Iowa	985.00
Western Indiana	8,265.00
Western Iowa	2,750.00
Western Illinois	820.00

We are anxious to hear from the Conferences as rapidly as they adopt it. It is the best wisdom of the Convention. It will succeed just as successfully as Conference officials, pastors, Church boards and denominational officers help work it out and put our very best efforts at it. Together, we go forward. There will be detail problems, but a willing spirit can solve many of them easily.

ANNUAL REPORT OF MISSION SECRETARY.

I have received and transmitted monthly to our treasurer, R. W. Malone, the following amounts during the present fiscal year, September 1, 1926, to August 31, 1927:

September, 1926:		
Emergency Fund	$ 19.50	
S. S. regular	302.97	
Mountain work	3.55	
Specials	252.37	
Individual collections	5.00	
Loan First Nat'l Bank	2,200.00	
		$2,783.39
October, 1926:		
Emergency Fund	$ 20.00	
S. S. regular	283.87	
Mountain work	302.50	
Specials	510.36	
Individual collections	40.00	
		1,156.73
November, 1926:		
S. S. regular	$ 271.17	
Individual collections	19.00	
Specials	75.98	
N. C. & Va. Con. collections	405.00	
Woman's Bd. H. Missions	2,494.18	
Woman's Bd. F. Missions	2,619.78	
		5,885.11
December, 1926:		
S. S. regular	$ 313.69	
Individual collections	515.25	
Burlington S. S.	108.62	
Mountain work	25.82	
Conference collections	6,559.03	
Loan, Waverly Bank	825.00	
		$8,347.41
January, 1927:		
S. S. regular	$ 209.96	
Individual collections	57.50	
Mountain work	27.65	
Specials	99.51	
Conference collections	379.39	
		774.01
February, 1927:		
Regular S. S.	$ 221.60	
Specials	58.50	
Individual collections	20.00	
Woman's Bd. H. Missions	745.93	
Woman's Bd. F. Missions	604.92	
		1,650.95
March, 1927:		
Specials	$ 841.14	
Self-Denial Offering	89.59	
Regular S. S.	331.22	
Mountain work	454.25	
Loan, First Nat'l Bank	500.00	
		2,216.20
April, 1927:		
Specials	$ 95.11	
Self-Denial Offering	673.06	
Regular S. S.	285.92	
		1,054.09
May, 1927:		
Regular S. S.	$ 311.65	
Self-Denial Offering	1,646.25	
Specials	183.69	
Woman's Board	1,451.33	
		3,592.93
June, 1927:		
Regular S. S.	$ 287.41	
Self-Denial Offering	860.98	
Mountain work	234.98	
Specials	274.36	
Woman's Board	**1,014.71**	
		2,662.44
July, 1927:		
Regular S. S.	$ 360.62	
Self-Denial Offering	283.26	
Specials	69.14	
		713.02
August, 1927:		
Woman's Board	$1,846.53	
Regular S. S.	270.47	
Mountain work	10.15	
Self-Denial Offering	144.38	
Specials	47.48	
		2,319.01
Grand total monthly collections		$33,155.29
Less loans from banks		3,525.00
Total donations collected		$29,630.29

MISSION BOARD MEETS.

(Continued from Page 5.)

preciated, and a Church has been built and dedicated there.

Owing to the budget system adopted by the Convention, it has been exceedingly difficult to raise any special funds the past year. The Self-Denial Offering, while gratifying, only amounted to $3,697.53. Last year we raised an emergency fund, which for the year amounted to $10,561.56. Numbers of Churches did not take the Self-Denial Offering, the reason assigned being that they were working on the budget. Some who have taken the offering have not sent it in, since it is being held to be put in on the budget. We cannot tell before the Conferences meet and treasurers reports have been made whether we are to gain or to lose by the budget, but the indications point to a considerable falling off. It seems to your secretary that the only resourse is that the budget commission and the Conferences request the Churches next year to take four special offerings, as many did the past year, until the Convention meets again and the budget system has been properly adjusted.

Foreign Missions.

As above accounts show we have collected from all sources and paid to the Foreign Mission Secretary, Dr. W. P. Minton, Dayton, Ohio, the past year $11,104.19. Owing to the fact that the self-Denial Offering did not measure up to our Emergency Fund of one year ago, there is a decrease from lsat year's donations. We are hoping, however, that this will be made up in a large measure by the budget income through the Conferences.

The secretary of your board is now a member of the Foreign Board of the General Convention, and is thus enabled to stay in closest touch with the work being done on the foreign field. Miss Victoria Adams went out as a new missionary to Porto Rico, sailing September 8th, and Rev. and Mrs. Llewellyn Fletcher went to Japan, though under the pay of the Japan Governor. The foreign mission offering throughout the whole Church the past year has been rather disappointing, and the Genreal Board has had to retrench from its program of increased appropriations. We need to cultivate the spirit of foreign missions in our Convention as there are two or three of our number now in preparation to go out to the foreign field as soon as they are ready, and we should be able to do our part in helping to send them.

General Remarks.

The secretary has endeavored to reach from one to two congregations every Sunday through the year, and has attended all our Conferences with one exception—the Georgia and Alabama—and has spoken at these Conferences and urged the missionary message.

He has edited THE CHRISTIAN SUN through the year, with the help of associate editors, and has also collected the subscriptions on THE SUN from October 1, 1926, amounting to $4,657.52, and forwarded the same in monthly payments to Dr. L. E. Smith, president of the Southern Christian Convention.

Men and Millions.

I have collected on Men and Millions as follows:

Receipts:		
Sept., Oct., Nov., Dec.		$ 308.63
January, February		60.50
March, April, June		62.00
June		1.00
Total collections		$ 432.13
Disbursements:		
Dec. 18, 1926, to Dr. L. E. Smith	$199.03	
Dec. 18, 1926, to J. C. McAdams	109.60	
March 4, 1927, to Dr. L. E. Smith	60.50	
June 11, 1927, to Dr. L. E. Smith	47.00	
		416.13
Balance in bank		$ 16.00

The only charges made by the secretary of collecting and transmitting these funds was the item of $109.60 paid to J. C. McAdams, P. M., Elon College, N. C., for stamped envelopes. Since no part of these funds have been returned to us from the Convention, it is taken that they are wholly absorbed in Convention work.

Respectfully submitted,

J. O. ATKINSON,
Secretary.

(Read and adopted at annual board meeting, Suffolk, Va., September 14, 1927.)

The treasurer's report was read and tallied with above items of income, disbursements and balances. The board discussed methods and plans of securing larger income, that our indebtedness and obligations may be met, and that we may proceed with further constructive work. Few appropriations could be made for work the coming year because of obligations already pending.

J. O. A.

GEORGIA AND ALABAMA CONFERENCE.

Program of Twenty-Ninth Annual Session, to be Held at Enigma Christian Church, Enigma, Ga., October 4, 5, 6, 1927.

Conference Called to Order by President Rev. H. M. Gray.
Devotional Service, by Rev. A. H. Sheppard.
Enrollment as Follows: Ministers, Churches, Delegates.
Reading and Adoption of Program of Session.
Annual Address—Rev. H. M. Gray.
Election of Officers and the Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

Second Day—Morning Session.

Conference Called to Order by President.
Devotional Service, by Rev. T. J. Dean.
Reading of Minutes of Previous Session.
Report of Executive Committee—H. W. Elder, C. W. Hanson, H. M. Gray.
Address by Rev. H. M. Gray.
Report of Foreign Mission—Revs. A. H. Sheppard, T. J. Dean.
Address by Dr. J. O. Atkinson.
Report on Christian Endeavor—Miss Almyer Goodwin, Miss Mary Talley, Mrs. Ethel Abell.
Address by Mrs. Ethel Abell.
Report on Sunday Schools—Revs. A. B. Mann, Paul House, S. D. Lankford.
Address by Rev. A. B. Mann.
Ministerial and Church Reports.
Sermon—Rev. A. H. Sheppard.
Adjournment for Dinner.

Second Day—Afternoon Session.

Devotional Service by Rev. W. C. Carpenter.
Reading of the Minutes of Previous Session.
Place of Meeting of Next Annual Session of Conference.
Report on Moral Reform—Revs. T. W. Gray, S. D. Lankford, A. H. Sheppard.
Address by Rev. T. W. Gray.
Report on Home Mission—Revs. H. W. Elder, A. H. Sheppard, H. M. Gray.
Address by A. H. Sheppard.
Report on Superannuation—Revs. A. H. Sheppard, S. D. Lankford, H. M. Gray.
Adjournment.

Second Day—Evening Session.

Devotional Service, Conducted by Olin Bolt.
Annual Session of Christian Missionary Association—H. W. Elder, President.
Organization.
Regular Order of Business.
Address—"Our Orphanage," Chas. D. Johnston.
Address—"Our Colleges," S. L. Beougher.
Adjournment.

Third Day—Morning Session.

Devotional Service, by Rev. W. D. Wilkinson.
Reading of Minutes of Previous Session.
Report on Education—Revs. H. W. Elder, A. H. Sheppard, C. W. Hanson.
Address—Dr. S. L. Beougher.
Report of Spceial Committee.
Bills Against the Conference.
Report of Treasurer.
Miscellaneous Business.
Adjournment.

However much Virginians may differ as to other things, they have been virtually united in the University of Virginia ever since this brain-child of Mr. Jefferson first saw the light in the beautiful mountain environment of Charlottesville, with Monticello, like a watchful sentinel, close at hand. All Virginians have not been political Jeffersonians, but all Virginians have been spiritually, if not educationally, foster-children of Mr. Jefferson's university.

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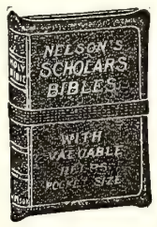

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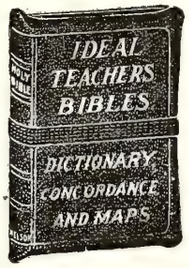

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson I—October 2, 1927.

Elijah on Mount Carmel.

Golden Text: "Choose ye this day whom ye will serve."—Josh. 24:15.

Lesson: 1 Kings 18.

Devotional Reading: Psa. 115:1-3, 9-11.

The times called for a real man. Under the leadership of kings who knew little or nothing about religion, and under the influence of foreigners typified by Jezebel, Ahab's wife, degrading elements had entered into Israel's life and the religion of Jehovah had grievously suffered and had declined. Something had to be done and somebody had to do it. That somebody was Elijah. One of the things he did is recorded in today's lesson. Like John, he was a man sent from God and the seal of God's approval was upon him and his work.

One of the most acute and degrading factors in Elijah's time was Baal worship. Baal was an old Canaanitish god, and was at one time the national god of Israel. In Ahab's time, however, the name was associated with the worship and rites of the Phoenecian deity which Jezebel introduced into Samaria, and its idolatrous associations had caused it to fall somewhat into disrepute. But Baal worship constituted a distinct and insidious menace to the worship of Jehovah, and it was against this thing that Elijah brought all the zeal and the fire of his being.

The thing that made Elijah "hot" was the fact that the people vascillated back and forth so much. He, therefore, proposed a very practical and thorough test. He proposed to the followers of Baal, through Ahab the king and himself a follower of Baal—this is just another instance of the effect of an evil woman over the life of a man—that the people gather themselves together on Mt. Carmel and there prepare a sacrifice unto thier respective gods, the people unto Baal, Elijah unto Jehovah. Neither side was to kindle a fire, but rather depend upon their god for the fire. The god that answered with fire was to be the god. It was a fair test, and as bold as it was fair. Elijah to say the least, was staking a great deal on the issue, but he had an unbounded faith in Jehovah. Furthermore, he hated half-heartedness in religion. Better whole-hearted devotion to a false god than half-hearted, lukewarm devotion first to the one and to the other.

The average reader is familiar with the facts in the case. How the followers of Baal made their preparations, how they called upon their god, how they cut themselves and worked themselves into a frenzy, how they were taunted by Elijah, and how finally they gave up in despair, hoping at least that even though they could not call down fire from heaven, there was the probability that Elijah would not be able to do so either, and at best they could claim a draw.

Then came Elijah's turn. "He repaired the altar of Jehovah that was thrown down"—it is a good thing to repair the altar of Jehovah that has broken down in your home—he took twelve stones, one for each tribe of Israel, a reminder of the sad estate to which they had fallen, he drenched the sacrifice with water and even pored water in the trench around the altar, and then left the issue up to God. In other words, worked as if everything depended upon Him, and then prayed as if everything depended upon God. It might be noticed in passing that there was a personal element in Elijah's prayer—it was the God of Abraham and Isaac and Jacob to whom he prayed.

"Then the fire of Jehovah fell." It fell in such power that it not only burned the sacrifice; it consumed the wood and the stones and the dust and licked up the water in the trench. There could be no cries of fake. The people might not want to follow the God of Elijah, but they could have no doubt that He had manifested Himself.

What does it all mean? What is it all about, anyway? Well, it is not an old story at all; it is as modern as today. For today, as always, there is a struggle between religions. Today, as always, there are those who halt between two opinions. And today, as always, we Christians should be willing to put our religion to the test. If Christianity is not the religion of power from heaven, if it does not have the power to produce stronger, cleaner, loftier lives than any other religion, let us give it up and follow the religion that does do this. As Dean Brown says, "Let the religion which answers by renewed hearts, by loftier moral purpose, by increased spiritual vigor, by finer forms of usefulness, stand supreme!"

As of old, there is a call for men who have the spirit of Elijah, for men who boldly espouse the cause of the God of Jesus Christ. In this day of materialism, in this day when so many ideals have been challenged—even trial marriages for young people of fourteen and sixteen years of age have been advocated—in this day when there are so many forms of religion claiming the attention and the allegiance of men, let every man who names the name of Christ dare to stake his faith on the ability of the only true God to meet the supreme tests of life, and let him by his manner of life and his measure of service put to shame those who are the followers of Baal in whatever form this ancient god may clothe himself in modern times.

CHRISTIAN ENDEAVOR.

Sunday, October 2, 1927.

Topic: "How Can We Make Our Society More Successful?"—Phil. 3:13-17. (Consecration meeting.)

Some Bible Hints.

We can help our society by being ourselves better Endeavorers. No society is better than its membership (v. 13).

Concentrate on the purpose of the society, which is to train in Christian service. It is a religious society (v. 13).

If we seek to make our society such as Jesus would approve of, we shall make it truly successful in the things that matter (v. 14).

The successful society follows the best and the highest ideals. It is not after a crowd, but after power and helpfulness (v. 17).

Suggestive Thoughts.

Make the society a praying society. Seek to get all the members to keep the quiet hour. Power comes through prayer.

The successful society is interested in spiritual things. It is religious, and not a literary club or a forum.

When is a society successful? Not when it attracts numbers merely, but when it leads young people to consecrate their lives to Christ and trains them in His service.

All society success begins in the heart of some individual or individuals. Are you one of these? Our personal consecration will help the society.

A Few Illustrations.

Morning always follows night. Success follows failure, sometimes even despair, if we pray and work for it. Never give up.

Christian Endeavor is co-operative. See that every member gets a definite task to do, and reports on it. Do not fear to place responsibility on the young people.

Scientists must read their professional journals. The successful society has a Christian Endeavor library of methods, and every member must study the helps needed for his committee work. Success must be planned for and worked for.

Success comes through supporting the plans of leaders and officers. If we say, "Let George do it!" we shall fail. We are an army, ready to obey our leader's orders.

To Think About.

What is lacking in our society?

What can I do to make our society more successful?

Can a society not interested in missions be called successful?

CHARITY.

There are many kinds of charity, as well as many different ways to give. Gifts can be harmful as well as helpful; actuated by selfishness as well as by generosity. Ofttimes a donation is made because the donor knows that it will be given a large amount of publicity, and a good deal of pleasure obtained from the fact that many people will look upon the giver as generous, charitable, and unselfish. Thus hospitals are founded, schools endowed, with the stipulation that they be named after the person contributing the money. Too often when the making of a gift is considered, it is from the standpoint of how much good will I get out of it rather than how much benefit will it be. Of course, money given in this way is beneficial, but how much more laudable if the spirit of unselfishness and generosity were present! What a wonderful state when one can enjoy giving because he sees others made happy and not because his conscience dictates that it shall be done, or that a certain amount of publicity and material gain is to be derived from the act.

Then, too, it is not necessary, as it is sometimes considered, to have financial means in order to be charitable. The best of gifts are often just a little brotherly and personal interest—a word of advice and encouragement, a smile or a slap on the back. In many cases where a man has gotten into the rough of life's course and considers himself to be out of the game, the knowledge that some one has confidence in his ability, is taking a personal interest and backing him for a winner, renews his confidence in himself and he starts down the fairway with renewed ambition, whereas an impersonal donation of money, while it might help, stands a chance to further deprive him of his feeling of independence and confidence. A visit to a sick man helps a lot more than a bunch of flowers; a word of cheer from a friend is often the best of medicine.

In the modern-day rush for wealth and material gain, the meaning of the word brother is fast being forgotten. The tendency is to become a group of mechanical beings, devoid of all but selfish thoughts, striving for wealth and display. One might well pause a moment and remember that, after all, life is short; it is better to have one's memory perpetuated by friends and kind deeds than by hoarded treasures. Along this line it has been said:

"The thing that in this life is the most worthwhile:
That costs the least and counts the most,
Is just a friendly smile." H.

PUTTING GOD IN THE FAMILY BUDGET.

"Something in the tone of my husband's voice as he read the last words and laid the paper down made me glance up into his face. A half-startled look was there. He had been reading over the closely written sheet of paper on which we had been working the whole evening. It was our budget for the next year. He had read 'house rent, food, clothing, fuel, amusements, books, automobile expense, Church, and charity.' It was when he stopped there that the half-startled look came.

" 'My dear, do you see what we have done? For amusements and the automobile we have appropriated almost ten times as much as we are planning to give to the Church and charities.'

"I glanced over the list. I saw that we had set aside for those last two items about as much as we would pay for two new automobile tires. We had made the appropriations, never thinking of the absurd disproportion. The truth is that we were both interested in our Church and in the needs of other people, and we honestly had thought we were giving all we could.

" 'What are we going to do about it?' he continued. 'We've got to fix up that thing right away.'

" 'We can cut the clothing item,' I answered. 'You remember it includes a fur coat for me. Cut that out, and we'll give the money to the Church benevolences.'

" 'Really, little woman, can you give up that fur coat?'

"I nodded assent, though I didn't want to. 'What sort of Christian do you think I am to prefer a fur coat for myself to helping other folks when once the thing's been put up to me like this?'

"He mused a moment. 'Well, really now, I don't need those fancy accessories for the machine. The old car'll go without them. They were chiefly to pamper my pride anyway. We'll cut those out and transfer the credit to charity.'

"And so we went through the list, eliminating here and there expensive trifles we had thought we could never do without. After a half hour's work, the sum set aside for Church and charity amounted to a little more than one-tenth of our income.

" 'Now, that's something like it,' John murmured. 'That'll do for a starter. A tenth is the least we can do. Still, it seems kind of a heathenish little bit, but we're learning.'

"I smiled up into his earnest face. I knew it wasn't going to be easy for us to 'carry on' when it came to tithing, but I was as determined as he to see the thing through. And we did it!

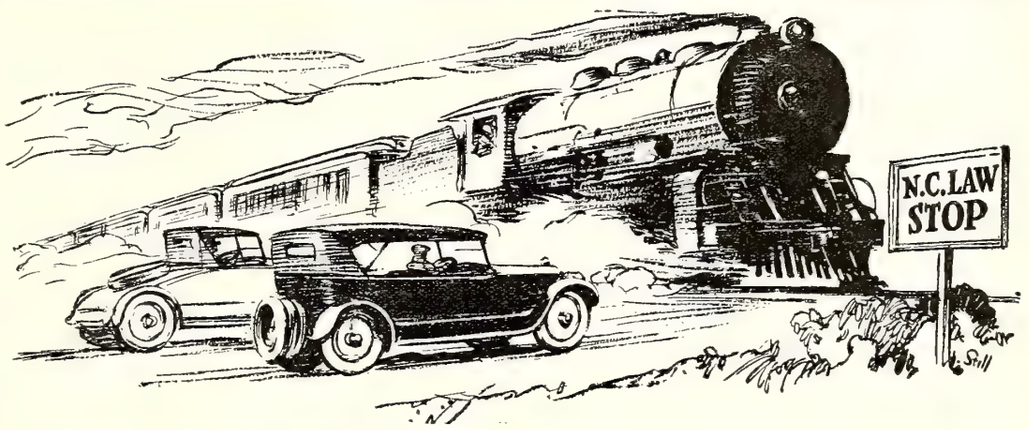
"Now we have literally 'grown up' as supporters of the enterprises of our Church and are no longer mere children, giving on impulse. We weigh one claim against another, so as to be sure not to waste our little hoard. Each year we give a definite proportion of our income—a tenth. It was that at first, but now—well, with a tenth we just couldn't do all the things that had to be done."—*The New Christian.*

THE CONTROVERSY CONTINUES.

Running true to form, the Associated Press recently furnished a news item reporting an interview with Dr. Albert C. Dieffenbach, modernist leader and editor of the *Christian Register,* in which he announced that he is gathering modernistic forces to combat an alleged onslaught on the liberties of the country by the World Christian Fundamentalist Association under the leadership of Dr. W. B. Riley, of Minneapolis. The forces of rationalism are probably as active as the news item states, for no one can correctly accuse them of being asleep at the switch. As our readers well know, the teaching of the various phases of evolution has swept into the educational systems of many of the schools of our country, including many supported by public funds. We offer the following analysis as a fair and truthful statement of the case:

Evolution is practically a religion. This fact was granted by Charles Darwin during his lifetime in the statement that the people had made a religion out of his hypotheses. The movement is certainly drifting toward its only logical branch of atheistic evolution. If this point is well taken, we surely are taking the right position when we say to our school authorities that they shall not teach a religion to our children in the schools controlled by the State, and that the religion of evolution. And this is not destroying the principles of liberty, but following a course that is truly Christian and American. The Lord Jesus made a great claim when He said: "Ye shall know the truth, and the truth shall make you free" (John 8:32). Real religion has nothing to fear by the greatest discoveries of real science, for the truth does indeed make free.—*Wesleyan Methodist.*

SOUTHERN RAILWAY SYSTEM



For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

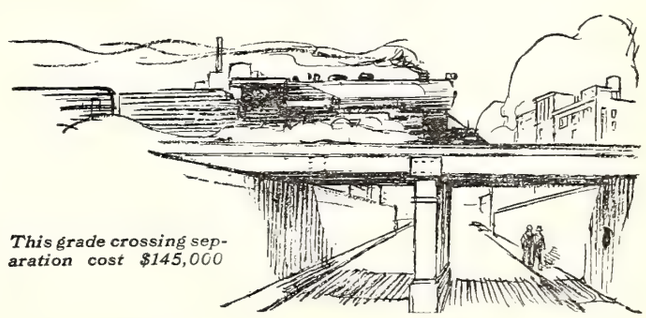
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

The SOUTHERN SERVES THE SOUTH

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

READY SERVANTS.

"Here am I."—Gen. 37:3.

It has been said that some folks are like owls—blink at the sun because it can't outshine it, and, so doing, refuse many services they might render because they are not chosen with just magnitude.

Joseph overlooked the fact that his brothers hated him and probably would treat him unkindly, and when his father had a service to be performed, though it meant hardships for him, he said, "Here am I."

The world has a premium on the "Here am I's." We need them in the navy, marine corps, the army, to dig canals, to map the earth from the air, chart the underseas, in the Churches, in the Sunday Schools. They may be called dreamers, but they are needed. Can you place yourself at the disposal of the world's and God's need?

Prayer.—Our Father, just as I am without one plea, but that Thy blood was shed for me, a lamp of God I come, I come. *Amen.*

TUESDAY.

A GOOD MAN'S PART.

"They hated him yet the more."—Gen. 37:5.

The more Joseph strove to do right, the harder became his way. But God was with him, and he won at last. Goodness will keep a man free from traps of the wicked one. The world, the flesh, and the devil is busy at all times trying to cast out the good. Loyalty to Christ carried martyrs to the stake, death to the prisons, poverty to homes sometimes, but such has won glory for the world.

He who is spiritually above the masses, sacrifices in ridicule and priceless values may be called a dreamer, but he is richer for his loyalty and he gives more to the world for his dreams.

Fulton was a dreamer, and died in poverty, but his dream gave us the steamboat. Morse, a dreamer, but he linked the contents by sparks of lighting. Pasteur made mad-dog virus harmless. Koch gave us antitoxins. Paul brought pagan Rome to the cross.

Prayer.—Our Father, we can do it all for Thee. Send us out to carry Thy love to our fellow-men. Forgive us our sins, and we are Thine forever. *Amen.*

WEDNESDAY.

LIKE A RIVER.

"Oh, that thou hadst hearkened to my commandments, then had thy peace been like a river, and thy righteousness like the waves of the sea."—Isa. 48:18.

How the river is used as a symbol of God's blessing upon us! Such as follows are some of God's sayings for us: "He will enrich us with His river" (Psa. 65:9); "and His reign shall be from the river to the ends of the earth" (Psa. 72:8); "and everything shall live where the river cometh" (Ezek. 47:9); "and he that spreadeth out his roots by the river shall live" (Jer. 17:8); "for His spirit shall pass through him like a river" (Isa. 23:10); "and His harvest shall be like that near the river, and even His blessings shall run in life's dry places like a river" (Psa. 105:41); "and the streams shall make glad His love, even to the city of God" (Psa. 46:4); "and His children shall drink forever of His pleasure." *Amen.*

Prayer.—Our Father, we desire to feel all Thy overflowing on our lives until the end when we shall see Thee in Thy beauty and behold the land that is afar, where we shall never hunger nor thirst, and where we shall obtain joy and gladness, and Thou wilt have mercy, abundantly pardon, and guide us by the eternal springs where our lives shall be like a watered garden forever. *Amen.*

THURSDAY.

MAKING HEAVEN GLAD.

"There is joy in heaven over one sinner that repenteth."—Luke 15:7.

The psalmist talks about a stream whereof shall make glad the city of God.

What peace, what overflowing, what increasing death of Christianity! How strikingly contrasted with the storms of life! What joy we should have that heaven rejoices in the presence of God, at the redemption of a soul.

Salvation and active Christianity is as a flood of rejoicing, increasing in volume, area, depth, and width of experience until it empties into the sea of God's love.

It is on this river we may lose our little boat of life. We may lose the course, but a good and faithful mariner will bring his ship back to its course. The Proverbs say that when a religious man doeth right there is gladness and joy. Many winds and storms may change our course, but the heart that is right swings back to its course and makes heaven glad.

Prayer.—Our Father, we realize that it does not take much to get us off the right track, but we pray Thee for the signals, the signs and the laws of the road that we may always by Thy guidance find our way.—*Amen.*

FRIDAY.

ROWING AGAINST WIND AND TIDE.

"It is hard to kick against the pricks."—Ods 9:5.

Rowing with the wind and tide is easy. We do not even need to take up our oars except for keeping in the stream—and any old piece of trash can float down the stream. But to run against the wind and tide is a hard task. It takes strong arms, a good pair of oars, determination and a well-set purpose.

No one finds it hard to drift with the ways of the world. It is down-stream. It is down-hill. It is often with the tide and wind. But to come out from such ways, be separated from them, and go right is a harder way. It is hard to pull from and against a crowd.

But, thanks be to God, who giveth us the victory through our Lord Jesus Christ, who has sent His Holy Spirit to give us the power which enables any, however weak, to go God's way until safe in the harbor.

Prayer.—Our Father, grant unto us the true and sincere desire for the power of the glorified life. We turn to Thee every day. Guide us with the power of Thy Holy Spirit to reach Thee at last. *Amen.*

SATURDAY.

THE DEEPS AND THE SHALLOWS.

"Out of the depths have I cried unto Thee, O Lord."—Psa. 130; Acts 27:27-29.

Ships ride better in deep water. In shallow water there is danger. The dangers of life lie in the shallows—in shallow thinking, shallow satisfactions, shallow service, shallow religion. The deeps trouble us more, but they are safer. They make it imperative that we find chart and compass and use all our powers of mind and soul. The tests of personality lie in the deeps of life. The shallows make more noise and are more obvious, but they are not more real.

Are your aims and satisfactions in the deeps or in the shallows? Are your goals worthy of your soul? Would you prefer the mad rush of a Jehu, with its thrill and whirl and danger, to the quiet adventures of a David Grayson? The deeps of life are many. Loss of goods, the endurance of racial hatred, the agony of being laid aside by illness, the pain we feel when the children leave home, the seeming death of the causes that are dear to us, our sorrows, and the discouragement which comes when the soul is conquered by sin—these are things hard to bear.

But we have the resources of God! "Out of the depths" we lift our cry to Him, and He never fails. Do you know and hold this hope? Are you bringing it to other needy lives? The world is longing for such comfort and strength!—*Ernest Bourner Allen.*

Prayer.—Asking that we may be inspired with a firmer faith, a larger comprehension of God's love and mercy, and a stronger desire to devote our lives to His service.

SUNDAY.

THE "FINGER OF GOD."

"I with the finger of God."—Luke 11:16-20.

God's gift, needed before anything else can come, is that which makes us receptive of all the other gifts He bestows. He permits our trembling fingers of faith to take hold of His arm of power. Hear the whispered command of Jesus: "The works that I do shall ye do also." Receive His enduring gift: "I with the finger of God."

Paul admitted his source of strength: "I can do all things through Christ which strengtheneth me." And Peter touched this finger of Omnipotence when he said to the palsied man, "Aeneas, Jesus Christ maketh thee whole." "I with the finger of God" is still the talisman with every life that lifts; with every life that has blessed and freed and ennobled mankind.

To our very last day, till that better life of the blessed comes, we shall say of every triumph of grace, "an invisible hand helped me and drew men on—the precious hand that wears a scar, 'I with the finger of God.'" That touch has still its ancient power to help and bless. "He sent His word and healed them."

Prayer.—Asking that we may learn to comprehend more and more the invincible power of faith in God; and that our faith may be strengthened so we may render better service for the kingdom.

RECEIPTS FOR MEMORIALS.

We are exceedingly anxious to hear from all Sunday Schools that took an offering on the fifth Sunday (July 31st) for the O'Kelly Memorial Fund. We are also anxious to hear from any friend or organization that will send us a donation. The total to be raised is $2,095, of which $832 has been spent on the Old Lebanon Memorial.

Previously acknowledged	$1,714.71
South Norfolk, Va.	13.88
Spring Hill, Wakefield, Va.	1.00
Total to September 17th	1,729.59

MEMORIAL COMMITTEE.

J. O. Atkinson, Treas.,
Elon College, N. C.

Christian Orphanage

Dear Friends:

When people work hard from day to day and give their best to the work they are doing, it gives them lots of encouragement for somebody to just say a kind word of appreciation. We read a story some years ago that we have often thought of. It ran something like this.

A young married couple had furnished a nice little house of their own and set up housekeeping and were very happy together. They helped each other. When the meal was finished, the wife would wash the dishes and the husband would dry them, and joy and happiness reigned supreme in their home for some time. One day Mary put herself to much trouble to make some pies which she thought would please her husband and cause him to compliment her on her cooking. When the meal was over, he said, "Mary, may I help you wash the dishes and reset the table?" And, to his surprise, she said, "No." Mary began to cry. He got up from the table and laid his arm around her shoulders and said, "Mary, what is the matter?" Mary said, "You sat there and ate six pieces of pie and did not say one word about how good it was."

Many a poor wife has worked her life out cooking something good for her husband to eat, and he has enjoyed the fruits of her painstaking labor and she has perished to death for just little compliments and words of praise that she never got. How neglectful many husbands are, when just a little praise, a little compliment—"Mary, your pies were delicious today"; "You are the finest cook and the best wife in the world"—would make Mary happy for a long time.

We are a long time getting to what we wanted to say. The superintendent of the Orphanage actually got a compliment a few days ago. It did him lots of good. We thinkdhshrdl cmfw shrdle a long time.

We met a young man on the street a few days ago, and he took us by the hand and said he just wanted to tell us that he had visited our new building and had gone through it, and he was so favorably impressed with it and the real home life the children were getting in this building and the idea that was being worked out to not only give these children the best the Church has to give, but to develop the best qualities in the children that he wanted to make a donation to express his appreciation. He handed us a new ten-dollar bill and went on his way rejoicing.

C. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 15, 1927.

Brought forward		$12,477.74
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Liberty	$ 1.16	
Durham Sunday School	27.26	
Bethlehem	4.25	
Pleasant Grove	4.67	
Greensboro, First	13.03	
Howard's Chapel	1.00	
		51.37
Eastern N. C. Conference:		
Mt. Gilead	$ .57	
North Clayton	2.61	
		3.18
Western N. C. Conference:		
Liberty	$ 1.15	
Randleman	2.85	
Park's Cross Roads	2.96	
High Point	2.81	
		9.77
Eastern Virginia Conference:		
Mt. Carmel Sunday School	$ 3.76	
Mt. Carmel S. S., Class 6	.50	
Franklin	5.00	
		9.26
Valley Virginia Conference:		
Concord	$ 2.06	
Winchester	8.07	
Linville	4.44	
Dry Run	1.56	
		16.13
Alabama Conference:		
Spring Hill		2.64
Georgia and Alabama Conference:		
North Highlands		1.53
Special Offerings.		
E. M. Davenport, support children	$37.50	
Mrs. Olivia Horner, support children	25.00	
R. B. Wicker, support of Edna	15.00	
		77.50
New Building Fund.		
Mrs. R. W. Partin	$ 1.00	
Mr. and Mrs. W. E. Jones, Franklin	5.00	
Alamance Laundry	20.00	
Miss Beatriz Foushee, Burlington	5.00	
		31.00
Grand total		$12,680.12

REPORT FOR SEPTEMBER 22, 1927.

Brought forward		$12,680.12
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Happy Home	$ 2.05	
Palm Street, Greensboro	8.27	
New Lebanon Sunday School	2.00	
New Lebanon Baracca Class	2.00	
United, Lynchburg, Aug. & Sept.	5.91	
Mt. Zion	1.76	
		21.99
Eastern N. C. Conference:		
Raleigh, First	$ 3.51	
Piney Plains	9.45	
Oak Level	1.73	
Wentworth	10.50	
Bethel (Wake)	2.50	
Turner's Chapel	1.25	
Pope's Chapel	1.89	
Lebanon	1.25	
Mebane	1.25	
Christian Chapel	1.25	
		34.58
Western N. C. Conference:		
Providence Memorial, Aug. & Sept.	$ 4.99	
Hanks Chapel	3.26	
Ramseur	8.50	
Pleasant Hill	4.85	
		21.60
Eastern Virginia Conference:		
Oakland	$ 5.00	
South Norfolk	6.62	
Ocean View	2.75	
Antioch	5.00	
First, Portsmouth	75.63	
		95.00
Valley Virginia Conference:		
Leaksville	$ 2.12	
Timber Ridge	1.69	
		3.81
Georgia and Alabama Conference:		
Vanceville		2.11
Alabama Conference:		
New Hope	$ 4.90	
Mt. Zion	1.20	
Beulah	7.27	
Wadley	2.30	
		15.67
Special Offerings.		
M. Y. Wilson, support children	$20.00	
Mr. & Mrs. M. E. Godwin, Stuart, Iowa	50.00	
Community singing, Oak Level	6.01	
A Friend, Elon College, N. C.	10.00	
Junior Philathea Class, Suffolk	2.50	
Southern Ry. System, overcharge	25.95	
Junior C. E., Palm St., Greensboro	3.00	
		117.46
Lawrence Holt Endowment Fund		150.00
New Building Fund.		
Ladies' Aid, Circle 1, Bethlehem, Va.	$20.00	
Mrs. L. E. Carlton, Richmond, Va.	50.00	
L. E. Carlton, Richmond, Va.	500.00	
Grand total		$13,612.34

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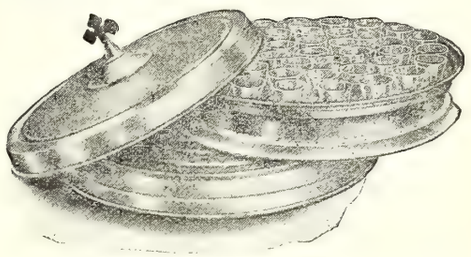
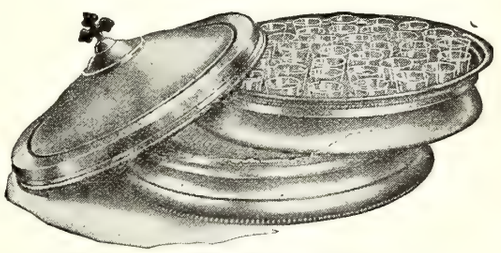


Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses **$7.00**
Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**
Base No. 50-A—Fits Trays 2, 6, or 10 **2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10 **2.25**
Bread Plate No. 1—Narrow rim **1.60**
No. 2—Broad rim **1.60**



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(For Silver Bread Plates, see under No. 90.)

Style No. 90

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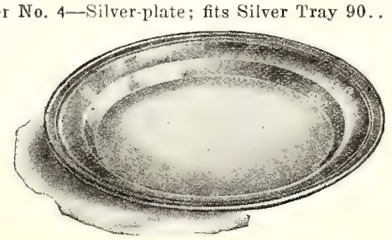
Cover No. 4—Silver-plate; fits Silver Tray 90 **14.00**



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No. 4—Broad rim **9.00**
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Rush those letters along to me, please! Tell me all about your Pollyanna—and she must tell me all about you! Your editor loves you every one for being such quick workers and such willing letter-writers, for, of course, it is a wee bit of trouble to write a letter about such a wonderful person as our Pollyannas have been—but, my! oh, my! what fun to know which Pollyanna was made the very happiest! So, rush along that letter to your play-time editor, dears; and soon, very soon, we will be reading about each other in our Korner if—now, listen carefully: if you hurry, hurry, hurry your letter to me—quickly!

Wait—here's a bran'-new secret; and it's about a wee new, a very, very new baby, too—and, dears, the new baby is your editor's nephew—and his name is R. B. Moffitt, Jr.—such a big ol' name for such a wee little boy—his eyes are so brown and his precious little hand makes itself into a fist—and away into a rosy mouth it goes. Oh! oh! such a beautiful gift as a baby makes us all so happy. Once, long ago, God sent us all a wonderful gift! Do you know what that gift was? And into your homes I know there are happy days and lots of sunshine if there is a wee smile from a wee little sister or brother—among the other gifts of love in your happy homes—and it makes us all say a little prayer that goes like this—

God, make these little lives a little light,
Within the world to glow;
Little flames all burning bright
Wherever we may go—
God, make these lives a little light
Within the world to glow.

Hey! ho! merry sunshine! Where have you been all day? You slept a long, long time this morning; and why, didn't you know? some of the earth-flowers thought it was still night, and they drooped their sleepy heads and went back to bed. Wake up, pretty flowers! The merry sunshine has come to see us.

Honk! honk! Why will big ol' laundry trucks get in our way—and it's school time, too. Wait, little feet! Be careful, bright eyes! Honk! honk! Now it's gone; and away we must run—it's time for school.

Your editor,
MADGE MOFFITT WHITESELL.

A GOLDEN HEART.
By Mary S. Hitchcock.

Melinda lived with her grandmother, who gathered herbs in the deep forest. All the playmates the girl had were squirrels and rabbits, but one day even they went away, and she was left alone. This is how it came about.

There was a small grassy open spot near their home with a little brook flowing through it. The whole year round it was gay with pretty flowers. The rabbits would come there and eat the tender plants and drink the clear, cool water. Melinda often brought them cabbage and lettuce from her grandmother's garden.

One day some careless boys left a bonfire which burned the little glade over and scared the little wild creatures away. Melinda was very sad, for her grandmother told her that her little playmates would not come back until the ground was covered with flowers again.

So the girl went out and tried to find some, but they had all gone too far away. She sat down by the little brook and tears came to her eyes as she thought of her lost comrades. When the little brook found out what was troubling her, it sang this little song to her:

"Little maiden, be not lonely. Far
Adown my mossy banks
Are many lovely flowers which
Give me grateful thanks
For the sweet and cooling waters
That to them I freely give.
I will ask them, and they will
Come up here and live."

So the little brook hurried away to ask all the flowers along its glistening edges. When it invited the daisy to come, it said, "Oh, I couldn't do any good going up there and living all alone."

The clover also refused, saying that it had all it could do now without going anywhere else. The dandelion replied that it was too far away from home.

The kind little brook tried to get them all, but they all refused. At last it asked the forget-me-not, a tiny, plain, blue flower. It answered the brook at once and said it would be glad to go. So the little plant traveled away with the brook until it came to the glade. There it grew faster and faster, by hundreds and thousands.

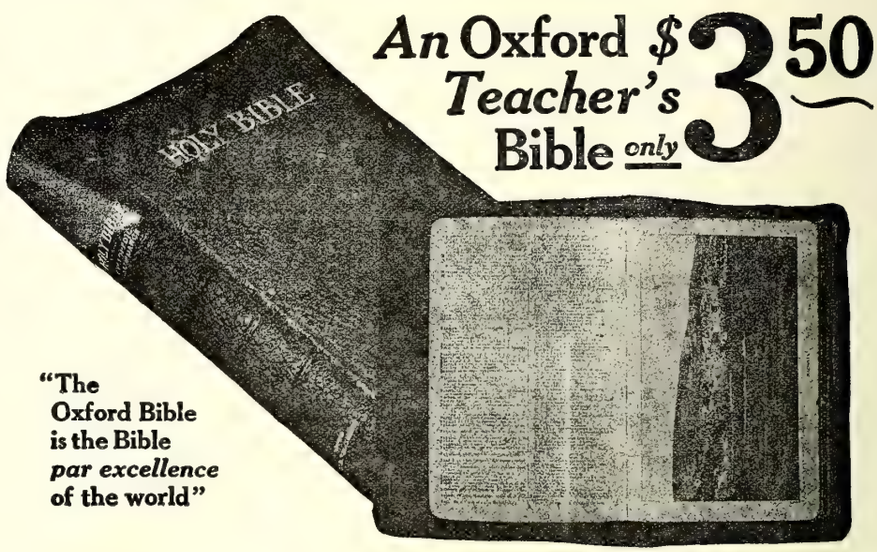
One day, when Melinda came sadly down to the glade, it was all covered with the tiniest blue flowers, looking like a bit of blue sky dropped down from above. There was the rabbit, hopping around with her little ones, and the squirrel was sitting up and holding its paws for corn.

Now, Mother Nature saw the kind thing the forget-me-nots had done. "You truly have a golden heart, for you have done what you could," she said.

The next morning, when the sun shone on the forget-me-nots, every one had a golden heart.

"The lion is called 'the king of beasts,' but a single rat does more harm in a year than a lion in a decade."

OXFORD BIBLES



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Specimen of Type

6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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WINSTON.

Lemuel Eugene Winston was born October 26, 1882, and died August 22, 1927. His health had been failing for four years. Two years ago he resigned as clerk of the Youngsville Christian Church, a position he had ably filled for many years. He joined the Church in early life and was always at his place—prompt in attendance and loyal in service.

He married Miss Mamie Perkins, and to their union was born two girls—Nancy Fleming and Frances. Besides these, he leaves his mother, Mrs. Janadus Winston; three sisters—Mrs. L. H. Ragan, Youngsville; Mrs. S. C. Holden, of Louisburg, and Miss Gertrude Winston, of Youngsville. There are four brothers—M. E. Winston, Rocky Mount; H. E. Winston, Enfield; S. E. and G. E. Winston, of Youngsville. Lemuel is the first to break the ranks of this family of children.

The funeral services were conducted at the Youngsville Church by his pastor, the writer, who was assisted by Rev. C. B. Howard, of the Baptist Church, and his body was buried in the Oak Level Cemetery. This rite was conducted by the Masonic fraternity and assisted by the Jr. O. U. A. M. He had for many years been a faithful member of these fraternities. The beautiful display of flowers expressed the esteem in which he was held in the Church, community and lodges.

May the blessings of an all-wise Father comfort and direct the loved ones who mourn their loss.

E. M. CARTER.

BARNES.

Mrs. Lizzie Apple Barnes was born in Rockingham County, September 17, 1888, and departed this life August 30, 1927, at the age of 38 years, 11 months and 13 days. Sister Barnes was married to Bro. W. R. Barnes October 27, 1912. Early in her girlhood days she confessed Christ as her Saviour, and since that time led an exemplary Christian life. When the Christian Church of Reidsville was organized she became one of the charter members, remaining a loyal and faithful supporter until death. She was president of the Ladies' Aid Society and active in all the Church work.

The burial service was conducted at the Church by the pastor, in the presence of a large congregation of relatives and friends. Her body was laid in its final resting-place in Greenview Cemetery beneath a mound of the most beautiful floral designs.

In the passing of Sister Barnes, the Church has lost one of its most consecrated workers. While we are conscious of the great loss sustained in her removal, and will feel most keenly that loss in the days to come, may we bow humbly to the divine will of Him who doeth all things well, in confidence and full assurance that she has entered into that rest that remaineth for the people of God.

R. A. WHITTEN.

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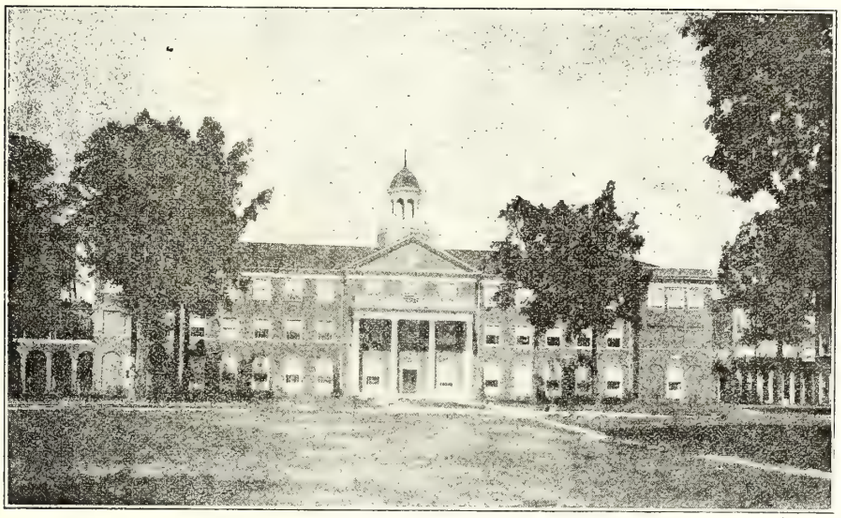

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HOWELL.

Rachel Howell, infant daughter of Richard E. and Naomi Holland Howell, died August 31 ,1927, aged 4 months and 3 days. The funeral services were conducted at the grave at the family cemetery by the writer. This precious little life tarried in the home but a brief space, yet sufficiently long to entwine itself about the hearts of the loving parents, and leaves an aching void. May our Heavenly Father comfort and bless.

N. G. NEWMAN.

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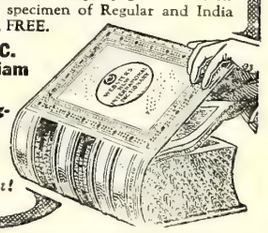

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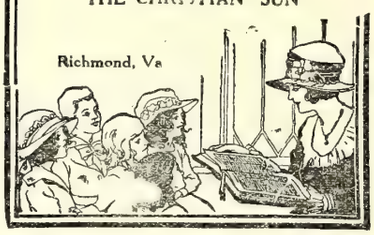

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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By Rev. S. M. Lynam.

An Endless Conflict.—

One of th leeading speakers at Lake Chautauqua, N. Y., was Prof. J. Y. Simpson, professor of natural science, New College, Edinburgh, Scotland. In his opening lecture, Prof. Simpson maintained that the universe was an orderly unity requiring scientific investigation, but he insisted that both science and theology would always be in conflict because of the different methods employed by science and theology in seeking profounder truth and using it for the benefit of humankind. Prof. Simpson thought, however, that in future it would be a friendly wrestling rather than a bitter battle.

Catholics Work Philippines.—

It seems that the Catholic Church is busy in the Philippines. According to reports from Frank J. Woodward, American Board Mission at Oroquieta, Misamis, P. I., the Roman Catholics have spent ten million dollars in the last few years building schools, Churches and convents in the islands. According to Mr. Woodward, northern Mindanao has already received fifteen of the fifty American Jesuit priests who are going there. Not only from the Philippines, but from other parts of the world come reports of strenuous Catholic activities. That Church has awakened to the need of strong efforts, and the Protestant Church must rouse itself to a co-operatvie effort in order to hold its own.

Plan Bunyan Tercentenary.—

Plans are being laid in England and America for the celebration of the tercentenary of the birth of John Bunyan in 1928. Dr. William H. Matthews, general secretary of the American Tract Society, has visited Bedford, England, at his own expense, that he might secure material for the American celebration. While Dr. Matthews was in Bedford, he preached at Bunyan Meeting, the Church Bunyan joined in 1653, at the time of his conversion and of which he became pastor in 1671. As a part of the celebration, it is planned to raise twenty-five thousand dollars with which to print new editions of "Pilgrim's Progress" in many languages. The celebration will call to mind a great religious leader just as St. Francis of Assissi was recalled in the world-wide celebration of this great Christian leader.

Rally Day.—

The Department of Christian Education has set apart October 2nd as rally day. It is urgent that every Church should co-operate in this movement all along the line, and that pastors and people should make definite efforts to bring to the Church and Sunday School every one of the members it is possible to reach. It is promotion day in the Sunday School, and special attention should be given to that important phase of the program. An offering for the Boards of Christian Education is to be taken on that day, and unless the Christian Church measures up in a more loyal way than last year curtailments in the work will be necessary. The department is issuing an able pamphlet, which also appears in the *Journal of Christian Education*. This section of the *Journal* or the same in pamphlet form deserves a careful and thoughtful and prayerful reading from every member of the Church. It is certainly most ably done and presents in a stirring fashion the facts in the case. We commend this piece of literature highly, and urge that Churches and pastors take steps to co-operate in the rally and the offering.

Not Yet Accepted.—

From the railway station of Red Rock, N. J., Mr. Della Vecchia operates a taxi service. He works six days, and on the seventh he works more. Recently, Mr. Della Vecchia had an idea as to his Sunday labors. He caused to be printed and distributed announcements that on the first Sunday in each month any person might call the Della Vecchia garage and a cab would come for them and convey them to the first mass only. When asked if this service was for Catholics only, Mr. Della Vecchia explained that it wasn't, and that he wanted to help all the Churches along as much as he could.

The first Sunday in September was the first Sunday on which Mr. Vecchia's plan was to operate. He got no calls, and, surprised, he said that the people of Red Bank were either too lazy to get up and go to Church or else they thought there was something crooked about his offer. Mr. Della Vecchia's offer has not been accepted, but it is a generous one and one which the people of Red Bank who need it should accept, and one which other taxi-owners in other cities might well make, and, we are persuaded, to their profit in the long run.

Higher Education Under Fire.—

At some time or other every phase of life comes in for criticism. Higher education seems to be having its share right now. In an article in the *Atlantic Monthly,* Dr. Bernard Iddings Bell, president of St. Stephen's College, attacks the methods and results of higher educational institutions. He points out that little time is given to explaining anything, and hence we are creating an idea that the man who can do things or who knows facts can mold thought. He emphasizes the fact that wisdom is not obtained by test tubes or through microscopes, and insists that it is not measured by degrees. President Bell declares that countless numbers of college graduates go out into life without knowing what it is all about. Approaching the same problem from another slant, a writer in the *California Christian Advocate* says: "The more we know of how God works in the world, the less we care to know of how He works in the human soul. We have a logical theology, but it remains an intellectual belief rather than a vital faith. We study a hypothetical God, but fail to worship the Heavenly Father. Understanding the psychology of prayer in terms of instinct and autosuggestion, we cease to pray." Both of these writers are thinkers, and what they have to say is worthy of consideration. We need a vital faith which is capable of transforming us into the sons of God. It is more than subscribing to a doctrine or to biblical infallibility, it involves the catching of the spirit of God through Jesus Christ which many miss.

Fire Injures a Cold Country.—

As the yacht Marabel was leaving the docks at Sydney, N. S., an explosion in its forequarter set it on fire. The Marabel had been a pleasure craft, but had been refitted as a medical ship and given to Dr. William T. Grenfell's medical mission in Labrador. Miss Susan Dwight Bliss was the donor, and the boat was to have been an assistant to the Strathcona, which aided the coast dispensary. Firemen extinguished the flames, and probably the yacht can be repaired. It was loaded with medical stores for winter use, and therefore the loss was a large one. Thirty years ago Dr. William T. Grenfell, a Marlborough and Oxford man, who had supplemented his interneship with a cruise in aid of northern fishermen, set out for Labrador. Two generations of college men have marveled at his adventures with dog and sled in the far north of Canada, and have given generously to support the work. Six weeks ago, at the opening of the $120,000 hospital at St. Anthony, on the uppermost tip of Newfoundland, Sir William Allardyce, Governor of Newfoundland and Labrador, acting on orders from his king, had Dr. Grenfell kneel, then smote him on the shoulder with a sword and commanded him to rise a knight after the Order of St. Michael and St. George.

Dr. Grenfell has long been known as the "Knight Errant of the North," and this honor from his king comes as a just reward for thirty years of brave and unselfish service to the white fishermen and the Eskimos of that far country. The injuries to the Marabel at Sydney will hamper his work this winter, and many a cold-bound man and woman may need what they cannot have. It was a particularly unfortunate fire.

NOTES-PERSONALS

It is seldom that a pastor has the experience of Bro. W. C. Martin as told of in his Brown's Chapel notes—that of baptizing by immersion a woman ninety-five years of age.

Sunday, October 2nd, is designated as rally day in all our Sunday Schools. Here is hoping that the day will be widely observed and that all our schools will reach the highest attendance yet.

We trust every SUN subscriber this week, when reading Dr. L. E. Smith's letter, printed elsewhere, will turn to the label on his or her paper and act accordingly. That indeed will be a timely turn.

Rev. W. D. Parry, D. D., pastor United Christian Church, Raleigh, N. C., has been called to and accepted the pastorate of First Congregational Church, Jacksonville, Fla. Here is wishing Dr. Parry great success in his new field of labor.

All friends of Elon and readers of THE CHRISTIAN SUN are greatly gratified at the great opening Elon College has enjoyed this fall. The figures are given by President Harper in the "Elon Letter" this week and will be read with most gratifying interest.

We are sure SUN readers will greatly enjoy the splendid sermon by Rev. John G. Truitt this week. Bro. Truitt is making his department in THE SUN one of the most comforting, wholesome and uplifting departments in all the paper. His sermons are being widely read and very, very much enjoyed by a large number of our readers.

Rev. W. J. Edwards, Ether, N. C., a good and faithful minister in our Western North Carolina Conference, is open for work full time the coming year. Bro. Edwards is a man of middle age and good experience and has served several Churches with acceptance. He will be pleased to correspond with any Church in reach desiring his services.

Rev. Archie H. Hook is happily located in ministerial work at Brookfield Center, Conn., while he continues his work as a student in the theological department of Yale University. Brother Hook hopes to graduate at Yale next June, and looks forward to getting back in the active work of the Church, in which he was a beloved and successful pastor after leaving Elon and before going to Yale.

Rev. W. H. Denison, D. D., Dayton, Ohio, has been, the past week, with Rev. J. G. Truitt, in stewardship services. Early in November Rev. McD. Howsare is to be with Mr. Truitt. In other words, writes Bro. Truitt: "We are trying to do our best to make this Church count for Christ and the kingdom. We are not depending altogether on methods either, for we are holding out for pure, sheer consecration to Christ."

The work that Rev. A. R. Flowers is doing among the young people of different denominations in the bounds of the South Georgia Association is very gratifying. More than one hundred young people have given their names to Prof. Flowers within the last week expressing a desire to take up some sort of Christian work. These young people feel that the work needs them and that they will be better by doing the work. Bro. Flowers is now at Reidsville, Ga.

Rev. E. B. White writes: "God is still blessing the Churches of the Dendron charge. I am happy to say that unity prevails among the members, and a sweet fellowship between pastor and people. The people of this charge have been lovely to myself and family. We love them all. I have just closed a gracious Church revival for Dr. W. D. Harward at Isle of Wight Courthouse. God was faithful, conviction was deeply felt, and many came to the altar. I am preaching each night this week for the Methodist, and the Lord is blessing us each night. I am standing four-square for a whole Bible and a full salvation."

Rev. H. E. Crutchfield, R. F. D. 1, Henderson, N. C., who is located near Liberty (Vance), of which Church he is pastor, is open for work on the first Sunday of each month for the coming year. If there is a Church without a pastor for that Sunday it would do well to correspond with Bro. Crutchfield. He graduated from Elon College in the class of 1926 and did post-graduate work in the college last year, taking his post-graduate degree last May. He has been a successful pastor for four or five years and is now ready for full-time work. He is one of our successful and strong young men and the Church will be fortunate that secures him.

Mrs. L. L. Vaughan, president, and her associates have issued the program for the Woman's Missionary Conference at Durham, Friday, October 7th, the session to begin at 10 A. M., the theme of which is to be "Sharing." Mrs. Vaughan is exceedingly anxious that all the societies in the Conference be represented at the Durham meeting. Among the speakers are Mrs. D. P. Barrett, Mrs. Grace Stewart, Mrs. L. L. Vaughan, Mrs. C. H. Rowland, and the Mission Secretary, J. O. Atkinson. All those who come from a distance and expect to spend the night in Durham kindly notify Mrs. W. H. Boone, Durham, N. C.

The Mission Secretary had the joy of worshiping with the congregation of First Church, Portsmouth, Va., Rev. H. C. Caviness, pastor, on Sunday, September 18th. It was a day of joy and gladness. Bro. Caviness was back at his work, from vacation and evangelistic services, full of fervor and renewed consecration to his ministry and the gospel. The congregation was not large, but the special offering for missions amounted to over $100, and this after the usual offerings had been taken in Church and Sunday School. The Sunday School numbered less than one hundred, but the usual offering amounted to over $16.00. They were preparing for a rally day in the Sunday School, and Bro. Caviness and his people are looking forward to their revival soon to be held. Bro. Caviness and his good wife are much beloved by their people and are giving themselves most energetically to the great work of the Church.

Our friend and brother, Rev. J. H. Lightbourne, D. D., has arrived and is happily "arranged" at 421 South Plum Street, Troy, Ohio. Writing under that date, he gives us a few personal glances that we know his many friends will be interested in: "We are feeling right much at home in Troy. We are unpacked and almost 'arranged.' It is an ordeal, this moving. The trip from Holland was made in the Ford, and though we made only average distances each day and drove only six or seven hours, the kiddies became worn out and eager to stop. The Troy Church has gone to quite an expense in repairing and revarnishing the parsonage, and in the spring they plan repainting and reroofing. Tomorrow night (Wednesday) there is to be a reception for the whole family at the Church. On Sunday I conducted the first services at my new pastorate and enjoyed the day immensely. To begin with, I was introduced as the new teacher of the Men's Bible Class, and they were one hundred and sixteen strong. Following the Sunday School was the worship service, and I found an attentive and responsive congregation. At night I used as my subject, 'An Appreciation of Old Virginia.' Yesterday I attended a meeting of the new ministers of the Miami, Ohio, Conference and received instructions from the president of the Conference with regard to the organization and objectives of the Conference. Following this, we all attended a noon lecture at the Y. M. C. A. by a man who was sent this last summer to Mexico to study conditions there and for the newspaper, the *Dayton News*. He unhesitatingly said the chief difficulty between our own country and Mexico was caused by a group of capitalists whose holdings were the result of leases under Diaz, and that the present Mexican regime is the best it has had and is Mexican, *i. e.*, not Spanish. I am going to enjoy these opportunities to hear the big men of the country. The introductory remarks include something like this, 'Men of all kinds will appear before us on the assumption that our mentaliyt is sufficiently strong to withstand error.' "

BROWN'S CHAPEL.

On the second Sunday in August we began our revival services at Brown's Chapel, in Moore County. At our first services on Sunday the Lord wonderfully blessed and saved three souls. On Monday afternoon, Rev. Bro. Pollard, from near Liberty, came and did the preaching through the week, with the help of Bro. Lewis, of Kannapolis, N. C., who gave some real good talks and did personal work. Our services continued over through the third Sunday. There were thirty-five professions in Christ during the meeting, with twelve uniting with the Church. The people were wonderfully revived, and the Church spiritually builded up. The people are real nice and good to me, and we appreciate all the good things they do for us.

It was our privilege to baptize on the first Sunday in September, and also on the second Sunday. On the second Sunday we experienced a very great surprise. When we arrived at the water's edge, we found a very elderly lady prepared for baptism. At the ripe age of ninety-five years, Mrs. Elenor Williams presented herself to be immersed in baptism with others of the teen age. Mrs. Williams professed Christ at an early age in life, perhaps in her twenties, but had never been baptized. She came up out of the water rejoicing, feeling that she had fulfilled one of her blessed Lord's commands. May the Lord richly bless her even yet as she strives to fulfill His commands.

W. C. MARTIN,
Candor, N. C. *Pastor.*

PLEASANT HILL.

Although there has been no great landslides in the progress of Pleasant Hill Church, we feel that some things are worthy of mention. The pastor's salary is paid in full and all finances are in good shape to be paid by the end of the Conference year. Besides the regular budget, all emergency calls have received an offering from us. Much work has been done toward beautifying the grounds. Thirty sugar maples have been planted to add to the shade. These are growing nicely and add much to the appearance of the grove. The memorial association that was organized last year is functioning properly. New land has been cleared for the cemetery and laid out in

plots, so that all graves will be placed in good order.

Regular services have been held every Sunday during the year. Christmas eve the whole community enjoyed a program a tree. Six hundred presents, ranging in value from one cent to ten dollars, were distributed to those present, and many hearts both old and young were made glad. The first Saturday and Sunday in April we had the pleasure of entertaining the Young People's Congress of the Western North Carolina Conference. This was a meeting of real fellowship and has meant much to the development of the young people's work. Memorial service was held the fifth Sunday in May. On this occasion many came who attend at no other time; old friends met and new friends were made. Prof. S. A. Bennett was the speaker for the day, and he brought a message unsurpassed for enjoyment and spiritual uplift. Due to an epidemic of measles, for the first time in many years no "Children's Day" was observed.

The Sunday School has been very progressive. The attendance is regular and a good interest is being manifested. The average for the year is about 150. To no other one do we owe so much as to our choir director, D. H. Lashley. He works untiringly and without fault. We appreciate his faithful service and truly thank God for those of such spotless character as he is.

The annual revival was held the first week in September. The pastor was assisted by Rev. T. J. Greene. Brother Greene came endowed with the Holy Spirit. His sermons were so plain and beautiful, and so wonderfully handled that they were laden with comfort, consolation and inspiration. The Church was greatly revived and twenty-three professed faith in Christ.

We are sorry to report that our beloved pastor, Rev. H. E. Crutchfield, cannot serve us longer. He has served for two years, and at no time has a pastor served more efficiently. In the short time he has been with us we have learned to love him as we have few others, and we wish for him the very best in his good work elsewhere. Rev. L. L. Wyrick is to succeed him, and we hope and pray that he, too, may be crowned with success as our pastor and that together we may accomplish great things in the advancement of God's kingdom. EUGENE H. THOMPSON.

Liberty, N. C.

RELIGIOUS CENSUS.

The Department of Commerce announces that, according to the returns received, there were in the United States 15 Churches of the United Christian Church in 1926, with 577 members, all of these Churches being located in the State of Pennsylvania. This denomination was not reported in 1916, and there are, therefore, no comparative figures.

The total expenditures in 1926, as reported by 11 Churches, amounted to $2,946. The value of Church property (including Church edifices, furniture, etc., but not including parsonages), as reported by 9 Churches, was $35,400.

Of the 15 Churches reporting, 3 were located in urban territory (incorporated places of 2,500 inhabitants or more), and 12 were in rural areas. Of the total membership, 120 were in the urban Churches and 457 in the rural Churches.

Sunday Schools were reported by 5 Churches, with 70 officers and teachers and 553 scholars.

All figures for 1926 are preliminary and subject to correction.

The above reveals the fact that there are United Christian Churches besides some Churches among us that are assuming the name of United Christian Church, which are classed as a denomination. This may be interesting information to some of our readers.

THE CHRISTIAN SUN'S PULPIT

CLOTHED IN A VESTURE DIPPED IN BLOOD.

By Rev. J. G. Truitt, *Preacher.*

"His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew but Himself. And He was clothed with a vesture dipped in blood, and His name is called the Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean."—Rev. 19:12-14.

So much of the world is not willing to pay the price for the things that count, or if it is willing to pay, it wants to get by with paying cheap money. Easy money is what we want to get. Easy money is what we are willing to pay. How far does one have to travel before one finds somebody who would like to have life soft and easy? Our desires are not diminished, but our willingness to put blood into our desires is often weakened. If we listen to the general "light talk," we find that people make the impression at least that they want easy living, easy education, easy social position, easy honor, and easy religion. A religion that consumes one's very life and soul is not now so often sought; but, instead, a religion which keeps after one, so that one can ignore the Church, forget to pray, fail to read the Bible, and shirk one's duty altogeher as to spreading the gospel in a personal way, is a kind of religion that is wanted by many—that is, if we are to judge by conduct.

But has there ever been a great cause that was not dipped in blood? Was ever a person born of his or her mother except by blood? The sentence saying Jesus sweat great drops of blood is not found in all the ancient manuscripts of the New Testaments, but so true is it of one when one is doing the kind of thing Jesus was doing, it is now in the text, whether it was originally in it or not. People have always known that great issues were accompanied by blood. "Good blood tells" is an adage so old that no one can really say who coined it. Or should I have better said, "Blood tells" is the old adage? Well, that is humanity's verdict. The Bible is a Book—I say it in all reverence— of blood! No one can read its pages without seeing that; and no one can read it carefully and consecutively without finding out the fact that the blood-business of Jesus Christ is the core of it. Several things are repeated in the Bible, but nothing is repeated in such a manner and in such detail as the spilling of Christ's blood on Calvary. Well, we may try to miss this, but that does not alter the facts in the case. The blood of the Lamb is the salvation of the world, and the blood of the saints is the seed of the Church; for what great cause has not been dipped in blood?

The cause of the French Huguenots was dipped in blood; the cause of Protestantism was dipped in blood; the cause of the covenanters was dipped in blood; the cause of the American colonies was dipped in blood. It may not always be the actual, physical blood, but always there must be life-paying where there is genuine progress. "If it die it abideth not alone."

There are many pictures of Jesus Christ in the Bible. About a thousand years before He was born, He was pictured as a Man of Sorrows, and acquainted with grief. He was bruised and chastised for others. The first glimpse of Him is that of one clothed in a vesture dipped in blood. Mark portrays Him as a suffering Servant; John pictures Him as the Son of God, but not being received by His own; Luke pictures Him as a world Redeemer, but only beginning to do and to teach; Matthew pictures Him as a King, but an outcast one; and they all picture Him as dying for others, and they each herald forth His resurrection. By the time we come to the Revelation made to John by Jesus on the Isle of Patmos, we see Him clearly as clothed in a vesture dipped in blood; but more than that, or rather that plus the result, He is the triumphant Saviour, King of kings, and Lord of lords! If He ever fulfills that prophecy it will be when the world truly sees Him clothed in a vesture dipped in blood.

The Christian religion is the only religion which has such a fountain for the cleansing from sin. Somebody will wonder where this preacher got such archaic doctrines; and wise ones will answer out of the Book, out of sorrow, out of humility and repentance, out of a need which nothing else could meet. And it may seem too old to preach here today—I hope it doesn't, but there is one thing quite certain: it will hold up a hope so old and precious that your hearts are going to cry out within you, Amen.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stain.

"Dear dying Lamb, Thy precious blood
Shall never lose its power;
Till all the ransomed Church of God
Be saved to sin no more."

And so in this Book of prophecy we see the nations of the earth coming up to Him washed in the blood of the Lamb.

Let us look a bit more closely at this picture. We see one called Faithful and True riding forth on a white horse at the head of the armies of heaven. "His eyes as a flame of fire." A love-flame which glowed in them as they were turned upon a friendly thief two thousand years ago! "On His head many crowns (diadems)"—yes, the crowns of the nations—and today, who of us, in our heart of hearts, do not crown Him King of kings and Lord of lords? "Clothed in a vesture dipped in blood." Isn't that a sight? On a white horse, and untold millions following on white horses, and the front rider there clothed in a scarlet toga. "And out of His mouth goeth a sharp sword, that with it He should smite the nations." Ah! sweet words of love! Words, words for the healing of the nations. Words of pardon. Words of peace. Words which will win at last—kind words, gracious words, saving words, smiting words of love: yea, words such as man never spake. Words which have been guarded with the blood of the saints, preserved for you and me; and today the final words of power in any crisis! The Word of God is powerful and sharper than any two-edged sword, so say the Scriptures.

This blood which dyed the vesture of Jesus was His own blood. He was going out to battle, not returning. His vesture was blood-red, but notice that the others were "clothed in linen, clean and white." There you are, and that is the whole crux of the matter. If Jesus be lifted up like He is, He will draw all men unto Him. And He will put the flame in our eyes, and the love-sword upon our lips! No longer will these pews be empty; no longer will our class-rooms be filled with children without a teacher! No longer will we have to beg and persuade people to do battle for the Christ. Armies of God are going to follow a Christ clothed in a vesture dipped in blood!

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PRESIDENT SMITH URGES CO-OPERATION.

Two letters are presented on this page, which we trust will be read by every CHRISTIAN SUN subscriber. Dr. L. E. Smith, President of the Southern Christian Convention, sends a most timely "S. O. S." call to subscribers. And a brotherly call to pastors. How we do wish all subscribers and all pastors would take these letters seriously and act upon their suggestions now! The editors are doing their best to give the best paper they can and without any charges for their time or effort in that direction. The publisher is doing all he can to keep the expense of the paper at the very lowest possible price.

THE SUN, under its present arrangement, should be self-supporting, and it will be if subscribers and pastors will give heed to the words Dr. Smith has written. Now it is time for every loyal SUN subscriber and pastor to come to the support of their Church paper, and, through the paper, all the interests and enterprises of the Church. Wherever THE CHRISTIAN SUN goes and is read, there you will find people ready and willing to do something for their Church and to advance the kingdom of the Lord.

Attention, Pastors.

My dear Sirs:

You are aware, of course, that the Convention is attempting to finance THE CHRISTIAN SUN direct. This policy has been in operation for nearly a year. The Church has responded finely and we have succeeded so far better than we had hoped. This is true because of the co-operation and faithfulness of many of you in assisting. The Church is profoundly grateful for your services, and I am sure that you will not lose your reward. However, on my return I find that the Convention treasury is in need, owing to the summer months that are always small in their yield for purposes of this kind. Dr. Atkinson is exceedingly anxious that the first year of his services shall be as fruitful as possible, and we all are. I am, therefore, appealing to you to please put forth every possible effort, that within the next six weeks our collections for THE SUN may exceed any previous six weeks. If you have made a special effort in your congregation, it may be that there are others who would pay their subscriptions and still others who are not already subscribers who would be glad for the information and assistance that THE SUN will give them. If you will give us your co-operation this once more, we shall appreciate it greatly.

L. E. SMITH, *President.*

"S. O. S., Subscribers."

Dear CHRISTIAN SUN Family:

I am happy to be back. I had a wonderful experience, but it is always good to get home.

In looking over the record, I find that you have done finely in paying your subscriptions since the Convention changed its policy in financing THE SUN'S affairs, for which I thank you, and I know that you have rejoiced Dr. Atkinson's heart. Now, may I make just one appeal? It will soon be one year since the Convention took over the responsibility of financing THE CHRISTIAN SUN direct. We are anxious, and I know that you are, to make the very best showing possible. Therefore, I am appealing to you, if you are in arrears with your subscriptions, to please pay up in full, if possible.

The Convention treasury is in sore need just at this time. If you can and will send your subscription at once to Dr. J. O. Atkinson, Elon College, N. C., it will certainly be a great favor to your Church in the time of need. Also, it will help a great deal if you will speak to some of your friends and secure a few new subscribers. Services of this kind are always satisfying to the individual, for he has the consciousness of duty well done. Please do not lay this appeal aside, but come to our assistance if possible.

L. E. SMITH, *President.*

IN THE LIGHT OF GOD.

It is very easy for us to disbelieve what others have believed about God. We question the crude notions of Noah about God. We doubt readily many of the things that Abraham did and believed about God. We say that Moses lived long, long ago, and little understood the full meaning of Jehovah. We call David an ancient warrior and wonder how Isaiah could say truthfully that he "saw the Lord high and lifted up."

Another word is to be said about all of this. Another and better step is to be taken before we complete the journey of our mental process. Admit that Noah did foolish things and made egregious blunders. There is one thing, however, about him that is worth all the rest and must be said to his credit—he acted as if he believed in a living God, and in the commands of God; and in that belief went forth in a marvelous adventure for God. Noah believed in a God who had the power over the weather and a power over all created things, and he made his adventure accordingly, and thus transmitted his name to all future generations.

Abraham did live a long time ago and had some very crude notions. But this is worth all the rest; he believed so thoroughly and so vividly in the reality and presence of God that at His command he went out, not knowing whither he went. He acted, at any rate, as if he believed in a living God, in the reality and the presence of God, and so God must have been exceedingly real and present to him.

David may have been a very cruel sort of warrior, and may have had some immature ideas about God. Put it down to his credit, however, but he acted as if God were directing him. As if God had been defied by the uncircumcised Philistine. He made a great adventure for God, and acted as if God were leading him. We may easily think that Isaiah lived when learning was low and the concept of God was inadequate, but Isaiah wrote as if God were present with him and directing him. And because these men thus acted, they rose to high heights, achieved mighty results for God, and won out in life's conflict and made lasting contributions to the world of truth and life and love. We are wondering if any in our day who call in question ideas held by these ancients about God will arise to the high heights of character, of achievement, of glory and of holy living that these men attained. They acted as if they believed God and as if God were exceedingly real, and as if He were present and directing them. Judge by the results of their lives any but fools will say that their belief was well founded, was real, was true, was steadfast and immovable. They walked and worked and wrought in the light of God. The men and women of our day, old and young, need to walk in that same light and to act as if God is real and is present, for to all such He is real and He is present and He does direct. It is intellectual speculation, and not soul experience, that makes us indifferent to God.

J. O. A.

THE HOME BASE.

We have been hearing a long time about building a strong "home base," and then undertake work for others. The Christian Church, for about one hundred years, has been teaching and practicing that doctrine. There is no biblical justification for it. Those who preach and teach that they will do great things for missions in the kingdom when there is a strong "home base" are either ignorant of the Bible or willfully disregard it. The writer has just read the Book of Acts, purely a missionary book from start to finish. There isn't a word or a line about a "strong home base." If Paul, a great missionary, and his co-workers, had waited for a strong "home base" before giving the gospel to others, it is likely we would never have heard of Paul, and possibly we would have had no Book of Acts.

We wonder what these "home base" advocates think about the command of our Lord, the great commission, which says, "Go ye into all the world?" One presumes that the "strong home base" advocates would have said that Jesus should have qualified His statement by saying, "As soon as you have built for yourself a strong Church and a great congregation, then go out into other parts."

Some preachers who claim to be followers of Christ are emphatic in their acclaim that the "home base" must first be built up, even in the face of "the great commission," and the example and teaching of Paul or of Isaiah or of Jonah or of any portion of the Word of God.

Not only do these "home base" advocates have all the teaching of the Bible against them, they have also the entire experience of the Church. They are proclaiming a vain hope, as well as a false doctrine. From the time that Stephen, the first martyr, was stoned, until this very hour, we fail to find one strong "home base" built up with permanency and progress in it, which ignored the great commission and which deferred obeying the great commission until there was a strong "home base."

One could weep one's heart out at the mistakes of us Christians. We have the name, we have the principles, we have the profession. And yet for a hundred years in a very large measure—not wholly, but in large measure—we have ignored the great commission of Him whose name we wear

and have refused and do refuse a program commensurate with our principles. We take the Bible as our only creed, a sufficient rule of faith and practice. Yet, there is not a book in the Bible that is not missionary through and through which does not reveal the fact that God is seeking through His redeemed and saved ones to make Himself known to the unredeemed and unsaved far off and near by. The good news is unselfish in its nature and if it is worth accepting by ourselves it is worth sending or carrying by us to others. Jesus planted the Church on earth, that there might be an institution whose chief and sole business it was to acclaim Him before the world and to make known to all men everywhere that this Jesus is none other than the Son of the living God. When a Church exists for itself it becomes selfish, even as an individual, and thus cannot fulfill the purpose for which it was divinely created. Beware of the "home base" advocates. Their policy is a narrow, limited, restricted one. A policy in no wise justified by Scripture, a policy which is directly contrary to the command of our Lord in the plain teaching of His truth. J. O. A.

DIGNITY AND WORTH OF HUMAN LIFE.

Jesus Christ was the first to reveal the true dignity and worth of human life. Before He came, men were honored more for what they had, or for what they knew, than for what they were or for what they might become. He raised man as man to the lofty position of worth, which transcends all else and pointedly asked, "What shall it profit a man if he gain the whole world and lose his own soul?" Jesus the same as said that a man might gain the whole world, but if he neglected his soul, lost his soul in getting the world, he was the loser.

Jesus loved man as man. The artificial distinctions created by society which place one man among the "four hundred," another among the elite, another among the genteel class, another among the proletariat—did not count with Jesus. He loved men because they were men. He loved them because they bore the image of His Heavenly Father. The humblest man or woman, or the most helpless child was of infinite value to Christ.

It is hard for us sometimes to appreciate the fact that the dignity and worth of human life is based upon human life itself and not upon its accruments. It is more difficult for us not to be influenced by these artificial distinctions imposed by society. Jesus tore off the mantle of discrimination and preferment, and looked at men just as men. The wondrous glory of the human soul, transcending in his mind all the world beside, was to him God's greatest challenge for service. The sublimity of a human personality, the grandeur and mystery of human life were to Jesus the supreme possession of earth and of heaven. The preciousness of human life itself gripped him, inspired him, shaped for him his purposes, and made for him the program for his own life. It grieved him to see men and women wasting life.

The material things he recognized had their value, and he encouraged thrift even to the gathering of the fragments left after the meal. But to him it were better that the whole world of material things be wasted than that a single man waste his life. That was His main charge against sinners—they were wasters of life. If a man wasted his money and spent it recklessly, somebody else's purse might be benefitted thereby. The one's loss was another's gain. But if a man wasted his life, the wasting was a detriment to others as well as to himself. It was Christ's conviction that every day of life watsed in sin was as irretrievably lost as a diamond dropped in the depths of the ocean. A day wasted in sin was that much of human life gone, and because it was gone humanity was the loser, the sinner was the loser, and God Himself was the loser. It was such an exalted conception of the worth of human life as this that our Master cherished.

Human life to Him was of eternal significance. To waste it here was to lose it for the hereafter. But to save it now was to save it eternally. To him, the only thing that could break the mystic cord of life which reaches from the temporal world into the spiritual was sin. And to Him sin was the wasting of life, wasting life's potentialities, wasting lfe's energies, wasting life's opportunities, wasting life's affections, wasting life's richness and beauty, the wasting of all that makes life worth while. This wasting means loss to ourself and loss to society, for as no man liveth to himself alone, neither can a person sin to himself alone. No person can waste his life without society suffering the loss. It loses the impact of a force which was meant to bless.

The task of saving human life and human character was the Master's supreme purpose in living; it was the hope-gleam of His death.

Human life to Him was a soul created in the image of God—a soul entrusted with the power of love, a soul endowed with the capacity of truth, of beauty, of growth and of immortality. As Christ stood before the stately dignity of human life, all else sank into the common place. So should it be with us. Of what significance is the grandeur of the mountains, when but for the fact of human life the mountains would have no grandeur? Of what significance are the wide plains and extended prairies with all their secrets of germination and multiplying powers when apart from man those secrets would never be known? Of what significance is the hidden wealth of the earth's minerals, when apart from man they have no value? What is the significance of the whole creation, when apart from man it had as well never been created? It is man that places value upon everything in the world beside himself. But it is God who has placed the value on man.

Man has attempted to place the values upon his fellows. But how unfair he has been in his judgment of values! He has placed a value of so many dollars a day on one man, a value of so many thousand dollars a year on another man, and upon some he has refused to place any value at all, but instead has consigned them to the junk pile of delinquency.

God placed the value of infinity upon every human life. He planned every life. He endows every life. He knows best what human life is worth. No one knows so well the worth of any production as does the producer himself, whether it be in the construction of a house, or the making of a watch or garment. It is the producer who knows what it cost in time, in thought and in effort. No one knows so well the worth of human life as does God. It is He alone who knows what each life has cost Him in time, in thought, in love, in providenital care all down through the chain of human existence. And the secret of all that human life cost was revealed by the Father to His Son.

The dignity and worth of human life appealed to Jesus not only for what it was, but for what it might become.

We are told that one of the most valuable diamonds in the world today was for years lying in a case in a souvenir shop in a certain Italian city, labeled "Rock Crystal," with the price marked "one lire," equal to about twenty cents of American money. For months people saw that piece of stone labeled "Rock Crystal," not knowing its value. But one day a tourist, who for years had been an expert lapidary in one of the richest diamond mines in South Africa, chanced to be in the little shop and noticed at once that large stone marked "Rock Crystal." The rough, unpolished stone did not appeal to him any more than it had to thousands of other shoppers in the months it had been lying in the case waiting to be sold. But he knew the hidden possibilities in that piece of stone, for he knew that back of the rock crystal appearance of the stone was a diamond waiting for the lapidary's wheel. He purchased it and found that it proved to be just as he thought. Today that diamond blazes with matchless splendor in the crown of the King of England.

Yes, and so men may label men as but so much human flesh, with so much earning capacity, able to do so much work. We may speak of him as a "hand" in the factory as if he had no head, no heart, no soul. And we may value him only for what he can do, but Christ, the Lapidary of human life, sees more in each life than what is apparent to the casual observer. He sees the hidden soul waiting for the touch of the Redeemer, waiting for the consciousness of God's love. He sees the life, now seemingly only fit for the low places of earth, capable of becoming worthy of enjoying the glories of heaven. He sees the life which has been labeled "mortal," and back of the mortal he sees the immortal. He sees the possible angel in every human life. How contrary is Jesus' appreciation of the dignity and worth of human life to that of some theologians of the past and present.

The idea prevalent in some theological circles that man is nothing in himself, no more than a worm that crawls on the ground, that man is nothing, but that God is everything, that idea is a preposterous teaching, which instead of exalting God's supremacy detracts from it. For even God's greatness depends upon the greatness of His creation, and upon man's appreciation of His greatness. For without man, God would be unknown. To minimize the dignity and worth of man is not to magnify the divinity and glory of God. For to appreciate the dignity and worth of man is to appreciate the more the supremacy of God in whose image man was created. It would have been a queer sort of God who would have been content with no higher creation than worms. How such theological notions of man's insignificance and worthlessness have ever been countenanced by people who read the Bible is beyond our understanding. The word says, "God created man in His own image." It teaches that man was created just a little lower than the angels. It was this high conception of the dignity and worth of human life that gave Jesus his mission. The diamond lost in the rubbish is no less a diamond, nor is its value the less because it is lost. With Jesus, the life lost in the rubbish of sin was no less a life created in the image of God, nor was its value the less because it was lost. He knew the lost could be found.

The dignity and worth of human life is involved in the whole life and teachings of Jesus. It is the basis of his conception of God as a Heavenly Father.

I wonder if we sufficiently appreciate the fact that it was Jesus who revealed to the world the dignity and worth of human life! "Before Christ came, no one dared to say that the soul of every man, much less the soul of every woman and child, was of worth to God, and that even a slave might become the son of the Most High." Women and children were not supposed to have souls. And only a few of the more illustrious men were thought to be of concern to God in the days before Jesus came. He declared that every child, every woman, every man was precious in the sight of God. What a wonderfully inspiring thought!

This high conception of the worth of human life is the Christian attitude which our day and generation needs not only to acknowledge, but also to practice. Instead of ministering to the needs of a favored few, Jesus demands that we seek the welfare of all. Instead of bowing to the natural

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

One of the outstanding men in the "World League Against Alcohol," at Winona Lake, was Rev. Henry Carter, honorary secretary of the Temperance Council of the Christian Churches of Great Britain. He has done a great service in organization, instruction, and the preparation of printed methods of doing constructive work. This organized method of temperance education is preparing the way for legal prohibition in England. Dr. Carter was frequently on the platform in a most helpful way, and impressed the three thousand audience with his personality, his spirituality, his practicality, his intelligence and his humility. He has the young people of England lined up in serious study of the temperance cause, and there is a growing conviction in the rising generation that the nation should be dry. Prohibition in England would mean prohibition around the world, for the sun never sets on her flag. That will come some day, and the World League is praying and working to that end. The forces that closed the saloon and the legalized liquor traffic in all its forms in America need not be laughed at nor ignored; they are forces that cannot be checked by a wet press nor secret law-breakers.

Women played their part in this great convention, too. Miss Monica Whately, of England, a prospective Parliamentary candidate, spoke on "British Women Play their Part." When women espouse any cause and organize to further its purposes, it is only a question of time till it succeeds. The women of America and England will never relax their efforts nor cease their prayers until they clasp hands in the temperance victory that will plant its banner in the capital of every nation under the sun. Christianity has emancipated woman from slavery, and Christian women will emancipate man from the slavery of intoxicating liquor. That will be a greater deliverance than the deliverance of the Hebrew nation from Egyptian bondage. God was the Leader in that, and He is the Leader in this march toward the promised land of self-control. It took forty years to go from Egypt to Caanan; it may take forty years to go from the wet to the dry land, but if the leaders and people hold out, as Moses and the people did, that good land of total abstinance will be reached and enjoyed. Mrs. Frances P. Parks, corresponding secretary of the National Woman's Temperance Union, Evanston, Ill.; Miss Cora Frances Stoddard, executive secretary of the Scientific Temperance Federation, of Boston, delivered addresses. Distinguished men and women from all parts of the world were there with great messages in advocacy of this great cause. The temperance tide is rising all the time, and the Red Sea will roll back as the army of faith goes forward. After all, the conscience of mankind is greater than the appetite, even for strong drink. "The drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags" (Prov. 13:21). The world is learning that prohibition is not only good for home, but for business, too. The wealth and health of the nation increase as drink decreases. Other nations recognize that the United States is growing richer all the time, and they are coming to believe that prohibition has much to do with it. And it is true! That leads them to work for prohibition in this expensive way of a world convention.

W. W. Staley.

ELON LETTER.

I am very happy to report the largest enrollment on the opening day of any session in Elon's history. For several years the total enrollment of the college has been fixed at 400, according to trustee action, and this limit has been adhered to. For the past two or three years, however, we have interpreted it as meaning that we would at no time have more than 400 students on the campus. This has meant that there would not be more than 400 different individual students accepted during the year, but on the opening day around 325 students has been the normal total. This year, however, it reached 392, and on Tuesday following the opening it had reached 402, and now stands at 415.

When I returned from New York the latter part of August, the registrar, Mr. C. M. Cannon, gave me a report of the prospects for the opening. According to this report, 484 had made application to enter the college and he had accepted 450 of them. In this report, Mr. Cannon said: "Experience has taught us that about 12 per cent of those who have signed up to come never reach the college. Some are disappointed in their financial arrangements, sickness prevents others from coming, and some change their minds and go to another school or go to work instead. I have investigated other colleges to find out the percentage of their students who sign up and do not come, and I find that the percentage runs all the way up to 40 per cent in the highest case. We think that the 12 per cent that prevails at Elon is a very low percentage, much lower than in other colleges in this section. Figuring on this basis, that 88 per cent of the students who have been accepted will actually enter, we expect our registration this year to be about as follows for the four college classes: seniors, 50; juniors, 75; sophomores, 110; freshmen, 165—total, 400."

However, the registrar was mistaken in his estimate of the number who would not be able to carry out their anticipated enrollment, for he has been forced to accept not the total of 400 students he had expected, but 415. The chapel in the Christian Education Building is not large enough to accommodate all the students, and Dean Hook has been forced to excuse some of the day students who come from their homes every morning for classes from attendance at chapel.

The freshman class and the senior class are practically the same in size as last year. The increased enrollment is in the junior class and in the sophomore class. With a junior class of seventy-two and a sophomore class of 116, the college bids fair to maintain its record number of graduates, which ought to be for a college of this size fifty a year. Last year there were fifty-three, and this year there will likely be fifty-five or fifty-six, which is slightly more than the expected number of graduates in a college whose total enrollment is but 400.

In this connection, I wish to bear testimony to the faithful and efficient work of the registrar, Mr. C. M. Cannon, and of the field secretary, Mr. George D. Colclough, whose untiring efforts during the summer have made the record-breaking enrollment an accomplished fact. And it is the concensus opinion, too, that a splendid type of student has been gathered together on the campus this year. Only eight of the freshmen, for example, come from other than schools accredited by the Southern Association of Colleges and Secondary Schools, and of the eight who did not come from these accredited schools, every one of them passed the entrance examination set by the North Carolina College Conference with a high grade. We are beginning to see what it means to hold membership in the Southern Association.

The professors report that their classes are full; in some instances, additional sections being required, and that the students appear to be serious in their desire to apply themselves for solid work. If these prophecies are realized, the college evidently faces a most satisfactory year.

W. A. Harper.

RETURNS FROM HOLY LAND AND EUROPE.

Impressions of post-war Europe recovering from effects of the great struggle of 1914-18, of the contrasts in age-old Palestine and the new nations of Turkey and Greece which are arising from the ashes of years in backward paths, were told by Dr. L. E. Smith, pastor of Christian Temple, upon his return to Norfolk Monday from a tour of Europe, Palestine and Egypt lasting over two months.

Dr. Smith sailed with a party of the Wicker Tours, leaving New York on June 24th. In the same party, numbering a total of nineteen, was Mrs. J. F. Staley, of 4310 Colonial Avenue. During the period of eighty-two days, the party covered Southern England, France, Belgium, Switzerland, Italy, Greece, Asia Minor and Egypt.

The steamship Carmania put its passengers in England in time for them to be in London on July 4th, and Dr. Smith remarked that it was with a thrill of pleasure that they saw many American flags floating in various parts of the British metropolis. They were able to witness the elaborate ceremonies tendered King Fuda, of Egypt, upon his arrival in the English capital for the first visit since before the outbreak of the World War.

Belgium Recovering.

From London the party went directly to Brussels, where it was evident that a new spirit has been born in Belgium since the close of the late war. "The people," said Dr. Smith, "seem to be possessed with new courage and feel that there is something for them to work for now. They no longer need to invest their capital outside and the confidence with which they now build homes and engage in trade is due largely to the outcome of the war which guaranteed the nation a safe existence free from foreign fears."

France is remarkable for its recuperative powers, thinks Dr. Smith, and its economic life seems to grow more sound every day. There is no waste space, everything is being put to some use and the French people as a whole feel kindly toward the United States.

"Italy is hard to understand," Dr. Smith said, "but it is apparent that it is altogether subject to Mussolini. He has a firm grip on the hearts of the Italian people unlike that held by any ruler in the world today. This is only explained in the statement that he has their confidence, and that is the reason his form of government prevails. It is purely a dictatorial government, built upon the same plan as the old Doge regime in Venice and similar ones in other Italian cities of the middle ages. The destiny of the nation lies in the hands of Mussolini, and it is a question where he will lead, but I am afraid he is too militaristic."

Italians Hate Wilson.

"Italy," continued Dr. Smith, "loves the United States, but the people hate Woodrow Wilson. This is because of his firm stand against Italy having the territory along the Adriatic which they wanted at the end of the war." Commenting further, he said that Italy seems to live on its past, glorying in the magnificence of its painters, sculptors, architects and statesmen.

"I liked to notice especially the Churches and

cathedrals of Europe," stated the minister. "Probably the most magnificent and beautiful building in the whole of Europe is the great Cathedral at Milan. The windows are glorious beyond description."

Of all the nations of Europe and Asia Minor, Greece and Turkey are the most promising, it seems to Dr. Smith. They are modern countries and they are going forward with rapid strides. Athens is most modern with its beautiful streets, American cars everywhere, and an air of expectancy hovering over all.

"Turkey is becoming a new country rapidly, even though it is in a period of transition," he continued. "Constantinople, first the stronghold of Christianity, and then of Mohammedanism, furnishes the most typical example. The changes are both political and religious. To me, it is apparent that Mohammedanism is losing ground fast. Scarcely any men can be seen in the mosques and they seem to have lost interest in religion. What they will turn to I cannot say. It may be Christianity, but more likely it will be atheism."

Dr. Smith was particularly impressed with the modern roads which the British caused to be constructed in Palestine. The one from Beirut to Ballbeck is especially worth notice because it was built with hand labor and is so maintained. It winds over the Lebanon Mountains, reaching a high altitude, yet is so built that an automobile can maintain a speed of forty miles an hour.

A Blow to Evolution.

At Ballback, stated Dr. Smith, there is one of the most remarkable temples ever erected. The engineering feats required in the construction, which took place thousands of years ago, were marvels scarcely equaled in modern times. Single stones weighing seventy and eighty tons were put in walls dozens of feet from the ground. One block in a quarry nearby is over seventy feet long and weighs over 100 tons.

"If feats like this could be accomplished thousands of years ago by man with a brain equal to that of man today," he exclaimed, "how far back would the evolutions have to go to find a man with mind in an embryonic state? This one fact alone seems to me to be a severe jolt to any evolutionist who stops to think at all."

Dr. Smith remembers chiefly the dirtiness of damascus. "It must be the oldest city in the world, for it would take that long to get so dirty," he said. The party visited many places in the Holy Land, including Jerusalem, Nazareth, Galilee and Tiberius. From Cairo, Egypt, they returned to France by way of Marseilles. From this point they went to Paris again and from there to Havre, where they again boarded the Carmania.

Search for "Old Glory."

The carmania was one of the ships to receive the "S O S" of the New York to Rome monoplane "Old Glory" just before it fell. "When I came on deck early that morning," said the minister, "I saw the radio message posted which stated that the 'S O S' had been received and that we were heading for the spot from whence the message was supposed to have come. We sailed straight north all day and cruised over the supposed location of the disaster for more than two hours. The passengers and crew, numbering 2,000, were all excited, and every one was watching for a possible sight of the wreckage. Some could not even be persuaded to go to their meals. It was like looking for a needle in a haystack, though, and we could not hope to find the plane unless we came directly in its path. The waves were running fifteen and twenty feet high then. I don't see how even the rubber boat the men were reported to have could have stayed afloat in that kind of sea."

The Carmania gave as much time as it could to the search, which from the first was almost hopeless, and sailed on to New York hours behind its schedule. "No one minded that, however," stated Dr. Smith, "because we were glad to have some part in the search, and every one was hoping that the men would be found alive."—*Norfolk Virginian-Pilot.*

PROF. FLOWERS LECTURES.

Rev. Prof. A. R. Flowers has just closed a series of lectures here at Elfa, Ga., which has been an inspiration to us young people in our high school work and in our auxiliary societies. He has had a great deal of experience working with young people and knows full well how to make friends among them. He spoke for four successive evenings in the Baptist Church, closing with a fifth address in the high school auditorium especially for the parents and pupils of the community.

Prof. Flowers believes in the fellowship and cooperation of all Christian people, which we understand to be a principle of the Christian Church, and he approaches the subject in such a way as to make his audience feel convinced that he is right. He leaves us with a most cordial invitation to visit us again at his convenience.

MISS FRANCES BLITCH.

Elza, Ga.

ALABAMA CONFERENCE PROGRAM.

Twenty-Ninth Annual Session, to be Held with the Church at Antioch, in Chambems County, Ala., October 11-12, 1927.

TUESDAY MORNING.

10:00. Called to Order by the President.
Devotional Services Conducted by Rev. W. C. Carpenter.
10:15. Enrollment of Ministers and Delegates.
10:30. Election of Officers and Appointment of Special Committees.
10:45. Reception of Fraternal Visitors from Other Conferences and Religious Bodies.
11:00. Report of Executive Committee by Chairman.
11:15. President's Annual Address, Followed by Communion, Directed by Rev. C. W. Carter.
Noon.

TUESDAY AFTERNOON.

1:30. Called to Order
Devotional Services Conducted by Rev. E. M. Carter.
Reading Church and Ministerial Reports.
2:00. Moral Reform, Report by Rev. J. H. Dollar, Chairman.
2:30. Report of Sunday School Board, by Rev. Carl Dollar, Chairman.
3:00. Report of Committee on Superannuation, by Rev. C. W. Carter, Chairman.
3:30. Church Statistics, Report by J. J. Carter, Chairman.
3:45. Miscellaneous Business.
Adjournment.

WEDNESDAY MORNING.

9:00. Called to Order.
Devotional Services, by Rev. J. E. Amerson.
9:30. Report of Committee on Religious Literature, by Rev. C. W. Carter, Chairman.
10:00. Report of Home Missions Board, and also Froeign Mission Report, by Chairman (to be discussed by Rev. J. O. Atkinson, Mission Secretary).
10:30. Report of Christian Orphanage, by Chas. H. Johnston, Superintendent.
11:00. Report of Committee on Christian Endeavor, by Rev. J. H. Hughes.
11:30. Sermon. Noon.

WEDNESDAY AFTERNOON.

1:30. Called to Order by President.
Devotional Services Conducted by Rev. J. H. Hughes.
2:00. Educational Report, by Rev. E. M. Carter. Address by Dr. S. L. Beougher.
2:30. Report of Committee on Apportionments, J. W. Payne, Chairman.
3:00. Miscellaneous Business.
3:30. What is My Part, or Place, in My Church for Next Year? (to be answered by all ministers and delegates).

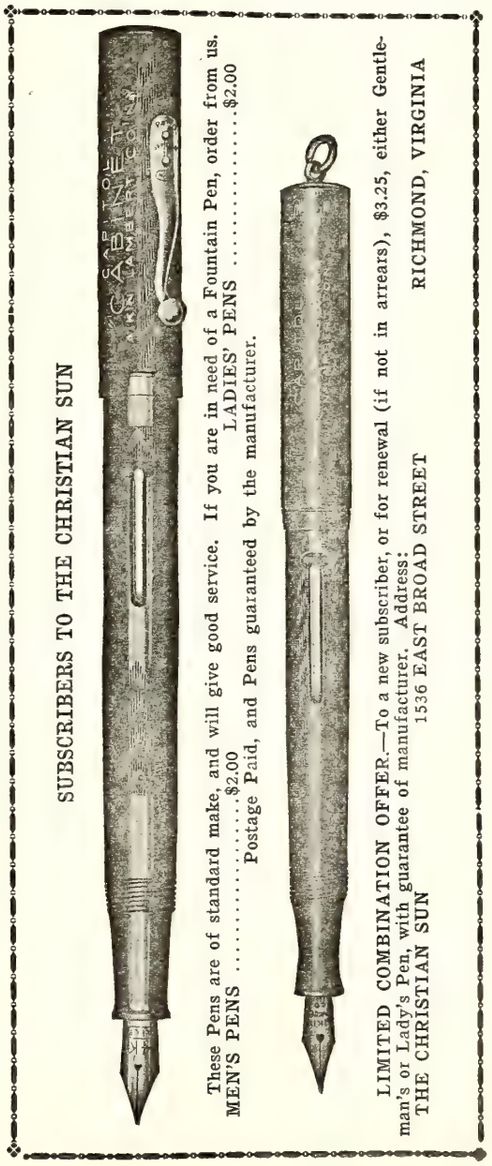
Let all ministers and Churches be represented for the duration of the greatest Conference we have ever held in the grand old State of Alabama.

Our Woman's Missionary Conference will convene at Beulah Christian Church the second Sunday in October.

The women of every Church are asked to respond to this Conference in the following manner:

Every missionary society is pledged to contribute $25.00 as a special missionary offering, and every Church is asked to contribute $5.00. We devoutly hope every pastor will see that these amounts are raised, and every Church represented at the annual meeting.

G. D. HUNT, *Chairman,*
J. D. DOLLAR,
W. C. CARPENTER,
Executive Committee.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MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

"THOSE ABSURD MISSIONARIES."

By Harrison Collins.

(Condensed from *Scribner's,* July, 1927. A true story.)

"Oh, mother, aren't they funny!" From where I stood on the promenade deck, I could see the little old couple, both over sixty, the wife perhaps a trifle the younger. Her hat was a flat conglomeration of black and white satin bows; around her shoulders was a sort of overall green cape. The husband wore an ancient blue serge suit and tugged at a large wicker suitcase.

"Mother," repeated the little girl, "aren't they funny!"

"They're missionaries, Clara," said her overdressed mother contemptuously.

"China missionaries."

Next morning at breakfast I noticed that their table was nearest the exit to the kitchens. By chance, I happened to be behind little Clara when, in passing their table, she dropped her orange. Old Mrs. Missionary retrieved it for her, and handed it back with a "Good morning, dear," in a surprisingly rich contralto voice. Just then Clara's mother, pausing in a conversation with the captain, caught the end of the little scene.

"Clara, come here!" she called sharply. And with scarcely any attempt to lower her voice: "you stay away from those missionary people."

Their name, I soon discovered, was Scott, and they were returning to their work on the Japanese island of Kyushu. They said little of themselves, but I found them easy to talk to. This was a pleasure. I make the crossing annually for a silk house, and the voyage lacks novelty.

By the time we reached Honolulu, Clara's mother, whose name, I had heard, was Cummings, and whose state was a grass widow's, was being trailed by half a dozen male admirers.

The Scotts constituted the voyage's standing joke. Everything they did was stupid, clumsy, gauche. But before we were long out of Honolulu tongues began to wag of delinquencies in another quarter. The fair widow, it was said, had come back to the ship, along with Sam Oates, at 3 A. M., and Sam had said he had put her through her paces all right.

The morning we steamed up Yokohama harbor nearly every one was on deck. Mrs. Cummings was not in evidence, and it was rumored that neglected little Clara, who had been slightly ill for the past three days, was worse. Suddenly Mrs. Cummings appeared, tears streaming furrows in her face powder, lips twitching under the rouge.

"What's the matter?" issued solicitously from a dozen masculine throats.

"Clara—oh, my baby! Clara's got acute appendicitis."

"Can't they operate?"

"Isn't there anything we can do?" asked a sweet contralto voice.

The frantic mother whipped about, fury dancing in her eyes: "No, you old comic strip, there's not! Clara'd likely as not be all right now if you had let her alone in the first place! Prob'ly either you or Foxy Grandpa there slipped her something. Oh-h-h, damn missionaries!"

I saw the gentle, upturned face wince as from a physical blow, and the color mount slowly to the thin cheeks and forehead. As she turned away, some fool in the crowd tittered.

"I say it again!" screamed Mrs. Cummings, losing all control and stamping her foot. "You're a silly old fool, and damn missionaries!"

The doctor had come on deck. "It isn't appendicitis," he said, "as I tried to tell this featherhead who seems to be laboring under secondary dementia. But it's a serious surgical case, which should be treated ashore, and at once."

The quarantine launch was momentarily expected, and finally sighted picking its way through the shipping. Rounding the breakwater, it came snappily toward us. A smart young official danced up the companion and, saluting our officer politely, spoke to him in loud and excellent English: "Are the Rev. and Mrs. Cyrus Scott, of Kyushu, here?"

Little Mr. and Mrs. Scott stepped shyly forward. The young fellow produced a large, important-looking envelope from his belt, and, offering it to the old couple, bowed from the waist, respectfully low. When he spoke again, it was like a child addressing revered parents: "Sensei, His Excellency the Governor, learning of your probable return by this steamer, has sent me to bid you a hearty welcome and to place his launch at your service. His only regret is that urgent business prevents his coming to care for you himself."

Mr. Scott, also bowing from the waist, thanked the young official in quiet, but, I have no doubt, adequate Japanese.

As to the rest of us—their hitherto supercillious fellow-passengers—you could have bowled us over with a word. Where was the joke now? What mattered clothes and snobbery? We, longing to get ashore, and here were poor, old unappreciated Mr. and Mrs. Scott invited guests.

I noticed a younger misisonary, leaning on the rail, chuckling to himself.

"Now, tell me," I said, "who are they?"

"I've told you before—the salt of the earth."

"But this reception!"

"Oh, that's nothing. Half the people on the pier are waiting for them. And they will turn out the schools to welcome them when they cross the boundary of their own province! They are the Scotts, man—the Scotts of Kyushu! Forty years ago they went into a village on the island—a real wilderness then. They built a Church, and later a hospital, and a school—after all only externals. Their special gift was for supreme friendship. Their hearts knew no guile, something, by the way, simple folk everywhere are quick to recognize. They knew no such word as 'converts'—only friends, and in time, as the seed sprouted, brethren in Christ. Somehow, something of their own lofty soul entered into those they reached, and now in high places and low their influence is living in this empire. The Governor of the prefecture is not only their old pupil, but also their very loving boy.

"They are absolutely devoted to the people. They give away everything—themselves included. You have noticed that Mrs. Scott is not well. She is dying of cancer. The doctors give her three or four years at most. She well knows that this ship is her final direct contact with America. But come, here they are now; let's watch them leave."

Out of the doorway came a tiny stretcher on which Clara lay hidden from our gaze under white sheets. Immediately behind followed her mother, heavily veiled, learning on Mrs. Scott's frail arm. Mr. Scott, laden with impedimenta belonging to both ladies, closed the little procession.

It was the decent, the Christian, thing to do, of course, to offer of their bounty to those who needed it most. But many, remembering the vulgar rebuff, would not have recognized the obligation, or else would have shared it condescendingly. Not so the Scotts. As the gentle-eyed elder woman led the weeping younger one to the companionway, they looked for all the world like mother and daughter; or, if one saw but the clothes, like servant and mistress.

So the stretcher, borne by two sturdy sailors, descended the companionway and disappeared within the cabin of the shiny launch; the little old Sensei and his wife, who, in their hour of triumph, had remembered that they had come not to be ministered unto, but to minister, followed, while the rest of us stared in awed silence at the simple, strange scene.

And as the launch shot away I laughed. I could not help it. For they were funny—these missionaries. At least, the Scott kind were—as funny as a bracing wind at sea; as funny as the sun at dawn!

(Reprinted in The Sun by special permission of the *Readers' Digest.*—J. O. A.)

CORRECTION IN REPORT.

In The Christian Sun, September 8th, in an attempt to abbreviate the report of missionary offerings for the month, the totals were improperly given. The items to the various Sunday Schools were properly printed. The totals should have read as follows:

Self-Denial Offerings.

Previously acknowledged	$3,553.15
Previously acknowledged	131.08
A. F. Hozier, Berkley, Norfolk, Va.	10.00
Mebane Church, N. C.	3.30
Total to August 31st	$3,697.53

Summary.

S. S. Regular	$ 270.47
Specials	47.48
Mountain work	10.15
Self-denial offering	144.38
Woman's Board	1,846.53
Total	$2,319.01
Check to R. W. Malone, Treas.	$2,319.01

J. O. Atkinson,
Mission Secretary.

PROGRAM FOR THE WOMAN'S MISSIONARY CONVENTION, N. C. CHRISTIAN CONFERENCE, DURHAM, N. C., OCTOBER 7, 1927.

Morning Session, 10 o'Clock.

Theme—"Sharing," "And Thy Neighbor as Thyself." (Luke 10:27.)
Call to Order by President—Mrs. L. L. Vaughan.
Opening Service.
Roll Call of Societies and Enrollment of Delegates.
Recognition of Ministers.
Reports of Officers.
Reports of District Leaders.
Appointment of Committees.
Special Music.
Echoes from Blue Ridge—Mrs. C. H. Rowland.
"An Opportunity for Sharing."
Devotional—Mrs. L. L. Vaughan.
Adjournment.

Afternoon Session.

Song Service.
Prayer.
Report of Committees.
Results of "Sharing" with Porto Rico—Mrs. D. P. Barrett.
Sharing Plans—Mrs. Grace Stewart.
Special Music.
How Others Have "Shared" with Us—Durham Young People's Society.
Sharing Missions with the Whole Church—Dr. J. O. Atkinson.
Adjournment.

GEORGIA AND ALABAMA CONFERENCE.

Program of Twenty-Ninth Annual Session, to be Held at Enigma Christian Church, Enigma, Ga., October 4, 5, 6, 1927.

Conference Called to Order by President Rev. H. M. Gray.
Devotional Service, by Rev. A. H. Sheppard.
Enrollment as Follows: Ministers, Churches, Delegates.
Reading and Adoption of Program of Session.
Annual Address—Rev. H. M. Gray.
Election of Officers and the Appointment of Special Committees.
Miscellaneous Business.
Adjournment.

Second Day—Morning Session.

Conference Called to Order by President.
Devotional Service, by Rev. T. J. Dean.
Reading of Minutes of Previous Session.
Report of Executive Committee—H. W. Elder, C. W. Hanson, H. M. Gray.
Address by Rev. H. M. Gray.
Report of Foreign Mission—Revs. A. H. Sheppard, T. J. Dean.
Address by Dr. J. O. Atkinson.
Report on Christian Endeavor—Miss Almyer Goodwin, Miss Mary Talley, Mrs. Ethel Abell.
Address by Mrs. Ethel Abell.
Report on Sunday Schools—Revs. A. B. Mann, Paul House, S. D. Lankford.
Address by Rev. A. B. Mann.
Ministerial and Church Reports.
Sermon—Rev. A. H. Sheppard.
Adjournment for Dinner.

Second Day—Afternoon Session.

Devotional Service by Rev. W. C. Carpenter.
Reading of the Minutes of Previous Session.
Place of Meeting of Next Annual Session of Conference.
Report on Moral Reform—Revs. T. W. Gray, S. D. Lankford, A. H. Sheppard.
Address by Rev. T. W. Gray.
Report on Home Mission—Revs. H. W. Elder, A. H. Sheppard, H. M. Gray.
Address by A. H. Sheppard.
Report on Superannuation—Revs. A. H. Sheppard, S. D. Lankford, H. M. Gray.
Adjournment.

Second Day—Evening Session.

Devotional Service, Conducted by Olin Bolt.
Annual Session of Christian Missionary Association—H. W. Elder, President.
Organization.
Regular Order of Business.
Address—"Our Orphanage," Chas. D. Johnston.
Address—"Our Colleges," S. L. Beougher.
Adjournment.

Third Day—Morning Session.

Devotional Service, by Rev. W. D. Wilkinson.
Reading of Minutes of Previous Session.
Report on Education—Revs. H. W. Elder, A. H. Sheppard, C. W. Hanson.
Address—Dr. S. L. Beougher.
Report of Spceial Committee.
Bills Against the Conference.
Report of Treasurer.
Miscellaneous Business.
Adjournment.

We need Sunday for religious thought and instruction. It is the only time in the week when we can have these things. If we lose Sunday we shall lose religion also.—*James Braid.*

Poetry creates pleasure by producing in us the thrill that the poet felt when he saw or felt the truth he presents. Poetry stirs emotion, and emotion makes for action.—*Anon.*

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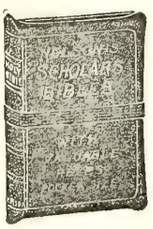

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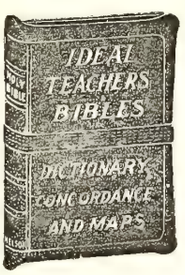

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THE CHRISTIAN SUN
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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson II—October 9, 1927.

Elijah Hears God's Voice.

Golden Text: "Wait for Jehovah: be strong and let thy heart take courage."—Psa. 27:14.

Lesson: 1 Kings 19.

Devotional Reading: Psa. 57:1-5.

The prophet was discouraged. He was feeling the reaction of his experience on Mount Carmel which had put a tremendous strain upon him. He was so discouraged that he had slunk off and sat down under a juniper tree and requested of Jehovah that he might die. By a strange turn of affairs, the man who had not feared all the followers of Baal had become terror-stricken at the threat of one woman, Jezebel. He presents a pathetic picture in the opening verses of this chapter. He represents, perhaps in an exaggerated way, the feelings of the average minister after a Sabbath Day into which he has really put himself. There is something to the expression, "the preacher's blue Monday."

It is interesting to note what the Lord did with the discouraged prophet. In the first place, He gave him sleep. Things look differently after a night of good, sound sleep. It is hardly safe to trust one's estimate of things after a hard, trying day. Business men try to make their decisions as early in the morning as possible while body is rested and mind is fresh. Our highest moments are our real selves, rather than our lowest. Dark-blue glasses have a surprising tendency to become rosy after a night's rest. Despondency and discouragement are often dispelled by rest and sleep.

Then again God gave the prophet something to eat. Like tired men, hungry men are in no mood to look on the bright side of life. Much of the unrest in the industrial world is often caused by men who are out of work because of what they think are unjust conditions of labor, and who are hungry themselves and, what is worse, whose family is hungry. A good meal is a good antidote against discouragement and despondency like Elijah had.

The Lord also took the prophet out into the beauty of nature. Mount Horeb was not only a place of rugged beauty; it was a place of sacred associations. Fortunate indeed is that person who in the hour of reaction from some strain can get away to the out-of-doors, and especially to some spot that has pleasant associations of other days. Tired bodies, jaded minds, despondent spirits respond wonderfully to this treatment.

"What doest thou here, Elijah?" It was a question which was very pertinent. It was no time for the prophet to be away from the stage of action. There were great things to be done, and he was the one to do them.

"And after the fire, a still small voice." God speaks in many ways, but one of the most effective ways in which he speaks is in the "still small voice." He who keeps his life clean and his heart open and his mind willing, will hear God as He speaks in the still small voice. "He that willeth to do my will shall know of the doctrine."

It is interesting to note that God gave Elijah something to do. "Go," said the authoritative voice of Jehovah. It is still the message to those who have a case of the blues. "Get out and do something," says God and common-sense. There are many people who are worse off than we are, and in ministering to them we both help them and help ourselves. The man who gives himself to unselfish service to others has little time and little temptation to self-pity and discouragement.

Finally, the Lord reminded Elijah that there were some other good people in Israel besides Elijah himself. It was true that he had been zealous—the word means boiling over, and it would be well if we had some people who boiled over a bit more in their religious life—for Jehovah; but there were others who had not bowed down to Baal. The prophet was suffering from an exaggerated idea of his importance. He had not learned, as so many of us have not learned, that we are not the most important thing after all. As a matter of fact, workers may fail, but God does not fail. Furthermore, in this day when we hear so much about the break-down of the home, of the decline of religion, of the certainty that the world is going to the dogs, it is well to remember that God still has His "seven thousand" who have not bowed down to Baal, that there are still Christian homes, that there are men and women who are not for sale, that there are many who still hold a warm personal devotion to Jesus Christ, and who give themselves to the work of His kingdom.

"And Elisha, the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room." What are we going to do now that Mr. So-and-So is dead? Where in the world are we going to get some one to take Mrs. So-and-So's place? What in the world are we going to do when all the older members of the Church die? Well, what are we going to do? Back in humble homes, out on quiet farms, here and there in unseen places, God has already selected, and will continue to select those ministers and teachers and missionaries and legislators and business men who will "carry on." It is our responsibility to discover them, to train them, and then to have enough of the grace of God to step aside gracefully and graciously when the time comes for them to enter upon the stage and play the parts which we have been playing.

CHRISTIAN ENDEAVOR.

Sunday, October 9, 1927.

Topic: "How Can We Help Younger Boys and Girls?"—John 21:15-17.

Some Bible Hints.

The first step toward helping children is to be in love with Christ. That is what the Master was trying to teach Peter (v. 15).

Children are leadable. Habits are not yet formed. It is a sin to let children pass without trying to win them for Christ (v. 16).

Again and again Jesus must draw our attention to the people who need help. How can we feed them if we are not ourselves fed with the divine manna (v. 17)?

We can be of service only as we love. Sympathy is necessary or we shall blunder. Let us pray for love's tact (v. 17).

Suggestive Thoughts.

There is no help quite so good as the help of just loving. That is why a mother is so successful. She loves.

Our prayers help children. It is good enough to pray for older people, but they are hard to move; children respond to spiritual currents of prayer.

Help children by playing with them. There is no surer or speedier way to win their confidence, and when confidence is won, the battle is ours.

Help children by being big brother or big sister to them. They are often shy, but still are eager to follow when they recognize love.

A Few Illustrations.

Children are hero-worshipers. If we do the things that appeal to them they will follow us. They see reality and easily detect shams.

Some subjects are difficult to study—astronomy, for example; but childhood is all around us. Study it in life and in books. We cannot help children unless we know something about their nature.

Help children in Sunday School. Go out and gather together a class. Visit the children in their homes. Show interest in them and parents will work with you.

Help children in the junior society. Be a superintendent or an assistant. Give time and thought to this work. Pray and plan. You are molding souls for time and eternity.

To Think About.

Why should our junior society reach all our children of junior age?

How can we reach children in the community that the Church does not reach?

How can we help fresh-air work for the children?

BEREA (NORFOLK).

The revival services at Berea Christian Church began on the 4th of September and continued until Sunday, September 18th. The pastor did the preaching, and the music was conducted by Mr. W. H. Baker, accompanied by Mrs. Baker. These fine young Bakers did a wonderful piece of work under the leadership of the Holy Spirit, and the Church and community were delighted with them. Mr. Baker is a fine song leader, and I can assure any pastor who might wish to use him that he will render them great service.

The results of the meeting were a fine revival in the Church and the addition of sixteen new members to the Church.

ROSEMONT NEWS.

A Young People's Christian Endeavor Society was organized by the young people of the Rosemont Christian Church September 11th, with twenty charter members. The officers are as follows: president, Samuel Ramsey; vice-president, Miss Lowrine Halstead; recording secretary, Miss Katherine Murden; corresponding secretary, Miss Elizabeth Mills; treasurer, Winslow Downing; organist, Miss Dorothy Ramsey; assistant, Miss Elizabeth Mills; chairman prayer meeting, Miss Mary Halstead; chairman membership committee, Chester Cohoon; chairman music committee, Miss Dorothy Roane; chairman social committee, Miss Myra Odell; ushers, Misses Sallie Weston Morrison and Miss Mattie Downing. The society will meet every Sunday evening at 6:45.

The Rosemont Church is planning to carry good reports to the annual Conference November 2nd. The Sunday School is now planning for its biggest rally day on October 2nd.

J. F. Morgan.

OUR CHRISTIAN CHURCH.

My dear Brother Editor and Co-workers:

As members of the Christian Church, we hold together or apart. I still stand firm for Christianity with all Christians, regardless of name, sect, or creeds. It is in the spirit of Jesus we rise or fail in kingdom work, for the salvation of this old lost world. As individuals, united we have strength through prayer and faith in God Almighty for victory.

I read with great interest reports of the World Conference on Faith and Order at Lausanne, and

the continuation of the committee to which Dr. W. A. Harper has been added. You may congratulate him for me and tell him the desires of my heart will follow for his success to help work out something more practical for Christianity with other denominations, with our own purpose, and for that which we say is the only reason for the Christian Church and its existence.

I read so many good, uplifting, inspiring things from your pen and others through THE SUN I don't know how I could do without it. Especially do I wish to keep up with our Church news and will have no other way, but by reading our Church papers. They are very helpful to me to overcome many obstacles in life. Your editorial last week, "Self-Realization," and the article, "Do They Love Their Church," was to the point and very appropriate. So I will assure you of my appreciation if you continue THE SUN to me, and will send a dollar now and then when I can spare it, just as I do to my Church, but can make no pledges to meet obligations, since I am entirely dependent on my two boys, who have proved themselves to be loyal and faithful to their mother. May the Lord bless and keep us all faithful to trust.

Sincerely yours in Christian service,
MRS. J. I. JOYNER.

Norfolk, Va.

HOPEWELL.

"The Lord has done great things for us, whereof we are glad."—Psa. 126:3.

Why should we not be glad and praise His name? It is beyond our comprehension to presume the great things He has done for us, His believing children. "Let us not be weary in well doing, for in due season we shall reap, if we faint not." Let us look up and praise Him.

Since our last letter, which was written while Rev. T. N. Lowe was holding revival services here, we have had six new members added to our Church roll. The revival fire is still burning, and the testimonies at our Wednesday night prayer services are good to hear.

Mr. J. M. Darden and Mr. and Mrs. Sam Davis were with us on Sunday, the 4th of September, and they gave us of their best and inspired us to a greater work for the Master. Mr. D. D. Nash, who is preaching for us until we get a regular pastor, is bringing us soul-stirring messages from Sunday to Sunday which do us all good.

The women have organized a prayer circle which meets each Friday evening. Sunday, September 25th, was a glorious day for our Church, when Dr. J. O. Atkinson and Mr. J. M. Darden visited us. Dr. Atkinson preached at the 11 o'clock service, using St. John 1:14 as his text. The Word truly became flesh and dwelt amongst us as he preached to us. We praise God that we have men like him at the head of our denomination. We love Mr. Darden and hope both may soon visit us again. Pray for us, that we may be faithful.

R. H. W.

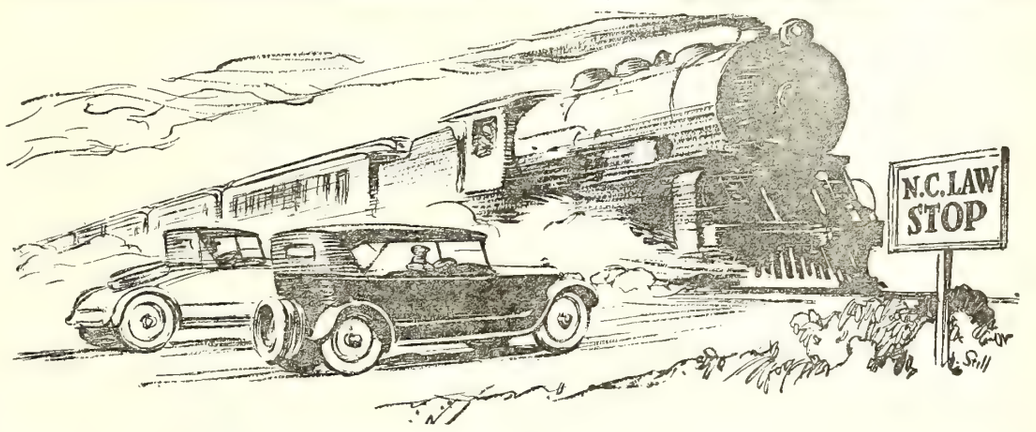
WORKERS NEEDED.

The Salvation Army has just graduated somewhat more than 400 men and women from its four training schools—New York, Chicago, San Francisco and Atlanta. So great is the demand for workers, according to report, that the officials wish the number were eight hundred instead of half that. Many posts where regular religious work is required are undermanned, and in particular great need exists for more workers who are older in years, and who may not do religious work. For example, the homes for women, and hospitals for both men and women, are in need of more help.

The army now trains students and all workers in first aid, so that when disasters come they are able to render immediate assistance. When a disaster befell southern Indiana and Illinois a year ago, army workers were depended on to a large extent and were praised for their efforts, which efforts have become permanent. During the Mississippi flood this spring, army workers have been on call night and day for first and all other aid.

The army financial managers state that while they are never receiving the responses for which they hope, yearly incomes grow steadily and no falling off in confidence is felt by the public in the army and its efforts. In one department this spring the public has given to date $15,000 more than was given up to the same time last year. Students in the training schools pay $40, but upon graduation get it back in the form of a new uniform. Beyond that sum, tuition and board are furnished without charge. Students are required to work during their undergraduate period.

SOUTHERN RAILWAY SYSTEM



For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

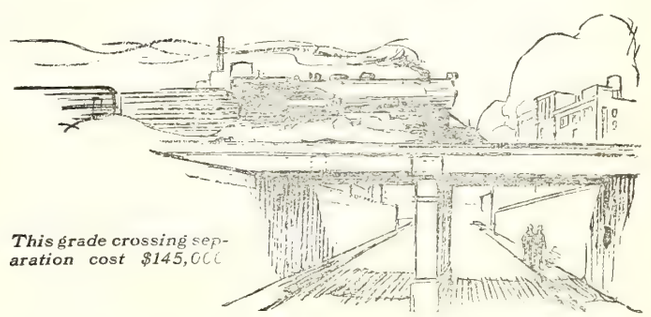
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

The SOUTHERN SERVES THE SOUTH

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

THE PRICE OF HALF-HEARTED CHRISTIANITY.

"And they came unto Haran and dwelt there." —Gen. 11:3.

The people of Abraham had started to God's land of love and plenty; Haran was about halfway. Here they fell in love with the people who dwelt there, because they all were having such a good time, and here they dwelt, drawn away from their original purpose to which God had called them, by family relations and friends. However justified Abraham may have felt for stopping here, the fact remains that God's blessing ceased while he stayed there. God Himself was silent to him. What we think will help us, sometimes hinders, and even our own friends may lead us wrong.

He that would follow the Lord must not be drawn away, even by his kinfolks. There are times when to do right we may have to deny our kith and kin, or we will sacrifice the choice, the blessing, and the goal we seek. Our first father, Adam, fell by the companionship of the one most dear to him, and the devil stills knows how to seduce the world by affections.

To disobey the Lord partially is to disobey Him wholly. Set thy life to serve the Lord fully, and let nothing deter thee. There is absence of privilege; there is no voice, no dream, no vision, no message, and no blessing at the point of hesitancy, but instead there is eminent danger of sudden temptations.

Prayer.—Our Father, teach us obedience to Thy will and Thy way. Forbid that we shall satisfy our desires in the drafts of delights and sacrifice the doing of what is right. Forgive us our sins, we pray, and save us. *Amen.*

TUESDAY.

THE EFFICACY OF A WHOLE OBEDIENCE.

Read the following passages: Ex. 19:5; Deut. 11:27; 1 Sam. 15:22; Job 36:11; Jer. 7:23, 42:6; Deut. 11:28; 1 Peter 4:17; Jer. 11:3; 1 Peter 1:22.

The comment in these is complete. Meditate on them and let us pray.

Prayer.—Our Father, we thank Thee for all Thy blessings. We confess that we have lacked much in full obedience to Thee, and we have lacked much in the blessings thereof. Make us careful, loving and obedient children, and all glory shall be Thine. *Amen.*

WEDNESDAY.

FULL OBEDIENCE.

"Get thee . . . unto a land that I will show thee . . . and I will bless thee . . . and Abram departed as the Lord had spoken unto him."—Gen. 12:1, 2, 4.

After Abram's father died, he turned to do all the Lord had told him to do. There are just three words in this: "call," "blessing," "obedience." Abram now obeyed this call, and later it meant much to him. It gave him spiritual energy. It gave him conscious fellowship with God. It put him on special terms with the Lord. It made him an agent of the Lord for mercy upon the city in which he lived. So certain were these things that he never wanted after that. God's will was his delight.

But such an obedience is not without its trials. "In the world ye shall have tribulations." Abram had to leave his country, his people, suffer the loss of his father, trouble with Lot; he had to offer up Isaac, his son—but every trial was a test of fidelity, until God told him that he should be known as "a friend of God."

We are not called upon to leave our families, our homes, our country, etc., to serve the Lord, but to a greater task: to stay with our loved ones and be an example and a light to them. Jesus prayed, "That Thou shouldst not take them out of the world, but that Thou shouldst keep them from evil."

How much are we doing of this where we live?

Prayer.—Our Father, help us to forsake the world. We will set up an altar in our hearts for Thee. May we so live that there is no condemnation to us, because we live in Jesus. May we learn how to die by right living. *Amen.*

THURSDAY.

"JUST THIS MINUTE."

"Sufficient unto the day is the evil thereof."—Matt. 6:31-34.

What is life? The philosopher might give us a profound answer to this question. Let us give a simple one. Life is a succession of minutes, each one of which appears before us, to be used according to our will and pleasure.

We sometimes speak of "life with its sorrow, life with its tear." Yet the burden of grief that is bound to come is borne easily enough when it is properly distributed, when no single day is freighted with more evil than is sufficient unto it, when each minute is made to carry its rightful share. Some one has said: "Don't break the back of today with the burdens of tomorrow." That is simply another way of saying that the best way to live is day by day, making each minute serve a good purpose as it comes.

Very often we ask: "What will I do when tomorrow comes? How will I meet its demands?" The best way to meet the demands of tomorrow is to do our duty today.

Prayer.—Lord's Prayer, all the circle joining.

FRIDAY.

WHEN SORROW WALKS.

"For ye were made sorry after a godly manner." —2 Cor. 7:9-11.

The ideal life, of course, would be one of unruffled hours, quiet sun-filled days, and years continually crowded with the laughter and beauty of an undisturbed holiday. But while we dream of such an Utopian world, we see soon there is this law in the world: that things are balanced, opposite against opposite, joy against pain, light against darkness, pleasure against sorrow. And wherever this balance is disturbed, danger lurks.

"Ye were made sorry after a godly manner." This promise of Jesus is to us quite as much as to the disciples. He was speaking beyond the "upper room" and across the centuries. The mother of Lincoln was able to interpret the things of God to her child, because she knew the Divine Guide. Abraham Kuyper, versed in all the systems of philosophy, a child of the university, knew not the path of peace until an obscure peasant girl with a Spirit-illumined mind and heart, taught him the plain way to God. The Comforter is the light that needs no replenishing.

Once we were on a boat in a rough sea, with a drunken captain. Fortunately there was one there who knew the ways of the sea and could manage a boat. He took the helm and brought us through a time of possible peril. How much need there is that the Holy Spirit take the direction of our lives! He is the Guide; make Him Director. Give Him the helm! The Church of Christ in this age may hope for a Pentecost when she allows the Holy Spirit the direction of her life in that large, magnificent way that characterized the Church of the Acts of the Apostles.

Prayer.—Asking that we may have the joy of the companionship of the Comforter whom Jesus promised to be our intimate Companion and Guide in our lives. Ask in Jesus' name.

SATURDAY.

THE GREAT INHERITANCE.

"He that believeth on the Son hath eternal life." —John 3:34-36.

Perfection was eternal in God, as shown through Christ. It was righteousness, love, peace. This it is that we receive from Him when we accept and trust Him. We open our hearts to Him, and He fills and directs us. And through faith we become freemen of the city that God has prepared for us.

When we believe! Belief is not saying "yes" with the heart, to love, obedience, trust. Obedience is the highest expression of faith. And faith grows by obedience until it becomes knowledge: "that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe." Christ is the source of life flowing into us and through us. Of its fullness, Paul said: "It is no longer I that live, but Christ liveth in me." And with Him, all things are ours, whether life or death, things present or things to come. We are common people with our frailties and short-comings. Yet we are given an inheritance with the saints, and the right to a place in the celestial city. A gift of such unspeakable value should be met with full loyalty to the bountiful Giver.

Prayer.—Asking that we, as faithful followers of Jesus Christ, should show our loyalty by making it the crowning task of our lives to win others to the Christian field.

SUNDAY.

THE PRESENCE OF THE LORD.

"And their eyes were opened, and they knew Him."—Luke 24:25-32.

On the day that Jesus rose from the dead, two men were journeying thereescore furlongs toward Emmaus. A third traveler united with Cleopas and his friend. They were foot-heavy, soul-heavy, heart-heavy. As they turned in, Jesus would have gone farather, but they entreated Him to abide. At meal, their eyes were opened and they knew Him, and He departed. He was none the less there, yet they knew it not.

To be conscious of His presence is of great moment to the Christian. To realize the fact of God is the supreme task of faith. When the day is dark, men are prone to say "there is no God." Let us aapply this axiom. God ever has been. He was in the Egyptian bondage. He was in the day of Elijah. Amos taught His righteousness, Hosea His love, Isaiah His holiness, Jeremiah and Ezekiel the retribution of sin, and John and Paul sang of His love. The prophets emphasized certain aspects of His nature. He is the Infinite, the Omnipresent.

If the way seems dark, remember that Jesus is beside you.

Prayer.—By one of the parents, asking that we may come through any clouds of sin, neglect and worldly ease, that may tend to obscure our vision of God.

Christian Orphanage

Dear Friends:

We have been made to feel glad twice this week. We do not want to keep all our joy to ourself, but want to share it with our many friends.

For a number of years the Christian Orphanage has been in need of land on which to grow wheat. We have but little land on the Orphanage farm that will produce wheat enough per acre to make it pay to grow it.

Our good friend, Mr. P. J. Carlton, of Richmond, Va., who is interested in feeding our big family and is also interested in farming, visited us some time ago and we were discussing farming and the wheat land was discussed. He instructed the writer to see if we could buy a certain tract of fifteen acres which produces very fine wheat, and we got the owner's best price and sent the information to him, and we received a letter this week instructing us to close the deal. Bro. Carlton enjoys doing kind deeds and uses his money to help others. We are happy indeed that this good friend has been so kind and generous to us in this work.

The Christian Orphanage has had another need for a number of years, but until recently we saw no way to supply it. We have been compelled until recently to use our chapel for school purposes, but finally succeeded in getting all our children in the public school by paying a stipulated amount to help bear the expenses of the school which we accepted, and the plan is working fine. We had to lend our desks to the school to seat our children, so that left our chapel room empty of seats. We happened to think of one of our old Alamance County boys, Mr. T. Holt Haywood, who is a very successful business man in New York City. We just felt that he would be glad to do this for us, and we calculated that we could seat this chapel with nice opera chairs for $300. We wrote this good friend of former days, and yesterday we received a nice letter from him enclosing his check for $300. It is great to have loyal friends in this work. Mr. Haywood has been very kind to us all these years, and his father was one of the best friends we ever had. We appreciate these contributions very much indeed and pray that God will richly bless both of these donors.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 29, 1927.

Brought forward		$13,612.34
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Reidsville	$ 7.12	
Pleasant Ridge	1.58	
		8.70
Eastern N. C. Conference:		
Damascus	$ 2.60	
Auburn	4.50	
Lee's Chapel	8.07	
Shallow Well	2.00	
Christian Light	7.00	
Mt. Auburn	7.60	
		31.77
Western N. C. Conference:		
Shiloh		1.00
Eastern Virginia Conference:		
Rosemont	$49.84	
Berea, Nansemond	10.00	
Cypress Chapel	13.07	
Hobson	2.21	
Suffolk	25.00	
Berea, Norfolk	4.45	
		104.57
Valley Virginia Conference:		
Antioch		7.31
Alabama Conference:		
Rock Stand		2.15
Special Offerings.		
T. Holt Haywood, for chapel seats.	$300.00	
Pleasant Ridge Church & S. S.	18.90	
		318.90
New Building Fund.		
Mr. & Mrs. C. C. Howell, Jacksonville, Fla.		100.00
Grand total		$14,186.74

DIGNITY AND WORTH OF HUMAN LIFE.

(Continued from Page 5.)

law of the survival of the fittest, he challenges his Church to enter into the spiritual law of the revival of the unfit.

The high conception Jesus had of the dignity and worth of human life is a challenge to every father and mother. The little child that came into your home is a gift from God. It is just such a gift as God sent to the home of Joseph and Mary of old. As you cherish the gift sent to you, so Mary cherished the Baby Jesus. The child is yours, bone of your bone, flesh of your flesh, and it bears your likeness and it bears His image. What difference is the life of that child making in your life? Do you feel the need of being a better man, a better woman for the sake of that baby boy or girl? There is nothing more precious to God than the soul of the little one committed to your care. If our children belong to God, and they do, we ought to belong to Him also. We need His help and guidance in caring for His precious jewels. How unworthy the parent who does not feel the need of God's help and direction in caring for a growing child!

If our lives belong to God, and they do, it is only natural that we feel the need of seeking His fellowship in worship, in study and in prayer, that we may have wisdom to live even as He would have us live. That which is of more value than all the world's beauty beside, of more value than all the world's wealth beside; that which gives earth its meaning and heaven its hope—your soul and my soul and the souls of all mankind deserves the best care that we can give. All else we must leave behind, but the soul alone lives on. If we confess Christ before the world and live for Him in the strength and beauty of Christ-like service to His Church and His world, we shall some day hear His gracious words, "Well done, thou good and faithful servant; enter ye into the joys of thy Lord." R. C. H.

PEACH TRAINS VIA SOUTHERN.

Another perfect score was hung up by the Southern Railway System in the handling of the 1927 peach crop, schedule time having been maintained by every one of the 222 special peach trains which were run—114 from Atlanta to Potomac Yards, Va.; 91 from Atlanta to Cincinnati; and 17 from Spencer, N. C., to Potomac Yards. The combined distance covered by these trains was 121,500 miles—nearly five times the circumference of the earth.

A total of 7,746 cars of peaches were handled by the Southern from the South—6,828 from Georgia, 588 from the Sand Hill district of North Carolina, 267 from East Tennessee, 52 from South Carolina, 8 from Virginia, and 3 from Alabama.

As usual, the bulk of the Georgia crop was handled through Inman Yards, the Southern's Atlanta terminal, where 6,519 cars were received and assembled into trains for movement to distant markets—3,465 cars to the East, through Potomac Yards; 2,990 to the Middle West, through Cincinnati and Louisville; and 64 cars to the South and Southwest.

While the 1927 movement from Georgia by the Southern shows a considerable decrease under the bumper figure of 10,870 cars handled in 1926, it compares favorably with other years with high records, as follows: 1923, 5,700 cars; 1924, 6,014 cars; 1925, 7,674 cars.

COMMUNION WARE

Individual Service

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM

Aluminum is light in weight, durable, and does not tarnish.

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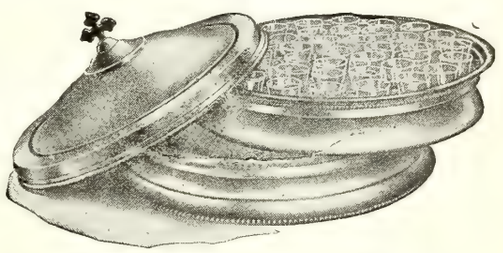
Tray No. 2—Interlocking, with 40 plain glasses **$7.00**
Tray No. 6—Interlocking, with 35 plain glasses **6.75**
Tray No. 10—Interlocking, with 30 plain glasses **6.50**
Base No. 50-A—Fits Trays 2, 6, or 10..... **2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10..... **2.25**
Bread Plate No. 1—Narrow rim..... **1.60**
No. 2—Broad rim **1.60**



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The Silver Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.

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Tray No. 85—Interlocking only, with 36 glasses.**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85 **11.00**
Cover No. 5—Silver-plated; fits Tray No. 85... **16.00**
(For Silver Bread Plates, see under No. 90.)

Style No. 90

Tray No. 90—Interlocking, with 33 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) .**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90... **16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90.. **14.00**

Breda Plate No. 3—Narrow rim .....**$ 9.00**
No. 4—Broad rim **9.00**
Filler—Silver lined **6 00**

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STEWARDSHIP AND PROMOTION.

By Warren H. Denison.

The General Convention needs $400 before September 30th, when the year's books close, to meet its remaining share of obligation to the Federal Council of Churches—the greatest Protestant agency in America. Many Churches have not remitted their offering, and we need personal gifts that will help cover this. Wire them before September 30th.

General Board of the Christian Church.

The General Board of the Christian Church meets annually on the third Thursday of October. It is composed of the officers of the General Convention, the members of the Mission Board (home and foreign departments), Board of Christian Education, Board of Publications, Board of Evangelism and Life Service, Board of Finance, editor of *Herald of Gospel Liberty*, presidents of our educational institutions, president of the Woman's Mission Board, editors, managers, and administrative or field secretaries elected or approved by the General Board. The present board consists of fifty-two persons from every section of our brotherhood.

These several boards meet early in the same week and plan their work for the new year and report to the General Board at its first sitting their work for the past year, their conditions, finances and programs, plans and needs for the new year. These are all reviewed, considered by the General Board and woven into a harmonious, well-balanced denominational program.

The General Board performs the duties of the General Convention between its quadrennial sessions. Its responsibilities are great and its annual meeting is most important and every member is expected throughout. It fills vacancies that occur. It is the General Convention *ad interim*.

The ten officers of the General Convention compose the Executive Committee of the General Convention and of the General Board, and transact necessary matters that arise during the year between the sittings of the General Board.

Let all members of the Church remember the General Board in prayer in its annual meeting beginning at 10 o'clock Thursday, October 20th, at headquarters in Dayton, Ohio. It has exceedingly hard problems. It would be most helpful if greetings might be sent the board from groups and from individuals with assurances of prayer, sympathy and gifts for the work.

Guarding Funds.

The Board of Finance, created at the Urbana Convention, has announced several Christian business principles and plans which it seeks to emphasize throughout the Church in all Churches, Conferences, Conventions and boards. One of them is the safeguarding in a most sacred manner all benevolent funds, that they may be used only for the purposes given. The following message from Rev. A. R. Webb, pastor of the Everett (Pa.) Church and secretary of the Rays Hill and Southern Pennsylvania Conference, heartily approves the principle announced: "Enterprises the world over are challenging the attention, the service, and the support of men. Once an object has been presented in a manner to help a person realize he can be of value to a cause, he either becomes a laborer in that service or a supporter to that cause."

All of us are responding to calls out beyond our actual service. We cheerfully lay our gifts upon the altar of some work that ennobles the human race, relieves the aftermath of catastrophe, brings cheer to the discouraged, feeds the hungry, or Christianizes the world.

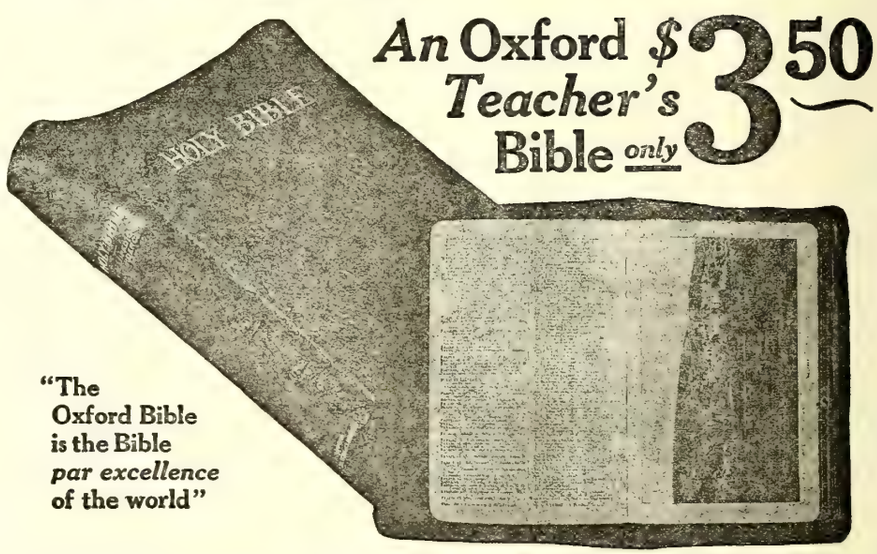
Whether the gift will reach its proper destination or will not be misappropriated has been asked by many. Therefore, there is laid upon individuals or organizations receiving their support from friends a sacred trust. The violation of which trust is a violation of friendship, thwarting purposes, delaying service, and hindering progress. Many worthy causes have lost friends and support through failure to guard well funds entrusted to its distribution.

Of all institutions, the Church ought to lead "in safeguarding in a most sacred manner all benevolent funds, that they may be used only for the purposes given." Where can be found honesty if not in the Church? To what organized group can God expect great things in behalf of His Christ, if not found in the Church which responds to the calls made upon it? But if that Church uses benevolent funds to meet a crisis in the local work or uses local funds to meet a deficiency in the benevolent budget, how can that Church face God and the world and preach the evil doctrine of "robbing Peter to pay Paul?" To keep either benevolences or local work paid up at the expense of one or the other is not playing the game square, neither producing a blessing upon its people.

It is time for the Church to stop the practice of fear, a fear of local obligations unpaid, a fear that some one will not get their rightful share from the gift laid upon the altar. It is time for the Church to practice honesty in the distribution of the altar gifts, and have more faith and trust in its people to provide for their own.

"We shall see a secretary of education in the President's Cabinet, with a major division of the department devoted to educational research," said Miss Cornelia S. Adair, recently elected president of the National Education Association. She estimated that the membership in the national association would mount to 200,000 or 300,000. It will be the nation's effort, she added, to establish in the coming generations right standards of citizenship and appreciation of the finer things of the past ages as their rightful heritage. It will be America's contribution to the progress of civilization.

OXFORD BIBLES



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Specimen of Type

17 And there was a very sore battle that day; and Abner was beaten,

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All proper names and difficult words divided into syllables and accented so they may be correctly pronounced. Sizes 8½ x 5½ x 1⅝ inches.

Specimen of Type

6 And Á-hī'-shär *was* over the household: and [4]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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OBITUARIES.

TINNIN.

Alexander Wellons Tinnin, a son of Rev. R. G. Tinnin, died September 9, 1927, aged 70 years, 6 months and 28 days. He lived near Burlington, N. C., but during his last sickness he went to the home of his sister, Mrs. Tate, wife of Dr. W. N. Tate, Mebane, N. C. Some twenty-five or thirty years ago he confessed Christ and was deeply interested in the Churches of his childhood days. He leaves one sister, Mrs. W. N. Tate, Mebane, N. C., who feels very keenly his going in her deep sorrow. He had a host of friends that regarded him very highly and will sorely miss him. One of his leading characteristics was his sympathy for, and kindly help of, those in the humbler walks of life.

The funeral services were conducted from Mt. Zion Christian Church by the writer, assisted by Dr. W. R. Potter, pastor of the Presbyterian Church, Burlington, N. C. The large attendance at the funeral service and at the interment in the Mt. Zion cemetery attested the great esteem in which he was held. In the cemetery where sleeps his father, mother, and one brother we laid his body away to await the resurrection morning.

P. H. FLEMING.

TURNER.

On August 1st, just as a new day was sending forth its light to cheer and bring new hope to man, Bro. R. E. Turner passed from this life to the great beyond. He was in his eightieth year, having almost reached three-score and twenty years of his life. In his later years he was a faithful member of Mt. Carmel Church, being always faithful in attendance when his health permitted. His wife died about thirteen years ago. His only near relation left behind are his daughter, Mrs. J. G. Duck, of Walters, Va.; one grandchild and two great-grandchildren.

The funeral service was conducted at Mt. Carmel Church by the pastor, assisted by Dr. W. W. Staley and Dr. I. W. Johnson. His body was laid away in the Church cemetery to await the resurrection morning.

ELISHA BRADSHAW.

WILLIAMS.

Whereas, God, in His all-wise providence, has seen fit to take to her eternal reward our friend and sister, Mrs. James W. Williams; therefore, be it resolved:

1. That we bow in humble submission to Him who doeth all things well.

2. That in her death, which occurred September 12, 1927, the Dendron Christian Church has lost a loyal member and most generous supporter; the husband a devoted wife.

3. That we extend our deepest sympathy to the sorrowing ones, and urge them to look to Him who alone can comfort us in our dark hours of sorrow.

4. That a copy of these resolutions be sent to the husband of the deceased, a copy to The Christian Sun for publication, and a copy be placed on our Church record.

MRS. E. M. RICHARDSON,
MRS. E. T. ATKINSON,
IRENE COTTEN,
Committee.

CHANDLER.

John Edward Chandler, the nineteen-month-old son of Mr. and Mrs. Jennings I. Chandler, of Long's Chapel community, died in Watts' Hospital, Durham, N. C., September 3, 1927. The remains of the little one was brought home to his parents and the funeral services were from Long's Chapel Christian Church, conducted by the writer, and interred in the Church cemetery. The sincere sympathy of their many friends and relatives go out to the bereaved parents. Sweet be the little one's sleep till the Master calls.

P. H. FLEMING.

FOWLER.

Mrs. Bettie Howe Fowler, widow of the late J. J. Fowler, of Holland, Va., died at the home of her niece, Mrs. J. T. Hedgepeth, Portsmouth, Va., September 11, 1927, aged eighty-two years. The funeral services were conducted by the writer at the grave in Holland Cemetery. Mrs. Fowler also leaves three nephews—W. J., R. D., and R. L. Beale, of Portsmouth. She was a member of Holland Christian Church.

N. G. NEWMAN.

The elements of poetry lie in natural objects, in the vicissitudes of human life, in the emotions of the human heart, and the relations of man to man.—Bryant.

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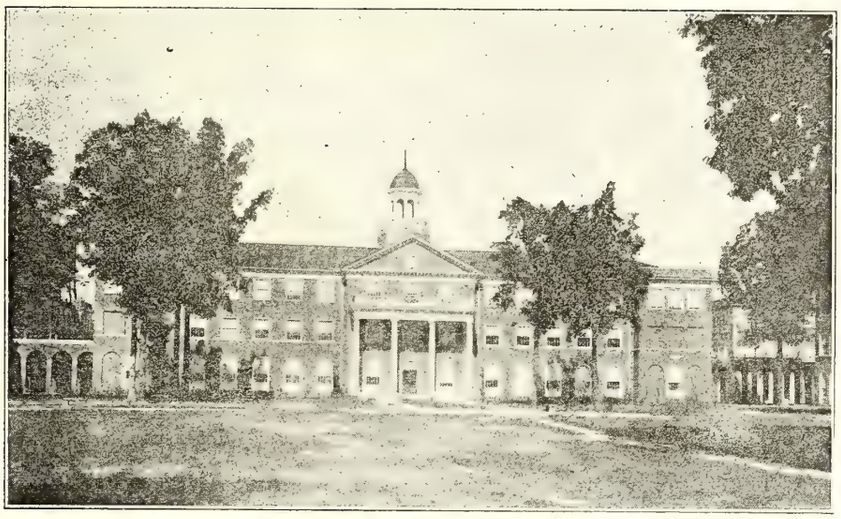

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BARNES.

Whereas, Almighty God, in His all-wise providence, has seen fit to call, on August 30th, our beloved president, Mrs. W. R. Barnes, of the Ladies' Aid Society of the First Christian Church, Reidsville, N. C.; wherefore, be it resolved:

1. That we, the members of the Aid Society, shall greatly miss her in our society, but may we bow in humble submission to the Father, who doeth all things well.

2. That we, as a society, strive to emulate her love, loyalty and devotion to her Church and society, and may each of us strive to meet her on the other shore.

3. That a copy of these resolutions be placed on our minutes, a copy sent to the family, and a copy sent to The Christian Sun and Reidsville Review for publication. May God's blessings be upon those that mourn.

Respectfully submitted:
MRS. J. H. TURNER.
MRS. J. M. LAMBERTH.

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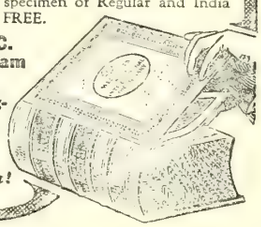

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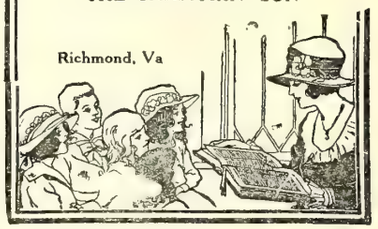

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

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Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, OCTOBER 6, 1927. NUMBER 40.

THE SUN'S OBSERVATORY

O Atkinson 9 1 28

By Rev. S. M. Lynam.

A Christian Sunday.—

A Christian Sunday will be spent in doing good, in some little unselfish service for others.

A Unique Service.—

Grace Episcopal Church, Chicago, is to have a new building. This will cost $150,000 and will be the fourth building for this congregation. The unique feature of the structure is that the second floor is so arranged in gallery fashion that patients from St. Luke's Hospital, near by, can be brought in conveniently for the services. The Church has long been the place of worship of many of Chicago's leading families. The parish was organized in 1849, and the first building dedicated in 1852.

Announce Lectures.—

The School for Social Research has announced, through its president, Dr. Alvin S. Johnson, a course of lectures for the fall which would prove of national interest. Dr. John A. Ryan Catholic professor, will give a series of lectures on social economics, and there will be lectures by Dr. Frank Payne, Everett Dean Martin, Harry Elmer Barnes, Norman J. Ware, and Leo Wolman. This is certainly a galaxy of thinkers. All lectures will be given after working hours, so that the working classes of New York may benefit by the lectures.

To Teach Medicine.—

With the present year, the Moody Bible Institute, of Chicago, will give a course in medicine and surgery in connection with its foreign mission department. The course will be taught by Dr. H. L. Canright, for many years a medical missionary in China, and during the last five years of his China service he acted as dean of the medical school of the West China Union University. It is stated that instruction in the additional course will be free. This added work should fit, in an admirable way, the graduates to do missionary work.

Negroes will Support Prohibition.—

"If white men divide on the retention of the eighteenth amendment, the negro will take the side of prohibition and help to save the nation," promised Dr. H. H. Proctor, pastor of the colored Nazarene Congregational Church, of Brooklyn, in a recent address to the colored people of Chattanooga, Tenn.

"Prohibition is here to stay," he continued. "I want my race to be superior to the white race in observing the prohibition law. The negro has never yet fought against the Stars and Stripes, and he never will. He will support the presidential candidate who stands behind the eighteenth amendment."

Health and Religion.—

A series of four sermons were preached on religion as a health-producing factor in human life at the Washington Cathedral, Episcopalian. Coming from other than faddist sources, these sermons should be thought-provoking. There must be that in religion which does aid in producing good health. We should seek it in a sane fashion and utilize it as a value.

Some "Y" Figures.—

According to the year-book of the Y. M. C. A., the growth of that organization has been large. The year was closed with the largest number of members in its history. In the United States and Canada there were above 989,500. This was an increase of more than forty-one thousand over the enrollment last year. However, the attendance on religious meetings showed a falling off, as did the number accepting Christ as a Saviour and united with the Church. Of the increase, twenty-four thousand were men and sixteen thousand were boys, speaking in round numbers. The Y. M. C. A. is a powerful force for good in the life of the country, and its growth should be pleasing to report.

Encouraging.—

Japan has recently been interested in its religion, and statistics recently published show forty-eight million Buddhists, seventeen million Shintoists, and 210,000 Christians. Out of a population of a little more than sixty-five million, according to these statistics, only thirty-two hundredths of 1 per cent of the Japanese population are Christian, but the encouraging part of the report is that 40 per cent of the students in the colleges and universities are Christian. This means that the leaders in Japan in the next generation and those who mold the thought of the country will be Christian. It is not always numbers that mean greatest progress.

Penitentiary Report.—

The report of the superintendent of the North Carolina penitentiary for July and August shows 118 admissions to that institution. These admissions show a preponderance of crime among the young. Fifty-seven of those admitted were between the ages of twenty and thirty. Thirty-five were between the ages of fourteen and twenty, making a total of ninety-two of the 118 under thirty years of age. There were fourteen between forty and fifty, and none were above sixty. These figures are merely a cross section from criminal figures, but fairly representative, and they show the ages at which crimes are committed in a most accurate way. As we think rally day and the value of childhood, we might take these ninety-two young people under thirty into consideration.

Oldest American Newspaper.—

The *Maryland Gazette*, the oldest American newspaper now publishing, celebrated its two hundredth anniversary by a bicentennial number, reviewing its history. It was founded on September 19, 1727, by William Parks, "public printer of Maryland." The founder built up a fine correspondence from European capitals, and recorded all the activities and acts leading up to the American Revolution and other wars. It is still a weekly, and holds to the tradition it has maintained these two hundred years. It is published by the Capital-Gazette Press, Inc., Talbot T. Speer, president, and Harry G. Carroll, managing editor, Annapolis, Md. Most of its files have been preserved, and have been the source of valuable historical information.

A Busy Summer.—

Dr. Lynn Harold Hough, Detroit pastor, has had a busy summer. The season opened with two sermons at Dr. Jefferson's Church, in New York, followed by eleven addresses at Lake Chautauqua. There were two sermons next at First M. E. Church, Los Angeles. At the Pacific palisades, California, he delivered eight addresses and sermons. He spoke five times in the High Sierras, and then at Fresno he delivered ten sermons and followed these with two at San Jose. Dr. Hough closed this summer with seventeen sermons and addresses at Calgary, Alberta. Part of these were in connection with the Alberta school of religion. According to this report, Dr. Hough spoke forty-seven times, and in places which demanded vast amounts of research. It required tremendous energy to do so much work. This Detroit preacher should be an inspiration to the rest of us.

Danger in Marble.—

Dr. Charles L. Goodell, general secretary of the Commission on Evangelism of the Federal Council of the Churches, speaking in the Marble Collegiate Reformed Church, of New York, declared that fine Churches were dangerous. He pointed out that the Churches were now possessors of vast wealth and that they would have to be careful not to lose their spiritual power and turn to the worship of material things. He pointed out that in New York City two Churches were being erected which would cost five million dollars. "When marble stands in the way of men, marble will crumble," Dr. Goodell told his hearers. The tendency to build beautiful Church edifices, and the wealth with which to build them may lesson our dependence upon God. It is certainly true that the spiritual power of the Church has been most felt when circumstances were adverse. We should remember this warning and strive to hold fast the better things.

NOTES-PERSONALS

Rev. F. D. Ballard changes his address from Henderson, N. C., to 450 Wesley Hall, Vanderbilt University, Nashville, Tenn. Bro. Ballard is to spend the winter at Vanderbilt studying in the school of religion.

Rev. W. D. Parry, D. D., left Raleigh the past week, and our Raleigh Church, of which he was pastor, to become pastor of the First Congregational Church, Jacksonville, Fla. Dr. Parry goes to a very large and responsible pastorate, and we wish for him all the success that his anticipations allow him to hope for. The Raleigh Church hopes to have a pastor at an early date, though thus far no one has been secured.

We are sure CHRISTIAN SUN readers will greatly enjoy the first letter from our new missionary to Porto Rico, Miss Victoria Adams. She is an Elon graduate and has a host of friends among some readers who will be deeply interested in her welfare. It will be helpful to her if her friends will send her a card or a letter in these early days of her separation from her home and loved ones. She will be reached by addressing her at Ponce, Porto Rico.

The women of the Virginia Valley Conference are planning to have a one-day school of missions at Antioch Church on October 22nd. Among other interesting events of the day and with a fine program prepared, Rev. D. P. Barrett, our missionary to Porto Rico, now on furlough, is to be present and make an address. Mrs. Richards, the president of the Woman's Conference, is anxious that all the women's and young people's societies be represented.

The Woman's Missionary Society of the United Christian Church, Raleigh, held a most successful birthday party at the Church on Wednesday evening, September 28th. A most enjoyable occasion was reported. Mrs. Vaughan, president of the local society, carried out the program suggested by Mrs. Morrill, of Defiance, Ohio. All those attending the birthday party were supposed to bring as an offering as many pennies as they were years old. In return, a nice luncheon was served without further charges and a delightful fellowship program was presented. Those attending declare it one of the most interesting events and in every way the most successful that the society had undertaken.

Their many friends will regret to learn that Rev. and Mrs. D. P. Barrett, now on furlough, at Elon College, and Mrs. W. P. Lawrence were in a painful and rather serious automobile wreck Wednesday evening, September 28th. The three of them were in an automobile, starting to Burlington for the night's service at the Christian Church. Bro. Barrett's car was about half-way across the road, having just turned into the highway in front of Mrs. Lawrence's home, when a car going in an opposite direction, the driver seemingly blinded by a glaring headlight, struck the Barrett car a heavy blow. Both cars were considerably damaged. There seems to be no serious injury, though all three have been confined to their homes and to their rooms since the collision.

It was indeed a great privilege the Mission Secretary enjoyed at Hopewell, Va., September 25th. Bro. J. M. Darden very graciously carried us from his home to Hopewell Sunday A. M., and we met a large and enthusiastic congregation. Bro. Darden had already visited Hopewell and found the prospects for a Christian Church most promising. After preaching service and a business meeting of the Church, an hour was spent in looking over the city and the prospects for a most favorable building lot. The Christians have organized and are to make application for membership into the Eastern Virginia Conference. They have also bought and paid for a lot to build on. They worship at present on the first floor of an otherwise unused store building. It has a seating capacity of about 100, and the house was full Sunday. There were 97 present at Sunday School. The prospect and the promise of a flourishing Christian Church at Hopewell are exceedingly bright.

CHURCHES FOR PEACE.

In New Zealand there are "Churches' United Peace Committee." Membership consists of from three to five delegates, according to membership, from the Church of England, Roman Catholic, Presbyterian, Methodist, Congregational and Baptist Churches, the Salvation Army, Church of Christ, and Society of Friends. For some time it has been engaged in preparing a manifesto which has now been published. Its first declaration is that the "war system" and the Gospel of Christ are diametrically opposed. It appeals for heroism in peace equal to the best seen in the great wars. Credit is given to such "machinery" for attaining peace as the League of Nations. A call is sounded to the government, the people and the press to be calm and steady in the face of international disputes, doing nothing to provoke hostilities. The burden of vast armies and navies is referred to as "being intolerable," and therefore it advocates disarmament. It believes that war can be "outlawed" by education and friendship. Chief emphasis, however, is laid upon the work of God's Spirit upon men's hearts for the final success of the movement.—*Ex.*

DIAMETER OF THE UNIVERSE.

News dispatches recently bore the tidings that science at last has measured the sidereal universe. Through delicate instruments, three astronomers have computed the diameter of the starry universe, of which our solar system is a tiny part, to be a hundred and ninety quadrillion miles. The earth is physically a dot in sworling space.

The astronomers concerned were Allan Douglas Maxwell and James M. Goewey, of the University of California, and W. H. Wright, of the Lick observatory. The conclusion was reached as a result of study of the density of stars near the outer rim of the sidereal galaxy where our world is found.

The problem of the astronomers was to discover how far into space the farther stars of the Milky Way extend and what their distance is from the earth. Photographs were successfully made of stars 95,000,000,000,000,000 miles removed from the world. At that distance the Milky Way begins to thin out, and it is believed that the sidereal universe ends not far beyond.

The measurements were made indirectly by means of light brilliance. It is known that a light moved twice as far away from an observer appears to be only one-fourth as brilliant. The distance of the stars was computed by obtaining a measure of their brilliance as seen from the earth and their absolute brilliance at a standard distance from the earth. The difference gave sufficient data to determine their distance.

The sidereal universe, the astronomers declare, is 10,000 parsecs in diameter, and is composed of more than a billion stars occupying such positions in space that the universe assumes the shape of a thin watch. A parsec is a unit roughly equivalent to nineteen trillion miles.

THE BIBLE.

Dear Friend:

You ask: "What translations of the Bible have been made into English?"

In 1380, John Wycliffe translated the New Testament, and his followers added the Old Testament. Tyndale's New Testament was printed in 1525.

In 1535, Miles Coverdale translated and published the first English version of the whole Bible. Matthew's Bible was published in 1537 by the king's license.

The "Great Bible," or "Cranmer's," as it was called because Archbishop Cranmer wrote a preface to it, appeared in 1539.

The Geneva Bible was published in 1560 by the English Protestant refugees in Geneva. The Bishop's Bible appeared in 1568.

The Rheims-Douay version was made by the Catholics and published in 1582 and 1600.

King James' Bible, known as the Authorized Version, was made in 1611. A revised version by English and American scholars was completed in 1881.

So far as I know, there is not an original manuscript of a single book of the Bible to be found.

Yours truly,

D. A. LONG.

PROGRAM FOR THE WOMAN'S MISSIONARY CONVENTION, N. C. CHRISTIAN CONFERENCE, DURHAM, N. C., OCTOBER 7, 1927.

Morning Session, 10 o'Clock.

Theme—"Sharing," "And Thy Neighbor as Thyself." (Luke 10:27.)
Call to Order by President—Mrs. L. L. Vaughan.
Opening Service.
Roll Call of Societies and Enrollment of Delegates.
Recognition of Ministers.
Reports of Officers.
Reports of District Leaders.
Appointment of Committees.
Special Music.
Echoes from Blue Ridge—Mrs. C. H. Rowland.
"An Opportunity for Sharing."
Devotional—Mrs. L. L. Vaughan.
Adjournment.

Afternoon Session.

Song Service.
Prayer.
Report of Committees.
Results of "Sharing" with Porto Rico—Mrs. D. P. Barrett.
Sharing Plans—Mrs. Grace Stewart.
Special Music.
How Others Have "Shared" with Us—Durham Young People's Society.
Sharing Missions with the Whole Church—Dr. J. O. Atkinson.
Adjournment.

CONFERENCES MEET.

Alabama meets at Antioch, Tuesday, October 11, 1927, 10 A. M.

Eastern Virginia meets with the Church at South Norfolk, Wednesday, November 2, 1927, at 10:30 A. M.

North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.

Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.

Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

PORTO RICO.

(Her many friends, including faculty and students of Elon College, united in sending Miss Victoria Adams a steamer telegram and letter as she sailed from New York on September 9th, for Porto Rico, as our missionary. Miss Victoria is an Elon graduate and is held in highest esteem here. The following to THE SUN's editor is of more than personal interest.)

Dear Dr. Atkinson:

Your encouraging and comforting steamer letter was greatly appreciated. It brought me happiness in the moment of loneliness, and it gave me strength to face my task bravely.

Indeed, I was happy to know that the sincere prayers and the cheerful thoughts of my dear friends were with me. I hope and pray that God may use me in His kingdom as a fruitful branch, so that I may not be a disappointment to those who are working for me and with me.

I enjoyed the journey to the fullest, but I regret to say that I have been sick from the heat since we landed. However, I am not discouraged, for God will take care of me. The Mortons have been lovely to me, which I am thankful for. With my interest and determination and your earnest prayers and support, I feel sure that I will be victorious in my work.

With my best wishes for your successful work, I am,

Sincerely yours in His service,

Ponce, P. R. VICTORIA ADAMS.

ROSEMONT CHURCH.

At the annual business meeting of the Rosemont Christian Church, held September 28th, the various reports from the several departments showed up fine for the year's work from October 1, 1926, to October 1, 1927. The report from the Sunday School showed a constant growth through the year in membership and interest, and that the school had given to all purposes during the year $1,727.87, $999.03 of which was given for missions and the Christian Orphanage, and the remainder, $728.84, went for current expenses of the school. The Church treasurer's report showed the Church had given during the year $4,138.70, making a grand total given by the Church and Sunday School combined of $5,866.57.

The pastor's report showed that forty-five new members had been added to the Church roll during the year; that he had preached 111 times, made more than a thousand pastoral calls, and had married twelve couples. The report from the Missionary Society, Young People's Society, and Christian Endeavor also were most encouraging and showed very evident signs of a most prosperous year's work.

The spirit of the meeting, as all our business meetings usually are, was beautiful. It was good to be there. Mrs. J. N. Cutchin, Mrs. B. F. Gibson, and H. R. Morrison were elected delegates to the annual Conference, which meets in the South Norfolk Christian Church on November 2nd, and all Church officers for the new Conference year were elected. Many other matters of business were transacted. J. N. CUTCHIN.

"BIBLE DAY" AT PEOPLE'S CHURCH.

Sunday was observed as "Bible Day" at People's Church, Dover, Del. It was a great day and one long to be remembered by those attending. The members and friends of the Church were invited to bring their Bibles to the Church altar for sacred display, a prize being offered for each of the following: the oldest Bible, the newest Bible, the largest Bible, the smallest Bible, the most used Bible, and the largest number of Bibles from the same home.

The response of the people in bringing their Bibles was very impressive. Early on Sunday morning, considerably before the hour of worship, the altar rail and tables in the chancel were covered with Bibles—Bibles handed down from mothers and fathers, and from grandparents and great-grandparents. If those Bibles could only have spoken and told the hearts they had cheered what a wonderful story they would have told.

The feeling of the entire congregation as they witnessed the display of Bibles and looked through the Bibles at the close of each service was expressed by one of the men of the Church in a single word—wonderful!

A committee of five made the award of the prizes after spending much time in judging, as the number was so large and the competition was close. The prize in each case was a beautiful colored Bible-marker having the names of the books of the Bible printed below a picture of flowers.

Mrs. E. B. Louderbough and Mr. A. G. Massey had the two oldest Bibles, printed in 1790 and 1801, respectively.

J. Allen Frear, Jr., had the newest Bible.

J. Paul Hayes had the largest Bible.

Mrs. W. D. Clements had the smallest Bible.

Mrs. H. C. Taylor and Mrs. R. E. Lewis had the most-used Bibles; Mrs. Lewis' Bible being that of her mother, Mrs. John Caulk, of sainted memory.

H. C. Taylor had the largest number of Bibles, having brought sixteen for the occasion.

Special mention was made by the judges of a unique French Bible brought by Paul Hayes, a German Bible brought by Mrs. Wilhelmina Maag, a children's Bible brought by Mrs. E. L. Jones which she had received when a little girl; a loose-leaf Bible brought by H. C. Taylor, and a treasure Bible brought by J. O. Willis, and the next three oldest Bibles each being printed in 1802, brought by Mrs. J. A. Frear, Mrs. H. C. Taylor, Mrs. J. C. Hopkins, and Mrs. Frank Deshong.

Mr. and Mrs. J. A. Frear had the second largest number of Bibles from their home (twelve), and Edgar Maloney the third largest number (seven).

Many other very interesting old Bibles and Bibles showing signs of much usage were brought by different individuals. R. C. H.

ROANOKE, ALA.

Rev. A. H. Sheppard assisted me in my meeting at New Hope the week following the fourth Sunday in July. We had a good meeting; received one new member. Sickness and other hindrances interfered greatly with the attendance. Bro. Sheppard did good preaching, and we all hope he may come again.

The fifth week in July I was at Forest Home, with no ministerial help; but we had a good, old-time revival. We received one new member. I have never enjoyed a meeting better. Had a fine crowd of young pople to speak to every day who were attending singing school, and they made good music for us, led by their teacher, Bro. Williams. Here also serious sickness interfered with the attendance.

The first week in August I was at Bethany Church. Rev. W. C. Carpenter assisted me in my meeting here and did good preaching. We have a faithful little band at Bethany. I think the meeting did the whole community good, and the Church was much revived and several new members were received. We hope Bro. Carpenter can be with us here again some day.

The second week in August I was at Antioch Church, where we had a good meeting. We had a great deal of serious sickness in the community. Our Church was greatly revived and eight new names were added to the roll. I had no minister to help here, but it was indeed a great fellowship. The Church here is preparing to build a new Church house. The Conference meets here this fall.

The third week in August, at Roanoke, Rev. G. O. Lankford, D. D., did the preaching, and every one was delighted to have him with us, and also his interesting family. Crowds and interest increased at each service. Eleven new members were added to the roll. Since the meeting, the basement has been treated to a cement floor and soon will be divided into class-rooms for our growing Sunday School. Just as soon as we get out of debt we will begin to enlarge our quarters. This is a plucky little band. They do things and love their Church. A Christian Endeavor Society was recently organized and is now at work.

The week after the fourth Sunday in August I went to Alexandria City, and preached four times—three times in the courthouse and one time in the auditorium of the Comer Cotton Mill. It was an enjoyable visit and shall long be remembered. A fine opportunity awaits our Church here now. It is my purpose to go back there before Conference. It is such a calamity that our Church has been so tardy about entering the towns and cities of population. So long as present conditions exist in the country, our people will go to town, and our Church must enter the centers of population or it will weaken.

G. D. HUNT.

REVIVALS.

Union.

Rev. B. J. Howard, pastor of the Chapel Hill Christian Church, was with us in protracted meeting services at Union, Alamance County. He reached us Sunday afternoon and remained till the close of the meeting. His preaching was of a high order. It was thoughtful, earnest, practical, and pointed. His reasoning was close and logical. His sermons were good gospel messages suited to the needs of the times; and they were permeated with a deep experience that went home to the heart. The Church was edified and strengthened. Two members were received at the close of the meeting.

Long's Chapel.

Rev. Hamilton J. Fleming, of Windsor, Vt., was with us at Long's Chapel and preached twice daily till the close of the meeting. His sermons were clear-cut messages of the gospel, suited to the needs of this materialistic and doubting age. His presentation of Jesus, the sinners' Friend, reached both young and old. He sometimes presented an old gospel truth in a new garb that greatly impressed his hearers. He is a pleasing and impressive speaker. The Church was much revived, and at the close of the meeting four, all young, people united with the Church.

Haw River.

Rev. R. A. Whitten, of the Reidsville Christian Church, was with us at Haw River, and did the preaching during the meeting, except one sermon. He is an earnest, practical preacher. His messages were thoughtful and presented with the ease of a ready speaker. He clung close to the old paths in presenting gospel truth. His sermons were well received and good was accomplished in reconsecrations and professions. One young lady united with the Church at the close of the meeting. The Swepsonville choir and other singers assisted the Church choir in the song service.

It was a great joy to have these brethren with us; and the writer enjoyed hearing them preach Jesus, who is the way, the truth, and the life. It has been rarely my privilege in meetings to hear sermons that I enjoyed more. It is always a great feast to a hungry soul to hear a good gospel sermon.

P. H. FLEMING.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

COUNTED AMONG THE FAITHFUL.

The important thing in life is to be counted of God among the faithful. The world may not know, and does not count as God counts. Even the priest and the preacher or the prophet may not know how to count us among the faithful, but if we are faithful God knows. The prophet Elijah was prominent in Israel and was supposed to know who were the worshipers of the true God and to meet and mingle with them and minister to them. And yet he did not know. He thought that all Israel had forsaken the true God to follow after and worship Baal. This made Elijah very despondent. It always makes us feel despondent when we think we alone are following God and all the people about us are following Satan and sin. However, the important thing is to be counted of God among the faithful.

God has some faithful ones wherever His name is known. He has them in Japan and China, and India and Africa. Because of the easy and indulgent way of Baal and of false gods, many walk in that way. It is an easy thing to worship false gods. It is an easy thing to give way to the passions and lusts and appetites and desires of the carnal mind. However, there are many who are willing always to go the more difficult way, who are ready to seek the straight and narrow path, provided that path leads to duty, to righteousness and to God. Although they are few and we often think their number has almost disappeared, there are more than we know about. The all-important thing is that we, ourselves, be willing to walk the way of righteousness and the worship of the true God and thus be counted among the faithful. It costs something to walk in this way and to be counted among the faithful. We have to deny ourselves many wants, many indulgences, many desires, but it is worth all that it costs, and more, to so live that we may be counted among the faithful.

Elijah came into a larger fellowship after his day of gloom, and realized as he never had before that more people are seeking to walk the straight and narrow way than he had anticipated. There are more people in the world today who are seeking the way of righteousness than would thus appear on the surface. Many a heart is yearning for God and has its affections set on God, and more walking the way of life than we think. The question for each individual is, Am I myself counted among the faithful?

WHY THE CHURCH IS SLIPPING.

Mr. Charles Stelzle contributed an article to a current magazine for September in which the statement is made: "The great task of the Church today is not so much to win those who do not believe in it, but to give a greater enthusiasm and interest to those who are already in the Church and those who, being outside, still believe in what the Church teaches." This statement goes straight to the mark. There are millions today who take little or no interest in the Church simply because there are so many in the Church who are themselves not won to the Church and who show little, if any, enthusiasm and interest in the Church. The Church is losing. In many places there is a falling off in membership. Denominations are reporting great losses. Preachers are finding it increasingly difficult to draw large congregations, and many houses of worship that will easily seat a thousand are only occupied by a few-score or a few hundred. To use the speech of the street, "the Church is slipping!" There may be many reasons assigned, but one cannot doubt but that the greatest and the fundamental reason of loss in membership and the failure to increase is because the Church members themselves haven't enthusiasm and deep concern for their Church.

It is pointed out that this is no new phenomenon. Mr. Stelzle, in the article referred to, says, "It may be recalled that Dwight L. Moody, probably the greatest evangelist that America has known, spent the last years of his life, not in evangelistic campaigns, but in trying to bring the Church itself to a sense of its responsibility and its opportunity." Mr. Moody sensed the situation and was a prophet of future Church history. The world could be taken for Christ, and would be in a short time if the Church were enthusiastic about it and if the Church members took an interest in the work and welfare of the Church.

It seems to be increasingly difficult to hold a successful revival or evangelistic campaign. The trouble always is with the Church. It takes the week or the two weeks appointed for the revival to get hold of the Church and to awaken in Church members an interest in their own spiritual conditions. We heard an evangelist say recently that in these latter days if he could get the Church awakened and spiritualized a really great work had been done, and his heart was made to rejoice even though the convert had not been won from the outside. What the Church of the living God needs today is a revival, not from without, but from within. The Church membership needs to be awakened to a sense of their responsibility and their obligations. The sin of the present-day Church is indifference. Many Church members do not take their membership seriously. The only way to find out they are members is by reference to the Church roll. They are seldom found at the place of worship. They are indifferent as to what takes place in the Church. They contribute little or nothing to the support of the Church. They are simply not taking the Church seriously.

And yet the Church is the most serious business and undertaking of mankind. It is the most important enterprise in character building and in human destiny and achievemet in the world today. If the Church is slipping, as statistics indicate that it is, the cause is to be found not from without, but from within. The Church itself is indifferent, and suffers from unconcernedness.

J. O. A.

THE CHURCH'S INFERIORITY COMPLEX.

I do not like the word "apologetics," and yet this is an honorable word, so far as the practice of the Church in its use is concerned. In every age the Christian Church has had its apologists.

In our day the the apologists are busy explaining how religion can continue to hold up its head in an age of science. The arrogance, the self-complacency, the dogmatism, the superiority of the scientists are offensive to good taste, and they are particularly offensive to one who is devoted to religion and who believes in its absolute supremacy.

The scientists tell us about their marvelous achievements and about the power and energy that undergird the physical universe. For example, they inform us that there is enough energy in a speck of redium which can be held on the point of a pin to lift the British navy to the top of the Himalayan Mountains, to the highest peak of these mountains, and they expect us to be startled by such a pronouncement of the scientific world.

What I hope to see is a changed attitude on the part of the Church and religious leaders, an attitude of superiority rather than of inferiority in comparison with the dogmatists of the scientific realm, and I am absolutely convinced that the herald of religion has perfect right to develop in himself a superiority complex with reference to any other force or factor in the ken of human knowledge. The gospel has more power than any other instrumentality or agency conceivable. Its power is exercised in the spiritual realm.

Here is a man who has dissipated and groveled in his sin until he has become a nuisance. The gospel has the power to transform such a man and to make him into a new creature, capable of standing upright among his fellows and living a clean, pure, helpful and uplifting life. Talk about the mysteries of chemistry, the discoveries of biology, and the power of physics! They are nothing compared with an agency possessed of such power, a power that resides in the mysteries of God.

Herein resides the distinct source of superiority of the Church—it is the custodian of the mysteries of God. Let us cease apologizing for the Church; let us cease always remaining on the defensive; let us become positive and aggressive in our attitude; let us abandon our inferiority complex, and let us go forth imbued with the spirit of genuine and abiding superiority. When the Church takes this attitude, the Church will prosper and the kingdom will grow.

W. A. H.

SPECIFIC PRAYING.

One night, in the Mary Werlein Mission, in the city of New Orleans, a drunken man presented himself at the altar of prayer. The writer of this paragraph was conducting the service. He called on Brother Dermuth, a converted German, to lead in prayer. Brother Dermuth followed the example of a great many Christians by circumnavigating the globe before getting down to things specific. He journeyed through the islands of the sea and the places where "the foot of man had never trod, nor the eye of Jehovah had ever seen." Wearying of his journeys, he at last came home and began to ask God's blessing on the drunkard that knelt at the altar. The drunkard was evidently quite happy in Brother Dermuth's safe return after his long peregrination, for he muttered in an audible voice: "That's right, pardner; now you are talking sense." Would not our prayers be more effective were they more specific?—*Richmond Christian Advocate.*

HELFENSTEIN REUNION.

Dear Cousin Jabez:

When one makes a promise, one likes to fulfill it, so I find pleasure in keeping my promise to tell you about our family reunion. Having completed the copy for the second quarter's lessons for 1928, I decided to visit Brother Jesse before the reunion. August 9th I boarded a night train for Chicago, and August 10th, at 4 o'clock, I reached Fairfield, Iowa, and was met by Edith Helfenstein, who took me to her home. After a pleasant visit and a good supper, William and Edith took me to Lockridge. Frank and his family went along. I found Jesse and Laura well, and we all had a good visit together. It was a delightful ride over the newly paved highway. No more mud in going from Fairfield to Lockridge, such as we met three years ago at our last reunion. In time, this arterial highway will span the State from east to west. Crop prospects in Illinois and eastern Iowa were not what they were three years ago. Then oats were good and corn fine; new oats were light and corn not promising, as a wet, backward spring made planting late, the same as in Ohio.

On Thursday, Jesse and I went to the woods after a load of stove wood; in helping to load which, I got something in my left eye which annoyed me for ten days. On the tenth day I took from my eye a tiny black speck which was hard, and though small it kept my eye inflamed. It was a relief to be free from the annoyance. Saturday I called on a number of friends in Fairfield, and at noon Jesse and I took a train to Des Moines. Edith met us and took us to their home. We had a good visit with her and Watson, also his daughter, Lucille, who recently returned from Egypt, where she spent three years teaching in the American Mission at Assiut, near Cairo.

Monday morning, Watson, Lucille, Jesse and I set out for Mitchel in a Ford sedan, to reach the home of Charles and Kittie, where the reunion was to be held. After a pleasant day's ride we reached Lincoln, Neb., and found a welcome in the home of Watson's daughter, Clair, and her husband, Elden Prentice. We had a delightful visit with them. They have two lovely children, the older one of that interesting age which makes her presence a real joy. It rained heavily during the night. At our request, Clair gave us an early start. She accompanied us six miles, and then the good-by was said. Jabez, parting is the one sad feature of these reunions, but that is many times offset by the joy of meeting. We hadn't gone far when we saw something which made us realize the need of caution. A car had skidded and shot down a steep bank with such force as to cause the front wheels to climb the opposite bank, leaving the car standing almost straight up on its hind wheels.

Yesterday we saw a wreck that had been caused by a man's hasty act. His wife was driving, and he thought she was about to go down an embankment. He gave the steering wheel a quick turn and sent the car down a high embankment on the other side. The car was still lynig there, as the owner said it would cost more to recover and repair it than it was worth. Coming home, we saw two wrecks. Two cars had run into each other, and the owners were tugging and pulling to get them apart. We didn't stop to see results. We saw a car lying upside down by the side of the highway, and the truck that had knocked it over was standing close by. We kept right on, as there didn't seem to be any way by which we might help the unfortunates. We might have advised them to drive carefully, but perhaps their experience had already impressed them with the need of so doing. We had a good run Tuesday. Watson threw the miles behind us with rapidity and regularity. He is a good, careful driver, and keeps his car well in hand. As constant driving is tiresome, Lucile occasionally took the wheel to rest Watson. We passed through beautiful country. We were impressed with the wonderful corn crop. There was a good yield of wheat and barley, and a fair yield of oats. A very pleasing feature was the well-kept and beautiful lawns in all the towns and villages, with nicely painted houses, which gave the country an air of prosperity and attractiveness. We reached North Platt, a good town of 12,800 inhabitants, and stopped there for the night. Next morning we were off early and drove to Ogacalla, about twelve miles, where we stopped for breakfast. It was not possible to make the speed we did yesterday, as we had both sand and hills to contend with. We were now in the sugar-beet country, and the fields were full of promise, as this part of the Platt valley is well irrigated. Soon after sunset, we drove into an inclosure, where cars were parked, and were soon greeted by Charles, Kittie, their two daughters and son-in-law Joseph Bancroft. Also Brother David, his wife and daughter Anna; Brother Jasper, Sister Mary, her son Orin and his family, and Lulu, who left Dayton August 15th and made the trip alone, having reached Mitchell about noon Wednesday. Before I went into the house, Joseph challenged me to ride a horse he had. He had asked others, but they declined. I mounted and galloped away. It seemed good to be in the saddle once more. When I came back he had no trouble in getting others to ride.

We were now all together, with the exception of Marsella, who had an adventure at Cheyenne, Wyo. When the train was called, she went after her suit-case, and when she reached the platform the train had gone. She told the ticket agent she must catch that train. He telegraphed to stop it, called a axicab and sent her to the train, so she was met at Mitchell, thus completing the circle. After a visit that extended well into the night, we retired. Thursday's sun rose in splendor, and we were all glad to be with Kittie and her husband, who had made bountiful provision for our entertainment. Their garden was luxurient with vegetables, beans, corn, cabbage and squash predominating, with lettuce, carrots and onions plentiful and potatoes unsurpassed in quality. Thursday was the day of the reunion banquet to which we were summoned at 6 o'clock, after the day's activities. Jabez, I shall not attempt to describe or enumerate the good things set before us for our delectation, but had you been there you would have found it necessary to restrain your appetite according to judgment to keep from overeating.

The banquet was fittingly preceded by a prayer of thanksgiving and invocation by Brother Charles. The eight Helfensteins, together with others, who were present, were profoundly grateful to our Heavenly Father, who brought us together to enjoy this happy reunion. We all did eat and "were filled." Later in the evening, David, the president, called the circle to an informal meeting, after Joseph and Orin had caused considerable merriment by presenting presents to each member of the circle. I should have stated that at the plate of each member of the circle our host and hostess had placed a beautifully framed motto, or quotation, which we each shall cherish as a memento of the occasion. After the routine business, quotations from memory of what each had heard father and mother say were called for. This was the occasion of many pleasing reminiscences. After this, an interesting history of the Helfensteins, prepared by David, assisted by Roy, was read. It was voted to have this put in booklet form, so each may have one. A sketch of the family, written by Marsella and typed by my daughter Ruth was read and enjoyed. Brother Jasper conducted a spelling class, giving a list of ten words. The circle didn't happen to be in its best mood for spelling, so the score was not as high as one could wish. The pleasure of the evening was enhanced by Lucille's showing and explaining exhibits which she brought from Egypt. She put a robe and fez on Watson which gave him a stately and kingly appearance.

The circle accepted Jasper's invitation to meet with him at Mountain Grove August, 1928. Remember, Jabez, and try to be there. If you attend one reunion you'll not want to miss the next one. Our session closed with prayer by Brother Watson. To us, this was a wonderful day.

Friday was a good day for making hay. Four of the Helfenstein boys, Joseph, Orin and Charles went to the meadow. Charles raked and we shocked hay till noon. Then we went to the house and ate dinner, and we ate like harvest hands. After the customary rest of an hour, we returned to the hay field and worked till night. When we left the meadow the hay was in shock, and Charles was pleased. In addition to grain and hay, Charles has a fine crop of potatoes.

The Platt valley is said to be the largest irrigated section in the country. Those whose farms lie in this region need never fail of a crop of sugar beets or potatoes. The Platt River is a beautiful stream. Either it or our way was winding, for we crossed it seven times on our way out, but not so often on our return, as we came by another highway.

Saturday forenoon, owing to a sudden change of plan, half the circle said good-by and took their departure. Watson found it necessary to be in Des Moines Wednesday evening. Sister Mary had to leave Saturday; and if we (Watson, Lucille, Jesse and I) visited in her home, we, too, had to go then. As there was room in Orin's car for Jesse, Lulu accompanied us. We liked her company so well we persuaded her to ride all the way to Dallas Center with us. Our good-by was rather sad, as it was said sooner than we expected. It was a joy to be in the home of Charles and Kittie and to meet their daughters, to whom much credit must be given for the success of the reunion. Only those who know the joy can tell the worth of these reunions.

We reached Mary's home late Saturday night. Ben let us in, and we were soon locked in the embrace of sleep. Sunday was a beautiful day. Ben and Mary had their two daughters and three sons with their families home, and it was like another reunion to meet them all. Monday morning, farewell was said, and we were off for Cambridge, Neb. We reached the home of Jesse's daughter Kittie Archibald about 4 o'clock and had a good visit with her and Frank, her husband, and their two daughters. They live in a beautiful section of country.

Tuesday we had a long drive to Lincoln, but the roads were fine and Watson made good speed, and we reached Claire's home while the day was declining and completed the visit we left unfinished on our way out. Wednesday we reached Dallas Center about 4 o'clock. Here Lulu and I stayed for a brief visit with Maude and her husband, and Watson and Jesse went on to Des Moines. Thus ended a delightful companionship which covered nine days and thirteen hundred miles. About 8 o'clock Lulu and I entrained for St. Paul, where we were met next morning at 8 by Daughter Mary. Our visit with her and Dr. Powell, also Lulu's sister Adelaide and her husband, Harry Snyder, of Minneapolis, made a fine closing of our days of joy and gladness.

Yours,

Dayton, Ohio. SAQUIN.

CONTRIBUTIONS

SUFFOLK LETTER.

So much is said and printed in these days on the question of temperance and the eighteenth amendment to the Constitution that one more letter may not be superfluous or obtrusive. The World's League Against Alcoholism, in session at Winona Lake, Ind., Aug. 17-23, shows the hold this question has upon the nations. Fifty-seven nations in a week's conference, three sessions a day, at great cost of time and money, means more than a temperance address. The nations are trying to discover a way to make prohibition a part of the law in all the world. Men and women, clergy and laymen, educators and statesmen vie with one another in finding a final solution of this world question. The eighteenth amendment has been settled by the Supreme Court of the United States as in accord with article five of the Constitution. The Supreme Court says: "That part of the prohibition amendment to the Federal Constitution which embodies the prohibition is operative throughout the entire territorial limits of the Unted States, binds all legislative bodies, courts, public officers, and individuals within these limits, and of its own force invalidates every legislative act, whether by Congress or by a State Legislature, or by a territorial assembly, which authorizes or sanctions what the amendment prohibits." Those who claim, in public speech or in print, that the eighteenth amendment is illegal and has no right in the Constitution are themselves arraying themselves against all the functions of government. The declaration of the Supreme Court of the United States is final in this country.

Those who say that prohibition makes violaters of law are right, for there could be no violation of law where there is no law. That is true of all violations of law. It is the law that makes lawbreakers. It is a violation of municipal law to raise hogs in Suffolk, but it was not a violation of law to raise hogs in Suffolk until that law was passed by the city. It is sheer ignorance or willful disobedience that prompts adverse criticism of prohibition. The prohibition of the manufacture, sale, and use of beverage alcoholic liquor cannot be violated with impunity any more than the law against murder. A man has no more right to make, sell, buy or use intoxicating liquor than he has to steal. There may be a difference in the degree of the crime, but both are crimes. The citizen who violates one law is a law-breaker. A man drunk is guilty as well as a thief with the goods stolen in his possession. This world congress is striving to lift the moral standard of mankind up to the point where the legal standard will be obedience to all law. The moral and religious forces of the world are moving in that direction and, among other things, prohibition is making its way into all the nations. The leadership of the United States just as well understand that the people will stand behind law enforcement and the eighteenth amendment. There are only a few States in which a candidate for the governorship would dare announce that he was in favor of liquor as a beverage. Before prohibition it was the drunkard in many cases that wanted the saloon taken away. It was the tippler who, then and now, wanted the right to get and use intoxicating beverages. He thought he could use it without harm; the drunkard knew he could not. The Bible condemned drunkenness long before distillation was discovered.

W. W. Staley.

ELON LETTER.

For thirty-three times, if I mistake not, Dr. Martyn Summerbell has made an annual pilgrimage to Elon College either to give the baccalaureate sermon or a series of lectures. Dr. Summerbell has, all through his long and fruitful life, been deeply concerned with the fundamental purpose of the Christian Church—the union of all the followers of Christ into a single Church.

Nothing has given him more pleasure in these latter days than the growing insistence for this cherished aspiration of his heart and life on the part of the representatives of the various divisions of Christendom. Two years ago, when the Universal Conference on Life and Work assembled in Stockholm, Sweden, he rejoiced greatly in spirit. This summer, when the Universal Conference on Faith and Order met in Lausanne, Switzerland, again his heart rejoiced.

Dr. Summerbell, however, is no blinded optimist. He is too well acquainted with the deep cleavages that separate Christians into various sects and denominations, and the historical reasons thereof to expect immediately the healing of these divisions. It has taken a long process of human experience to bring us to our present situation, and it is likely that long years of consistent effort to bring the denominations together will be required before actual union can be consummated.

One of the fruitful methods of preparing for this consummation, in his judgment, is an appreciative understanding of the viewpoint of other denominations, a sincere effort to discover in each of these communions the good and laudable attitudes and practices. Dr. Summerbell never expects this union of the Church of Christ to be amalgamated by a process of debate and argumentation. He does expect the Christian world to be unified through the method of appreciation of everything that is laudable and good in any particular denomination.

True to this fundamental conception, after preaching a great sermon on Sunday from the theme, "The Indwelling Kingdom," the savant of Lakemont brought two messages in regard to sister denominations in line with his general thought of appreciation for others. The first of these was entitled "Our Friends, the Episcopalians," and the second, "Our Friends, the Presbyterians." In future lectures it is Dr. Summerbell's plan to speak appreciatively of other denominations. Evidently the spirit of Christ animates his plan and insspires his purpose in these spiritual adventures, and evidently, too, the Master of men's lives will own this sincere effort to bring peace and unity where now we have conflict and division.

W. A. Harper.

BETHLEHEM LETTER.

Bethlehem College opened as well as we expected, since most everybody locally thought it would be utterly impossible to get any of the building ready for school by September 5th; but the seemingly impossible became possible, and we did get four rooms ready for our work and are now going along in fairly good shape.

The student body might have been much larger had we been able to give assurance that we would be able to take care of them if they came; and still another reason might be advanced, that we did not have time to solicit students and work on the building at the same time and help raise funds to carry on the work, a condition made necessary through Brother Elder's affliction and the man under him leaving the job.

It will take several thousand dollars yet to finish up the job. We are hoping that we will be able to get persons who will want to pay the amount necessary to finish up one room and have it named for them, and one person who will finish up the auditorium. We will be glad to give the estimated amount for finishing these rooms to any who may be interested.

Wadley, Ala. S. L. Beougher.

THE ARK OF THE COVENANT.

No doubt the Ark of the Covenant has long been dust, buried in the ashes of ages along with the cedars of Lebanon that beautified Solomon's temple; but every time the report comes that its final resting place has been discovered, a thrill goes through all Christendom, while Israelites, whether of the reformed or orthodox faiths, read eagerly the columns in which the news is published.

It is no new thing, this finding of the last resting place of the Ark that accompanied the Jewish hosts in their wanderings, and finally was provided with an abiding place in the wonderful temple Solomon built. What became of it after that is conjecture, but the latest report, recently printed, located its sepulchre in Mt. Nebo. Research workers had been told by Arabs, it was said, that the resting place of the Ark was in this mountain, so long associated with the name of Moses.

Despite the fact that a recent publication placed the tomb of Moses within ten miles of Jerusalem, the burial place of the lawgiver in this mountain of Moab, is one of the grand traditions. "And no man knoweth his resting place even to this day," poets and historians to the contrary. Yet for many years the Arabs have told of the treasures of Moses being buried in Mt. Nebo, and it would not be hard to confuse the grave of the prophet with buried treasure. Or even with the Ark of the Covenant, for the tables of the law were placed in it, and what greater treasure could be imagined than the tables of the law given to Moses?

So it is not strange that Arabs through all the centuries should tell of the treasures of Moses being buried in Mt. Nebo and research workers gather from these traditions a tale that would make Nebo the final resting place of the Ark. To be sure, skeptical modernists might assert that the Ark of the Covenant was little more than the receptacle for the "medicine" of the Jewish people, of no more account than the sacred wrappings of the medicine pipe of the Arapahoes; but to others who are not uninfluenced by the traditions of revealed religion, the Ark might well be regarded as the earthly symbol of God's presence.

Household gods and fetishes are certainly a part of the religion of savage people, and the sacredness of various objects has been illustrated by tabu—or taboo—violation of which is regarded as impiety, in many far-away lands, whether Africa or the islands of the South Sea, but to class the Ark of the Covenant with these superstitions would be worse in the eyes of all true followers than to place it on equality with the shrines in the pagan groves of Apollo, or the high places devoted to Baal and Astoreth. The fate of Uzzah, for his impiety—as related in the Book of Kings—is accepted literally, and no less true is the story of what befell the Philistines after they had captured the Ark, for not only did the Philistine images, the gods of this haughty people, fall down before the Ark of the Jews, but to it they ascribed the plague that appeared among them. They even implored the Jews to take it back, and their relief

in getting rid of it is most apparent in the account that comes to us.

The Ark itself was a box somewhat three feet long and two feet wide—the exact dimensions are given in the Encyclopaedia Brittanica, if any care to look them up—with rings at the corners through which staves, or poles, were thrust, so that the Ark could be easily carried, the poles resting on the shoulders of the priests assigned to this honorable task. The fact that it was once placed in a bullock cart, as related in the story of Uzzah, is not the least interesting item concerning it, for had it been carried as usual there would have been no need for him to stretch forth his hand to steady it and thus suffer death for his impiety.

After Solomon's temple was built and the place for the Ark designated, its history is indefinite. When the ten tribes revolted and set up their capital in Samaria, there is no record that they tried to take the Ark with them, so it is possible that it may have lost some of its religious attributes with the passing of years. Or perhaps the revolting people were too much under the influence of Jeroboam, the son of Nebat, who caused Israel to sin, to care greatly about the Ark, or any other holy symbols or images. Jeroboam was a modernist, perfectly familiar with the gods of Egypt and other places, and probably had no great reverence for the God of Israel or the Ark, which was one of his major mistakes. For the Ark had a national significance. Jerusalem remained the Holy City. Samaria, in due time, pillaged by the Assyrians, its people scattered through the far countries subject to that empire—so that they might not unite and conspire against the Assyrian government—and settled by a polyglot population, became an apostate city. A mongrel race sprung up and in the time of Christ it is perfectly easy to understand why the proud Jew of Jerusalem would have nothing to do with the humble, ill-bred Samaritans.

But long before the temple of Herod had arisen in place of the temple of Solomon, the Ark of the Covenant had disappeared. Shishak, of Egypt, had been the first of the conquerors to loot Jerusalem and carry off the gold and silver vessels of the temple. By the time Nebuchadnezzar, of Babylon, had seized its last king and bound him with fetters of brass, all trace of the Ark was lost. One of the many legends tell of some sons of the tribe of Dan—they lived near the seashore, on the borders of Phoenicia, which was once Philistia—and it is said these Jewish sailors carried the Ark of the Covenant to Ireland, where it was treasured many years and became a shrine, until lost in the flood of invasion when the heathen from the north inundated Erin. Bits of its boards have been shown as relics in ages past and were probably of as great authenticity as the stone that was Joseph's pillow and in time became that of stone, on which the Scottish kings were crowned.

But wood will decay, even shittim wood—acasia—out of which the Ark of the Covenant was made and even the cedars of Lebanon that King Hiram furnished for the temple of Solomon are dust. But the tables of the law may yet be found. They were stone.—*Jay Lewis,* in *Times-Dispatch.*

HENDERSON.

Sunday, September 18, 1927, is a date in the history of my own experience which is unique, and one to be remembered with a great deal of pleasure.

It was unique in that it marked the closing of the first pastorate I ever held. With three services scheduled for the day—two regular preaching services and a baptismal service—the day was very pleasantly and profitably spent. I had the happy pleasure and privilege of receiving one into the Church and of baptizing four.

It was in Henderson I had my first experience and thrill of preaching the Word of God. It was there I conducted my first funeral service, married my first couple, held my first Communion service, and received my first member into the Church.

To many, these experiences may seem very small and insignificant, but to me, a "preacher boy," they are very valuable lessons and ones that have stamped their impressions indelibly upon my memory. To some, these two years in the ministry may not be judged successful, but if only they have served to broaden my vision of spiritual things or to make me more sympathetic toward my fellow-man, or caused me to realize the great responsibility that rest upon Christian people of today and caused me to endeavor to do more for Christ, they will prove to be lessons of invaluable aid.

Out of my brief experience in the ministry, one lesson I believe I have learned—the need of trained leaders. With the knowledge gained by my own experience, I am now beginning a year of study in Vanderbilt University school of religion, hoping in the future to be more qualified to face the problems of Christianity. My address in the future, until further notice, will be 450 Wesley Hall, Vanderbilt University, Nashville, Tenn.

F. D. BALLARD.

ALABAMA CONFERENCE PROGRAM.

Twenty-Ninth Annual Session, to be Held with the Church at Antioch, in Chambems County, Ala., October 11-12, 1927.

TUESDAY MORNING.

10:00. Called to Order by the President.
Devotional Services Conducted by Rev. W. C. Carpenter.
10:15. Enrollment of Ministers and Delegates.
10:30. Election of Officers and Appointment of Special Committees.
10:45. Reception of Fraternal Visitors from Other Conferences and Religious Bodies.
11:00. Report of Executive Committee by Chairman.
11:15. President's Annual Address, Followed by Communion, Directed by Rev. C. W. Carter.
Noon.

TUESDAY AFTERNOON.

1:30. Called to Order
Devotional Services Conducted by Rev. E. M. Carter.
Reading Church and Ministerial Reports.
2:00. Moral Reform, Report by Rev. J. H. Dollar, Chairman.
2:30. Report of Sunday School Board, by Rev. Carl Dollar, Chairman.
3:00. Report of Committee on Superannuation, by Rev. C. W. Carter, Chairman.
3:30. Church Statistics, Report by J. J. Carter, Chairman.
3:45. Miscellaneous Business.
Adjournment.

WEDNESDAY MORNING.

9:00. Called to Order.
Devotional Services, by Rev. J. E. Amerson.
9:30. Report of Committee on Religious Literature, by Rev. C. W. Carter, Chairman.
10:00. Report of Home Missions Board, and also Froeign Mission Report, by Chairman (to be discussed by Rev. J. O. Atkinson, Mission Secretary).
10:30. Report of Christian Orphanage, by Chas. H. Johnston, Superintendent.
11:00. Report of Committee on Christian Endeavor, by Rev. J. H. Hughes.
11:30. Sermon. Noon.

WEDNESDAY AFTERNOON.

1:30. Called to Order by President.
Devotional Services Conducted by Rev. J. H. Hughes.
2:00. Educational Report, by Rev. E. M. Carter.
Address by Dr. S. L. Beougher.
2:30. Report of Committee on Apportionments, J. W. Payne, Chairman.
3:00. Miscellaneous Business.
3:30. What is My Part, or Place, in My Church for Next Year? (to be answered by all ministers and delegates).

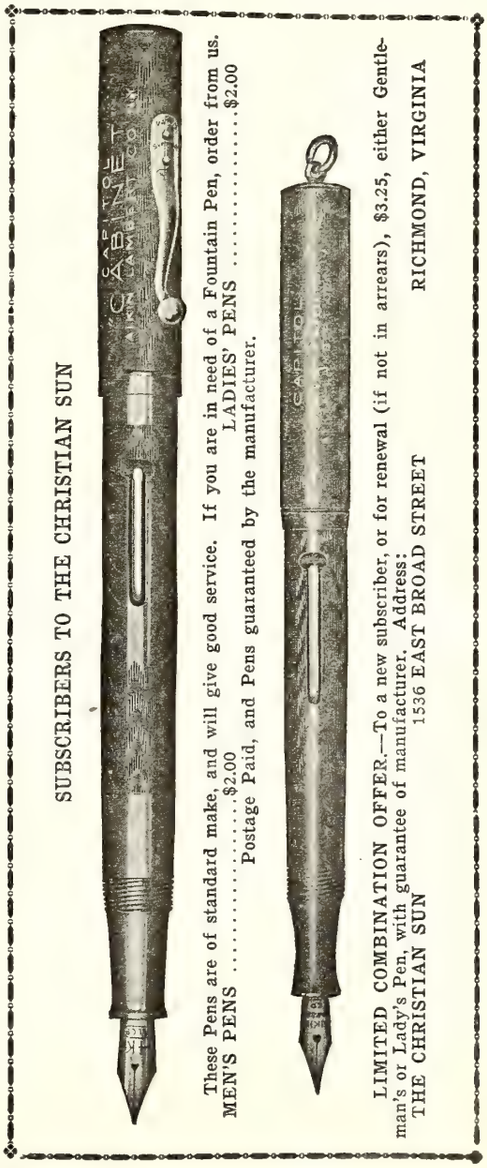
Let all ministers and Churches be represented for the duration of the greatest Conference we have ever held in the grand old State of Alabama.

Our Woman's Missionary Conference will convene at Beulah Christian Church the second Sunday in October.

The women of every Church are asked to respond to this Conference in the following manner:

Every missionary society is pledged to contribute $25.00 as a special missionary offering, and every Church is asked to contribute $5.00. We devoutly hope every pastor will see that these amounts are raised, and every Church represented at the annual meeting.

G. D. HUNT, *Chairman,*
J. D. DOLLAR,
W. C. CARPENTER,
Executive Committee.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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR SEPTEMBER.

Palm Street, Greensboro, N. C.	$ 8.11
Newport News, Va.	8.90
Wentworth, McCullers, N. C.	3.16
Mt. Bethel, Summerfield, N. C.	1.14
Winchester, Va.	6.00
Providence Memorial, Graham, N. C.	4.67
Auburn, Garner, N. C.	4.60
High Point, N. C.	2.14
North Clayton, N. C.	1.00
New Lebanon, Wentworth, N. C.	5.13
Pleasant Grove, News Ferry, Va.	5.71
First Church, Greensboro, N. C.	13.03
Graham, N. C.	2.00
Park's Cross Roads, Ramseur, N. C.	1.35
Zion, Moncure, N. C.	1.50
Wake Chapel, Fuquay Springs, N. C.	5.00
Liberty, N. C.	1.36
Holy Neck, Holland, Va.	8.00
Berea (Nans.), Driver, Va.	3.85
Pleasant Ridge, Guilford College, N. C.	1.04
Springhill, Lineville, Ala.	1.10
Ocean View, Va.	2.75
Wadley, Ala.	1.91
Noonday, Wedowee, Ala.	.81
Liberty (Vance), Henderson, N. C.	4.40
Raleigh, N. C.	2.00
Linville, Harrisonburg, Va.	4.46
Mt. Zion, Mebane, N. C.	1.14
Isle of Wight, Va.	2.35
Vanceville, Tifton, Ga.	2.11
South Norfolk, Va.	6.62
Leaksville, Luray, Va.	2.50
United Church, Lynchburg, Va.	5.87
New Hope, Alabama	1.00
Hobson, Va.	2.71
Rock Stand, Roanoke, Ala.	2.00
Pleasant Ridge, Ramseur, N. C.	6.14
Randleman, N. C.	2.30
Durham, N. C.	17.48
Pleasant Hill, Liberty, N. C.	2.74
Antioch, Harrisonburg, Va.	5.43
Berea (Nans.), Driver, Va.	6.20
High Point, N. C.	4.16
Lawrence Mem'l Bible Class, Elon College.	1.30
Berea (Norfolk), Hickory, Va.	20.00
Rosemont, Berkley, Va.	17.64
Mt. Olivet (G), March, Va.	4.77
Suffolk, Va.	12.50
Newport News, Va.	11.50
Ether, N. C.	2.35
Bethlehem (Nans.), Suffolk, Va.	5.50
Wakefield, Va.	2.84
First Church, Portsmouth, Va.	75.63
Dry Run, Va.	3.39
Ramseur, N. C.	6.25
Shiloh, Ramseur, N. C.	2.20
Holy Neck, Va.	8.00
Mt. Auburn, Norlina, N. C.	2.16
Palm Street, Greensboro, N. C.	6.10
Piney Plains, Cary, N. C.	1.00
Oakland, Suffolk, Va.	1.00
Oakland, Suffolk, Va.	4.00
Timber Ridge, Capon Bridge, W. Va.	2.00
Happy Home, Ruffin, N. C.	1.60
North Highlands, Columbus, Ga.	1.00
Total	$ 367.60
Burlington S. S., N. C.	68.23
Class No. 3, Rosemont S. S., Berkley, Va.	5.00
Catawba Springs, Raleigh, N. C.	27.74

SELF-DENIAL OFFERING.

Previously acknowledged	$3,697.53
E. L. Jones, Durham, N. C.	2.00
Hiram Freeman, Ether, N. C.	1.00
Sanford, N. C. (add)	5.00
Ramseur Church, N. C.	2.00
Miss Mettie Sutton, Burlington, N. C.	25.00
Ebenezar Church, Raleigh, N. C. (add)	5.25
United Church, Lynchburg, Va.	20.62
Ether Church, N. C. (add)	1.00
Mrs. Lina Apple, Brown Summit, N. C.	5.00
Third Avenue, Danville, Va.	1.25
J. P. Johnson, Elizabeth City, N. C.	3.00
Total to September 30th	$3,768.65

SUMMARY.

Sunday School regular	$ 367.60
Specials	300.97
Self-Denial Offering for September	71.12
Loan	1,175.00
Total	$1,914.69
Check to R. W. Malone, Treas.	1,914.69

J. O. ATKINSON,
Mission Secretary.

OUR CHURCH OF TOMORROW.

BY DANIEL M. MCKINNEY.

(Read at "Home-Coming Day," Berea, Norfolk, September 4th, and published by request.)

A story is told of a man who wanted to cross the ocean, but arrived at the pier just a little too late. The gang-plank had been lifted and the steamer was pulling out into the harbor. Five or six feet of water lay between the steamer's deck and the pier. The man was so anxious to go, however, that he plunged and landed wrong end first on the deck. For a while he was unconscious. When he came to, he looked around, and seeing six or seven hundred feet of water between the boat and the pier, he exclaimed, "Boys, that was some jump!"

Young people, that is exactly how we want to feel twenty years from now. When we compare the Church of then with the Church of today we will be able to say, "Boy, that was some jump!"

I hope the desire to construct a temple—yes, the greatest of all temples of God—will dawn upon the young people. And this be a temple which God had rather have; the only real temple, namely: true Christianity, established in the hearts of people. This chamber is the only true residence for the love of God. It is the only place that true love shall endeavor to build such a temple.

Now, the question is, how shall we do it? When we consider the numerous temptations of life, the things which attract our attention, many obstacles present themselves, some of which seem too difficult to conquer. But, people, where there is a will there is a way. To be successful in such an undertaking, we must take three steps, the first of which is to realize the great creations of God. People, old and young, look about you and see the trees, the flowers, the shrubbery, the birds, the animals, and millions of other things which God has created; note how every movement of being depends on God. The very breath you are taking now is commanded by God. You, I and everything come through the desire of God. Yet, I dare say, some of us have never thought of these things. It seems to be the case with so many of the young people. They take things as they come and never go to investigate. This brings us to the second point. Study God's Word; put forth every effort to gain more knowledge; don't be satisfied with your standing, but keep climbing, and please do not stop until you have reached the top of the ladder. We should not suffer for lack of reference material, for we have the greatest of all books—the Bible. God talked with the first family of the first home. He told them many things which helped them, and all was well so long as they obeyed. God has wanted to do the same thing for all families. From generation to generation He has made known His laws and statutes. Through inspiration, He has given the Bible. In moral and spiritual worth, it is higher than all other books. It is a great library of sixty-six books, bound together by a thread of definite purpose running through them all.

The Bible should be read and studied at home regularly and systematically. The family is a fundamental organization in society. The Church and State are dependent upon it for existence. It is said that three-fourths of the most prominent men are from religious homes. The home must play a large part in Bible teaching, and when done by mother and father it is sure to be very lasting. There is a story about a band of men who were crossing a great desert. The captain of the group became very ill—so ill that he knew he was likely to die. When he felt the end approaching, he called the oldest man of the band and said to him, "My end is at hand. I shall not have long to live. I will not reach the land we are seeking, but how can I reach the other land—the land above? Will you show me the way?" "No, I cannot," answered the old man. Then he called another, but he could not. One after another of the crew were asked, but none could show him the way to the land above until the question was put to a young boy. The captain said, "My little man, did your mother teach you the Bible, and can you pray?" "Yes," said the boy, "and she gave me a Bible when I left home."

He ran to get the Book which he had treasured so much. He opened the Book and read: "Surely He has borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted." When he came to the next verse he paused. "Shall I read this as mother taught?" "Yes," said the dying man. So Herbert read: "But He was wounded for the transgressions of Herbert; He was bruised for Herbert's iniquities; the chastisements of Herbert were upon Him; and with His stripes Herbert is healed."

"Stop," said the dying man; "that is what I need. Read that again and put in my name instead of yours."

This is to show the impression of a mother's teachings. So our third point goes. God's words must be taught more freely. We need more of the old-time religion. More religious people who do not mind spreading the gospel. Suppose we substitute some of the numerous topics discussed in the Bible for some of the topics of gossip about our next-door neighbor. Why not read some of the beautiful stories of the Bible instead of the trashy literature. Would it not be wonderful to imitate some of the outstanding characters of this great Book in molding our life? This would be a beautiful way of teaching, for what is teaching but setting examples for others?

We have a wonderful part to play in this great world. As we look about us we see small boys and girls who are depending on us to glaze the path for them. We are responsible for them. It is up to us just what becomes of these helpless ones. If we can make great characters of these children we will have accomplished our great aim. We want to create within them the desire to live a clean, pure and upright life. The development of these three things will lead to the building of that great temple—the Church within the hearts of the people.

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

The Christian Church Challenges Young People.

It seems to us that the Christian Church has a *strong* appeal and a special challenge to young men and women of leadership and vision. We invite young people of consecration and broad vision to consider five ways at least in which this challenge comes:

1. In the Christian Church, men and women, young and old, have equal privileges in every way. They are equal in pulpit and pew, in conference, convention, on Church boards, and in local Churches. They are on absolute equality in every field, and all places are open alike to them. That spirit of democracy is important and commends itself.

2. In the Christian Church there is no room or trouble over doctrinal controversy. We have no creeds to revise and our conferences and conventions are not given to contentions over such matters. The spirit of our gatherings is that of delightful fellowship and not marred by bitter theological accusations. We are not torn asunder by "fundamentalism," or "modernism," or any other divisive doctrine. Each person, minister and layman interprets the Scriptures for himself as a Christian. No one molests his opinion. Each Christian follows the dictates of his own conscience. Our young people are not disturbed by controversy. They follow the best light they can get and are protected in that glorious privilege. Each thinks and acts for himself as unto God.

3. The Christian Church is not set to the building of a large sect and denomination. The genius of our movement is to express principles and spirit. We are not sectarian. Our literature does not foster division, but emphasizes unity. Sectarianism does not appeal to thinking young people of today. Our program of Christian unity and fellowship is appealing and inspiring.

4. In the ministry of the Christian Church each one makes his own place, earns his merit, is dependent upon his own ability and work. His place of ministry is not dependent upon appointment or other issues, but primarily he who wants to win his spurs, who wishes to test himself, has a chance in the Christian Church.

5. If young people desire adventure, our heritage furnishes a background for such effort. We pioneered in offering the Christian world a platform for Christian unity, in giving the world its first religious newspaper, in establishing the first college with equal privileges to men and women in all things, in ordaining women to the ministry, and in a united program of Christian education.

As Much for Others as for Ourselves.

This motto and goal should ever be in the thought, plan and prayer of our Churches. We know that many Churches cannot now reach that 50-50 basis. But it should ever be the aim set before a Church. We now have a number of Churches that are approaching it and have it as their ambition. We wonder what Church will be the first to attain that end? What a thrill went throughout our Church years ago when Memorial Christian Temple gave as much for foreign missions as it gave to its own pastor. It set a new day for missions in our Church. If one Church would now, in a very definite way in its regular channels, actually reach the fifty-fifty standard, twenty others could easily follow. We have more than twenty Churches that could do it if they would set their hearts to it, and would be the better and happier for doing it. What Church will lead the way and inspire our Churches to become nearer the kind of Churches they should be in benevolences? Who will set the pace? A number can, if they will.

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We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

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3. Pupils' Lesson Stories, per quarter..... .06
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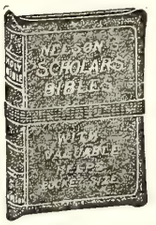

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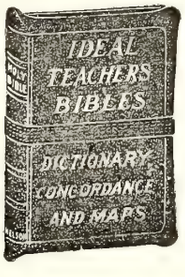

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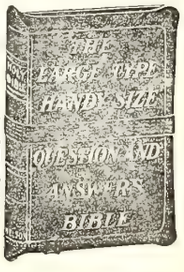

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson III—October 16, 1927.

Elijah in Naboth's Vineyard.

Golden Text: "Be sure your sin will find you out."—Num. 32:23.

Lesson: I Kings 21.

Devotional Reading: Psa. 94:17-23.

Covetousness is the unmentioned sin. Men hear a great deal about sin in general and sins in particular, but when one talks about the sins of another he seldom mentions covetousness. Drunkenness, dishonesty, immorality, lying, and on down the line—we use these terms when we think of the sins of others, but we seldom say that a man is covetous. We do sometimes say that a man is thrifty or close, or even stingy, but we seldom say he is covetous. And as a matter of fact, if we did say that a man was covetous it would not have much significance for the average Church member. Covetousness is not only an unmentioned sin; in the thinking of a great many people, it is not a sin at all.

Whatever may be the case in speaking of others, covetousness is seldom used in thinking of ourselves. As St. Francis once said, "Men have confessed to me every known sin except the sin of covetousness." Whatever we may think of others, we do not associate covetousness with ourselves.

And yet covetousness is a very prevalent thing. The words of Jeremiah are, alas! all too true of our generation. "For every one of them, from the least unto the greatest, is given unto covetousness," said the prophet in characterizing the people of his day, and his words have a very modern sound when one really considers present-day conditions. Rich and poor, learned and ignorant, old and young, Church members and non-Church members are subject to this subtle and insidious sin, an unreasonable or unlawful desire for things, the spirit of greed, stinginess gone to seed, covetousness.

In the light of these facts it is well worth while to consider this thing called covetousness which is so prevalent and which is so strikingly illustrated in today's lesson. In the first place, it is forbidden by the Ten Commandments. When one considers that the Ten Commandments are the basic principles on which civilization has been builded, and when one considers that one-tenth of those commandments was directed against covetousness, one begins to see just how large this sin looms in the Divine mind.

Covetousness is condemned by Jesus. He warns solemnly against it. "Take heed and beware of covetousness," says Jesus, "for a man's life consisteth not in the abundance of the things which he possesseth." Furthermore, Jesus classes it with other shameful evils. Hear him as He says, "For from within out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man. The Master branded covetousness and put it in the class of things where it belongs.

Paul also speaks in no uncertain terms about covetousness. "I have written unto you not to keep company with a fornicator or covetous man, or idolater, or a railer, or a drunkard, or an extortioner," he says to the Corinthians. Again he says, "For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God."

In the light of these facts, it can be seen that covetousness is no insignificant thing. Every man may well examine his own life for traces of this insidious and deadly sin. The tragedy of the whole thing is that men are not conscious of its deadliness, and even when they are conscious of its deadliness they are not conscious of its presence. Many a man who prides himself on his business sagacity, on his thriftiness, on his economy is, as a matter of fact, very, very covetous. Many a man will be doomed on account of his covetousness.

Several principles emerge from all this discussion. In the first place, we ought to search our lives for any trace of covetousness, and if we find it we ought to put it resolutely out of our lives and keep it out. We ought to develop the spirit of giving and foster a sense of stewardship. A man may very easily test his life for covetousness by frankly considering his giving in proportion to his other expenditures. Only a man who gives, and gives liberally, in terms of what God has given him can keep the spirit of covetousness out of his life. Finally, we ought to develop a social conscience against covetousness, so that it will be looked upon as are the other sins with which Jesus and Paul put it.

Now, what is the relation of all this to the lesson for today? It is a very vital relationship. The story of Ahab and Naboth's vineyard is one of the classic examples in the Bible of covetousness, how it works, how it sets about to accomplish its designs, and how, in common with all other sin, when it is finished it bringeth forth death. Let every one study carefully this lesson and apply its truths to his own life, for these things were written for our instruction and admonition.

CHRISTIAN ENDEAVOR.

Sunday, October 16, 1927.

Topic: "In What Community Enterprises May Our Society Share?"—Neh. 4:6, 16-18.

Some Bible Hints.

If we create in our society interest in the community, through our work, we are doing a great thing for young people (v. 6).

In every community there are a variety of things that need to be done. We can co-operate in doing many of them (v. 16).

Bearers of burdens are as necessary as great leaders. A street-sweeper has an honorable, because a useful, job (v. 17).

The enemies we have to fight are often within ourselves, indifference being the greatest of them. Let us conquer this (v. 18).

Suggestive Thoughts.

Playgrounds: We can serve as play directors or helpers and have a good time while doing a good work.

Sanitation: We can learn from the town health department what needs to be done. Perhaps we can hold classes, distribute literature, or do something along that line.

Clean-up day: We can take the initiative in starting a clean-up movement in the spring. Use slogans, paint up, wash up, brighten the block, and so on.

There are many organizations, especially in cities, which need and are glad to have voluntary help. Offer it. Bring speakers to the society to tell about their organizations.

A Few Illustrations.

The Red Cross: Is there a Red Cross organization in the community? There should be. Learn what its peace-time program is.

A Community Club: If there is one it may well be supported and enlarged. Some clubs need Christian influence, which they would get if more members were Christian.

The Y. M. C. A. for boys and the Y. W. C. A. for girls should get our earnest support. In rural districts a small community house will do part of the work done by these fine organizations. We can start things.

In rural communities great things could be done if the people called a pastor to reside among them. Only such a man can do what needs to be done. It can be done if people believe enough in it.

To Think About.

What community enterprises are in our community?

How may our Church lead in community enterprises?

In what community enterprises should we co-operate?

Service shall be that all and each,
Aroused to know the common good,
Shall strive, and in the striving reach
A broader human brotherhood.
—*Sarah Collins Fernandis.*

THE UNION OF CHRISTIANS.

The Christian world should blush with shame as it admits the necessity of Christian union, for the need is very great; and it is coming as fast as the people are prepared for it. I say prepared, for preparation is necessary, not only among the Church members, but also among the so-called "higher-ups" in the different denominations. I was field secretary for several years, and I know what I am writing about. With all our boasting about Christian union, we are no more ready to go half-way, or more, than the denominations about us.

This union will never be brought about by people who get mad—angry, feeling hurt—and tramp from one denomination to another; nor by ministers who leave one denomination for another because of an increase of salary. Epworth Leagues, Luther Leagues, and others have, till recent years, tended to narrowness. The plea, "Loyalty to one's own Church," is to me a very poor excuse for their existence. "Do they do good?" Certainly, but not the greatest good. Christian Endeavor, as organized, has always stood for all the highest good in the Christian life. And what more can young people have?

The union of Christians is not organic in any sectarian sense. Jesus and the apostles believed in local organizations, but not in sects. The New Testament acknowledges Peter, but not Peterites; Paul, but not Paulites. It accepts sections, but not divisions. It calls for various kinds of work, all sorts of talents, unfettered thinking, but harmony as well. It mentions no Methodist, Presbyterian, Baptist, Congregationalist, Disciple, Christian Churches. Disciple and Christian are names applied to individuals, "the Church" to the assembly only. Denominational religion is not necessarily the religion of the Man of Galilee, nor the kind which brings spiritual strength. The New Testament recognizes a converted person as God's own child, and not the limb or instrument of a denomination. Jesus Christ never

delegated to any person the power to dictate to others what their faith should be. He never intended that the Church should take the place of himself or the Bible. No Church, no set of men, has any God-given authority to declare a man a saint or a sinner because he agrees or disagrees with the rules of that particular organization.

"But are not denominations as they now exist necessary?" We are told they are, but that does not make it so. The Pharisees, Sadducees, Herodians, were sectarian, denominational, but Jesus condemned the whole business and said, "Except ye become as little children, ye cannot be saved."

The Bible is God's revealed Word, and to God man is responsible. I was told some time ago by a bigoted sectarian that her denomination was the only one going to heaven, and she quoted as proof of that, "Many are called, but few are chosen." I let her run down—yes, such people run down if you have patience to wait for it, and I had—and then I said, "If that is true, and your people are the only ones there, you will all be very sorry you went."

I knew full well if I waited long enough she would want to know "why." A woman's curiosity is as great as a man's, and the "why" came after a long time. Then I said, "Because there will be such a small number there that you will all get very lonesome, for heaven is a very large place." O the awful narrowness of some people! They are to be pitied, and need an enlargement of the brain and heart.

Real, heartfelt union of Christians would mean a higher standard of Christianity. Strife, controversy, unkind debates would be unknown, for all distinctions would be lost sight of, and the Church would do its intended work, and the wonderful prayer of our loving Saviour would be answered.

"Creeds and confessions? High Church or low?
I cannot say: but you would vastly please us
If with some pointed Scripture you could show
To which of these belonged the Saviour Jesus.

"I think to all, or none: not curious creeds
Or ordered forms of churchly rule He taught,
But soul of love that blossomed into deeds
With human good and human blessing fraught.

"On me, nor priest, nor presbyter, nor pope,
Bishop nor dean may stamp a party name;
But Jesus, with His largely human scope,
The service of my human life may claim.

"Let prideful priests do battle about creeds:
The Church is mine that does most Christ-like deeds."

—*Rev. Hnery Crampton*, in *Herald of Gospel Liberty*.

THUS THROUGH THE AGES.

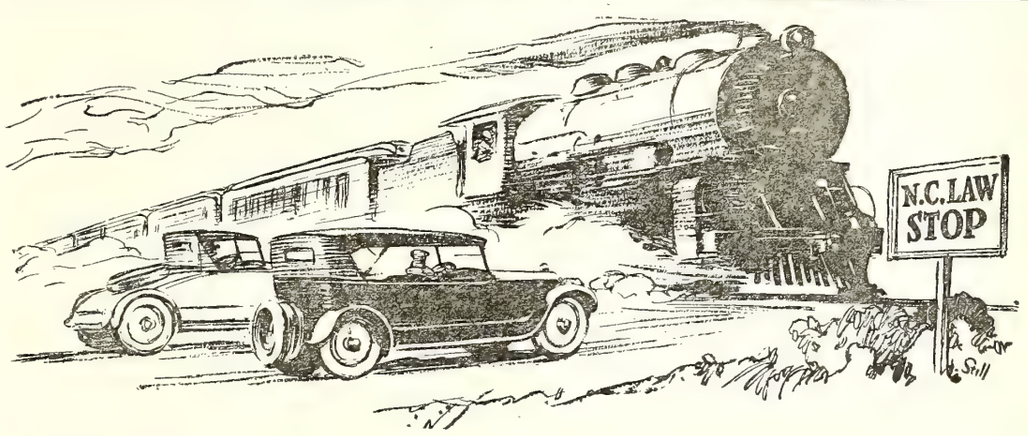
Every one familiar with the cadenced prose that passes for "beautifully written English" in these days and those who have read with a smile of sympathy, if not pity, much of the rhythmic prose that passes for poetry in these golden days of Coolidge prosperity and multimillionaire magnificence no doubt will appreciate what an eloquent and erudite writer quilled in one of his celebrated books of history.

This writer died perhaps 100 years ago and was at the height of his fame when Voltaire, Jean Jacques Rosseau, Benjamin Franklin and Thomas Paine, not to mention Thomas Jefferson, were within the memory of his contemporaries. He was writing of literature in times past, and he set down, among other things, these words:

"In every page our taste and reason are wounded by the choice of gigantic and obsolete words, a stiff and intricate phraseology, the discord of images, the childish play of false or unreasonable ornaments, and the painful attempt to elevate themselves, to astonish the reader and to involve a trivial meaning in the smoke of obscurity and exaggeration. Their prose is soaring to the vicious affectation of poetry; their poetry is sinking below the flatness and insipidity of prose. The tragic, epic and lyric muses were silent and inglorious; the bards . . . seldom rose above a riddle or epigram, a panegyric or tale; they forgot even the rules of prosody . . . they confound all measures of feet and syllables in the impotent strains which have received the name of political or city verse."

This writer was not speaking of the poets and writers of the period of the American and French Revolutions, nor yet of the Elizabethan era. He was writing of the Greek empire of the East, of the literature of Constantinople in the reign of Constantine Porphyrogenitus, 388 A. D., at the height of its degenerate magnificence. And what Gibbon said in his "The Decline and Fall of the Roman Empire" of the writers of that time might well be said of the literature of today.

SOUTHERN RAILWAY SYSTEM



For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

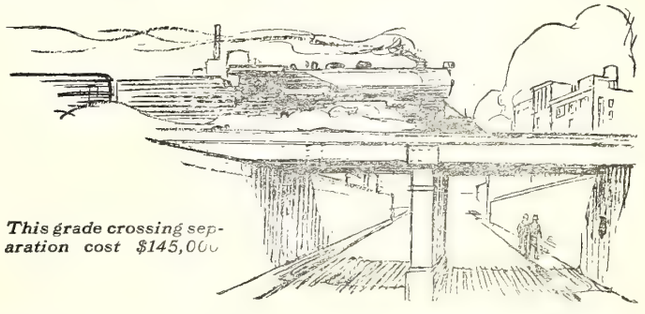
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

The SOUTHERN SERVES THE SOUTH

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

FOR OR AGAINST.

"He that is not with me is against me."—Matt. 12:30.

An unsaved man was once asked to surrender his life to the Lord. He replied, "No." The evangel asked, "Why, what have you against Jesus?"

The Christian faith is not a question of judgment or mental assent. It is a matter of understanding, faith and God-likeness, and though it be as small as a grain of mustard seed, or as light as the vapor of a smoking flax, if nourished, it will flicker into a flame that burns to the delight of God.

We cannot say aye or nay, as we please. We cannot judge God. It is He that judges us. His spirit divides the world, even brother from brother sometimes. Can one taste spiritual things by his reason? Can one, by taking thought, balance and weigh the nice discriminations of the kingdom of God? There are but two kingdoms of the spiritual realm—the kingdom of God and the kingdom of Satan. There are but two empires of the human heart—right and wrong. These place and judge us, not we them.

Prayer.—Our Father, give us a definite vision of Thy kingdom, so that we may find that we are on one side or the other. Give us to understand and forbid that we shall pass our Lord by by word, act or deed. *Amen.*

TUESDAY.

WHAT THE KINGDOM IS LIKE.

"The kingdom of heaven is like unto a merchantman seeking goodly pearls, who after he found the pearl of great price went and sold all he had and bought it."—Matt. 13:45-46.

This is a remarkable and a wonderful chapter. Like the rapid fire of a machine gun, Jesus is speaking and liking the kingdom to things, viz: the sower, the mustard seed, the raven, the pearls, the drag-net. In each the kingdom is described as being the transforming power in a man's heart, and even a good man may lack this power. The merchantman realized that like was not aimless. His spirit in looking for "goodly pearls" was noble, but his sense led him to venture everything for the best commodity.

We seek goodly pearls, viz: recognition, influence, honor, fame, possessions, health, and we do this at tse expense of fortune. But many fail to discern that these do not content the mind and that there is a priceless gift in Jesus where one finds rest and peace. Our pearl of great price is purity, love, righteousness, spiritual insight and a happy life. What will you give for it?

Prayer.—Our Father, we covet Thy reign in our hearts. We pray for fellowship with Thee. Oh, Thou Monarch of all wealth, treasure of every pardon, source of all purity, debth of all grace and goodness, be Thou with us and make our home Thy footstool. We renounce sin and ourselves and trust Thee. *Amen.*

WEDNESDAY.

THE TEARS OF JESUS.

"Jesus wept."—Jno. 11:35.

Why did Jesus weep? Because He was human, and because He was human He had pity, and thus He responded to every human appeal. He loved, and therefore His heart went out into spontaneous tenderness. He sympathized, and therefore He was gentle and merciful, compassionate and kind. He was hopeful, and therefore He was courageous in helping those that were down and out. As He stands amid the sorrows of a needy world in the shadows of His own grace, He wept.

Be assured that God is not over against us, holding back His hands with which He might help, but He is one with us. His strength is our strength, His love is in our affections. His life reviews ours. His hope turns sorrow to joy.

Prayer.—Our Father, we realize in part our utter dependence upon Thee. May we come to realize fully our utter need of Thee and Thy help for us. Forgive us our sins and endow us with Thy Spirit. *Amen.*

THURSDAY.

UNDYING LOVE.

"He loved them unto the end."

Life is full of contradictions. We often have to do what we dislike, and in it are denied our pleasures. Mary and Martha boasted that Jesus would not suffer Lazarus to die. He would come. But He didn't come until he was buried. This confidence came out of the experience of His love, and failed to "see" to the end.

John thought Patmos awful, but he saw the face of Jesus that he used to know. He saw the hands that held the stars and the heavenly candlesticks, and they were the nail-pierced hands. His breast wore the girdle of sovereignty, but it was the same breast he had leaned his head upon at the farewell supper. His voice had the sound of many waters, but it smoothed itself to a murmur as gentle as a tideless sea to John's soul, amidst all contradictions, misfortunes, trials and tribulations. He loves us to the end, and the end will be glory.

Prayer.—Our Father, we want Thee for Thy love that lives to the end—the end that brings glory. Enable us to follow Thee all the way and to fix our eyes on Thy glory forever. *Amen.*

FRIDAY.

THE POWER OF SYMPATHY.

"Jesus wept."—2 Cor. 1:2-6, and John 11:35.

Our meditation verse is the shortest and sweetest in the Bible, but it may also tell the longest story! The need of human hearts today for comfort and help is very great. It is the duty of every Christian to show sympathy and bring comfort. The word "sympathy" comes from a Greek word which means to suffer pain with another. The word "comfort" comes from a Latin word which means to give strength to another. This is our task. Each one according to his temperament and ability is to be a comforter!

Some people bring their sympathy to others by their silence. This is what the friends of Job did. There is a real eloquence and help in silent sympathy. The call to take up our work again is an expression of sympathy. Perhaps Jesus had something like that in mind (Luke 9:59, 60) when He told the man to let others bury the dead, while he came and followed Jesus. There is another sympathy which the members of the Bethany household gave to Jesus. They offered Him a place where He could "run in" when He was tired, lonesome, discouraged.

There is another comfort of the spoken or written word. What a beautiful thing it was for Helen Keller to write the little girl in Brooklyn, who lost her leg in an accident: "All my life I have had unusual obstacles to overcome, and, in spite of them, I have found life beautiful . . . Be gentle and learn how to suffer. When one suffers patiently one suffers less. . . . Whatever you can do to live bravely without impatience and without complaining, will help you to live some future day in joyful contentment." Of course, we shall not forget the great comfort of revelation like that which comes in John 14.

Prayer.—By one of the parents; asking that our lives may be so divinely guided that we may be able to apply the comforting and sympathy and helpfulness to many hearts, and so win them to the kingdom.

SATURDAY.

"THE TENDER MERCIES OF JESUS."

"I long after you all in the tender mercies of Christ Jesus."—Phil. 1:1-8.

Paul thanks God for the evidence of grace in the Church at Philippi, found in the love He had for them. "I love you with the tender mercies of Christ." Grace detects grace. Because of his spontaneous love for them, he knew that they were the people of God. This is a test as to whether we are living right with God—the way we love others who love the Lord. Are you at home with saints, heart answering to heart, knit together in love? Or are you chilly and cold? Do you warm the souls of Christians so that they know that they are in the presence of a servant of Christ? When sickness comes, do they want you near? At death do they desire you at the bedside in prayer to help them cross the river?

Paul prays that this grace may increase, and be accompanied with knowledge and discernment to distinguish the things that differ. Moral discrimination, making plain the way for us, is possessed through the love of Christ in our souls. Just as God knows what is harmful and what is helpful, so the love of God in the heart enables us to discover what we are to choose. It is the sixth sense. Love is chilled the moment we get into contact with things that hurt. In companionship with such things, we lose the sense and become unconscious of being off the track that leads heavenward. It is the love of God shed abroad in our hearts that makes us conscious of darkness and light, and which, when obeyed, produces pure lives, Christ-tes'ed and sincere, void of offense, filled with the fruits of righteousness.

Prayer.—By one of the parents, asking that our spiritual relationships may be deepened and strengthened, and that we may be made the means of leading many into the light of the gospel.

SUNDAY.

THE USE OF THE SCRIPTURES.

"We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."—1 Cor. 2:13.

This passage, and 2 Tim. 3:16, "All Scripture is given by inspiration of God," taken together, illuminate a deep mystery. The Greek word in this second passage is "Theopneustor," meaning literally "God breathed." It is correctly rendered by our translator's "inspiration." How God inspired, or breathed, His message into the Scriptural authors, by the Holy Spirit, is a mystery to us, as it probably was to them. We have only to do with the great, vital fact that it pleased God to give us a revelation through "holy men of old."

Holy Scripture is the veritable "Word of God"—the mine of infinite thought. His thoughts were designed for all peoples and tongues, and pious scholars translate them so clearly that the simplest

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Our school has opened, and all our children are in school except five. It is a very quiet time around the Orphanage when the children are in school.

But books, tablets and pencils are the daily cry! It always takes about a week to get everybody supplied, and then every little fellow has wasted his tablet and lost his pencil, and back for another one he comes. We went to the print-shop and the manager gave us two large boxes of scrap paper, and we have gotten ahead on tablets one time. We have all the small grades use the scrap paper. Quite a saving on tablets!

Our farm boys have had a wonderful time "making hay while the sun shines." The weather has been fine for more than two weeks, and we have made good use of it and have cut, cured and put up more than forty tons of hay for our cattle and mules this winter. We are very thankful that we have been so richly blessed this year along this line. Preparing land for wheat will occupy the attention of our farm boys for the next three weeks. We are planning to plant enough wheat to bread our family after next harvest time if it is a good wheat year. We have wanted to do this all these years, but did not have land enough that would grow wheat to do this until our good brother, Mr. P. J. Carlton, made this possible by buying for us fifteen acres of fine wheat land to add to what we already had. It makes our work more cheerful and our load a little lighter.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 6, 1927.

Brought forward		$14,186.74
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Shallow Ford		1.54
Western N. C. Conference:		
Smithwood	$ 1.62	
Burlington	51.00	
Ether	3.95	
		56.57
Eastern N. C. Conference:		
Henderson	$ 5.80	
Pleasant Hill (J)	6.53	
Pleasant Union	13.42	
Liberty, Vance	6.64	
		32.39
Eastern Virginia Conference:		
Mt. Zion	$ 2.71	
Mt. Carmel S. S.	4.46	
Mt. Carmel S. S. Class 6	1.03	
First, Portsmouth	8.81	
Holy Neck	10.00	
Barrett's	2.09	
Bethlehem	3.00	
		32.10
Valley Virginia Conference:		
Concord		1.98
Alabama Conference:		
Wadley		1.57
Special Offerings.		
Hopewell S. S., Birthday offering	$ 3.00	
S. Y. Spain, Manson, N. C.	18.72	
C. A. Hughes	2.00	
Cash item	1.00	
		24.72
New Building Fund.		
Class 5, First Church, Burlington		50.00
Grand total		$14,387.61

THE BISHOP ATE HIS BOOTS.

Bishop Stringer, of the Church of England, is known all over Canada as the bishop who ate his boots to keep himself from starvation. The work of this godly man lay amongst the whalers and Eskimos of Hershel Island. The bishop himself tells of the boot-eating incident: "We would have starved," said he, "had we not done so. The boots we ate were of seal skin dried without tanning. They reached to our knees and contained quite a good deal of hide. Our first experiment was unsuccessful. The boots had been greased night after night and the oil had turned rancid. The taste was such that it was impossible to swallow or chew the skin. At last we tried boiling it and toasting it. The toasting took away some of the taste. With the exception of a few bites, we had eaten two pairs of boots when we were found."

The following is an extract from the bishop's diary: "Thursday, October 21st: Breakfast off of seal-skin boots, soles and tops boiled and toasted. Soles better than uppers. Soup from small scraps of bacon and scrapings of the flour barrel. The last we have. Tired. Hands sore. Took a long time to pack up. Concluded we were in the Peel River country. Heard children's voices in the distances and then saw houses on left hand about a mile ahead. We stopped and thanked God for bringing us to human habitation." For Jesus Christ's sake, men willingly endure such hardships as these endured by this missionary.

LOST MAIL.

The Post-office Department continues to urge a more careful addressing of mail and a return address upon all mailed matter, giving out an astounding statement of the waste caused through carelessness. The statement revealed that about 25,000,000 letters went to the dead-letter department last year, and of these more than 1,000,000 contained valuable enclosures, the total in money, drafts, checks and money orders being $5,317,000. Of this, all but $40,000 was redirected from information gleaned by opening the letters. There was an estimated loss of $13,290 in interest on money delayed through incorrect addresses. The department urges that advertisers use first-class mail, with a return address, so that they may correct their mailing lists and ascertain how much of their material is reaching its objective.

(Continued from Page 12.)

prayerful seeker can by them hold fellowship with the eternal.

Let us, then, open our Bibles with reverence and thanksgiving, and hold the words of Scripture as unspeakably precious. Luther devoted years to the translation of the Scriptures, but he was not content with that. He wrote vital passages on the walls of his study, and gazed upon them, until they inspired his soul.

The Scripture words are enlightening. They open our minds to wondrous, hidden truths. They are instructive. They teach us, not in human knowledge, but in "the wisdom that cometh from above." They are strengthening. They enable us, as they did Jesus, to repel the tempter. They are sanctifying. By them we "grow in grace." They are comforting. And they are saving, turning death into victory and life.

The Christian may be poor in all else, but if skilled in God's Word, no jewel-crowned king is as rich as he. Memorize vital Scripture passages —God's Words to the patriarchs and the prophets, in the Psalms, and the words of Christ—and have them on hand to meditate upon, to guard us in danger, to lighten our path in darkness, and to exalt us to holy life ideals.

Prayer.—Lord's Prayer, all the circle joining.

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Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
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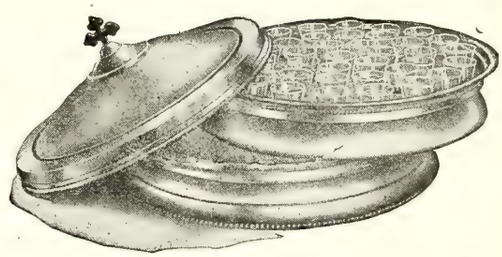
No. 2—Broad rim	1.60



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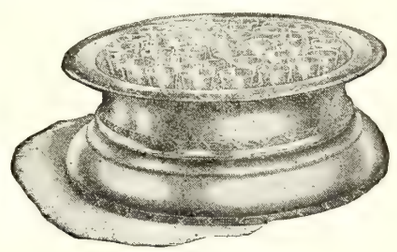
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
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Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
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1536 E. Broad St., - - Richmond, Va.

Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

Your nice letters are coming in fast—and I do love to get them! They tell me more and more that you are all very, very dear—and good—and that you have each one been a wonderful Pollyanna this summer. Now—listen, dears—some letters have come in, wanting us to play Pollyanna on and on. That is a good idea—at the same time—don't you think that it would be best to wait till summertime again to play Pollyanna, just as you should play it? This winter is coming—and there are such heaps of lessons to get—and such lots of things to do for mother when you come home from school—and, instead of taking too much time playing, let's just try and try to be Pollyannas to each other as often as we can—and when next spring comes, away we will go again—with a new Pollyanna—and still love the old one—yes, indeed—and write to her sometimes all the year—why, of course, dears.

Oh, wait—there are about twelve yet who haven't written your letters. Come on, Kiddies—take a wee bit o' time and tell your editor about your friend Pollyanna—she has been telling me about you. Oh, O— please don't let her get ahead of you—so come on, little letter!

Some of you say you can't find my address—so here it is again. Address: Mrs. John C. Whitesell, High Point, N. C., Box 592.

Here is a new contest for you to try at school today:

Helpless Eating.—Each one is to take a large cracker. She is to place it in her mouth, put her hands behind her, and at a signal start to eat the cracker without any help from her hands. The one who whistles first is the one who wins. Love to each one.

YOUR EDITOR.

APPLE ON THE BOUGH.

By Louise Driscoll.

Snow was on the cherry tree,
  Snow was on the pear,
Snow was on the apple tree;
  But I saw there
One red apple
  That didn't seem to know,
When all the birds and leaves are gone,
  An apple ought to go.

Snow was on the sorrel tops;
  Their red shone through.
Snow was on the barberries;
  They were red, too.
Snow was on the cedar tree;
  Light white dust
Lay upon the sumac's
  Tawny rust.

The sky was gray, and edged wind
  Cut through the cold air;
Heavy boughs were creaking, but
  The apple didn't care.
I thought it might be lonely
  For an apple there now;
But "It's better than being eaten,"
  Said the apple on the bough.

"The harvest to the reaper,"
  Said the apple on the bough.
"I never wanted bin or barrel.
  I've always wondered how
It would seem to stay and see
  Four seasons through;
And if my stem is strong enough,
  That's what I'm going to do."

I saw it there this morning—
  Red in the gray day.
Snow was on brown branches
  That bloomed last May;
A dry leaf rustled
  As cold wind came,
The little apple glowed
  Like steady flame.

—*New York Times.*

A BOY'S CREED.

I believe in the fellow that lives on the square,
That plays the game straight and tries to be fair,
That keeps himself clean in body and mind,
That does a good turn and seeks to be kind.
I strive to be like that as near as I can,
For Jesus, I think, was that kind of Man!

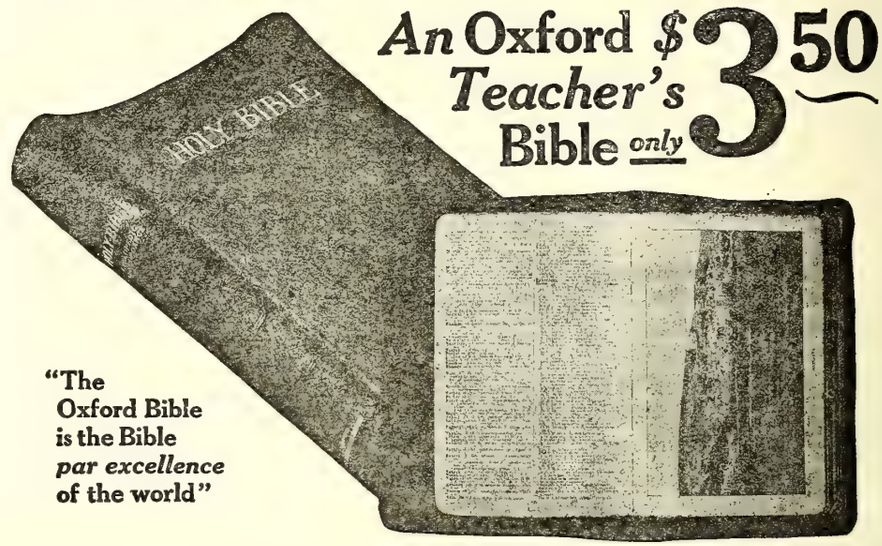
WHAT OTHERS SAY.

When Abram returned from the expedition in which he rescued Lot, the king of Sodom offered him the spoil. Abram might have accepted it and justified the action by the custom of war, but he refused because he would not allow the king of Sodom to be able to say that he had made Abram rich.

The boast is often heard from the lips of boastful people, "I don't care what people say." But there are times when we should care what people say. One's reputation for honesty and truthfulness should be ready to avoid even the appearance of evil in order to prevent a good record from being tarnished. To be careless about what others say sometimes indicates that self-respect is almost lost.

The man who does not believe in missions had better burn up his New Testament, for it is a record of missions.

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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OBITUARIES.

LEWIS.

Whereas, God, in His wisdom, has seen fit to remove from our midst our beloved member, Mrs. Nattie J. Lewis;

Whereas, in her death, the Golden Rule Bible Class of the Newport News Christian Church has suffered the loss of one of its most faithful and devoted members, and her going leaves a vacancy and a shadow that will be deeply realized by those whom she has loved and helped; therefore,

Resolved, That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Resolved, That, as a Sunday School class, we strive to carry on the work in which our departed sister was so much interested, and pray that the influence of her life may draw us nearer to God.

Resolved, That with deepest sympathy to the bereaved family, we commend them to the Lord, who will comfort their wounded hearts.

Resolved, That a copy of these resolutions be sent to the family of the deceased, a copy sent to The Christian Sun for publication, and a copy spread on the minutes of the Sunday School class.

MRS. R. L. BAKER.
MRS. G. C. HOPKINS.
MRS. JAMES JERNIGAN.
MRS. F. N. VAUGHAN.

WILLIAMS.

Mrs. Henrietta A. Williams was born in Surry County August 15, 1848, and departed this life September 12, 1927, in her seventy-ninth year. Sister Williams was married to our dear Bro. James W. Williams February 27, 1878. When the Christian Church of Union (Surry) was orgnaized she became one of the charter members, but later transferred her membership to our Church at Dendron.

The funeral service was conducted at the residence by the pastor, in the presence of a host of relatives and friends. Her body was laid to rest in the cemetery at Union beneath a mount of most beautiful floral designs. In the passing of Sister Williams, the Church has lost one of its most loyal and faithful members, who lived an exemplary Christian life. Sister Williams was a star shining in the moral firmament. She was pure, sweet and gentle, and an inspiration to all who knew her. The entire community has lost a most valuable citizen.

Our dear Sister Williams left to mourn their loss a devoted husband, and nieces and nephews. May the blessings of God the Father, God the Son, and God the Holy Ghost comfort and direct the loved ones who mourn their loss.

E. B. WHITE.

Dendron, Va.

CARR.

On August 15th, just at the evening time, as the sun was bidding farewell to all the earth, the spirit of little Wilson Elisha Carr, just 5 months and 15 days old, took its flight to be with Jesus, who said, "Suffer the little children to come unto me, for of such is the kingdom of heaven." Just ten months ago the home of Bro. and Sister Carr was visited by the death angel, and was called upon to give up the two youngest children. Now this little one is taken. This brings much sorrow to the parents and the children left behind.

But we can be comforted with the assurance that God is too wise to make a mistake and too loving to be unkind. And though we cannot understand at this time we will when the mist has rolled away. Service was conducted by the pastor, and the little body was laid away in Mt. Carmel Cemetery. May God's richest blessings rest and abide with the father, mother and children is the earnest prayer of their pastor.

ELISHA BRADSHAW.

Walters, Va.

HICKS.

Elmer Lee Hicks was born at Trone, Va., June 12, 1892, and died August 28, 1927. His age was 35 years, 2 months, and 16 days. His sudden death was a great shock to his family and his many friends. While pumping up a tire by the roadside he was struck and instantly killed in the presence of his wife and three small children by a speeding motorist said to have been under the influence of intoxicants.

Funeral services were held at Timber Ridge Christian Church, August 31, 1927, in the presence of a large congregation. It was an unusually sad occasion, much sympathy being felt for the little family so suddenly bereft of husband and father, and also for the aged father and mother of the deceased.

A. W. ANDES.

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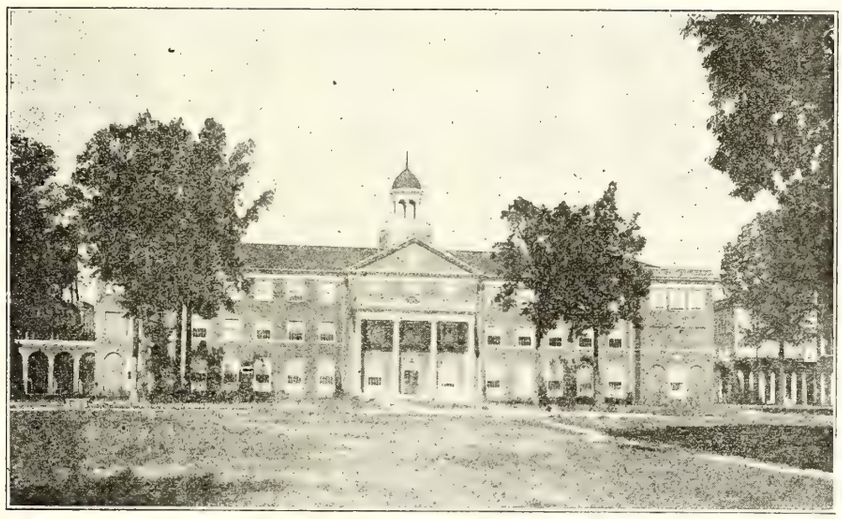

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

JARRELL.

Ellen Jarrell was born August 23, 1871, and departed this life August 29, 1926, age 55 years and 6 days. She professed faith in Christ several years ago and joined the Christian Church at Randleman and remained a member till death. She leaves two boys and one girl and a host of friends to mourn their loss. Her remains were laid to rest at Peirce Chapel, the services being conducted by the writer. Song service by the Pleasant Union choir.

B. H. LOWDERMILK.

WILLIAMS.

Oscar Eugene Williams, small son of Mr. and Mrs. Elmer Williams, died of infantile paralysis at the home of his parents at Whistler's Chapel, September 7, 1927, aged six years, five months and three days. He is survived by his parents and six brothers and sisters. A brief service was held in the yard at the home September 9th. A. W. ANDES.

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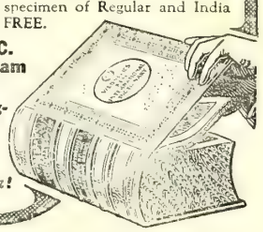

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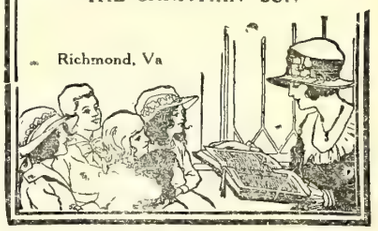

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27 And the boys grew: and Esau was a cunning hunter.
5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

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Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, OCTOBER 13, 1927. NUMBER 41.

THE SUN'S OBSERVATORY

Dr J. O Atkinson X

John B. Cowden Says.—

"There was a manifest tide for Christian unity at Lausanne that can never be turned back, and will count mightily for the realization of the same. The spirit was Christian, and the statements were frank and encouraging."

For the Newspapers.—

Among the new historians is one who is writing a history of civilization for the newspapers. He asserts that the Philistines whom the Israelites found in the seacoast section of Canaan were from the island of Crete, driven to the mainland by the Greek conquerors of the land now known as Greece, who pushed across the sea to Crete and drove out the Cretans. All of which may be true, yet at one time Greece was subject to Crete, as the story of Thesus proves. The maidens sent to the minatour were "tribute," and the tale of Thesus killing the man with the bull's head is, doubtless, a folk-tale founded on fact. Bull-headed gods, the god in the form of a bull, like Apis of Egypt, and the golden calf are all off the same story tree.

Health, Hygiene and Sanitation.—

The Cretans seemed to have a higher civilization than the Philistines. They knew all about open plumbing, baths, and had laws of sanitation far in advance of any system in the East today, and quite equal in many respects to the best hotels and palace apartments in these United States. The Greeks of the period of Socrates, Plato and Alcibiades, whom we admire so much for their intellectual qualities, were by no means of admirable personal habits. One has only to read Herodotus and his surprise at the cleanly habits of the Egyptians to learn that the Greeks were rather filthy. The sanitary laws of Moses are no less excellent because he threatened divine wrath if they were disobeyed. Divine wrath came more than once in the form of plague and terrible diseases because the people of olden times, as they are called, were not as intelligent as the Cretans in regard to health, hygiene and sanitation.

A Tokyo Editor's Tribute.—

The following statement was made recently by its editor, S. Shiba, in the *Japan Times and Mail*:

"No amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture. Modern Japan may have been an apt pupil, but she has had her days of tutelage, and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization . . . We are today received, to all practical purposes (except, alas! in emigration questions), as equals in the most advanced centers of the world's civilization, and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners . . . Let us ask, then, who it was that taught us in this struggle for uplifting ourselves. The answer is perfectly simple: the Christians and Christian ideas of love, humanity, justice, and propriety—therefore, Christianity. In fact, it may be said without exaggeration that, if Christianity as a religion be making but a slow progress in Japan, the Christian ideas have already conquered the country."

A New Wonder of Antiquity.—

Many wonderful things have been reported to us from the ancient world, proving to us an advanced state of knowledge among the ancients, but we believe this will be new to many. There has been a world's poultry congress recently in Canada, and among the exhibits was an incubator of a type used in Egypt nearly 6,000 years ago. The *American Poultry Journal* has this to say about it:

"A full-sized model of the type of incubators used 4,000 years before Christ was on exhibit at the Egyptian booth. This was one of the most interesting exhibits and attracted hundreds of people. This incubator is 9x16 feet and 12 feet high. It holds 6,000 eggs, of which 70 to 75 per cent will hatch. One bushel basket of straw is the only fuel required for one hatch. The total cost of hatching 6,000 eggs is $2.10, and the chicks sell for $2.25 per 100. One man devotes his entire time to such an incubator, often spending as much as fifteen hours a day in it, changing the eggs around and helping the chicks out of the shell. As soon as the eggs pip, the attendant helps the chicks out."

We can still learn much from the people of long ago.

Remains of Hittite Uncovered.—

Excavations of the Hittite Expedition of the University of Chicago's Oriental Institute, in progress since May, has already uncovered important remains of the Hittite civilization, according to the reports received by Director James H. Breasted from H. H. von der Osten, who is field director of the expendition. The excavations are being made in an ancient "mystery" city discovered by Von der Osten a few miles from Alishar, south of the Black Sea, in Asia Minor, which has never even been known to explorers heretofore.

Good faith of the institute with the Turkish government is responsible for the rapid progress of the expedition, which is expected to yield a record of civilization contemporary with the Trojan wars and earlier. Mr. von der Osten was able to secure a permit from the Turkish govern- [illegible] in nine days, which under the old [illegible] would have required two years or more.

The Hittites are a people whose history is largely unknown at the present time. One of their languages was Indo-European in character, and connects them with the ancestry of modern races. Their cuneiform documents have revealed the activities of the ancient Greeks long before they had writing of their own.

The Armageddon Exposition of the Oriental Institute has now reached the third level of the remains in the large hill and is working in the period of the Hebrew monarchy. The last report stated that the walls of a fine masonry building of the time of King Ahab, of biblical fame, who reigned in the ninth century, B. C., had been uncovered.

Mexico Misunderstood.—

For the last fifteen years Mexico has been undergoing a political and social transformation, according to a letter from a resident of that country. Some misunderstanding has arisen between that country and the United States, largely because of misrepresentations by prejudiced interests. Mexico, under the present administration, is striving to throw off the shackles of ignorance and superstition that has bound its citizens. The letter reads:

"Mexico has been undergoing a political and social transformation during the past fifteen years, and much of the recent legislation, with reference to land, mines, petroleum, labor and religion are efforts on the part of our people to meet the spirit of the times. The revolution here has torn down traditions and is attempting to build better and wiser on the ruins. Owing to the differences of race, language, education and environments, the reasons, from our standpoint, for some of the recent legislation are sometimes misunderstood by our American neighbors, and often deliberately misrepresented by prejudiced interests inimical to the regeneration of this country. A thorough understanding of the situation, I feel sure, will convince all fair-minded people of the wisdom of the intent of our government in its efforts to break the shackles of religious superstition, and all its hand-maidens, which have been the cause of the principal evils, this government is trying to regulate.

"In these new laws our legislators have attempted to be fair. Mistakes must be made, but when known are promptly rectified. The so-called anti-foreign law, for example, is not so stringent as the laws in many American States, and carries no intent to cripple foreign investments, much less attack vested rights under the old regime. A sympathetic approach of the pending questions between the two governments, I am sure, will lead to a complete understanding."

NOTES-PERSONALS

The Georgia and Alabama Conference was held at the Church at Enigma, Ga., last week.

Dr. J. O. Atkinson, Mission Secretary, is attending the Alabama Christian Conference this week.

W. E. MacClenny, of Suffolk, Va., was in Richmond last week and made the SUN office a visit. Mr. MacClenny is Church historian and is doing research work. He went to the library of the University of Richmond to gather data.

Once upon a time in Church circles a talented pianist was asked to play and sing. She sang a lullaby so soothing that the whole circle came near going to sleep. The preacher said that was fine. It had the effect of some of his sermons.

The First Christian Church, Richmond, held its quarterly conference October 5th, and selected its officers for the year and delegates to Conference, which meets with the South Norfolk Church. Its committee reports showed a successful year's work.

We have received the minutes of the Virginia Valley Central Christian Conference for the "Annual," which will be put in type soon. It is desired that the minutes of the other Conferences, as they convene, will be promptly sent in. Dr. I. W. Johnson, Suffolk, Va., is editor of the "Annual."

The baby Church at Hopewell is in distress, says a correspondent of that town. The building they now occupy will be denied them after January 1st, as the owner wants to use it for business purposes. The Church has its lots paid for, with a few hundred dollars in treasury for a new building. Any one who is contemplating helping will please do so now, as now is the time they need it.

A good friend, deeply interested in our foreign mission work, writes approvingly of our editorial on "The Home Base," appearing in THE CHRISTIAN SUN September 29th: "That editorial, 'The Home Base,' was exactly to the point. The whole cause is suffering a great deal because of the attitude you there describe. I hope what you said will make some of our people think before it is too late."

Rev. J. C. Cummings, of Hemp, N. C., was a pleasant caller at THE CHRISTIAN SUN office, Elon College, N. C., the past week. Bro. Cummings is one of our very busiest pastors, preaching at nine Churches and doing it well and seems to be instrumental in God's hand in building them all up. At three or four of the Churches recently he reports the most happy and successful revivals he was ever in, large accessions to the Church following.

Rev. E. B. White writes: "I have just closed a glorious, old-fashioned revival for the Methodists at Corsley, Va. The Spirit was consciously present from the first service to the very closing one. God honored the preaching of the old-fashioned gospel in a marvelous way. Quite a few yielded to the entreaties of the Holy Spirit and were graciously pardoned and purified, and the Christian people were greatly blessed and strengthened. The meeting closed in a fine spirit, with many at the altar. Praise His precious name! In God's name we expect to begin an old-fashioned community revival in our Church at Dendron, Va., on the second Sunday night in October. I will do the preaching. The Methodists and Baptists have offered to co-operate in every way; therefore, we expect a glorious meeting. Remember me in your prayers."

Rev. J. H. Dollar, 1015 Graymont Ave., Birmingham, Ala., writes that "names are going in for our new Church project. I wish that I might have many more." Bro. Dollar is exceedingly anxious to get the names and addresses of our Christian Church members living in Birmingham or who may go there within the next few months, as he is anxious to organize a Christian Church. Any SUN readers knowing of such persons will do a favor by sending their name and address to Bro. Dollar.

Dr. L. F. Johnson, 2758 Hudson Boulevard, Jersey City, N. J., under date of September 30th, has this interesting line in a personal letter: "Congregational and Christian Churches should get together. It is just the thing, and I am enthusiastic for it. I hope that prayers will be made in this direction and progress will be made in the matter. God speed the day for union! I am anxious. I am well pleased with the contacts I make here with Congregational people in New York. They are a great people and have great Churches and splendid pastors. I frequently attend the First Congregational Church in Jersey City, where Dr. Everett preaches. He has received 2,700 members into his Church here the past sixteen years. This looks like progress."

The Executive Committee of the North Carolina and Virginia Sunday School Convention, Bro. W. B. Truitt, Greensboro, N. C., president, met in the CHRISTIAN SUN office Thursday P. M., October 6th, and set a goal for the Sunday Schools of the Convention to work for the coming year. Among the items of the goal were: (1) a 10 per cent increase in membership in all schools of the Convention; (2) organize schools in the three Churches of the Convention which do not now have schools; (3) a survey by every school of its community to find out how many there are who ought to be in school and are not; (4) a rally day in every school some time during the year; (5) delegates from every school to attend the annual convention and bring to the convention 5 cents per enrolled member of the school; (6) every school to make a once-a-month offering to missions and a once-a-month offering to the Orphanage; (7) every school to be visited during the year by the president or some member of the executive committee.

Our Durham Sunday School has learned to do things. Bro. R. J. Kernodle is the live and wide-awake superintendent, under whose wise leadership things are happening. We got hold of a copy of his annual report to the school from October 1, 1926, to October 1, 1927. It is worth while. One year ago the enrollment was 269. During the year 25 members were added. This will stir the heart of Bro. W. B. Truitt, of Greensboro, president of the North Carolina and Virginia Sunday School Convention, and who has set for our goal this year a 10 per cent increase in all Sunday Schools of the Convention. Durham only lacked two additions of reaching that goal. So the year ended with 294 on the roll, with an average attendance for the year of 182. In addition to this number, there are 55 members of the home department. The offerings by this school for the year were: missions, $253.45; Orphanage, $245.89; Sunday School supplies, $207.44; general expenses, $284.55—total contributed during the year, $990.13. This does not include about $200 the organized classes raised and spent for their own purposes.

PRAYER AT LEBANON UNVEILING.

By Rev. W. W. Staley, D. D.

Almighty God, we adore Thee as God over all, and blessed forever. All things come of Thee; Thou rulest in heaven above, in the earth beneath, and in the waters under the earth. We pray that the Holy Spirit may rule in our hearts, our homes, our Church, and our nation.

We thank Thee for the birth of Christianity in the Holy City on the day of Pentecost.

We thank Thee that the disciples were called Christians first in Antioch, the first Church composed of Jews and Gentiles.

We thank Thee that the name Christian was first adopted as a sufficient name for the Church, on this sacred spot, August 4, 1794.

We thank Thee that this historic spot is to be preserved by this monument which is to be unveiled here today.

We thank Thee for this chain of sacred memories connecting great historic events together in the name of Jesus Christ, the Head of the Church.

Make this occasion a spiritual inspiration and benediction to all who take part in these exercises, to all who are present, and the Church for all the years to come.

As we honor the memory of the great souls who made this day and place sacred, may the Church carry forward the purpose that filled them with vision and a courage to honor Christ. *Amen.*

PLEASE PAY UP!

Any one reading in THE SUN of September 29th Dr. L. E. Smith's appeal to those who are in arrears in their subscriptions, and do not immediately respond are very careless, thoughtless and indifferent, and do not appreciate the real good and value of his Church. I was in the home of a good brother some weeks ago. I love this brother something like Jonathan did David—"as my own soul"; he is active in Church work, attends all services of his Church, is present at every business conference, speaks wonderfully and prays beautifully and feelingly in public, and yet, while I was looking over THE SUN he had just gotten that week, my eyes rested upon the label on his paper, and it showed "1-1-26." I said to myself, "My! my! is it possible, my dear brother, that with all your fine qualities you fail just here in your neglect and indifference and give no thought to the upkeep and tremendous expense of publishing your Church paper." If he has not paid up yet, Mr. Editor, it would gladden my heart and I would love him better still if I could hear of him sending you a six-dollar check, paying for 1926 and 1927 and in advance for 1928.

Brother, when you read these lines look at your label and see if it is you. If it is, please "come across," gladden my heart and the editor's, and help the angels above to blink in approval.

AN OBSERVER.

CONFERENCES MEET.

Eastern Virginia meets with the Church at South Norfolk, Wednesday, November 2, 1927, at 10:30 A. M.

Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.

Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.

THE CHRISTIAN SUN'S PULPIT

A CALL OF GOD.

REV. JOHN G. TRUITT, *Preacher.*

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely."—Rev. 22:17.

Turning to my concordance, I find more than twelve three-column pages of fine print taken up with the word "Come." It is one of the great words of the Bible. I spent some time reading some of the thousands of texts found in the concordance, and it became very clear to me that there was one thing clearly evident, namely: that God wants folks to come to Him. It was a most profitable study, and I wish we had the time here to go further into it. From Genesis to Revelation, this word "come" sounds out its appeal. In times of danger, when storms beat high on the distant horizon; in times of victory, when enemies have met terms; in times of sin, when the soul is blackened and grieved; in times of peace, when pardon falls from the lips of the Lord; in times of sorrow, when there is no rest for the breaking heart; and in times of arduous toil, when one feels his efforts are failing, there comes like a light from heaven this word "come."

"Come thou, and all thy house, into the ark," is one of the most familiar of the early calls. Soon the people are helping God make His plea, and among that class of texts we read: "Come thou with us, and we will do thee good." Philosophers and reasoners, thinkers deep about the business of clean living, hear a call in, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Or take a text from one whose faith caught a vision of the coming one, and in the great inspiration and joy which such a faith gave, uttered: "Ho, every one that thirsteth (and it is assumed that every one does thirst after God; that deep down in the soul of all men there is a restlessness which is never satisfied until that soul is in harmony with God), come ye to the waters, and he that hath no money (oh! an old grandfather told me on the street last week, when I met him and asked him why he had not been to Church recently, that he would not come until he had some money to bring), "and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

Allow me to hesitate long enough to say that I believe every man, woman and child that puts a penny or dollar in these offering plates puts it in with the explicit understanding that this is to be a free place of prayer; that this is to be an open altar, and that hear both rich and poor sinners may come to pray without money and without price! I would not put one cent into the offerings of this Church if I did not think it was a free house of worship! I gladly give, and I am willing to give big as I can in order that these doors may stand ready to open to the feeblest, poorest, tiniest, humblest persons who can anywhere about here be found. Because you, out of your love for God and His children of all classes, also give with that understanding, God can say through Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; Come ye, buy and eat; yea, come, buy wine and milk without money and without price."

Let us hasten to quote a few invitations from the New Testament. "If thou wilt be perfect, come follow me"; "Come, take up thy cross and follow me"; "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And Jesus, when He was talking about the final judgment, said, "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And now, here, in the last chapter of the last book of the Bible, the great call is contained in the one word, "Come."

This word in this text is unique. Notice it is the call of God—"the Spirit"; and all God's folks, both in heaven and on earth—"and the Bride," for Jesus has already made clear the meaning of the word "bride." To God and the Church is added "and he that heareth"—he is to pick up the age-old love-sent, fatherly appeal, and send it forth in never-ending relays until it not only reaches the end of the book, but also the end of time. But He does not stop there, for He adds, and this is an all-inclusive phrase, "Let him that is athirst come, and whosoever will let him take of the water of life freely."

Make all this emphasis in your own mind on the word, "come," and then say to yourself, "God is love." Make all this emphasis and then stand with Mary at the foot of the cross. Make all this emphasis and then look into the angel face of Stephen, follow the beaten body of Paul, and stand up near the burning form of John Huss—yea, the martyrs unnumbered! Do all this, and there will be no scold in your voice when you read, "Adam, where art thou?" Put all the love of which you are capable in your voice when you ask that question; and then follow that heart cry of the Heavenly Father until it reaches down by Calvary-route and leaps across the centuries to your own self; and then you will both "hear" and "thirst," and will say, come! Yes, this call of God is unique, and He and His children are bound close together in the call.

The Book of Revelation itself is a sort of route through hell to a new heaven, in order that the Lamb of God standing in the portals of a New Jerusalem may issue this final call to come. "Come unto me—nations and peoples, individuals and families—all ye that labor and are heavy laden, and I will give you rest." There are wars and battles, and combats with beasts; but eventually in the closing chapters there is perfect calm, and perfect beauty, and, anon, the blessed call of God to perfect peace of soul.

There is a reason for this call. Distinct is the reason. There is a distance between the Father and His chlidren. And this distance is not desired. How different we are from God! We crucify; God resurrects. What would we do with a perfect chance? Make a complete failure, for we nailed Him to a tree. Oh! how different I love, in mercy, in longsuffering we are. If we cannot feel our difference I fear we unwittingly demonstrate it. Do not our hearts cry out within for a greater degree of consecration and devotion to Jesus Christ our Lord?

If so, we will likely see celarly the basis of that call. As the reason is distance, the basis is love. And that love evolves all the power and compassion of God to defend, care for, and win His own. That love is set forth in His Son. And it follows that the basis of the call is the work of redemption done by Christ Jesus. Or may we not safely say, He is the basis of the call. "Christ is all," says a song writer, and Paul says "Ye are Christ's, and Christ is God's." Jesus would want it put like that, for He knows the Father's love. He understands the full force of that call to come!

As that call comes to us today it is either the great initial call or it is a perpetual call coming to Christians. And let us be assured that the reception is ever ready for us. The world's Redeemer is saying to us, "He that cometh to me I will in no wise cast out."

PROGRAM OF EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE, TO BE HELD AT CHRISTIAN TEMPLE, NORFOLK, VA., FRIDAY, OCTOBER 28, 1927.

Theme—"Whither Bound."
Call to Order by the President, Mrs. M. L. Bryant, at 10 o'Clock.
Hymn—"Live on, O King Eternal."
Devotional—Mrs. Maie Kelly.
President's Message.
Reports of District Superintendents:
  Franklin—Mrs. J. A. Williams.
  Waverly—Mrs. O. M. Cockes.
  Nansemond—Mrs. B. F. Harrell.
  Norfolk—Mrs. H. C. Caviness.
Reports of Superintendents:
  Young People—Mrs. R. T. Bradford.
  Cradle Roll—Mrs. W. H. Baker.
  Literature—Mrs. J. E. Cartwright.
Vocal Solo—Mrs. Victor Lightbourne.
Our Mountain Work—Mrs. Mills Riddick.
Address—"An Adventure for God," Dr. J. O. Atkinson.
Report of Treasurer—Mrs. W. V. Leathers.
Recognition of Societies and Visitors.
Appointment of Committees.
Offering.
Adjournment.

Afternoon Session.

Devotional—Mrs. H. C. Caviness.
Address—"Detours on the Pathway of Life," Dr. L. E. Smith.
Study Books Presented:
  Women—Mrs. R. B. Wood.
  Young People—Miss Mary Lee Williams.
  Willing Workers—Mrs. E. C. Beale.
Vocal Solo—"Love Ye One Another," Mrs. Maude Hogue.
Impressions of Blue Ridge—Mrs. Dennis Tuttle.
Address—"After Twenty-six Years in Porto Rico," Rev. D. P. Barrett.
Presentation of Banners—Rev. F. C. Lester.
Reports of Committees.
Miscellaneous Business.
Adjournment.

TOWNSHIP CONVENTION.

The following is the program for the Township Sunday School Convention, which will be held at Oak Level Christian Church on October 23, 1927:

Program.

2:30. Invocation—Ray Harris.
2:40. Practical Suggestions for Verity in the Sunday School Program—W. H. Hudson.
3:00. Methods of Teaching the Lesson—Albert J. Flanagan.
3:30. Business Period:
  (a) Record of Attendance.
  (b) Appointment of Committees.
3:40. Graded Lesson: their Advantage and How to Use Them—J. J. Pearce.
4:05. The One Best Thing Our Sunday School is Doing (three-minute messages from a representative of each Sunday School).
8:30. Record of Committees.
8:35. Adjournment.

Ease in youth is the mother of degeneracy.—*Montaville Flowers.*

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GOD AND THE MAN.

God is Creator of all things and Ruler of the universe. His sovereignty is undisputed. When all has been said that can be said for His supremacy and sovereignty, we are still faced with the fact that He makes His work in the world dependent upon individuals. The whole teaching of Scripture is in this direction. The Bible is a book of personalities. Open at any chapter which begins with a general statement or a sweeping definition, and before one has read far one finds the whole thought converging toward an individual. Take for instance the first chapter of John's gospel. No book opens with a more general statement, a more sweeping and universal declaration than this: "In the beginning was the Word."

Now trace the mind of the writer, and before one has read a dozen verses one is face to face with an individual, viz: John the Baptist—"There was a man sent from God whose name was John." The general and the abstract readily and quickly converge toward the individual. Another instance, the fourteenth chapter of John opens with a sweeping declaration about our heavenly home and the many mansions there. Before one has read ten verses, one is face to face with an individual—Thomas—inquiring the way to the Father and Jesus telling him, the individual, where to find God. Or again the eleventh chapter of Hebrews opens with a declaration of faith, but once opened, the whole chapter has about individuals of faith. It is God seeking the individual and pointing out to us the possibilities of the individual.

Somebody has defined the Church as a "Society of individuals fighting sin and building up righteousness in the world." It is at least that. And one reason why the Church is no more effectual in the world than it is is because there are so many individuals in the Church who are making no fight against sin and error and evil.

God is depending on each individual, and He alone knows how much can be accomplished through an individual when that individual is fully surrendered to Him. One cannot think in terms of the Bible or of the Church without thinking in terms of individuals. God is sovereign in the universe, but He made man in His own image and thus associated man with Him that His will might be wrought out in the world through man. And we accomplish much or little in this world only as we surrender our faculties and our lives to Him and seek as individuals to carry out His will.

J. O. A.

FIFTY-FIVE CENTS.

The Mission Secretary received from a dear sister in Christian service fifty-five cents for missions. She wrote with faltering hand, but with fearless heart, that she requested some men to give up so much tobacco per week as a self-denial offering for God. Instead of getting many dollars, to her disappointment she got fifty-five cents and felt that her efforts had been in vain. But those efforts were not in vain. No effort in behalf of giving the gospel or the good news of salvation to a world in need is ever in vain, but we Americans are long on tobacco and short on the gospel anyway. It is seen by a recent report that we pay two billion dollars a year for tobacco and forty-five million a year to give the gospel to those who haven't it. That is to say, every dollar we spend to share with a world in need of the gospel which has made us what we are, we spend more than forty-four dollars for tobacco. One wonders if the American people really love their tobacco forty-four times as much as they love the souls of men and women who are dying without the gospel. No wonder we have wars and rumors of wars to have to spend money by the billions in killing folks. This sort of thing will continue until Christian countries divide up God's dollars differently. If we Americans would spend for the next ten years as much money in giving the gospel to a dying world as we will spend on tobacco only, to say nothing of other indulgences and trifles, we would abolish war from the face of the earth and a thousand other ills. While we do not even give as much to Christianize the world, we Americans do not, as we spend for chewing gum, we spend more than sixteen times as much for face powder and cosmetics as we spend to give the gospel to a world that is dying without it. One wonders when we shall direct our deepest love and devotion in the right direction and according to the will and plan of God.

J. O. A.

THE IMMIGRANT.

How easy it is to dismiss our thought or interest in an individual by simply crowding him under a class. We take little interest in an individual of another race, or tongue, or color, by simply putting him in a class. "Oh, he is just a Chinese!" "He is just a Japanese." "He is an African." However, back of all this there are hearts that throb and lives that love and labor and suffer. It is very easy to take little or no interest in immigrants. There are so many of them, and they seem so far from us, and they seem so easy to deal with if we will just dismiss them by saying, "Oh, well! he is an immigrant." Mr. Frederick J. Haskins has summed up in an article for publication called "The Immigrant" a few facts that may startle us and cause us to wonder after all if the immigrant is not something more than just a class to be easily dismissed:

I am the immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas.

My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.

I looked towards the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man-of-all-work.

I contribute 85 per cent of all the labor in the slaughtering and meat-packing industries.

I do seven-tenths of the bituminous coal mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.

I refine nearly nineteen-twentieths of the sugar.

I make half of the tobacco and cigars.

And yet, I am the great American problem.

When I pour out my blood on your altar of labor and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children and your land shall be my land because my sweat and my blood will cement the foundations of the America of tomorrow.

If I can be fused into the body politic the smelting pot will have stood the supreme test.

GO-TO-CHURCH SUNDAY.

Rallies planned to promote friendship will mark October in Congregational Churches throughout the country.

"Go-to-Church Sunday" will be generally observed. Home-comings and old-home days, harvest festivals and Sunday School rally days will be held by many Churches. Social rallies on week nights will be provided by women's associations, young people's societies and men's clubs.

These rallies are recommended by the national Congregational Commission on Evangelism, Rev. Frederick L. Fagley, D. D., secretary, as occasions for renewing old friendships and making new friends.

"Genuine friendliness," the commission announces in its program for 1927-1928, "is an underlying principles of true religion."

This principle, as worded for the commission by Dr. Edward I. Bosworth, of Oberlin Graduate School of Theology, is:

"The goal of the will of God is the creative evolution of an honest and friendly world, a world all of whose laws, customs and institutions shall be in accord with these fundamental qualities of life. This developing civilization overflows through the phenomenon of death into a larger world at present unseen by us.

"The highest experience in human life is the satisfactions found in friendships—friendships with wife and children, brothers, sisters and parents and with other friends with whom we laugh heartily and sorrow sincerely."

The habit of "going to Church" is urged by the commission in its program.

"Every one," it states, ought to go to Church in order to get closer to folks. We are crowded

together physically through the week, but after all we remain far apart. We are really too much with ourselves. We touch one another on commercial or professional or social grounds, but not on the ground of our common humanity. On six days of the week we are drawn together by our work or our ambitions or our social obligations and desires. On Sundays we ought to come together in the house of God solely because we are human beings."

WHY THE KINGDOM TARRIES.

The *Greensboro Daily News*, Monday, October 3rd, carried the following:

To a large congregation at the First Christian Church yesterday morning the pastor, Dr. C. H. Rowland, preached a stirring sermon on "Why the Kingdom Tarries," using as a text 2 Cor. 9:7, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Dr. Rowland said in part: "The kingdom of God waits on the consecrated man. It requires little marshalling of statistics to demonstrate that the task of the Church is almost an impossible one. It will never do, however, for us to lie down on the job. There is only one program, and one plan for bringing in the kingdom of God among men, and the plan is summed up in his command to us to carry his message; and his promise is that he will be with us. God is speaking to each one of us. There is a work He wants done. He cannot do it without us. We can do it with Him. Will we do it? Will we let him use us? All we have, and all we are in his service?

"What a splendid thing for the kingdom if every professed Christian would purpose in his heart to give himself and then make his offering as a love gift to Christ. Would it not be a fine thing if the conception of stewardship and consecrated giving were so ingrained and universal in Christians that the financing of the kingdom would not have to be mentioned, and that all Christians would give as the Lord prospered them?

"It is necessary for every Christian to consider his giving in order to have some real purpose in his heart. God did not do things by guess, and we should not. A Christian without a plan for giving is drifting to the rocks. A Christian without a plan for using the Lord's money is heading to 'leanness of soul.' The plan for giving should include three things. First, when to give. The scripture tells us to give regularly 'upon the first day of the week.' Second, what to give. Then we learn that we are to give as the Lord has prospered us. 'The tenth shall be holy unto the Lord.' Third, where to give. Our offering should be intelligent giving. The offering that many of us make is not worship; we do not feel that we are worshiping when we make it. Often we resent the opportunity of making an offering.

"Thinking about our offering as we make it is helpful. But how do we think? Is it to run a Church, to pay a pastor or a janitor? Or, is it to be sent to a board to be divided up among missionary enterprises. The thought that Christ is standing before us and receiving our gifts to carry on the work upon which his heart is set never dawned on many of us.

"Let us think of our gifts in this way. This is mine to use as I please. I shall present it as a gift to my Saviour, who is seeking to build a world-wide kingdom here on this earth. I shall make it a love offering. When you make your offering say, 'Master, I love Thee. Here is a gift by which I wish to show my love.'

"Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity: for God loveth a cheerful giver."

TESTS OF SPIRITUAL LIFE.

"Ye shall know them, not by their roots, but by their fruits."—Matt. 7:20.

A tree never eats its own fruit whether it be good or bad, but passes it on, seed and all, for others to eat. If the fruit be bad and useless it is cut down in due time, for so it deserves. But even though destroyed, it leaves bad seed for future generations. A good tree, while it fulfills its Creator's aim by bringing forth good fruit, at the same time leaves behind good seed for coming generations. So a real Christian, by spending life in the service of others, leaves behind a good example and a creative and inspiring influence like the seed of the tree. The man enters into his rest and his works follow him (Rev. 14:13). What kind of fruit and seeds are we going to leave behind us and what will we carry with us into the next world?

The hen may sit on other eggs besides her own, but the young ones brought forth are only after their kind. The poisonous tree receives the same air, heat and light as the good one; nevertheless, they remain distinct according to their inherent good or evil nature. The fault does not lie with the rains or with the sun which shines the same for both; the defect is in the plant itself.

In the same way the Sun of righteousness shines equally on all, good or bad, but the result is different. Those who live according to God's will and in His love and light are made blessed and fruitful forever, while the wicked find the same Sun of love to be a consuming fire (Heb. 12:29).

When a man kills another man, it is not the revolver that kills, but the hand behind the revolver, and still more the heart and "will" of the man who used the weapon. If the heart could be changed and made the temple of God, an act of this kind would become impossible. For this reason, God reveals Himself to the heart and spirit directly, for God is spirit. If He were to reveal Himself through the physical eye the body would become an intermediary, in which case the revelation would be only indirect. This explains why God reveals Himself physically as with St. Paul to a very few, but He reveals Himself to most men spiritually—Spirit to spirit. When a man receives this spiritual birth or touch of God, then is he made an instrument to save rather than kill. Thus it is that a man by saving others fulfills the purpose of real spiritual life.

There are many who remain in doubt as to the reality of the spiritual life on account of not being able to find complete intellectual satisfaction. But our abiding happiness and bliss does not depend on increase of knowledge and in dispelling of doubts, but on living according to the will of God and obedience. Our knowledge is finite. Therefore, there is always room for doubt, for doubt can be absent only when our knowledge has reached the perfect and infinite state. Hence we should trust our Heavenly Father, who is Love, for everything, and in whatever condition He may be pleased to put us we should be content and happy. For He knows our needs.

Whatever God discloses of the future is enough. If we were to know more beforehand what is to befall us on earth, it would do us more harm than good. The small trials and difficulties that await us in the struggle of life would appear like a terrifying mountain and would crush us with dismay. How could we endure to have all the ills and pains of life shown to us at once? If all our good prospects were revealed to us, we might become careless and indifferent and might think that there is no need of making any effort. The consequence would be we would lose our reward. The goal of man is not merely the attainment of an external reward—an essential part of it consists in the soul acquiring a fitness of character by severe struggle and effort. Without this fitness of character that reward will be no reward, for the soul would be without capacity to enjoy it. For this reason, our Lord warned us to hold fast that which we have, that no man take the crown from us (Rev. 3:11).

The silk worm, before putting on garments of silk for itself, produces silk for others; they become beautiful only after they have spun the cocoons of silk for others. They even sacrifice their lives and die in producing silk for others. Are we, who are to have the crown of life from God, to do less than the worms in service for our fellow-beings?

There are countries on the earth where there is extreme cold, and others where there is extreme heat. In one place water is freezing, and in the other perspiration is falling. The good and the bad also exist in this world simultaneously. In the heart of the wicked there is continuous restlessness and anguish, whereas under the same circumstances and in spite of outward sufferings, the heart of the child of God becomes a paradise because the Prince of Peace dwells there.—*Sadhu Sundar*, in *Missionary Review of the World.*

BUILD RELIABILITY INTO CHARACTER.

I will build reliability into my character:

By increasing my ability to do my work; not only the work which my hands are now doing, but also that work which it is my hope to do.

By carrying my end of the load, and by doing more than my share when it is necessary.

By teaching those under me to do my work, so that if I should be absent or advanced my work would still go on.

By making promises which I can keep.

By being modest about my good qualities; for not only does boasting often get us into places we wish we were out of, but as some one has said, "A man, if he does not boast, is believed to have twice his ability, if he has any."

By hiding my faults. Of course, if it will do any good I will quickly tell of my mistakes; but I often make blunders which are known, it is likely, only to me as blunders. If no one else is hurt by these blunders it is well for me to keep them to myself, learn what lesson I can from them, and forget them.

By cultivating the ability to forget. The question has been asked, "Who would care to live if he knew of the troubles ahead?" In like manner, let us forget quickly as possible the unpleasant things.

By keeping ahead of the game. I may not make as big a splash as the one who stakes all on a single throw, but I will go farther and easier.

By keeping up appearances in manners, speech, and dress—not flashy, but real. Both because this helps me in self-confidence which is not presumption; and also is a courtesy to those with whom I associate.

By cultivating meekness. If I desire others to rely on me I will be meek; for the Master said, "Blessed are the meek, for they shall inherit the earth."

By being moderate in everything.

By keeping my body fit—not on edge, but in good condition, by exercise, both physical and mental.

By fearing God. The Bible says, "The fear of the Lord is the beginning of wisdom." We may well say the fear of the Lord is both the beginning and the end of reliability.—*Selected.*

No rug on the floor—happy. Hundred-dollar rug on the floor—dissatisfied. Five-hundred-dollar rug on the floor—jealous of the Joneses. Thousand-dollar rug on the floor—five hundred dollars in debt.

CONTRIBUTIONS

SUFFOLK LETTER.

The adverse criticism of the Church by non-Church members is unwarranted and harmful. It does not spring from wrong motives, but from thoughtless oversight of facts. This attitude toward the Church is seen in business men who occupy positions of influence in society. They select what seems to them failures in Church membership and base their estimate of religion on the lowest grade of professed Christians. The Church is a failure; it is a cloak for crooks; you ought to know many of them owe me for goods and will not pay; they join the Church to get standing and credit." Grant all that, and more. A rotten apple does not prove the orchard a failure. It does prove that apple a failure. The same is true of Church members. Some of them fail; but that does not prove that none of them are a success. In all group estimates, sensible decisions are made on the majority. That is even true in elections. It is the majority that counts.

Business is one of the big things in modern civilization. It might be safe to contrast business and the Church. By actual records a larger per cent of business men fail than of Church members in their religion. It is estimated that not more than 10 per cent actually succeed in business. Failures increase with increase of business, but that does not prove that business is a failure. Business goes on, increases in volume and value. It is unjust to business to charge up failures against business. In fact, it is unjust to criticise those who fail in business, for they sometimes make the largest contribution to business. There is a city in which a man failed in business; but he had built the best house in the city. He failed as an indivdual, but he made a permanent contribution to the city. It is unjust to blame an institution for what seems a failure by individuals.

Church members have as much right to criticise business as men in business have to criticise the Church. Jesus, on the cross, looked like a failure, but on the morning of the resurrection the tide turned, and Christianity and business both have their roots in the empty tomb. The business man who slurs the Church is here reminded that the Church has made business and transformed savagery into civilization. Business men are under implied obligation to the Church, and should support it by approval, contributions and friendly attitudes. Some Church members are careless, sinful, blots on the roll; but no more than in the field of business. The Church supports business and business should support the Church. If the Church was better, business would be better; and if business was better, the Church would be better. They are mutually related and mutually interested. Church members throng the counters and the markets, and merchants and hucksters should throng the pews. The Church furnishes as good food for business as business furnishes for the Church. Human society pays too much attention to the faults of men and too little to the good. A merchant says more about the good qualities of his goods than the faulty ones. Why can't we do the same way in talking of men. Stop criticism. All unite with the Church. Then love one another.

W. W. STALEY.

ELON LETTER.

The trustees have provided two lectureships for each year—one on Church history and biblical literature, by Dr. Martyn Summerbell, and the other on Christian missions, by Dr. J. O. Atkinson. Both series have been concluded for this year. The "Elon Letter" last week gave account of the first series. The second is the subject of this letter.

Dr. Atkinson preached on the first Sunday in October on "The Word Made Flesh." His address on Monday at the chapel hour was entitled "The Flesh Venturing Forth," and on Tuesday his theme was "The Flesh Triumphant." A very pleasing reference on Monday was made to the recent going of Miss Victoria Adams to Porto Rico. On Tuesday he made hopeful allusion to Dr. M. J. W. White, Jr., who is ready to become a medical missionary of our Church. Both these young people are Elon graduates. On Sunday night of Dr. Atkinson's period, Rev. D. P. Barrett spoke on his twenty-seven years in Porto Rico, and following his address interviewed the Student Volunteer Band.

The college offers no apology for thus bringing its students face to face with the missionary challenge and the missionary privilege. College days are days of idealism and of altruism. College education should lead to progressive willingness on the part of students to dedicate themselves to posts of service, and a Christian college must see to it that missions are duly presented to its students. The atmosphere of the Elon class-rooms, too, is throughout conducive to a favorable attitude on this vital theme.

But we do not have so many volunteers now as we did a decade ago. One explanation is found in the inability generally known that our Mission Board is unable to send out additional workers. Another perhaps is the growing tendency on the part of college students to consider one vocation as sacred as another. I recall an instance in point which occurred here a few years back, when our Board of Education sent a team of life recruit workers—fine, splendid team they were, too—to Elon and our other colleges. We were holding a meeting with interested students. In the midst of the discussion one young man urged that every calling is Christian, according to the spirit in which one serves. That young man has since become a minister of the gospel. But, nevertheless, the attitude he expressed is growing, and is correct, too, at least in the judgment of the most consecrated students, who accept no sort of double standard for life in any realm of experience.

These facts, however, in no sense invalidate the obligation of Elon to give missions their proper place in the college program. A becoming missionary program for our college, in my judgment, includes the following:

1. The training of our students in the world interest ideas of Jesus.

2. Acquaintance with the missionary aims and program of our Church.

3. Teach them that Christianity is essentially missionary in character.

4. Give them a vision of the greatness and the strategic importance of the missionary enterprise.

5. Arouse in them an earnest and sincere desire to take their place individually in our program.

6. Send them forth inspired to render valiant service for the evangelization of all races and peoples and the Christianization of all life and its every institution.

Dr. Atkinson's eloquent and impassioned utterances during this year, as in former years, fitted in beautifully with this purpose and program of the college. The students enjoyed his messages and were uplifted by them. Great good was undoubtedly done in the quickening of the minds hearts of all who heard.

W. A. HARPER.

BETHLEHEM LETTER.

We have just returned home from the Georgia and Alabama Conference, which was held at Enigma, Ga. It was a very fine session; some advanced and constructive steps were taken; reports from the different Churches were about the average, while some few showed some gain. It was the most harmonious Conference which I ever attended, and it was certainly enjoyed by all. Rev. H. W. Elder attended the entire Conference and seemed to enjoy and appreciate the entire proceeding, and his presence added much to the work, as he was the builder of most of the Churches in that Conference and organized the Churches into the Georgia and Alabama Conference. His condition remains about the same and he has given up all hopes of doing any active work this year, and Rev. H. M. Gray has been called to take up his work for the coming year.

Bro. Elder has done a great work for the Church and its enterprises, and the folks through this section surely appreciate him and glory in his work. He is just as much interested as ever, and it grieves him that he cannot carry its burdens as in other days and years. But, although he has been compelled to lay down active work, his influence will go right on and continue to broaden as the years come and go. He has left a heritage in this section worth while, and the Churches he built and the administration building, as far as he was able to carry it, will stand as concrete monuments to perpetuate his memory and the good coming therefrom will live in the lives of converts and students throughout all time, and the centuries alone will tell the story of the great company who will rise up and call him blessed.

The Georgia and Alabama Conference voted unanimously on a motion to indorse the movement of union between the Congregational Church and the Christian Church, which we believe to be a step in the right direction, as the Christian Church has been advocating this ever since its inception and has done but little about it.

This Conference also did the thing we were advocating in our last letter to finish a room in the administration building at a cost of one hundred dollars. We hope other Conferences and missionary societies will do as well, as we are needing more room to carry on our school work at this time. One hundred dollars will finish up one of the school rooms, but not finish it.

May we hear from others who will help us finish up the administration building of Bethlehem College.

S. L. BEOUGHER.

Wadley, Ala.

PRAYING FOR THE WORKERS.

Without doubt, the dearth of workers actuated with a sacred sense of their vocation is due to lack of prayer on the part of Christians. Let the prayers offered in the pulpit and elsewhere evidence larger obedience to the prayer-command of Christ. Let the missionary prayer-meeting respond more faithfully to the call for intercession. Ask the officers and teachers of the Sunday School to unite in prayer, that the Holy Spirit may separate from among the young those whom God would have one day preach Christ. Exhort parents to pray that their own children may be guided into the work of God's own appointment. Influence earnest young men and women to make the choice of their life work and life field a matter of special prayer until God's will is made clear. Multitudes have been inspired while praying to God for guidance to give their lives to missionary service at home and abroad.—*John R. Mott.*

A GREAT CONFERENCE.

Just count on the good women, when they undertake it, to put on a religious program that edifies, inspires and thrills. We menfolks just cannot measure up—and that's all there is to it! The women of the North Carolina Women's Christian Conference met in our Durham Church on Friday, October 7th. It was nothing less than glorious to be there. From the time the president, Mrs. L. L. Vaughan, called the session to order, at 10 A. M., till the benediction was pronounced by Dr. C. H. Rowland, at 4 P. M., there was not a dull or uninteresting or uneventful moment. It was nothing less than great, in all that the word means for impressiveness, for revenue, and for achievement. In the first place, the attendance was exceedingly large—we presume, the most representative of any annual session thus far held. The main auditorium of the Church was almost full. There were delegates there from Hebron and Pleasant Grove, and Ingram and Virgilina, Va. And then they were there from Henderson and Liberty (Vance) and Sanford and Seagrove, in North Carolina, nad from intervening points. God bless the women. When they decide to go to a missionary conference they go. Distance has nothing to do with it.

The reports from the district leaders were just fine. The conference is divided into seven districts, and these districts each have a leader who leads and hold a district conference or rally in the spring. And these districts make up this State conference. And this is a conference—for the leaders are there. Those interested in their own local society attend to get information and inspiration to carry back to their societies; and those interested in the district rallies attend to carry the information they have gained in their districts. One of the very delightful and exceedingly helpful items on the program was an interchange of ideas about methods and practices in the different districts and societies. The theme of the conference was "Sharing." And this theme was emphasized in every report and address of the day.

Mrs. D. P. Barrett, just returned from Porto Rico, gave the address of the day. The women were delighted to have and hear Mrs. Barrett. She talked as only one could who had poured out the best of her life and strength so far on the mission field. She told of the early days in Porto Rico and the trials of beginning. Then she told of the work at present and the need. "Don't get it into your minds that mission work in Porto Rico is nearing completion. The work grows, needs multiply and we seem even now to be just beginning in the great and glorious work of winning Porto Rico to Christ."

Mrs. L. L. Vaughan, who presided, delivered a brief address about "Sharing Christ" with others, and exemplifying Him in our own lives and then followed this with one of the most solemn and reverential devotional periods it has been our joy to observe in a long, long time. The very spirit of reverence and devotion seemed to be in the atmosphere, and the soul was stirred to divine worship by the gracious words of Scripture and of prayer in the service.

The reports from the various officers showed that these officers do things through the year in carrying out the program of the conference. Mrs. W. R. Sellars, the very faithful and efficient treasurer, reported collections for the year totaling $4,266.41. This was coming close to the goal, which was 5,000. And, by the way, they set as their goal—these dear women did—$5,000 for next year; and just count on their raising it or coming very close to it. They will never be satisfied until they reach it—and more.

The money came, according to Mrs. Sellars, in this way:

Young People and Willing Workers	$ 754.28
Cradle Roll	127.02
Women's Societies	3,332.79
Special offerings (district)	52.32
Total	$4,266.41

The women of the Durham society and Church served a bountiful and beautiful luncheon. There were ham and rolls and a lavish salad and pickles and glorious coffee and ice cream and cake and delightful fellowship for a whole hour.

In the afternoon Mrs. C. H. Rowland delighted and edified her audience with "Echoes from Blue Ridge," and more thrilling echoes from her own heart of what she had seen and heard and felt at missionary conferences this summer.

Miss Grace Stewart, assistant to Dr. Rowland, of Greensboro, conducted a most wholesome and helpful round-table on "Sharing Plans" in which many of the best plans by some societies for the past year were told about. Miss Pattie Coghill told of what the Elon Chautauqua did last summer in the way of promoting missionary plans, especially among the young people.

The women of the Durham society put on a pageant, "A Missionary Clinic," that was unique, interesting and exceedingly helpful. Special music, furnished by the Durham choir members, featured the morning and afternoon sessions.

There were ten ministers present, and they were recognized by being called upon for a word of greeting. The strange thing to us is that every minister who has a Church in the conference and a society in his Church does not attend the woman's annual missionary conference. Certainly every minister failing to do so is the loser and hardly knows what a wonderful opportunity and joy he is missing.

The conference meets next year with the society at Sanford, and even a more glorious session is anticipated. All the officers the past year were re-elected, and Miss Pattie Coghill was added as superintendent of literature.

Friday, October 7, 1927, was indeed a grand and glorious day for all who attended the Durham conference, and for the cause of missions in the Churches. God bless the good women who are the leaven in the lump of our Church and missionary enterprise. J. O. A.

A PRAYER.

By George A. Gordon.

Infinite Father, we thank Thee that all souls, individual as they are and as we so often feel them to be, are precious in Thy sight; that not a sparrow falleth to the ground without Our Father, and that in Thy sight we are of more value than many sparrows.

We thank Thee, our Father, that in our way through life we are not unguided. Our souls today cry to Thee: "Hitherto hath the Lord helped us." By Thy guidance, Thy providence, we have come thus far on our journey; our confidence is not in ourselves, but in Thee. As Thou dost bring the world on which we live on its way through sunshine and through tempest, making the calm and the storm to fulfill Thy word, so Thou dost bring us on our way through joy and sorrow, through prosperity and adversity, through calms and the tempests of this mortal life; and if through it all we look to Thee, we shall be purified greatened, finding in it all a heavenly discipline and a vision of home at last.

Hear our prayer for our country, for mankind, for all great causes and all servants thereof, for Christian people everywhere, and call them to awake and shine, for the glory of the Lord has risen upon them.

We offer our prayer in our Lord's name. Amen.

OUR MOUNTAIN WORK.

The writer, with a few friends, visited our mountain work October 2nd, and worshiped with the people at Elk Spur at the 11 o'clock service. Here we found a very enthusiastic group of people actively engaged in the Sunday School work. The children especially are anxious and are doing something for the kingdom of God. We were greatly encouraged and inspired by the beautiful singing of those children. The writer spoke at the 11 o'clock hour to a very attentive and appreciative audience. The congregation was not large, but the interest was fine.

We worshiped at Rocky Ford in the afternoon. Here we found a larger group engaged in Sunday School. We were greatly encouraged with this service. We spoke to them as best we could and went away rejoicing that we had been to the house of the Lord.

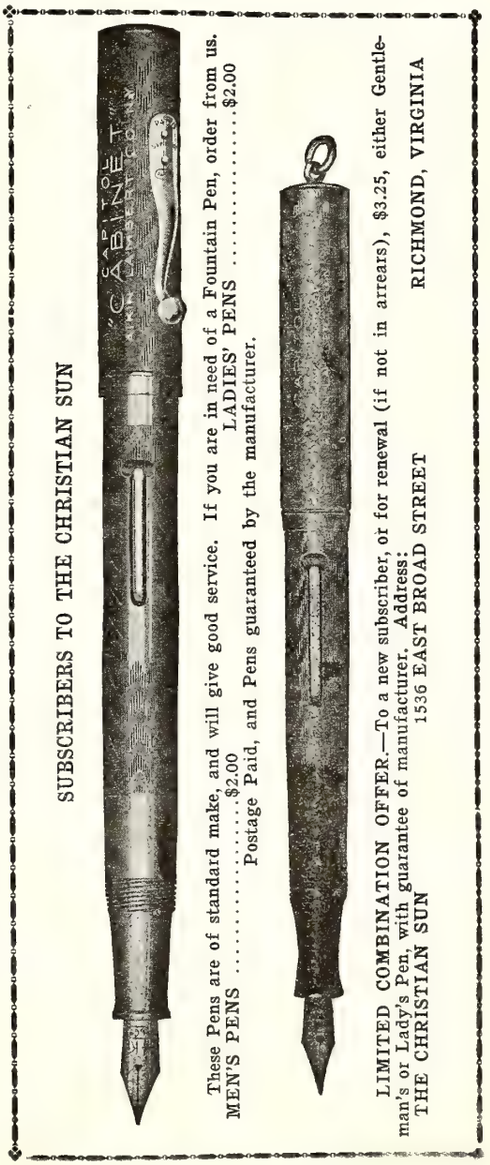
We visited this work the first of May, when the present pastor, Rev. S. E. Madren, first began his pastoral work, and one can readily see that the work is progressing.

School at Rocky Ford has already begun, with Miss Alice Baldwin, a member of the class of '27, Elon College, as teacher. The people there are very hopeful for the future.

School at Elk Spur has not started yet, but will begin right away.

May God richly bless His work, not only our mountain work, but all over His kingdom.

G. H. V.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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

FROM PORTO RICO.

Dear SUN Readers:

I am sure most of you know that parting from the loved ones is the hardest task in life, but I am happy to say that when the parting moment came I was made strong and brave, for I knew I was entering a wonderful field of service in His kingdom. Also the encouraging words of my dear parents made me march bravely as a Christian soldier to my task. Their last words were "Be strong and of good courage; fear not nor be afraid, for the Lord our God will go with you and will not fail nor forsake you." I knew it was a great sacrifice for them to let me come so far in a strange land, but this love for His service seemed so very great that they were happy to see me investing my life where it will count the most.

On Thursday, September 8th, my father, brother and few friends accompanied me to the pier at Brooklyn, N. Y. Here it was my privilege to meet Dr. P. S. Sailer, William Fletcher and Mr. and Mrs. Morton. The helpful conversation with Dr. Sailer made me feel courageous. Soon time came when we had to part from the dear ones and start the journey toward a strange land.

When the ship began to move, a lonely and sad feeling covered my cheerful thoughts. However, it was not lasting. Soon I was showered by happy and cheerful letters and messages from my dear friends. As I started to read the encouraging thoughts, for a few moments I forgot that I was journeying toward a foreign shore. The tears of loneliness dried away and I found myself laughing heartily. I could assure you that friendship makes a fair day in the affections from storm and tempest, but it makes daylight in the understanding out of the darkness and confusion of thoughts.

We were very fortunate to have the beautiful sun shining days and marvelous moonlight nights all during our journey. The trio, as we are often called, proved to be good sailors. I did not miss a meal from the dining-room, and enjoyed the Porto Rican dishes; however, at first the food seemed queer, but soon I began to be fond of the strange dishes. Most of the passengers on the ship were Porto Ricans, with exception of a few Americans. I was amused by their rapid speech. My deck chair was next to a group of Porto Rican women. I am sure those of you that are familiar with them know what it is to be in such a noisy group. Being near them was like being in an amusement place. At first this rapid chatting gave me the headache, but soon I became accustomed to them and enjoyed it. I learned quite a few Spanish expressions from them.

It was on Monday morning at 6 o'clock that we landed at San Juan, one of the largest cities of the island. I simply cannot describe the strange picture, which was beyond my expectation. As I walked on the very narrow sidewalks I became exhausted from gazing around.

Mrs. Morton and I had the opportunity of seeing the Union Seminary, also the university. The young men and the young women deserve a great credit for their education because it is a hard work in going to school in such a penetrating, hot climate.

We left San Juan at noon for Ponce. There are beauty and grandeur everywhere you turn at the road to Ponce. The mountains and the hills are carved with natural beauty; they seem almost to speak to you. The tropical fruit trees are the most interesting sight on the island. The trip from San Juan to Ponce is about six hours' ride. Unfortunately, it rained most of the afternoon, which enabled us to see the beauty of the island. When we reached the mission home at Ponce, we were welcomed by one of the native workers who had prepared a lovely supper for us, and I could tell you everything tasted mighty good and we were thankful to have such kind hospitality. After the nice supper, we went to the hotel for the night. The trio rested nicely, and in the morning we had our breakfast in the garden back of the hotel, which was very strange to me. Then we returned to the mission home. Mr. Morton and I were sick for three or four days from the heat, but we are happy to say that we are well. Yet I still suffer from the heat.

The Church in Ponce had a reception for us on Wednesday night, but we were not able to attend, and on Friday night the young people gave a reception which we were able to attend. Although I was feeling bad, when I saw the happy and loveable faces of the young people, I forgot that I really had the fever. It is encouraging, also amusing, to see the boys and the girls gather around me after every service trying to teach me the language. I am trying to be with them as much as I can, even though I cannot speak their language. Last Saturday I visited two homes with one of the native workers. We held a song service in both homes, and they seemed to be very happy. In one of the homes there were two young girls that understood a little English. They insisted that I should spend the coming Sunday with them. Of course I could not do it. I haven't made many amusing mistakes, except one day the girls asked me different things, so I called the hair horse. These two words are very much alike to me. I am very eager to learn the language, so that I may be able to start the real work. One cannot do very much without the language.

I need your prayers, your support and your encouragement to make me strong and brave, so that I may carry the work in His kingdom. I shall write to you often as to how the work is progressing at Ponce. I wish to acknowledge, with gratitude, the cheerful and comforting steamer letters and messages. I wish that I could write to every one of the friends and tell them how much I enjoyed their message. Hope to hear from some of you soon.

VICTORIA E. ADAMS.

Ponce, Porto Rico.

CYRUS HAMLIN.

Cyrus Hamlin did one of the greatest works in missionary lines that has been accomplished. He tells an incident of his boyhood which shows the child to be a father to the man. When Cyrus Hamlin was ten years old, his mother gave him seven cents to celebrate a great holiday. The money was for gingerbread, buns, etc. "Perhaps, Cyrus," said she, "you will put a cent or two into the missionary box at Mrs. Farrar's. As he trudged along, he began to ask: "Shall I put in one cent or two? I wish she had not said one or two." He decided on two. Then conscience said: "What! five cents for your stomach and two for the heathen. Five for gingerbread and two for souls!" So he said four for gingerbread and three for souls. But presently he felt it must be three for gingerbread and four for souls. When he came to the box he put in the whole seven, to have no more bother about it. When he went home, hungry as a bear, he explained to his mother his unreasonable hunger, and, smiling through tears, she gave him an overflowing bowl of bread and milk. And he pathetically asks: "What was the meaning of mother's tears?"

FOR ALL THY MISSIONARY SAINTS.

For all Thy saints who labor on, we pray—
Thy patient, toiling saints, who still are here,
Climbing and faltering up life's rugged way.
Forget them not, O Lord, to them be near.

For all Thy saints in far-flung lines, who still
Gallantly raise Thy standard 'gainst the foe,
We plead—O show them perfectly Thy will,
Give them the succors of Thy hand to know.

Help them, with lifted heads, to stem the tide
Of hostile forces menacing their lives;
Aid each true saint, on fields of battle wide,
As with the ranks of sin he sternly strives.

These are Thy saints, O God—as truly Thine
As those that rest before the great white throne.
May they, at last, in that same radiance shine;
May they, like them, be numbered as Thine own.

May they, when life's long fight is fully o'er,
Join in that hallelujah chorus grand
Among the victors gathered on heaven's shore,
Who, crowned and robed in white, triumphant stand!

—*Elizabeth Strang Baird.*

AS THE FOREIGNER SEES AMERICAN CHRISTIANITY.

The foreigner who turns his head toward America dreams of a land of money, liberty, and Christianity. The American missionary has told him of this wonderful land, with its wonderful people; its much money, its liberty and its Christianity. And all the other things that sound good. And it is with this dream that the foreigner leaves his family and loved ones behind and comes to America to see and taste of this wonderful country. And now the landing!

He lands in New York City, and is greeted by the taxi driver, who suggests that he go to the hotel that is farthest from the ship's dock (so he can charge him more taxi fare). He is there greeted by the bell-hops who are waiting to get him a "drink" and anything else that he could want from the slums of New York City.

Next he goes out to find something in the way of work. If a Chinaman, he goes into the laundry business; if he is a Greek, he goes behind some greasy counter to sell hot dogs until he can get enough money to go into business for himself. He rents a poorly furnished room upstairs over some illegal bar-room that is run under some other name, where he hears the worst language that can be heard in America and deals with the lowest class of people, such as drunkards, gamblers, and the very trash of our country. He comes in contact with the kind of people who disregard man's law and God's Christianity. He deals with many people who, just like himself, are after every dime that they can get, and will do almost anything to get them. He is often cheated, especially if he does not know how to count our money (although about the first thing that a foreigner learns is how to count our money). He is never invited to a Christian Church nor a religious service of any kind. He never comes in contact with the better class of people—the people who are interested in the religion that Jesus Christ taught you and me. Here we are begging and pleading for money to send missionaries to foreign lands to teach and

preach of Jesus Christ, and we have the Chinaman in the laundry and the Greek in the restaurant in the same block where our Church is located, and we never invite them to even come to Church. And if one of them should happen to come and sit down beside of us, the most of us would move before he got seated good. Yet we call this a land of Christianity! We shun the foreigner who is in our midst, yet we beg and plead for money to send some one to his country to tell his people of our Jesus Christ.

Many of these foreigners do not stay in this country very long before they go back home for a visit. Before leaving for his home land, he buys the nicest suit of clothes that can be found, a walking cane, and a derby hat, and everything that our richest millionaires would have, and starts for home.

When he arrives, he is greeted by all of his people and friends who want to hear and know more about "the land of the free and the home of the brave." He is the only man in their city dressed like this; he is the only man that many of them have ever seen with such cloths on. And his people and friends think that he is rich, and he is, as compared with what he had when he left there a few years before to come to this country. They gather around about him to hear of our land. He tells them of the large automobile that he owns back in America, the many large cities that he has lived in, the much money that he has made, and all the worldly things that he can, but when they ask him about American Christianity he can tell them nothing except what he has heard down in the back alley and in the pool-room. For he was never in a Church unless he happened to live near enough to go to one of his own faith. He was never invited by you and me. His dream of American Christianity faded and died soon after he landed in New York City. And he will do Christianity in his own land more harm in two weeks than our missionary can overcome in two years. Why? Because he si one of their own people. They will believe what he tells them long before they will believe what our missionary says.

Jesus said, "Go ye into all the world and preach the gospel to every living creature." But you and I have failed. We have sent some one to other parts of the world to Christianize them, but we have failed to Christianize those who live next-door to us, those who came from all parts of the world to see and taste of our Christianity.

But you say, I never come in contact with the Chinaman or the Greek or other foreigners, and if I did I can't understand them well enough to talk about Jesus Christ to them. But Jesus did not say, "Go and preach to those who you want to," but He said, "Go ye and preach the gospel to every living creature." That takes in the brother in your home, the sister in your home, the mother in your home, the father in your home, the others in your office, the others in your factory, the others on your farm, the others in your neighborhood, the others in your Sunday School class, the others in your State, the others in your country; that takes in the Chinaman who washes your shirt, the Jew who sold it to you, the Italian who cut your hair, the Greek that you buy hot-dogs from, the negro that nurses your children and washes your dishes, or cooks the food that you eat.

We should preach to those who come to us as well as teach and preach in foreign lands. May God wake up America that she may hear and do the command that Christ gave to you and me. And when we Christianize those who come and go to and from foreign lands, we will Christianize the world.

C. J. Strickland.

Charlotte, N. C.

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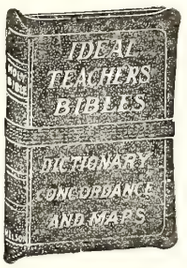

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson IV—October 23, 1927.

The Call of the Prophet.

Lesson: 1 Kings 19:19, 20; Amos 7:10-15; Isa. 6:1-8.

Devotional Reading: Psa. 40:5-10.

The prophet has been an outstanding figure in religion. He comes after the priest in sequence, but he does not come after him in consequence. Were it not for the prophet, the religion of the priest would lose much of its vitality and power. One of the most important, as well as one of the most interesting developments in the religion of Israel was the period of the prophets. It is with this group that the lessons of the next few weeks are concerned. A whole year might well be spent in studying the lives, the teachings and the activities of these sturdy sons of God who wrought better than they knew.

It might be well in considering the prophet to think for a moment of his mission. The idea is common and current that a prophet is one who foretells. His function was to predict and prophesy things that were to come. His field was the future. Now, it is true that there was the predictive element in the work of the prophets. It is true that they foretold things that came to pass. They were foretellers. But it is equally as true that the prophets were tremendously and passionately interested in the present. In fact, their predictions of things to come were based on their keen observation of things that were, and of their profound knowledge of the operation of moral principles and the purposes of God. They studied very carefully things as they were, and then in the light of their final moral intuition, they foretold what was to come. In essence, the prophets were those who "spoke for" or "in behalf of" God. They were men who had been so laid hold on by God and so responsive to the spirit of God that they could stand forth and say, "Thus saith the Lord." Whatever other function the prophet may have had, he was primarily one who spoke for God.

When one makes even a casual study of the prophets, he is impressed by one fact which practically every one of the prophets had in common—a distinct consciousness of a call. These men may have doubted their fitness for the task; as a matter of fact, they did. But they never doubted the fact that God had called them personally to the high office of the prophetic calling. The calls came to them in various and sundry ways, but it came always in a convincing and convicting way, and it was so vivid and vital that the vicissitudes of their prophetic careers never dulled in their hearts the consciousness of their call. They faced real dangers, underwent hardship, overcame tremendous obstacles, labored incessantly, and refused to quit even when the cause they represented seemed to be lost, all because they had the abiding conviction that they had been called of God.

Take for instance Elisha. When that stern prophet of fire, Elijah, passed by him as he was plowing—how often God calls country people, and also busy people—and threw his mantle over the young man, Elisha knew that something had happened that had a special significance. The time had come for him to leave home and loved ones and give himself the ministry of Jehovah. Elisha may not have known what it was all about, but he knew it was about something.

Or take Amos. He did not come from the line of the prophets. He was a herdsman, and a dresser of sycamore trees, a plain, humble man from the out-of-the-way places. But he sallied forth and thundered in a voice that has reverberated down through the centuries against the social injustice and unrighteousness of his day. He did this, too, be it remembered, not in an out-of-the-way place and not in an apologetic way, but at the centers of culture and religion and in a way that left no doubt that he meant what he said as well as knew what he was talking about. The secret of it all was that Amos knew God had called him. Jehovah had told him to "Go, prophesy unto my people Israel."

Once more, take Isaiah. It is not necessary for us to go into the details of his call. That is an inviting and a fruitful field and the teacher will find enough there to fill up any teaching hour, however long. It is sufficient to say that any one would have had a rather difficult time in persuading Isaiah that he had not been called as a prophet after his vitalizing vision in the temple. There was something too real and too vivid about that to be explained away. Isaiah says, "I heard the voice of the Lord." It is not very difficult to explain Isaiah's later activities in the light of what happened in the temple the day he "saw" and "heard" the Lord.

It seems to me that there is point in this lesson today. The world stands in sore need of prophets today, men and women who can speak with authority because they can say, "Thus saith the Lord." In this age of materialism, of compromised idealism and of cheap living, there is a crying need of prophets of wisdom if possible, but of conviction and courage at all costs who can speak with authority for God. The Church of Jesus Christ might well put out a sign "Wanted—A man to stand before kings," for that is what Isaiah did.

It might be added that such men cannot be had in any cheap way. It may be that we have done too much of the picking ourselves. There is too much persuasion used in an attempt to get men into the ministry. We need much prayer and less persuasion in the matter. There is no place in the ministry today—there never has been—for men who do not know why they are in the ministry. There is no place in the ministry today for the man who can be just as well satisfied in doing anything else. There are a number of people who are to be pitied, but there is no one who is to be more pitied than the man who stands in the pulpit and who does not know why he stands there and who does not feel an overwhelming sense of a divine call, and have a consciousness of a divine message. The Church of Jesus Christ should pray the Lord of the harvest that He would thrust forth such called men.

CHRISTIAN ENDEAVOR.

Sunday, October 23, 1927.

Topic: "Christian Endeavor in All Lands."—Rom. 10:18; Col. 1:3-6.

Some Bible Hints.

The story of Christian Endeavor has been carried to the ends of the earth by those who have seen at home the good that it does (v. 18).

Christian Endeavor sets up heavenly ideals, not earthly ambitions. It is one with Christ in His aim to love and serve (v. 1).

A person's life is molded by his mind. He is what he thinks about. If our mind is in heaven our lives will be sweet and clean (v. 2).

The true Christian is dead to things of earth; the ambitions of earth do not dominate him, but the aims of Jesus. We must live for Him (v. 3).

Suggestive Thoughts.

There are about 80,000 societies in all the world. They are found in eighty denominations. Many countries have strong national Christian Endeavor unions.

Last year 1,200 new societies were formed in China, making 2,500 societies in that country. A Christian Endeavor secretary works out of Shanghai, seeking to promote the work.

In an Armenian refugees' home in Athens, Greece, six Christian Endeavor societies were organzied last year and found real opportunities for service through Christian Endeavor.

There are probably about 10,000 societies in Great Britain and Ireland. Four thousand of these are in the Primitive Methodist denomination alone.

A Few Illustrations.

The largest Christian Endeavor Society in the world is in Bolenge, on the Congo. Every member of the great Church there is an Endeavorer and a worker.

In Haifa, Palestine, and on Mt. Carmel, where Elijah had his great encounter with the priests of Baal, there are Christian Endeavor Societies, the members of which conduct Sunday Schools and do other service for Christ.

In India, Christian Endeavor is picturesque. The conventions are great affairs, Endeavorers often walking for days to attend them, and holding evangelistic meetings on the way. There are 2,000 societies in India.

There are societies in schools in Constantinople in Turkey, but they are forbidden to bring in young people from outside the school. A new day will dawn for Turkey, too.

To Think About.

How can we help Christian Endeavor in other lands?

Why has Christian Endeavor spread over the globe?

How does Christian Endeavor promote brotherhood?

THE GENERAL BOARD.

The General Board and the several separate boards of the Church will be in session next week at headquarters, Dayton, Ohio. This board and all the several boards have great responsibilities. There should be much prayer, clear thinking through all of our many problems. The Church at large should be sympathetically drawn to the work placed upon these boards. No more important task will come to a member of the board than that of his relation to its work. If it is necessary for the sessions to be continued into the next week, any Church should count it a privilege to give the services of its pastor to the larger interests of the kingdom for that one Sunday. Every member should remain until the work is completed.

The Board's Personnel.

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Dividing Rightly.

The Board of Finance has called the attention of our brotherhood to certain fundamental principles that must have Christian consideration. Among them is that of facing the local Church budget and considering what part shall go for ourselves and what part for others. It is very easy both to do and teach wrongly here.

Dr. James H. Lightbourne, the new pastor at Troy, Ohio, and one of our most successful ministers, says: "In considering the matter suggested by our Board of Finance, viz: that each Church should face conscientiously the proportion between the current and benevolent parts of its budget we find ourselves face to face with the issue on which the succes or failure of the budget program depends. The attitude of the local Church to its benevolent giving, as expressed by apportionments and objectives, will determine whether or not the budget is a soulless, heartless and cold-blooded proposition, or whether it is a beautiful, worshipful and biblical method of expressing our recognition of stewardship and of supporting the enterprises of the kingdom. Obviously it will also determine whether the Church is soulless and heartless and cold, or worshipful, spirit-led and rich in stewardship understanding and practice.

The Church should face the fact that there is necessarily a proportion between the current and benevolent parts of its budget. This cannot be escaped. If the Church itself will not face the fact and discover for itself what this proportion is, somebody else will. The proportion exists and is interesting because it is revealing; and the Church should make it its business to discover what it is.

Having ascertained the proportion, the Church should next conscientiously study it in the light of the nomenclature of the current part of the budget, the investment in property and equipment, the ability of the membership to give and the needs of the kingdom as we find them incorporated in the enterprises and institutions of the Christian Church. We feel it is impossible to state definitely what this proportion is. Necessarily it is not a fixed ratio. Local as well as industrial and agricultural conditions will cause it both to increase and decrease. The financial status of one individual or family will materially affect it in some Churches, while in other ambitious building programs or extensive programs of charitable, educational and social character will do so. In the light of such and many other conditions, any definite proportion we could establish would be arbitrary and thesefore unsatisfactory.

However, we feel justified in suggesting a proportion which could be established as an objective and guide; and toward the accomplishment of which all other considerations should be modified and adjusted. This suggested proportion is at least as much for others as for ourselves.

WARREN H. DENISON,
Secretary.

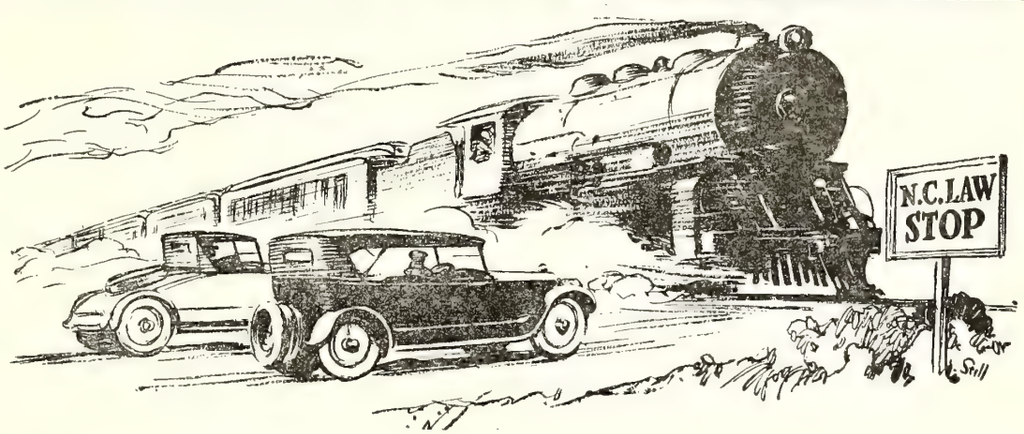
NUGGETS.

A generation ago there were a thousand men to every opportunity, while today there are a thousand opportunities to every man.—*Henry Ford.*

Most men, when they think they are thinking, are merely rearranging their prejudices.—*Knute Rockne.*

When I was young, leisure for a woman was impossible. She had hardly time really to nag her husband as her husband ought to be nagged. —*George Bernard Shaw.*

SOUTHERN RAILWAY SYSTEM



For your *own* protection—

The peril of the road crossing has become a national problem with the multiplication of automobiles.

The Southern Railway System has eliminated 584 grade crossings, and is eliminating more every year, but 7,000 remain to be separated on this system alone. The total cost to complete the work is a stupendous sum—probably half as much as the cost to build the railroads.

Even if the money were available, and the public willing to pay the increased freight and passenger rates necessary to provide a fair return on it, many years would be required to do the work.

Protection from the peril for the present generation at least must be found in some other way. Trains cannot stop at every crossing if they are to be run at the sustained speed expected by the public and required to carry the commerce of the country. The train crosses a highway about every mile. The motorist encounters a railroad only occasionally.

It is necessary, therefore, for the automobile driver to stop in order to avoid risk. No one who did this was ever killed. In North Carolina, where the law now requires such a stop, the number of road crossing accidents on our lines has been reduced one-half.

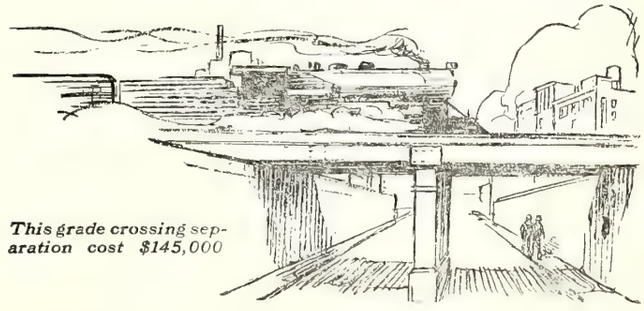
Grade crossing accidents can be prevented if you will approach the zone of danger determined to exercise caution *For Your Own Protection.*

It is better business to save a life than to save a minute.

Personal Responsibility

(Reprinted from the Saturday Evening Post)

Final dependence for a reduction in the number of railroad grade-crossing disasters must be placed upon the individual's sense of responsibility. If when approaching and crossing a railroad at grade the traveler will think of that crossing as a zone of danger to him, and regard himself and those with him as in imminent danger until the crossing is completed, the chances of accidents will be automatically reduced to the minimum.



This grade crossing separation cost $145,000

The SOUTHERN SERVES THE SOUTH

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

THE MAN AND HIS OPPORTUNITY.

"If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldst have asked of Him, and He would have given thee living water."—Jno. 4:10.

While Jesus waited for His disciples to go to the city and buy some food, He found one with whom He could talk about the eternal verities. He saved a city by that little talk, and His mission in the world accomplished a wonderful stride.

There are many times when we wait for something. How much time we really throw away by waiting for somebody or something! How do we spend it? Just waiting? Jesus brought heaven to a soul and to a city while waiting. This is an example of creating opportunities and making time count for something.

An emperor, soon after being crowned, was informed of a plot to assassinate him, and that he was in danger. He had better flee. He replied: "I shall reign worthily while I am permitted to reign. If I am emperor for only one-half hour, I will be every whit an emperor."

Prayer.—Our Father, teach us how to present ourselves to Thee each day. Teach us how to lay our bodies on Thy altar for living for Thee. Teach us and help us to see the opportunities and impel us by Thy Spirit to work while it is day, while time is passing, that life may count for increasing good everywhere. *Amen.*

TUESDAY.

GREATEST THINGS.

"Job was the greatest man of all in the East."—Job 1:3.

"The greatest knew me."—Jer. 31:34.

"Who is the greatest?" (Matt. 13:18). And He pointed out to them a little child, and said: "Except ye become as little children, ye shall in no wise enter into the kingdom of heaven"; "and whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven" (Matt. 23:11). "He that is greatest is the servant of all." And when they disputed as to who should be greatest, He told them that he that serveth is the greatest, and to show them what He meant He took a towel and a basin and washed and dried their feet. Later on in the history the apostles thought that love and charity is the greatest thing in the world (Ker. 13:13).

Prayer.—Our Lord and Father, we thank Thee that we all may achieve great things in spirit of life. Make us humble and brotherly and ready to help our fellowmen toward God. *Amen.*

WEDNESDAY.

DOING GREAT THINGS.

Lesson: Jno. 4:7-26.

The greatest thing in the world is the Church. After the creation of the world and man, God created an altar for man, which was the Church. The greatest Book in the world is the Bible; it is the Word of God and the guide of the Church. The greatest message in the world is salvation from sin. To save the world from sin, God made the first man a father, the first family an altar, and the first home a Church; and every institution of greatness and everything great in the world has emanated from these things, and it has come about by men taking advantage of the true spirit of greatness and the opportunities which make achievement possible. For instance, in Israel's darkest day, Moses dared to lead the people to light. In the world's darkest day, Jesus came forth. In the Church's darkest day, Paul came forth. In Protestant impotency, John Wesley came forth. Even every invention has been born to reality by men seizing the opportunity to benefit the world. What can we do?

Prayer.—Our Father in heaven, be with us in a special manner to increase our sense of possibilities for human betterment, and be our strength to work unceasingly to accomplish all we can. *Amen.*

THURSDAY.

GOD'S CALL FOR HOMES.

"His divine power hath granted unto us all things that pertain into life and godliness through the knowledge of him that called us by his own glory and virtue."—2 Peter 1:3.

God has given most folks a home, and He has given every one a place and something definite to do—some key to unlock, some prison door to open, some emancipation to render. John Bright said, "The real life of a nation is a Christian cottage." Some one else has said, "When nations perish in their sins, 'tis in the Church the leprosy begins."

Whatever may be our place and task, every one has a chance to make a healthy, moral and helpful atmosphere around him. For instance, take one in the community who is honest and can be absolutely trusted; that one's influence will do more for the moral atmosphere of the community and the purity of hearts than all the sermons that may be preached.

Moses, Paul, Luther and Wesley were not great by a freak of Providence, but by taking a grand soul, forgetting their weakness and undertaking the work which they did under the high banner of faith. It put them next to God, and He did the rest.

Prayer.—Our Father, we wish to spend life not altogether in work for self, or in selfish pleasure, but in being overcomers for the highest good for mankind and the glory of God. *Amen.*

FRIDAY.

ANSWERING THE CALL IS THE PROGRESS OF THE KINGDOM.

"He that is not with me is against me; and he that gathereth not with me scattereth."—Matt. 12:30.

Arise, my soul! nor dream the hours
Of life away;
Arise! and do thy being's work
While yet 'tis day.

The doer, not the dreamer, breaks
The baleful spell
Which binds with iron bonds the earth
On which we dwell.

Up, soul! or war with fiery feet
Will tread down men;
Up! or his bloody bands will reap
The earth again.

O dreamer, wake! Your brother-man
Is still a slave,
And thousands go heart-crusted this morn
Unto the grave.

The throne of wrong is laurel-crowned,
Not girl with shame;
And love and truth and right as yet
Are but a name.

From out times our young golden hours
Flow fast away:
Then, dreamer, up! and do life's work
While yet 'tis day.

—*Bishop Ingram.*

Prayer.—Our Father, as we spend our time on the farm, or in the office, or in the shop, or in the parish, may we understand that to do nothing is an influence against God and Jesus Christ, an enemy to the progress of righteousness. May we be alert and doing. *Amen.*

SATURDAY.

THE JOY OF CHRISTIAN SERVICE.

"My Lord and my God."—John 20:24-31.

To Thomas, Easter came a week late, but not too late. Because he was not at the appointed place in the upper room the first Lord's Day evening, he spent another week of misery and doubt. On the second Lord's Day evening he was within the chosen sphere of influence and he was overwhelmingly convinced; and with the exclamation: "My Lord and my God!" he entered into the real joy of life and service. Jesus rose from the dead more than nineteen hundred years ago, but some are still in doubt, awaiting their Easter, when the risen Christ shall come into their lives. It is folly to bar the door against him.

Some in early years open their hearts to Christ and can say with Thomas, "My Lrod and my God!" Others waste much of their life in unreasonable doubt; but if they open their hearts, even though late, it is not too late. The evidence was so absolutely convincing that even doubting Thomas was once won to the truth and love of Christ. It was not merely, "Lord and God," but "My Lord and my God!" The personal faith and loyalty brought new life.

Only those who can join honestly with Thomas can know the full meaning and receive the full joy of discipleship. The more closely we keep in touch with Christ, the more we enjoy our religion and the more others will get out of our faith. "Herein is my Father glorified, that ye bear much fruit."

Prayer.—Lord's Prayer, all the circle joining.

SUNDAY.

THE FELLOWSHIP OF THE SAINTS.

"These things I command you, that ye love one another."—John 15:17-19.

One of the greatest things that Jesus came to do, and did, was to build a fellowship based on love. He set this up in the midst of the world as an object lesson for all. This fellowship of Christians cast its rays of joy and new hope out into a dark world.

Surely, the world needed that kind of a fellowship, and Jesus set Himself to build it. He took men who had the usual selfish individualities and began to train them in His school for fellowship. Slowly they began to see and understand. After giving them frequent instruction, He said: "These things I command you, that ye love one another." One of them failed, but the eleven so caught the idea that that early Christian Fellowship was the wonder of the age.

This is what the Church of Jesus Christ should be today. The kindly spirit of Christian love should permeate its whole group. If it did, it would be invincible. Let us who are in its membership ask ourselves whether we have entered into its mystic fellowship. Have we become one of a group of real friends in Christ Jesus? Do we talk like those who love?

What a tragedy when the Church of Jesus Christ is rent by dissensions and strife, when its differences become the sport of the world! What a redemptive and healing influence it is amid the currents of hate and selfishness and evil of the world, when its people can exemplify the fellowship that is possible in our Master.

Prayer.—By one of the parents, asking that the spirit of Christian brotherhood which Jesus taught may spread mightily, and that many souls may be won.

Christian Orphanage

REPORT FOR OCTOBER 13, 1927.

Brought forward $14,387.61

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Third Avenue, Danville	$27.93	
Rocky Ford	2.00	
Durham S. S.	21.87	
Berea	10.08	
Elon College	6.25	
Union, N. C.	3.00	
		71.13

Eastern N. C. Conference:

New Elam	$ 3.56	
Oak Level	4.30	
Wake Chapel	6.52	
Fuller's Chapel	3.56	
Morrisville	2.00	
		19.94

Western N. C. Conference:

Randleman	$ 4.65	
Grace's Chapel	1.75	
Parks Cross Roads	1.79	
Liberty	2.51	
Hank's Chapel	2.91	
		13.61

Eastern Virginia Conference:

Newport News	$16.77	
Elm Avenue	6.00	
First, Norfolk	7.32	
Elm Avenue	7.00	
Franklin	5.00	
Rosemont	27.68	
Holland	9.00	
		78.77

Valley Virginia Conference:

Timber Ridge	$ 2.08	
Linville	3.81	
Dry Run	1.84	
Winchester	5.02	
Bethlehem	4.88	
		17.63

Alabama Conference:

Spring Hill	$ 1.55	
Pisgah	2.50	
New Harmony	.30	
Mt. Zion	1.30	
		5.65

Special Offerings.

Boone Bible Class, Sanford, N. C.	$15.00
Mrs. Olivia Horner, Black Mountain	25.00
Miss Etta Fleming, for tuition	35.00
R. D. Wicker, support of Edna	15.00
Mrs. H. A. Culver, Robinson, Ill.	45.00
J. A. Albright, Spencerville, Ohio	1.77
Wendoll G. Hawk, Mt. Arab, Ohio	10.00
A. W. Sparks, Sec., Dayton, Ohio	84.49
W. A. Rascoe, support of Lois	15.00
	246.26

New Building Fund:

A. W. Haraway, Danville, Va.	$ 4.75
P. H. Ricketts, Danville, Va.	4.75
Mrs. Alfred Hayes, Virgilina, Va.	2.00
Victor Bible Class, Waverly, Va.	49.00
	60.50

Grand total $14,901.10

CHAS. D. JOHNSTON,
Superintendent.

"OPEN MINE EARS."

What a man hears determines what he is getting out of life. Evangelist "Dick" Huston tells of two friends who were walking along a busy New York thoroughfare, when one of them asked his companion if he heard a cricket. His companion laughed and replied that no one could hear a cricket with the din of trolleys and motor cars and trucks. The other stopped, lifted up a stone, and picked up a cricket and showed it to his friend. "How could you hear it?" the incredulous friend asked. "I will show you," and taking a coin from his pocket, he tossed it in the air. When the coin struck the sidewalk, several men nearby put their hands to their pockets and looked about to see if they had dropped any money. "You hear what you are trained to listen for," the nature-lover observed. "My ears are trained to hear the birds and insects and all the sounds of nature." Our Lord knew all about the many voices of earth that drown out the still, small voice of God's Spirit, so He warned, "Take heed how ye hear." And, "He that hath ears to hear, let him hear."

"Open my ears, that I may hear
Voices of truth Thou sendest clear;
And while the wave-notes fall on my ear,
Everything false will disappear."

—*Sunday School Times.*

IT DOES MATTER.

Attention is called, by R. P. Hutton, of Rhode Island, to the reasons why it makes a difference whether the President of the United States believes in the eighteenth amendment and the national prohibition act. Mr. Hutton says:

"The President appoints the members of the United States Supreme Court. The President might, by appointment, change the Supreme Court, which has been the foundation rock of prohibition. He appoints the circuit and district judges throughout the United States, and if a local court acquits a prisoner, law enforcement has no appeal. He appoints the Attorney General and all district attorneys who prosecute, and the marshals who arrest. The secret service men who detect are under his control through the Attorney General. He names the Secretary of the Treasury, the prohibition director, the heads of the prohibition department, the customs and the coast guard who detect and raid and seize and interfere to prevent violations of the law, and grant or refuse permits to handle alcohol. He appoints the Secretary of State, our envoys, ministers and consuls to other countries who negotiate or fail to negotiate agreements for the prevention of liquor smuggling."—*Union Signal.*

REPEAL NATIONAL ORIGINS CLAUSE.

An attempt is going to be made to repeal the national origins provision of the immigration act of 1924, and stories are being collected in which the facts are often misrepresented, in the opinion of John B. Trevor, of New York. He writes:

"The representatives of certain foreign blocs and also, I regret to say, persons affiliated with certain religious organizations, have misrepresented the facts of the situation. In fact, I have been advised that an active campaign is now in progress to collect sob-stuff stories for the purpose of securing the repeal of the national origins provision by inundating Congress with such a mass of sentimental protest as to make the individual members fear a political reaction, should they not accede to the wishes of those directing the campaign against restrictive immigration legislation.

"It is generally believed," he continued, "the real significance of the attack on national origins lies in the fact that it was not only designed to be the permanent provision for the computation of quotas, but the circumstance that it established an absolutely fair method, which once in effect, would prove unassailable by religious and racial groups seeking to undermine our policy of restriction upon immigration."

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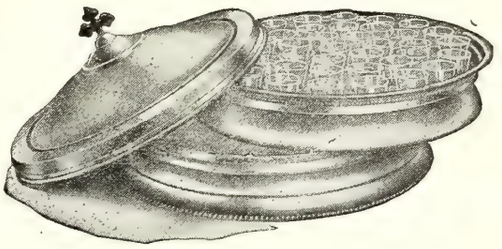
ALUMINUM

Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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The Silver-Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.

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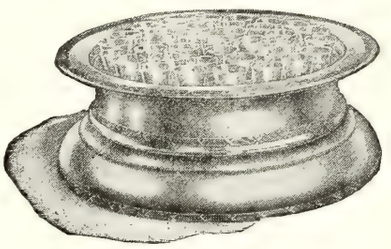
Tray No. 85—Interlocking only, with 36 glasses.	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 33 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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STEWARDSHIP CAMPAIGN CONCLUDED.

The First Christian Church, Norfolk, Va., Rev. John G. Truitt, pastor, has just finished eight days of stewardship instruction done by Dr. Warren H. Denison, Stewardship Secretary and General Secretary of the General Convention. Now, that the opening and annunciatory sentence of this article is made, I wish to get down to actual facts as to what it is meaning to our Church here that Dr. Denison was with us. In the first place, let it be said that summer is not over in Norfolk, and it was very difficult to get folks to attend the services in any large way. Also, this campaign was made shortly after a whole month of vacation by the pastor, during which time the forces of organization slackened themselves to almost complete standstill. It was made at this time, however, in spite of all handicaps, because our year begins the first of October, and we wished to begin it with our every-member canvass for the annual budget made, and our folks feeling the necessity of falling promptly in line.

Dr. Denison came to us on the third Sunday afternoon in September and left the following afternoon. He preached for us each evening for a week, and gave special instruction to groups that remained for a brief after-service. During the days he supervised the listing and routing of seventeen teams of canvassers which he, during the week and on the final Sunday, prepared to make the canvass on the afternoon of that day. The messages brought to us were the highest type of stewardship messages. Dr. Denison is a wonderful speaker in our many Conferences and Conventions, but one has failed to see him working at his best until one sees him talking to a congregation of local Church folks, seeking to show them the reason, necessity, and joy of stewardship. I have read a number of books on stewardship, and tried to teach two or three, but have never felt the message of stewardship like I did when Dr. Denison was presenting it to my Church, night after night.

In many other ways the meeting was full of suggestion for pastor and people, and the expressions of commendation of the work done have been numerous. Many have decided to become tithers; others have made their subscriptions much larger; some who were prejudiced against making a pledge are now doing so gladly; and every one who attended the meetings is impressed with duty regarding money as never before. It is just the type of campaign to thoroughly test the loyalty and spiritual sinew of a people. It is too soon to try to estimate the result of the campaign, but already it can be seen that a very different attitude on the par of many is going to be assumed toward contributing to the Church.

Suffice it now to say, that a small Church in an industrial section of the city, where many men are thrown out of jobs on account of the closing down of different large enterprises, went out on a hot, late summer afternoon and signed up 129 members for practically $4,000 and came back in with the determination to see the last man, woman, and child in the Church before they surrendered their lists on the coming Wednesday at a business session of the Church. It is hard to get the people who did not attend these services to stay at home and wait for the canvassers, but the canvassers are themselves taught to be good stewards, and they in turn will not let up until they have taught the others. Is that not just what Dr. Denison came to do? I think it is, and I feel that if many others of our Church would prevail upon him to assist them in this teaching process our Church would "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors."

JOHN G. TRUITT.

FREIGHT RATES INTERESTING.

Railroad transportation costs are charged with an importance in the cost of living entirely unwarranted by the facts.

Of the 10 cents paid for a loaf of bread in New York, Chicago, or others of the larger cities, according to the Department of Agriculture, the railroads receive a third of a cent for transporting the wheat to the mills and a sixth of a cent for bringing the flour to the baker.

If the railroads carried the wheat and flour for nothing, the saving on the price of a ten-cent loaf of bread would be only half a cent. As a consumer, you would not know the difference.

It costs three times as much to retail the loaf of bread to you as the railroads get for their entire service.

The freight charge on a pound of ham from Cedar Rapids, Iowa, to New York is slightly less than three-quarters of a cent.

If dealers' purchases are made from reasonable sources of supply, one never pays as much as a cent a pound in freight charges on sugar, coffee, oatmeal, potatoes, eggs, fresh meat, butter, or some twenty-five other important articles of food.

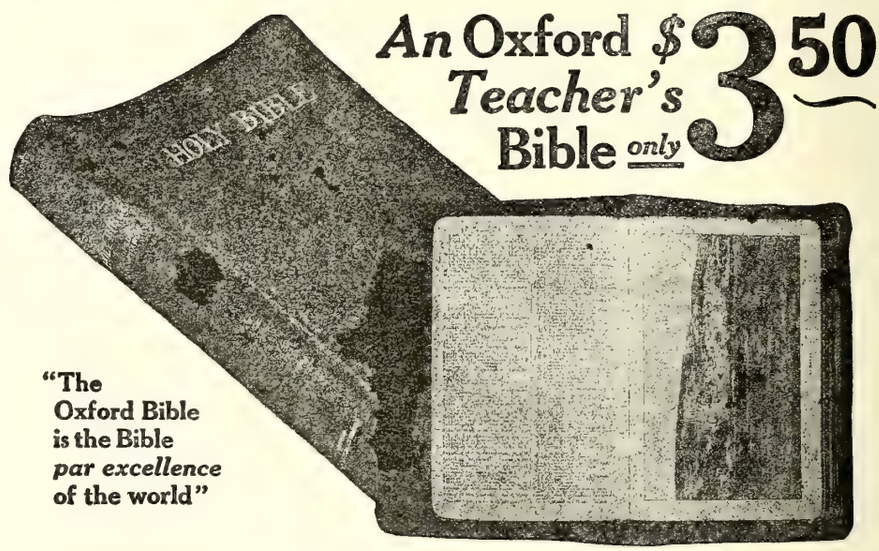
Railroads receive about six cents for carrying a suit of clothes 300 miles, and about five cents for transporting a pair of shoes a similar distance.

Freight rates on American railroads are the lowest in the world. The average rate on a ton of freight carried one mile in the United States is approximately one and one-tenth cents.

For an equivalent service, English railroads receive more than three times as much, and French and German roads about four times as much. Despite these facts, demands for still lower rates continue.

Crippling of railroad service would cost the people far more than they could hope to save as a result of rate reductions. Adequate service is far more important than any possible saving in rates. Freight rate deductions which would bankrupt many railroads would hardly affect most prices to the consumer.

OXFORD BIBLES



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Specimen of Type

17 And there was a very sore battle that day; and Abner was beaten,

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Specimen of Type

6 And Ă-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

Nos.
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OBITUARIES.

PRICE.

The United Church, Raleigh, N. C., lost a valuable and loyal member recently in the passing away of Bro. George W. Price. The Sun's editor, an acquaintance of the deceased, was called to Raleigh to conduct the brief funeral service at the home of Prof. L. L. Vaughan on Saturday P. M., October 1st. Bro. Price will be much missed for his counsel and fellowship in our Raleigh Church. The News and Observer of October 1st carried the following information:

George W. Price, for the past six years instructor in forge work in State College, died at the home of Prof. L. L. Vaughan, 11 Enterprise Street, Friday afternoon at 5:30 o'clock.

Mr. Price came to Raleigh in January, 1921, and became instructor in forge shop. Here he won the respect and admiration of students and his associates in the school of engineering because of his skill in working in iron and steel. He took a fatherly interest in the students who came under his instruction and was affectionately known as "Dad."

In his opening address to the freshman class this year, President Brooks held up as one of the aims of State College the sending out of men who will be "master workmen" in their profession, and surely Mr. Price was a "master workman" in his chosen vocation, said Dean Cloyd last night.

In June, 1927, Mr. Price was taken to Mary Elizabeth Hospital suffering from severe heart trouble. After remaining in the hospital several weeks he recovered sufficiently to return to his work at State College and met his first three classes of freshmen after the opening of the college in September.

On Friday, September 23rd, he was forced to give up his work, and from that time his condition became steadily worse until the end came this afternoon.

Mr. Price was born in Greenville, N. H., April 10, 1857. He is survived by his son, Percy W. Price, director of music at State College and director of the Shrine Band of Raleigh.

FULGHAM.

Caleb R. Fulgham, aged 58, for many years treasurer of Nansemond County and one of the leading farmers of this section, died this morning at his home near Chuckatuck after a lingering illness.

Mr. Fulgham resigned from the treasurership of the county some time ago and retired from active life on account of his health. Until his health failed, he was identified with the social and civil life of the county and of his neighborhood. He is survived by his wife, who was Miss Ida Whitley; four daughters—Mrs. John Redding, of Greensboro, N. C.; Mrs. John Williams, of Asheville, N. C.; Miss Janice Fulgham, who is teaching in Maryland, and Miss Martha Johnson Fulgham, of Chuckatuck; three sons—Joe Fulgham, Richard Whitley Fulgham, and L. H. Fulgham, all of Chuckatuck; one brother, Joseph Fulgham, of Asheville, and a sister, Mrs. John Sherves, of Crittendon. He was a member of the Chuckatuck Lodge of Masons, Khedive Temple, Shrine, of Norfolk; Suffolk Lodge, No. 685, B. P. O. E., and Suffolk I. O. O. F. Lodge.

Funeral services will be conducted, with Masonic rites, Tuesday afternoon at 3 o'clock at the grave in Cedar Hill Cemetery by Dr. I. W. Johnson and Dr. W. W. Staley.—Virginian-Pilot.

HIGHT.

From the home where he was born and had spent all his life, Bro. H. A. Hight went to his heavenly home on September 7th, at the age of 71 years, 2 months and 7 days. His wife, who before marriage was Miss Fannie Sloan; three sons, and two daughters survive. He had been married almost fifty years. Since early life he had been a consistent member of Shallow Well Church, serving as deacon for many years. Many sorrowing friends attended the funeral, which was conducted from Shallow Well Church. May the Lord comfort the bereaved.

R. L. WILLIAMSON.

FARMER.

Ike T. Farmer died at his home, near News Ferry, Va., October 4, 1927, aged 66 years. Bro. Farmer had suffered two strokes of paralysis, the second stroke about three years ago. He was a member of Pleasant Grove Church. The funeral services were conducted at the home by the writer, and the interment was in the family cemetery.

He leaves a wife and one son, Melvin L.; six daughters—Gracie, Hallie, Mrs. Walter Moore, Mrs. Jesse Moore, Mrs. Jack Moore, Mrs. Scott Elliott; also three sisters and a brother. May the Lord bless and comfort the bereaved.

T. FRED WRIGHT.

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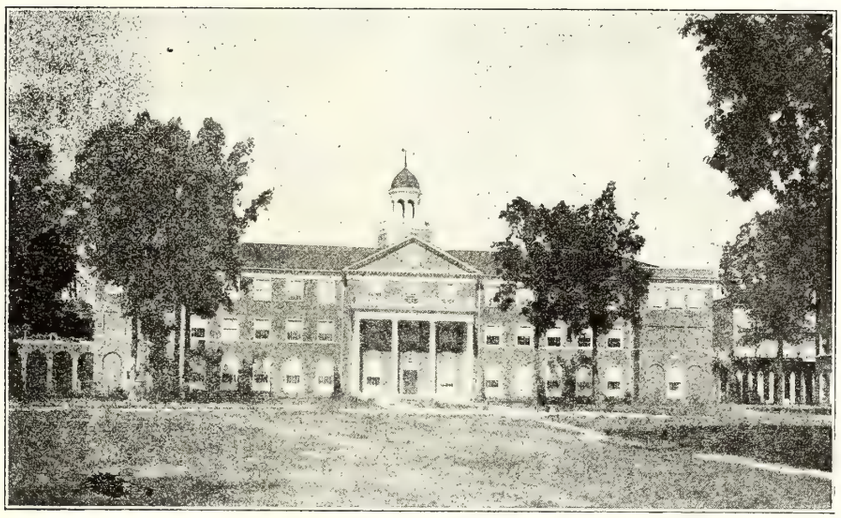

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HUGHES.

Mary Elizabeth Fitch Hughes was born June 13, 1844, and died September 25, 1927, in her eighty-fourth year. In her twenty-second year she and William J. Fitch were united in marriage, and to them were born four children, three of whom are living. Her first husband died in 1911, and on July 5, 1922, she and W. A. Hughes were united in marriage. He died some months ago.

In early life she united with Union Christian Church, and when Long's Chapel was organized in 1887 she and her husband placed their names on the roll as charter members. His name was the first on the roll and her name was second on the list. She loved her Church and was a faithful member. A good woman has gone to her reward. The funeral services were from Union Christian Church, Union Ridge, N. C., and her remains were laid to rest in the Church cemetery, where they await the resurrection call. P. H. FLEMING.

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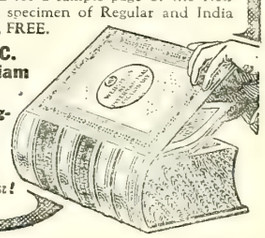

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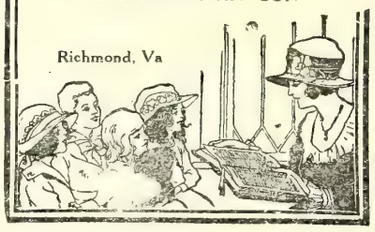

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, OCTOBER 20, 1927. NUMBER 42.

THE SUN'S OBSERVATORY

REV. S. M. LYNAM.

Cause and Effect.—

It is being contended by good authorities that so many people are becoming vegetarians, thus reducing the number of cattle killed for food, and consequently the number of hides made into leather, that a scarcity of leather and higher shoe prices may result. This contention shows how closely the whole life of the world is linked together.

A World Record.—

When the New York City public schools opened this fall they had an enrollment of more than a million and a quarter pupils. No city has ever had so large a school attendance before, and the world's record for school attendance goes to New York, where it is likely to remain. With an ever-increasing school attendance, the standard of American culture is growing.

War Costs.—

According to the records of the War Department of the United States, there were 77,770 Americans killed in the late war. All but seventy of these have been identified. Forty-six thousand, two hundred and eighty-four of the dead lie buried in American soil, having been transported from the fields of France; 20,880 still lie in the lap of France. These figures tell two things plainly: first of all, the cost of the war in the flower of American youth was terrible; and, second, the few who have not been identified speak eloquently for the efficiency of the War Department and of its interest in men.

Attains a Century.—

The University of Toronto is celebrating the attaining of the century on October 6th, 7th, 8th and 9th of this year. Representatives are present from leading universities all over the world, and the gathering is a most notable one. The university is the largest in the British empire, and according to the rating of the Carnegie Foundation, stands in the forefront of the great American universities. Students, alumni, and faculties of all the colleges composing the university are participating in the celebration. It is fortunate that the centenary year of the university and the diamond jubilee of Canadian confederation coincided, and this fact has led to a most elaborate program. Dr. William P. Few, of Duke University, Durham, N. C., is in attendance on the celebration.

High Finance.—

The bankers on La Salle Street, Chicago, have been puzzled by the vision of high finance presented by William Stellema, of Holland, Mich., who deposited a one-dollar bill in a bank of his home town recently. The dollar is to be left there for five hundred years at interest compounded semi-annually. In the year 2427 it is to be withdrawn and divided among his male descendants. The heirs living in the State of Michigan are to receive seventy-five per cent of the accumulation, and those living in other States twenty-five per cent. According to the figures of C. Edward Jones, of the Continental Commercial Savings Bank, and his bookkeeper, who worked out the interest, there will be $2,900,000 to distribute to the Stellema heirs, which is a fortune not to be despised. It will take a long time, but one dollar can grow into a great fortune, given time enough.

Smaller Nations for Peace.—

Just now, following the failure of the Geneva arms parley, some of the larger nations seem to oppose all forms of reduction of armaments, but the smaller nations—Poland, Belgium, Holland and others—are backing every effort for reduction. The Prince of Wales, speaking to a group of the American Legion men, declared that this coming of the A. E. F. was as welcome as the first ten years ago. The prince also spoke favorably of the good will which ought to exist between the two countries, and urged the forging of other links of friendship between the two countries. His words are hopeful, as indicative of the British attitude toward the American people. It is to be hoped that the failure of the parley may not be the signal for an armament building race which it would appear might be the case. Peace should be a chief concern of the greater, as well as the lesser, powers of the world.

The Big Prize Fight.—

Jack Dempsey and Gene Tunney met in the ring in Chicago and fought for huge sums. One hundred and forty-five thousand people saw the fight and paid nearly two and a half million dollars for the privilege. Tunney won and collected nearly a million dollars; Dempsey collected not quite half as much, but over $430,000. The promoters and the government got the rest. Vast sums of money, and all for a few minutes of bloody battering between two men. Such things hark back to the old Roman gladiatorial conflicts and the bull fights of Spain. We are known by the things we enjoy, and the tastes of the American people are not complimented by the Chicago prize fight.

Many thousands listened to the fight over radio, and a number dropped dead from excitement when the results were not announced. One man lost a year of his Sunday mornings to a New England preacher. He had bet the preacher fifty-two Sundays in Church against at least a purchase of five cents' worth of sweets in his, the loser's, ice cream parlor every day for a year. The preacher won, and now will have one parishoner to hear him preach. Millions of dollars changed hands in the betting, no [illegible] and it is reported that the rum-runni[illegible]ss from Canada to the United State[illegible] enormously in order to supply the [illegible]or those attending the fight. It is not [illegible]e the fight to be objected to, but the evils which it brings into being as a natural consequence. So long as any people want that sort of thing they will have it. It is the business of the Church to create finer desires and more wholesome amusements than this. We must see to it that such things are not wanted.

College Library

Men and Women.—

Will Durant, the author of "The Story of Philosophy," a book which has sold largely and has maintained itself in the class of best sellers for many months, has an article in the September *American Magazine* comparing men and women. In the article, Mr. Durant makes nineteen important declarations and tries to prove them. The nineteen assertions are:

1. Women understand men better than men understand women.
2. Woman is biologically the more important and fundamental sex.
3. Man is more acquisitive and adventurous.
4. Man is more pugnacious and violent; woman more tenacious and subtle.
5. Man is more active, woman lazier—"The more she receives, the less she does."
6. Woman surpasses man in love, and is surpassed by him in friendship.
7. Woman is more social; man more solitary.
8. Woman is more talkative—"She is a sieve for secrets."
9. Woman is more imitative, more addicted to customs, convention, fashion, fads.
10. There is more difference between man and man than between woman and woman.
11. Woman is more dependent upon social approval; more polite, considerate, and kind; richer in the qualities that make for altruism and morality.
12. Woman is more religious; man more skeptical.
13. Man is more intellectual, but less intelligent.
14. Woman is cleverer, surer and more practical—"No man under thirty is a match for a woman of twenty."
15. Woman matures more rapidly; man more fully.
16. Woman is more conservative.
17. Fewer women are geniuses and fewer are idiots.
18. Woman inspires art, but seldom creates it.
19. These differences are acquired rather than inborn, and are visibly diminishing as woman passes to a wider and rapidly changing life.

NOTES-PERSONALS

Rev. M. W. Sutcliffe, pastor of the Webster Community Christian Church, Havre de Grace, Md., was in Richmond the first of this week and made THE SUN office a pleasant visit. His work is progressing nicely.

Rev. J. D. Dollar, Roanoke, Ala., becomes the pastor of our Church at Lanett, Ala. A parsonage is being built on the Church lot at Lanett, and Bro. Dollar is to move with his family from Roanoke at an early date.

The Alabama Conference now has four fine, promising young ministers in Elon College, three of them in the senior class and one in the junior. We wonder if such glory and honor and privilege belongs to any other Conference of the Southern Convention!

Rev. H. M. Gray changes his address from Lanett, Ala., to Columbus, Ga. Bro. Gray has become pastor of our Rose Hill, Columbus Church, and also the Richland Church, thus succeeding Rev. H. W. Elder, who at present is physically unable to preach.

The Federal Council has issued a call and also the program for the week of prayer for Churches, Sunday, January 1st, to Saturday, January 7, 1928. It is an interesting program and should be observed in all Churches. Programs can be secured by addressing Federal Council, 105 East Twenty-second Street, New York City, at $1.50 per hundred.

Rev. E. B. White, Dendron, Va., who has served the Dendron pastorate to very great acceptance the past year, is open for an engagement the coming year. Bro. White is a man of consecration, intelligence and energy, and his people of the present pastorate will see him leave with deep regret. We recommend him most highly to any Church looking for a pastor the coming year.

Among the great features of the North Carolina Woman's Conference at Durham was the report by Mrs. W. H. Carroll, secretary for the department of spiritual life. This feature was both unique and exceedingly interesting, and we are hoping to give it in the next issue of THE SUN just as presented by Mrs. Carroll. The spiritual life in our Woman's Missionary Societies cannot be too strongly emphasized for out of the heart of the issues of life.

In response to urgent appeals from missionaries of different Church boards, the Bible Institute Colportage Association of Chicago has recently forwarded to India over 4,500 copies of the D. L. Moody colportage books and other gospel messages, for free distribution among those who read English. It is expected that this literature will help to counteract the agnostic and atheistic publications that are being circulated in that country. The expense is met out of the missionary book funds as supplied by Christian contributors.

THE SUN's editor had the privilege of visiting and seeing the new and splendid Church building that the Christians of the First Christian Church, LaGrange, Ga., are erecting. It is a commodious building, of beautiful brick veneer, and will cost $20,000 when completed and furnished. Rev. C. W. Hanson is the beloved pastor and is doing fine work in LaGrange. There are to be seven Sunday School rooms in the new building; also a dining-room, kitchen, pastor's study and other equipment of the modern-day Church. The seating capacity is estimated at 750 for the main auditorium. We congratulate Bro. Hanson and his growing congregation on the fine work they are doing.

A dispatch from Manilla states that there are now more than two million Bibles in use in the Philippine Islands. The Bible holds a unique place in the life of the Filipino people. Millions of them seldom read any other book, and many of them believe the Bible the only real book in the world. The annual distribution of the Bible in the islands is greater than the combined circulation of all newspapers. This is a most hopeful sign indeed, for where the Bible goes it carries its great mesage of truth and the love of God for man.

Rev. A. D. Woodworth, thirty-five years our missionary in Japan, now in America on furlough, says to the young people of the Christian Church: "With 800,000,000 people of the earth who have not heard the gospel, if I were young like all of you are I would make the best preparations possible and go as a missionary to the most difficult place in the world, if I knew where it was." Now, there is a challenge to our young people who are brave, courageous, heroic. That message comes from a man who has tried and knows, and is soon to return to Japan to give the remainder of his strength and life there in the service of his Lord and the Church.

During the past week, the State Y. M. C. A. conference was held at the University of Virginia. "Jesus and Our Generation" was the general topic considered at the faculty-student conference held under the auspices of the State Student Council. Saturday the semi-centennial of the establishment of the intercollegiate student movement fifty years ago celebrated with a banquet in the university commons. Speaking to the students attending the conference, Dr. W. A. Harper said: "From the standpoint of education in the understanding of Jesus perhaps the first need is for intellectual clarification. The scientific method has a rightful place in the student's thinking, and properly so in the decision as to the ultimate value of any ethical or moral principles or spiritual teachings. It is just as reverent to say that the principle is true because Jesus taught it, and the difference in appeal to the student mind is incomparable. A man cannot be said to be educated until he has a philosophy of life, and, as Christians, we must agree that we have fallen short of our privileges educationally unless our students embrace as the all-inclusive principle of their living intellectually, ethically and spiritually the Christian philosophy of life."

Bro. W. B. Truitt, President North Carolina and Virginia Christian Sunday School Convention, writes a most encouraging line about our Hines Chapel Sunday School. It is possibly best to quote most approvingly what Bro. Truitt has to say: "I had the pleasure of going to Hines Chapel last Saturday afternoon. The occasion was a community picnic, sponsored by the Sunday School at Hines Chapel. The weather was very unfavorable, but even at that there was a very good turn-out of 100 people or more. The purpose, sa it was stated to me by the Sunday School superintendent, Mr. R. W. Isley, was for sociability and also for inspirational purposes. It occurred to me that this was a most excellent idea which we somehow ought to get across to all of our rural Sunday Schools. I am of the opinion, however, that a little publicity through THE SUN might encourage these 'get-together meetings' and possibly also a personal letter to all of the Sunday School superintendents, carried still further by personal correspondence with the Sunday School teachers. At Hines Chapel they had an excellent musical program, and then I was asked to make an address. After the close of that address, the picnic dinner was served inside the Church, on account of the rather heavy rain which was falling at the time. The most encouraging news which I can report from Hines Chapel is that they are giving serious consideration to the building of Sunday School rooms. They have come to a realization that they cannot do their best work without this additional room. You may rest assured that I did everything possible, both in the address I made and in personal conversation afterwards, to encourage them to get this work going at once. As you know, the Hines Chapel community is a very good one, and they can easily finance the building of the Sunday school rooms. Furthermore, they realize that there are a great many people in the community who ought to be in the Sunday School, and they certainly have the right idea in trying to first provide equipment and then get the people." One of the great troubles in numbers and numbers of our Sunday Schools is that there is not adequate equipment for Sunday School purposes. A large number of our schools have to meet all in one room, the auditorium of the Church, and there one class can see and hear all that the other classes are seeing and doing. We will not allow this in our week-day schools, and would not get far if we did, and yet numbers of communities are willing to put up with this when it comes to Sunday School. Bro. Truitt is correct. Our schools need adequate equipment.

WHY ROMAN CATHOLICS NEED TO BE EVANGELIZED.

1. Because multitudes of them are ignorant of the gospel of Christ as proclaimed in the New Testament.
2. Because their religious leaders do not give them the gospel of salvation through Christ by faith, but substitute salvation by works.
3. Because their Church does not encourage them to read the Bible so that they may become intelligent Christians.
4. Because their Church interposes the Virgin Mary and canonized mortals between the suppliant sinner and the Saviour.
5. Because their Church encourages many superstitious beliefs—as in relics, charms, etc.
6. Because many of their priests are ignorant and immoral and exact money for baptism, marriage, mass and other religious sacraments.
7. Because Roman Catholics truly converted to Christ testify to the new life and light, peace and power that have come to them through the evangelical gospel.—*Ex.*

CONFERENCES MEET.

Eastern Virginia meets with the Church at South Norfolk, Wednesday, November 2, 1927, at 10:30 A. M.

Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.

Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.

THE CHRISTIAN SUN'S PULPIT

THE CONQUEST OF FEAR.

By John G. Truitt, *Preacher.*

"Therefore, will we not fear, though the earth be removed."—Psa. 46:2.

Fear puts us to great disadvantage. If we could conquer fear, how changed our lives would be. How light and free would be our lives, and a new day would dawn in our personality. Fear is an awful thing. We are just beginning to realize how fatal it is, or rather folks like you and I are beginning to know something of its deadening powers. Not long ago my little girl fell head over heels from over the foot of the bed onto the hard oak floor, and fear so possessed for the moment one who was looking on that she could not pick her up. While I was in college I was walking along a country road, and a big dog jumped out from beneath a wheat straw stack with such vigorous barking I was frightened for a few seconds beyond the power to speak, or whistle.

There is fear which moves more slowly and more fatally. Fear which, possessing one, ruins digestion, lessens power to concentrate, and handicaps one in many ways. Certain glands, we are told, are modified by fear so that we are greatly affected by it. Dr. James I. Vance remarked in a sermon this summer that scientists were supposing that many of the deaths in mines were caused by fear rather than gas. Fear is a monster which always seeks to get the advantage of us somewhere or somehow.

Men are afraid of each other. We fear the loss of health, and our fear loses it for us; we fear the loss of usefulness, and immediately we are not quite so useful; we fear that folks have misunderstood, and that enemies will undermine. Why, the religions of the earth are built on fear. Go about and examine the representations of the different gods, and see for yourselves. Every possible sort of monstrosity from Molech to the Totem pole is designed to scare folks into reverence! We have covered the face of the Heavenly Father with ten thousand masks of the very ugliest possible make! No, the Christian has not entirely escaped. Is not the child of a Christian mother afraid of the thunder's roll, because it is the voice of God and may strike one dead? Perhaps, not quite so bad as that, but the fear complex was fed considerably in me by the way I felt about a storm for many years. Now, I think it is one of the grandest things in nature, and sight glorious beyond description and worth seeing; but fear used to drive me into the darkest corner of a darkened house.

But our text says, "We will not fear." And if we are to shake off fear, how are we to do it? We cannot do it this side of God. We cannot do it this side of the Bible and the Christ of the Bible. To it we must turn. From it, and the experiences that coincide with its teachings, we are to learn that God is a Father. We must lay down our arms against God, and come to know that He is a Father. He is not a sheriff. He is not chasing us to catch and punish us. You do not like that language; then let us rid our minds of that sort of rubbish! God does not have to punish sin. Sin is its own destruction. The wages of sin is death. God does not have to punish me when I sin—I am already punished, and will be so continuously in many cases, unless He intercedes. And that is just it—God intercedes. God reaches out to hold us back from sin, lest we suffer its fatal results. Yes, God is our Father.

Let me draw this example. A father rushes into a room in the dead of the night, and grabs up His little child. The child screams, and fights the father for freedom; but in the light of safety and understanding, when the child knows it has been rescued from a burning building by its own father, it lays down its arms and rests in his with all perfect love. "Perfect love casts out fear."

In the next place we must learn that the world is friendly. Some people are afraid of a dog when they do not know it is friendly. We must learn, then, that God is friendly, and that His world is also friendly. Thinking that the world is, unfriendly is the source of so much of the fear that frets your lives away. I have just this past week read Basil King's book entitled "The Conquest of Fear," and he has much to say on this whole subject. You may not like a lot that he says, but you will, in spite of that, be greatly benefited by reading the book. In it he sets forth the manner in which he has conquered fear.

Observation will show us that in our world nature is friendly. Just last winter I was reading Victor Hugo's "Toilers of the Sea." In this book the author tries to show that nature is unfriendly. But nature is not unfriendly. It is friendly. Ask any physician if nature is not man's good and true friend. Nature everywhere shows that God is not a sheriff. Nature furnishes shelter, food, and companionship. If we are to conquer fear, we must learn that nature is an ally.

Society has often been thought to be hostile, but it is not. It is friendly. There is no need to be warring against society. It is made up of friendly folks, just like yourselves. On the street, in the office, in the shop, and in the home, you will find society very warm, and cordial and friendly. Ask a stranger for a favor, and he will almost always go out of his way to grant it. Of course, you must ask in good faith, and without fear either from within or without. Ask in the spirit of perfect fairness and fearlessness and you will find society friendly. And, furthermore, society is willing to receive your best; it will not refuse your service when it is rendered in the finest way in which you are capable of rendering it.

Religion, in spite of the fact that it has had so much fear in its make-up is friendly. There is no need for warring against it. Religion in itself is a friendly sort of thing. The Golden Rule, in one way or another, is found in almost all of the religions of the earth. See how friendly it is: "Whatsoever you would that men should do unto you, do ye likewise unto them."

Having learned that God is Father, and that the world is friendly, the next thing to discover is the great objective of life. Great passanger trains crossing the Middle West sweep mightily on, regardless of the little puffs of wind, showers of rain, or the midnight darkness, because the conductor knows the great objective. If we know the great objective, we can follow our Conductor and fear no harm. What is the great objective of life? If we say it is health, then we are always in fear of failing health. If we make health the great objective, we are courting fear. We must consider health only a big incident to the great objective.

Is wealth the great objective? Both rich and poor seem to have made it their goal in many cases. But fear floods their lives like a tide. They are afraid they will lose their earning power, or that economic conditions will cause them to fail, or that falty judgment may bring reverses. They are in constant fear. But wealth is by no manner of means life's great objective. It is merely an incident to it.

How about happiness? Surely happiness is the ultimate thing! No, happiness is not the great objective. It is fine to have, but something else is much finer. Life's objective is growth. Fix that in your very soul; make that mean something in your thinking; write that upon the tablet of your heart; nad place it as a motto upon your whole conduct, and fear will begin to fade like a morning cloud. "We will not fear, though the earth be removed." Why, certainly not; and growth will move the earth! Growth will move mountains. Growth cannot be stopped. There was a little vine seedling lying hard against a gigantic mountain rock. "Room," said the seed, but the rock did not hear. Again and again the little seed called for room, for in it was life. The rock gave no quarter. The little seed became a little, tiny plant; and lest this story lengthen, let it be said that latter an immense boulder lay rent and broken hundreds of feet below; because the little vine, without fear and with the faith of common growth, went steadily about its business of growing.

To put it simply: we are to conquer fear by accepting what Jesus Christ came to give, namely: life. He came to give life, and to give it more abundantly. He manifested God as Father; He showed that nature was friendly, and not to be feared; He showed that, taking the folks by and large, society was friendly; and He certainly showed that religion was far more than friendly, but deeply and intensely loving. He exalted life and growth as the great object of life. If we carry His teachings logically through, we will have no fear of death even; for if a seed die not, it abideth alone. "In this sense," Dr. James I. Vance says, "it is just as necessary to die to live as it is to be born to live."

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Fear not, it will ruin your life; it will ruin your physical manhood; your spiritual stamina; and it is a flagrant distrust of your Heavenly Father!

TOWNSHIP CONVENTION.

The following is the program for the Township Sunday School Convention, which will be held at Oak Level Christian Church on October 23, 1927:

Program.

2:30. Invocation—Ray Harris.
2:40. Practical Suggestions for Verity in the Sunday School Program—W. H. Hudson.
3:00. Methods of Teaching the Lesson—Albert J. Flanagan.
3:30. Business Period:
(a) Record of Attendance.
(b) Appointment of Committees.
3:40. Graded Lesson: their Advantage and How to Use Them—J. J. Pearce.
4:05. The One Best Thing Our Sunday School is Doing (three-minute messages from a representative of each Sunday School).
8:30. Record of Committees.
8:35. Adjournment.

NOTICE.

The Educational Committee of the Western North Carolina Christian Convention will meet at Pleasant Hill Church November 7th at 10 o'clock A. M. All licentiates are expected to report either in person or by writing to this committee, and all candidates for the ministry should report at this time.

T. E. White, *Chairman.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ALABAMA CONFERENCES.

THE SUN'S editor had the privilege of attending two Conferences in Alabama the past week. The first was the Woman's Missionary Conference, at Beulah Church, Sunday, October 9th. It was a great and good day for our women in Alabama. This is one of our younger woman's conferences, but it is growing and will grow. A few of the women are exceedingly interested and have put their whole heart into the work and will stand by it and work for it till it achieves great things, as it is already doing in the kingdom of our Lord. Mrs. E. M. Carter, the President, had worked very hard to make the session successful, but was unable to be present, being too feeble on the day to attend. However, Mrs. G. L. Stephens, the Vice-President, had the work well in hand and carried through the program admirably. Mrs. Carter sent a message to the Conference, calling upon the women to undertake even the unnecessary thing for our Lord's sake. The missionary work may seem to many unnecessary, but it counts for much, because it is the leaven in the lump. The reports from the societies showed progress during the year, and while the goal of $500.00 was not reached, the women were not discouraged, and some of them went so far as to say that they knew this goal would be reached next year. The societies in this Conference are doing much besides raising their actual goals, for they are cultivating and developing a missionary spirit in the Conference. One very pleasing feature of the Conference was a delegation from Lanett, Ala., Woman's Society. The Georgia and Alabama Conference is the only one of our Southern Conferences not having a woman's board, and the Alabama women are doing what they can to encourage the work across the line. There seems to be no good reason why the women of the two States should not have one Conference covering all the Churches of the two general Conferences. The society at Lanett is doing good work locally, and by the help of the Alabama Conference women we have no doubt that their energies and some of their contributions will be directed toward the work of missions outside of their own local territory. Another very helpful feature of the day was a pageant presented by the Wadley Society—"Aunt Tilly Learns to Tithe." This was well presented and made a profound impression upon the large audience present. Miss Mae Hunt read a most excellent paper on "Stewardship," which was appreciated by all who heard it. Mrs. V. L. Carter, of Wadley, admirably presented the "Mission Study" book for 1927. There were many features of the day that made the program exceedingly interesting, and all felt that a great and good Conference had been held. Mrs. W. H. Melton, Wadley, Ala., was elected President for the coming year; Mrs. E. M. Carter, Vice-President; Mrs. G. L. Stephens, Secretary, and Mrs. O. H. Orr, Treasurer. These are all very deeply interested in the work and will leave no stone unturned the coming year to increase the number of societies and also to increase the interest in missions throughout the Conference.

Tuesday, October 11th, the twenty-ninth annual session of the Alabama Conference convened at Antioch, near Roanoke, Ala. President G. D. Hunt presided over the Conference with grace and dignity and lost no time in the dispatch of important issues coming before the body. He preached a great sermon on the opening day, using as his text, "Where there is no vision, the people perish." Bro. Hunt is spending his very life with its strength and talent trying to bring the people of his Conference into the light and life of a great vision. He is missionary in spirit and in activity, and if his people will hear and heed his messages and catch the inspiration of his own activities, it will not be long till the Alabama Conference will be one of our greatest Conferences. Rev. C. W. Carter conducted the Communion service after the opening sermon and did so in the spirit of reverence and humility. An audience that filled the entire Church observed the solemn ordinance of the Lord's Supper. The educational committee, in the afternoon on the first day, recommended the licensure of Bro. G. S. Hunt, now in his senior year at Elon College. Bro. Hunt is offering himself as a missionary for the foreign field, and in all probability it will not be long till this Conference will have in the foreign field its own missionary, and he the son of the President of the Conference. President S. L. Beougher, of Bethlehem College, made a very strong appeal for Bethlehem, and $150 was raised with which to finish and furnish a room of the new building at the college.

The second day of the Conference was very largely attended and the reports of vital interest were made and discussed with helpfulness to all. The note of progress was sounded in every report. This Conference is doing constructive work. One of the most agreeable features of the day was the presence of Rev. E. W. Butler, Thorsby, Ala., who represented the Congregational Churches of Alabama. Bro. Butler made a most agreeable impression, and told of the willingness and anxiety of the Congregational Churches of Alabama to become one in activity and union with the Christian Churches of Alabama. The Conference unanimously adopted a resolution ratifying the action of the General Convention, looking to organic union with the Congregationalists. Two delegates were chosen and the money was provided with which to pay their expense to attend the Alabama Congregational Conference to be held November 4th and 5th. Rev. G. D. Hunt, President of the Conference, and President S. L. Beougher, of Bethlehem College, were the fraternal messengers chosen. Our Christian forces and the Congregational forces in Alabama should be one in activity as they are already one in spirit. Bro. Butler's visit to the Conference was greatly appreciated, and his presence and address made a profound impression.

The Conference united its Christian Endeavor and Sunday School committee under one board to be elected by the body. The Home Mission Board reported that the work at Pisgah, Ala., and at Roanoke had made splendid progress the past year, and both points now have good, strong, self-supporting Churches. Two points claim attention—Birmingham and Alexander City; in both of which places the Churches of the Conference have many members, and the Conference is disposed to take action at an early date to supply these places and to take steps to organize Christian Churches. The Conference voted to meet next year with our Roanoke Church, which Church, since its inception, has been an inspiration to the whole Conference.

The Statistician of the Conference, Dr. T. H. Denny, Wadley, reported a very substantial gain in membership of the Churches the past year. This Conference is growing steadily but surely, and in the right direction. The Church letters were gratifying, and the Conference session was attended from first to last with a large and enthusiastic and loyal delegation. It was, indeed, a joy to be in such a body. This Conference is loyal in all of its activities and the missionary spirit is growing—an indication of the fact that every enterprise of the Church is loyally supported by the people and the Churches of the Conference. It was, indeed, a privilege to be in their twenty-ninth annual session. J. O. A.

ALL RELIGIONS ONE.

Edgar A. Guest, prince of American poets of the home and every-day life, writes as follows:

"I reckon when this life is through,
About the first thing God will do
Is call together all the creeds
Which men have shaped to serve their needs,
And talk it over, pro and con,
And then make all religions one.
. . . . .
I fancy God will, later on,
Make all religions into one."

The spirit that induced Mr. Guest to write these lines may not be so far mistaken as many think. There are but ten living religions in the world in addition to Christianity, and every one of these religions has continued to survive because it has made a definite contribution to the religious and spiritual thinking and experience of mankind. These religions, with their distinguishing modicum of divine truth, are as follows:

1. Hinduism—The immanence of God.
2. Jainism—Salvation through self-renunciation.
3. Buddhism—Selfishness is sin.
4. Sikhism—Discipleship of the one true God.
5. Confucianism—Human nature is good.
6. Taoism—Walk in the divine way.
7. Shintoism—Personal purity; nature, a beautiful divine creation.
8. Zoroastrianism—Good and evil are in conflict, but the good will triumph.
9. Mohammedanism—God is one.
10. Judaism—Obey the righteous God.
11. Christianity—The Fatherhood of God, the brotherhood of man, the Holy Spirit active in man's hearts.

A glance at each of these religions and its fundamental truth shows that there is not a truth in any one of these religions that is not emphasized in Christianity. Christianity crowns all of these

teachings with the Fatherhood of God and the brotherhood of man as revealed and expressed in Jesus Christ, and then it adds to this great doctrine of life and experience the most distinctive thing in the whole Christian system—the presence of the Holy Spirit in the world interpreting to the individual heart the will and mind and purpose of God as revealed in Scripture, as revealed in history and experience, as revealed in the world, and as prophecy for present conduct and future planning.

Edgar A. Guest is right in his feeling that the spiritual experience and striving of the human heart is identical in every man. We are not so sure that he is right in thinking that God will not make these religious longings and aspirations one until the end of human existence. There can be small question in the mind of the unprejudiced that Christianity is the completional religion of the world, and, therefore, it is destined to be the universal religion of mankind. We may be centuries, many of them, from the realization of this religious unity, but eventually it must come. The day will certainly dawn when every knee shall bow and every tongue shall confess that Jesus is Lord and when all men will be His willing servants. In that day all religions will be one.

W. A. H.

THEIR THINKING IS WRONG.

It makes all the difference in the world as to what and how one thinks. Here is a case in point. A preacher said he was in a Sunday School class of men the other Sunday, and when the plate passed for the "collection" some of the grown and well-to-do men of that class dropped in a penny. Think of a man able to work and making a living for himself and family, and fairly well to do, putting a penny in the collection! Well, that man's thinking is wrong. Did he but consider he would know that in that act he was making the kingdom of God a very small thing indeed. For he is investing his thought and time and act in a penny for the kingdom of God; but he would not think of doing that in the kingdom and sphere of his own business. A grown-up man no longer thinks in terms of pennies in connection with his own business. He thinks and acts in terms of dollars. He does not lay his plans and shape his activities in the direction of making pennies. His thought world has changed in relation to his own business. He now plants, plows, digs, toils, with the thought, hope and expectation of making dollars. When he was a child he thought in terms of pennies; having become a man, he has put away childish things—except in his relationship to the kingdom of God.

"As a man thinketh in his heart, so is he." If a man thinks all the week in terms of pennies, nickels and dimes, then he may so think on the Sabbath; but to think of pennies and dimes for the kingdom of God, and dollars and hundreds for self and family and business, well that is putting the kingdom of one's business above the kingdom of the Lord. Many of us need to revise and rearrange our thinking.

J .O. A.

BLASTING AT THE ROCK OF AGES.

It is announced far and wide that two organizations have been formed recently whose avowed object is to break down the teachings of religion and the Bible. The Association for the Advancement of Atheism boasts that it has branches, active and at work, in many cities and colleges. The other organization is the Anti-Bible Society, whose object is "to discredit the Bible and to counteract the work of societies circulating the Bible as the Word of God."

For our part, we refuse to be alarmed over these godless, anti-religious movements and organizations. A society of atheists is a society of fools—this is said on the highest authority—and such a society may raise a mighty howl and hullabaloo, but it gets nowhere in a constructive way. And as for this anti-Bible society, the more it rants and raves against the Bible, the more people there are who will read it. So, in brief, "let them go to it." They are using less than an ounce of powder, or a pennyweight of dynamite, with which to shoot their blast at the rock of ages—the impregnable rock of the Holy Scriptures.

Our fears and apprehensions for religion and the Bible are altogether from another source. The greatest enemies of religion today are not the blatant fools who deny the existence of God, but sensible and sane people who say they believe God and then proceed to disobey Him or to act as if He were asleep or far off or impotent. And the most hurtful foes of the Bible are not those who agitate against it and decry it as a Book, but who knowing about it and professing to esteem it, proceed to ignore it, refuse to read it and disregard its teachings.

What our religion needs most of all today are not those who will proclaim its validity from the housetops, but who will live up to the profession of it and the teachings of it, under the housetop and in every room of the house as for that matter. And what the Bible needs most of all is not more people to openly defend it, but more persons who will daily read it, and having read it, seek to carry into the practice of their daily lives the principles and precepts of the Book. If religion fails and the Bible fails, it will not be from a blast without, but from indifference and neglect and unconcernedness of those within.

What the world needs most today is not merely more who believe God, or say they believe Him, but more who practice Him and daily live Him. And the Bible needs most of all more who will read it and adopt it as their rule of faith and conduct.

J. O. A.

THE MINISTRY OF MUSIC.

Music is defined by Webster as being "the art of combining tones in a manner to please the ear." But music is more than that. It is the art of combining tones in a manner not only to please the ear, but also to appeal to the heart, having influence upon every emotion of our being.

Music is one of the most potent forces in life—potent either for the good or for the bad. Music may appeal to the lowest in our nature, and it may appeal to the highest, according to the soul of the composer, and the purpose that prompted him to compose, for music reflects the mind, the soul and the life of those who give the world its music. With its voluptuous strains, music can set aflame the fires of hell within the soul. And with its spiritual strains it can purify and lift the soul into the atmosphere of the sublime, leading one into the very presence of God.

Good music is one of the voices of God as He calls mankind to higher thinking and nobler living. It is God's voice, because men of every race and clime can recognize and appreciate good music no matter from what race it may come.

I went with a friend one day several years ago into a Church in Milan, Italy, the Church upon the plastered wall of which appears the celebrated painting of "The Last Supper," by Leonardo de Vinci. As we walked into the old Church we heard the voice of a woman singing in what to us was "an unknown tongue." We did not understand the words she sang—we did not try, for the music she sang, though never heard by us before, was a language we well knew. It was the language of adoration to the Most High God. No matter where we might have heard her singing, we would have instantly recognized that she was singing praises to God. The rhythm and time of the music, and that indefinable something that is always found in sacred music, as well as the quality of her voice, made up that mysterious language of music that all could recognize.

No matter what language may be used in expressing with words the thought of a composer, the music itself is the universal language that expresses best the sentiment the composer desired to convey. The mother's lullaby, whether sung by the Hottentot mother in Central Africa or by the Persian mother in the Far East, or by the American mother in your own home, speaks the universal language of mother love and is recognizable by even those who could not understand the words. Music is a language in itself—the universal language that speaks to the emotions because it expresses the emotions of mankind.

There is a music that appeals to the bestial in man. And there is a music that appeals to the divine in man.

The ministry of good music is manifold. It can assuage grief and comfort sorrow. It can displace doubt and establish belief. It can banish gloom and fortify with cheer. It can overcome despondency and nourish hope. It can remove distrust and create confidence. It can silence the voice of hate and instill a spirit of love. Music is a master over life.

Hearts that have been heavy with care, having no peace within and seeing no hope without, have been filled with a calm and peace that passes understanding by the inspiration of good music. Soldiers upon the battlefield, discouraged and ready to give up, have been thrilled by the sound of the marshall strains of the drum corps with a new courage that turned defeat into victory.

Good music has a transforming power over the souls of men. Men who have been absolutely indifferent to the fact of sin in their lives have been convicted of their sins and brought to genuine repentance toward God because of having heard a hymn that stirred anew the memories of home and mother.

The person who crowds music out of his life, robs himself of some of the finest and noblest inspirations of life. Music in the heart drives out hatred and envy from the life. Music in the soul drives out anger and malice from the mind. The tempter seldom approaches a soul while it is humming a sacred hymn. People who keep singing or whistling the gospel hymns while at their work are thereby fortifying themselves against immediate temptation.

Before the power of sacred music barriers and division between the people of God totter and fall. The many branches of the Church can never find their way together to the mercy seat of God by their variant creeds and their different theologies. But if they would, the Churches of every name and creed could sing their way into a unity of faith and a unity of fellowship with each other and with God. The creeds are simply the opinions men have handed down from generation to generation regarding possible interpretations of Biblical statements and subsequent experiences. But opinion is variable. A man may have one opinion about a Christian doctrine today and have another opinion about the same thing tomorrow. Faith is abiding. The object of religious faith never changes. The creeds of opinion divide the people of God. The hymns of faith unite them in His love. Orthodoxy of opinion is forgotten, and only the oneness of faith is recognized when Christians of every creed sing together the hymns of faith and hope.

The most rabid Trinitarian sings with the deep emotion that classic hymn, "Nearer, My God, to Thee," unconscious and regardless of the fact that

(Continued on Page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

No one doubts that this is a busy age. That admission means that every department of human activity should be active. If the Church does not keep abreast of other activities it will lose ground in the world's progress. New conditions require new equipment and new qualifications. The industrial world often removes old machines, that were good in their day, and replaces them with new ones. This is true on the farms as well as in the mills. The old letter-press, once used by banks and other business, has given way to the carbon; and the pen to the typewriter. There are hundreds of illustrations of this idea in the home, the school, the store, the shop, the office, and it is coming in the Church; in fact, it is already here. The departmental Sunday School building is a new addition to Sunday School equipment. The Church itself must have better buildings, better furniture, and better books. David was not wrong when he said unto the prophet Nathan, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains; and Nathan said to the king, Go, do all that is in thine heart, for the Lord is with thee" (2 Sam. 7:2, 3). That was the beginning of what ended in Solomon's temple. The ark passed from a tent to a temple.

There was a time when some members of the Church in New England stopped going to Church because they put stoves in the Churches to heat them in winter. Some said, "If you have religion, you do not need heat in the Church." That day has passed away, and no doubt that type of Christians are now in heaven, but now the Church must be made equal to any building in the community. It is not pride, it is not extravagance, it is not waste to build a good Church in which to worship God; it is simple honor to Him and a necessity in modern civilization. The people must remember that God has built a beautiful world for man to live in, and men ought to build beautiful Churches in which to worship Him. A Church cannot be made too fine, the furniture cannot be too comfortable and beautiful in an age when everything else is improving. The homes, the public buildings, the factories, the trains, the school-houses, the stores, the streets are all improving. A shack for a Church in the midst of such surroundings is a reflection on present civilization, and a lack of appreciation of Christianity.

In the Christian Church three things will beget in the minds of the people aspirations that will become realities among the Churches. The first is regular attendance upon Sunday School and regular Church services. Nothing compels the recognition of personal obligation to Jesus Christ more than contact with His people in work and worship. The second thing is systematic contributions to the current expenses and benevolences of the Church. The financial necessity and its obligation upon every member of the Church is as binding as prayer and the keeping of the Sabbath. That little saying, "if every member was just like me, what sort of a Church would our Church be," is full of suggestion that tells a great truth.

The third thing is the reading of THE CHRISTIAN SUN. That paper should be taken by every family in the Southern Christian Convention. It is the organ of the Church. It is only $2.00 a year and comes 52 times. Members who read this paper every week are in touch with missions, Elon College, Bethlehem College, the Christian Orphanage, the mountain work, and cannot help being interested in the work of the Church. Let those three things be done honestly, and there will be no need to worry about the rest.

W. W. STALEY.

ELON LETTER.

The sincere Christian man whose business is to worship God and who cobbles shoes or sells groceries or teaches school to pay his expenses, has an instinctive feeling that there is a conflict between science and religion. He is not mistaken in this feeling. There is a conflict between the discoveries of science and the interpretation of those discoveries by Christian leaders, and there will always be necessity for just such conflict as this. It is the business of science to discover facts and to elucidate the laws of nature, to discover how the physical world goes on, and to publish all the facts which it has been able to substantiate from whatever source. It is not the business of science to interpret its own discoveries. This is the business of spiritual leadership. Consequently, the interpretation of the facts of science must always follow after the discoveries of science themselves. For this reason it is inevitable that immediately following a new scientific discovery there should be a period of so-called "conflict" between the "new discovery" and the "spiritual interpretation" thereof, which is the province of religion and which must follow in the very nature of things after the discovery has been made. It is the ignorance of scientific men that has produced the so-called irrepressible conflict. When scientists have learned all the facts of nature completely and when spiritual leaders have interpreted these facts, then there can be no conflict. Science reveals to us the mind and will and purpose of God in the physical world, and religion reveals the mind and will and purpose of God in the spiritual world. Both revelations are of God, and between them there can be no ultimate conflict, but in this probationary stage of ignorance in scientific matters there can be no escape from temporary "conflict," so to speak, betewen the new discoveries of science and the necessary spiritual interpretation which is the province of religion.

However, the sincere Christian man need not be troubled by this seeming conflict, not only because the conflict is temporary and because if the announced discovery of science is true, God will give His spiritual interpreters insight into its spiritual applcation and understanding, but for three very definite reasons which are in the nature of supreme comforts to the human heart:

1. The first of these is absolute reliance upon God and confidence in Him. No matter what science may discover, the Christian man is absolutely assured that God is from the evidence that he has gathered and from his own experience. This is foundational and truly fundamental in the experience of Christians. We must never lost our faith in God.

2. The Scriptures of the Old and New Testaments are a vast storehouse of the experience of men and women in their relationships with God and of His dealings with them, and these Scriptures are a sure source of inspiration and uplift to the human heart. They furnish counsel and guidance for daily living, and the Christian man is absolutely convinced that no discovery of science, or of philosophy, or of any other department of human learning can ever deprive him of the consolation, the comfort, the guidance, and the inspiration contained in the Scriptures.

3. The Holy Spirit of God is present in the world, interpreting God's will and mind and purpose to men in their personal and in their social relations. Jesus said that the Holy Spirit would lead us into all truth, and the Holy Spirit may be absolutely relied upon to give to the spiritual leaders of the kingdom the correct interpretation of any facts that may be discovered relative to the physical world or any other realm of man's life and experience.

Keeping in mind these three great staying and stabilizing principles and assurances, the Christian man will not fear, though the heavens fall and though the earth pass away. He will have his confidence in God. He will have his reliance on the revelation of God's relationships with men in the Scriptures, and he will have the Holy Spirit to rely upon as the Guide and Interpreter of his life, and no conflict between science and religion can possibly dismay him when his life is steadied by this great trinity of comforting factors.

W. A. HARPER.

BETHLEHEM LETTER.

The Alabama Conference was held last week with the Antioch Church. It was one of the most harmonious sessions ever held, and the reports from the Churches showed that most all of them had a very good year.

Rev. G. D. Hunt, who has made the Conference a very efficient President for some years, was re-elected to the same office. Bro. Hunt is of sterling character, with fine executive ability, ever stern, but with it always giving zest to the work. He is very popular in the sections, and one of our very best preachers.

Dr. J. O. Atkinson, of Elon College, N. C., attended the Conference and preached one of his most excellent missionary sermons, built around and upon the character of Jonah. Dr. Atkinson has done a great work for the Christian Church and the interests of the kingdom of heaven at large. He is such a noted character for righteousness and so alert to every situation confronting the work, and so ready to advise wisely on all problems which the Church has to deal with, growing out of his vast experience, that he has almost become a necessary factor in the work of the Conference, so much so that it does not feel that it can hold its session without him, and does not want to if it could.

This Conference, like the Georgia and Alabama Conference, voted unanimously to the following resolution to unite its forces with the Congregational Church: "Be it resolved, That the Alabama Conference ratify and heartily concur in the action of the two highest bodies of the denominations—General Convention of the Christian Church and National Council of the Congregational Church—which voted for union and recommend the same to the Churches, insisting that they most heartily co-operate in every measure leading to the union of the two denominations."

At this Conference we raised enough money to finish another room in Bethlehem's new administration building, which is very much needed. We certainly appreciate this very much, and hope that other Conferneces and other individuals will help us finish this building. We have ten rooms and the auditorium to finish yet. May we hear from others.

S. L. BEOUGHER.

Wadley, Ala.

I wish every immigrant could know that Lincoln spent only one year in school under the tutelage of five different teachers, and that that man still could be the author of the Gettysburg address. —*Dr. John H. Finley.*

CAROLINA CONFERENCE SESSION.

The Western North Carolina Christian Conference will hold its fifty-seventh annual session with Pleasant Hill Christian Church, Alamance County, N. C., November 8 to 10, 1927.

FIRST DAY—MORNING SESSION.

1. Called to Order by the President.
2. Devotional Services by Rev. H. E. Crutchfield.
3. Enrollment of Churches and Delegates.
4. Reception of Visiting Brethren.
5. Appointment of Special Committees.
6. Sermon by Dr. P. H. Fleming.
7. Adjournment.

AFTERNOON SESSION.

1. Devotional Services by Rev. Jno. M. Allred.
2. Report of Executive Committee.
3. Report of Committee on Religious Literature, Rev. G. R. Underwood, Chairman.
   Discussion and Vote on the Report.
4. Report of Committee on Sunday Schools, B. S. Moffitt, Chairman.
   Discussion and Vote on the Report.
5. Report of Nominating Committee and Election of Officers.
6. Miscellaneous Business.
7. Adjournment.

SECOND DAY—MORNING SESSION.

1. Devotional Services by Rev. J. C. Cummings.
2. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
3. Report of Committee on Foreign Missions, Rev. E. C. Brady, Chairman.
   Address by Rev. D. P. Barrett, Returned Missionary from Porto Rico.
4. Sermon by Dr. F. P. Ensminger, Congregational Home Missions Secretary.
5. Adjournment.

AFTERNOON SESSION.

1. Devotional Services by Rev. R. A. Whitten.
2. Report of Committee on Education, Rev. T. E. White, Chairman.
   Address by Dr. W. A. Harper, President of Elon College.
3. Report of Committee on Home Missions, Rev. T. J. Green, Chairman.
   Discussion and Vote on the Report.
4. Miscellaneous Business.
5. Adjournment.

THIRD DAY—MORNING SESSION.

1. Devotional Services by Rev. G. R. Underwood.
2. Report of Committee on Moral Reform, Rev. J. M. Allred, Chairman.
   Discussion and Vote on the Report.
3. "Our Orphanage," Supt. Chas. D. Johnston.
4. Report of Apportionments Committee.
5. Miscellaneous Business.
6. Closing Service (leader to be supplied).
7. Adjournment.

G. O. LANKFORD,
T. E. WHITE,
Program Committee.

ELM AVENUE CHURCH.

Now October is here, with leaves of golden autumn and of harvest; it brings our thoughts to our Conference which will soon meet, and of ministers of God who will gather there and report their past year's harvest in their fields of labor.

We have a consecrated man for our shepherd—Rev. T. N. Lowe—and we deeply appreciate his spirituality and thank the Blessed Master for his life, and also for that of his wife. We are fortunate to have them in our midst.

We feel that he has done a great work here the past year, both spiritually and financially. Bro. Lowe took charge of our little Church last November. Under his leadership, and God working through him and his efforts, we feel that we are back in the harbor of Christian safety. We are thankful for this, as our hearts were torn asunder before he came.

Revival services were held and conducted by Bro. Lowe last spring, and we know good seeds were sown in fertile soil and have brought forth a harvest. Nineteen additions to the Church this year speaks for itself, and we are trusting God for more.

Our workers have done very well this year, considering the prevailing out-of-work conditions in our city. We have sent in $200 on the building fund (not what we wished to have sent, for we wanted to double it), and we expect to send more in the near future.

Our Missionary Secretary is doing very nicely under the leadership of Mrs. Wray Kelly as president. Our Ladies' Aid have their part too, and are doing nicely under Mrs. R. L. Baker as president. Our little C. E. Society is flourishing and holds their meetings every Sunday evening at 6:30 o'clock. Sunday School is also growing.

Our congregations are steadily improving, along with our pastor's sermons. It is great to "drink at the fountain that never runs dry and to be fed on the manna from heaven. Then on Wednesday evenings at our prayer services we are fed again as on the Sabbath, and we enjoy sweet fellowship with one another.

We are missing two of our regular consecrated members from our midst just now. One is a dear sweet girl, Miss Vizelle Dennison, who is enrolled in Elon College this term. We know not her mission in life, for she says that she is letting the Lord lead her, but we think, by the life she lived while among us, she will be a missionary, and may God's richest blessings attend her every endeavor. The other one is our loved Bro. J. A. Baker, who is confined to his bed with paralysis. We are trusting if it is in accordance with God's divine will that he will soon be restored to health and be with us again.

We lost one of our dear consecrated members in July, which casts a veil of sadness over the entire membership, for she was known and beloved by all—Mrs. E. H. Wilson. Her life was truly a beautiful one, like her death, also her funeral, which was held in our Church, Bro. Lowe officiating.

We are looking forward to this year being our best, and know, with Bro. Lowe as our leader and God as our divine Guide, and prayers without ceasing, we can accomplish many things through our Lord Jesus Christ. May our Church as a whole grow in grace and be filled with His Holy Spirit, so that it will be a shining light to all that passeth by.

MRS. PERCY F. TURNER.

WAKEFIELD REVIVALS.

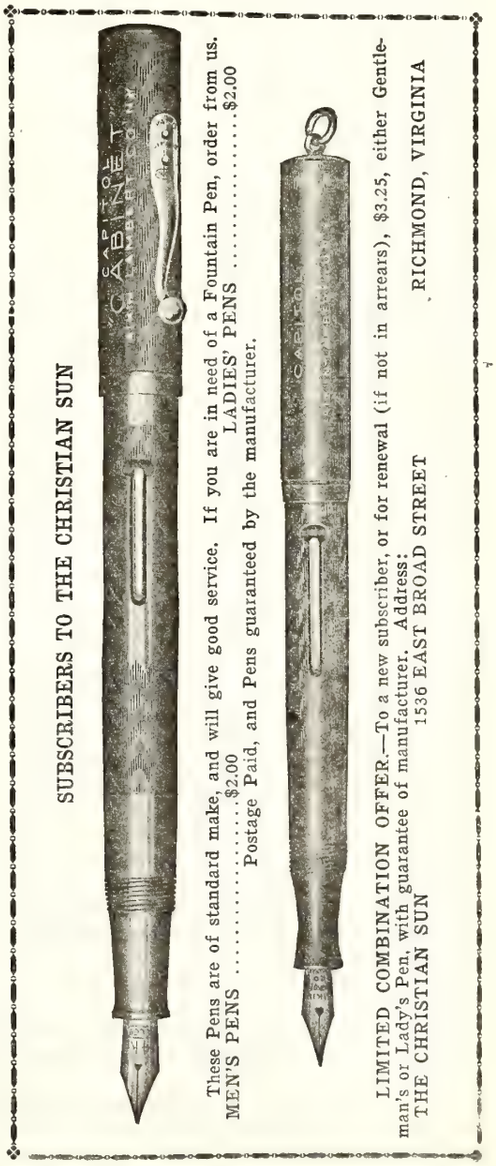
Since our recent letter to THE SUN, our pastorate has enjoyed two splendid revivals. On September 11th the meeting opened at Burton's Grove. Bro. O. D. Poythress came on Monday and brought the messages for the week. I feel that Bro. Poythress is so well known that it is needless for me to say anything about him or his work, more than that he was able to do the preaching in his usual wonderful way, and that to a full and overflowing capacity house. Thriteen made professions and rededicated their lives to God, and two united with the Church. The Church was revived and strengthened, and we were very glad to have Bro. Poythress return to us. Miss Susie Joyner performed at the organ for us to the delight of all present. She has been here before and won such a place in the hearts of the people that all were glad to have her return.

The revival at Barrett's opened on Sunday, September 25th, with two services and lunch on the grounds. The pastor was assisted in the afternoon services by Revs. S. Y. Craig, A. W. Linthicum, W. M. Hall, and D. Edgar Wood, who gave one sermon each to the delight of all who heard them. The interest and attendance grew as the services continued, the singing was splendid and enjoyed so much. As a result of the meeting there were twenty professions and eight to unite with the local Church.

On Sunday, October 2nd, the pastor baptized, by immersion, eleven in the presence of a large congregation. We have enjoyed our work here so much because of the fine spirit of co-operation and harmony among the people and Churches; and this pastorate has seen fit to call us to serve them again, and, by the grace of God, we are willing to remain and to do our best for Him with them. In all of the Churches there is harmony and good-fellowship and a joy in serving.

At our service Sunday, October 9th, at Wakefield, two members were received into the Church, Mr. and Mrs. Lee Murphy. Previous to this, Mrs. J. R. Revell and John Hancock were received. We welcome them all.

C. E. GERRINGER.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PROGRAM OF WORSHIP.

The following beautiful program of worship was used by Mrs. L. L. Vaughan, President, in conducting the devotionals at the North Carolina Woman's Missionary Conference at Durham, N. C., October 7, 1927:

Call to worship.

Leader: Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul into vanity, nor sworn deceitfully. He shall receive the blessing of the Lord, and righteousness from the God of his salvation.

Congregation: Let us search and try our ways, and turn again to the Lord. Let us lift up our hearts with our hands unto God in the heavens.

Leader: What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord; yea, in the presence of all His people, in the courts of the Lord's house, in the midst of Thee, O Jerusalem. Praise ye the Lord.

Congregation: Hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption. Humble yourselves under the mighty hand of God, and He shall lift you up. Draw nigh unto God, and He will draw nigh unto you.

Prayer: Eternal God, who committest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour for serving Thee is always present; may we wake to the instant claims of Thy holy will. Lay to rest, by the persuasion of Thy Spirit, the resistance of our passion, indolence or fear. Consecrate with Thy presence the way our feet may go; that the humblest work may shine and the roughest places be made plain. Lift us above unrighteous anger and mistrust into faith and hope and charity by a simple and steadfast reliance on Thy sure will. In all things draw us to the mind of Christ, that Thy lost image may be traced again in us, and that Thou mayest own us at one with Him and Thee, to the glory of Thy holy name. Amen.

Hymn: "Jesus Calls Us, O'er the Tumult."

Jesus calls us, o'er the tumult
Of life's wild, restless sea;
Day by day His sweet voice soundeth,
Saying, Christian, follow me.

Leader: Have this mind in you, which was also in Christ Jesus; who, existing in the form of God, counted not the being on an equality with God, a thing to be grasped.

Congregation: But emptied himself, taking the form of a servant, being made in the likeness of men.

Leader: And being found in fashion as a Man, He humbled Himself, becoming obedient even unto death; yea, the death of the cross.

Congregation: Therefore, also God highly exalted Him, and gave unto Him the name which is above every name.

Leader: That in the name of Jesus every knee should bend.

Congregation: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Leader: And behold, a certain lawyer stood up and made trail of Him, saying, Teacher, what shall I do to inherit eternal life?

Congregation: And He said unto him, What is written in the law? How readest thou?

Leader: And He, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy mind; and thy neighbor as thyself.

Hymn:

Jesus calls us from the worship
Of the vain world's golden store,
From each idol that would keep us,
Saying, Christian, love me more.

Prayer: O Lord, how I love Thy law! Surely it is better to be a doorkeeper in the house of my God than to possess the riches of the world for a season. Hold me steadily in Thy presence; let not vain ambitions of this world enthrall me, nor the covetous desires of the flesh possess me; preserve my peace. The world is so much with, be Thou my strength; give me Thy joy, that, always master of the world, it may never master me. Through Jesus Christ my Lord. Amen.

Hymn:

Jesus calls us; by Thy mercies,
Saviour, may we hear Thy call,
Give our hearts to Thine obedience,
Serve and love Thee best of all.

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

Important Notes.

It is time to have your plans all ready for your stewardship program, your study class, reading contest, sermons, essays.

If any minister has changed his address recently or will by January 1st, he needs to have such change in our hands by November 1st if he wishes it correctly noted in the new "Annual."

Churches and pastors should give young men a chance to preach in their pulpits. If you know a young man in our schools or who is thinking seriously about the ministry, ask him to preach once for you, insist on it, push him out, encourage him. He is not likely to ask for the chance. Give more young men a chance to get started by preaching in your pulpit.

The pastor of your Church has the same responsibility to your financial department as he has to any other of the great spiritual departments of your Church. The financial department is not secular, worldly, commercial, business, but primarily spiritual and one of the greatest spiritual agencies of the kingdom.

The Rev. Alfred W. Hurst, having resigned his membership on the Board of Evangelism and Life Service, said resignation has been accepted by the Executive Committee of the General Convention, and Rev. James H. Lightbourne, D. D., Troy, Ohio, has been duly elected to fill the vacancy.

The Rev. Willoe J. Hall having resigned his membership on the Board of Evangelism and Life Service, said resignation has been accepted by the Executive Committee of the General Convention, and the Rev. W. H. Hainer, D. D., Irvington, N. J., has been elected to fill the vacancy.

You should begin to plan your Church report for next year. There is one thing that every Church should know, and that is just how much money the Church and all its departments, groups, classes, societies, raises and spends for its own current and local uses; and the same for its benevolences. Few Churches know this, and they ought to know and have credit. Every Sunday School, for instance, should know how much all its classes raise for all purposes, and not merely what they turn into its treasury. Some classes raise hundreds of dollars and spend them and the school has no record. The same is true of many other groups and organizations. It can be known what your Church does. It ought to be known. And it is your task to see that your Church knows what it is actually doing.

STUDENT VOLUNTEERS.

The tenth quadrennial convention of the Student Volunteer Movement for Foreign Missions will be held in Detroit, Mich., December 28, 1927, to January 2, 1928. A total number of 5,000 delegates is the limit of the convention. Three thousand five hundred of these will be students, American and foreign. The remaining fifteen hundred seats will be divided among faculty members, returned missionaries, mission board secretaries, student pastors, association secretaries and a few other groups.

The convention will have as its major theme, "Making Christ and His Way of Life Known the World Around—A Joint Responsibility." The program committee is composed of both students and missionary leaders. The convention will be educational in character and will feature forum discussions in the attempt to get at the real facts of the present status of the missionary enterprise.

A prospectus will shortly be issued, and may be obtained upon application to the movement headquarters, 419 Fourth Avenue, New York City.

There have been disputes about children through the years. The wise man had one of these to settle, and settled it by heart appeal. A similar case arose in Nebraska, and little Rachel, two years and six months old, was restored to her parents, Peter John and his wife, gypsies. Dr. A. F. Condon made blood tests which showed positively that she was their child. The gypsies and the county authorities had agreed that the tests should be final. Now that it has been definitely proved that relationship of parents and children can be found by blood tests, some of the disputes arising from mixed babies can be settled definitely.

QUARTERLY REPORT.

Report of Treasurer of the Woman's Mission Board, N. C. Christian Conference for the Quarter Ending September 30, 1927.

Women's Societies.

Burlington	$336.78
Chaple Hill	22.28
Durham	70.66
Elon College	76.95
Ether	5.40
Greensboro	80.25
Henderson	55.00
Ingram	5.00
Liberty (Vance)	50.00
Liberty (Va.)	5.00
Lynchburg	7.75
Monticello	7.00
Mt. Auburn	35.00
Oak Level	2.65
Piney Plains	14.70
Pleasant Grove	26.20
Pleasant Hill	4.25
Pleasant Ridge	19.30
Providence Memorial, Graham	15.00
Raleigh	132.20
Ramseur	50.00
Reidsville	35.00
Sanford	62.50
Shallow Ford	15.25
Shallow Well	31.00
Shiloh	3.20
Seagrove	7.67
South Boston	4.00
Turner's Chapel	30.00
Virgilina	59.52

Wake Chapel	34.05	
Youngsville	10.00	
		$1,313.56

Young People's Societies.

Burlington	$ 34.80	
Durham	16.50	
Elon College	50.00	
Greensboro	58.30	
Mt. Zion	7.06	
Providence, Memorial	5.33	
Raleigh	25.00	
Ramseur	16.00	
Sanford	3.75	
		216.74

Junior Young People's Societies.

Burlington	$ 20.40	
Elon College	7.70	
Raleigh	10.00	
		38.10

Willing Workers.

Berea	$ 1.80	
Burlington	11.02	
Durham	30.00	
Elon College	2.05	
Mt. Zion	7.50	
Reidsville	10.00	
Virgilina	2.00	
Wake Chapel	9.72	
		74.09

Cradle Roll.

Burlington	$ 30.00	
Durham	26.20	
Elon College	20.00	
Piney Plains	.82	
Raleigh	10.00	
Reidsville	15.00	
		102.02
Conference offering at Durham		39.01
Total		$1,783.52

MRS. W. R. SELLARS,
Burlington, N. C. Treasurer.

PROGRAM OF ONE-DAY SCHOOL OF MISSIONS OF THE VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE.

Time—10 A. M., October 22, 1927.
Place—Antioch Christian Church.
Pastor—Rev. W. B. Fuller.
Theme—"Jesus, the Need of the World."

Morning.

Opening Hymn.
Devotional Period—R. Roy Hosaflook.
Words of Welcome—President Antioch Missionary Society.
Response—Ralph O. Rothgeb.
Hymn.
Address—"Some Ways of Introducing Jesus to the World—Rev. W. B. Fuller.
Duet.
Address—Rev. D. P. Barrett, Returned Missionary from Porto Rico.
Hymn.
Address—"The Missionary Challenge of Carroll County," Rev. A. W. Andes.
Closing Prayer—W. C. Wampler.

Afternoon.

Hymn.
Prayer.
Business Session.
Reports from Societies and Talks by Delegates.
Two Ten-Minute Talks:
"Our Money May Help Give Missions to the World," Miss Verdie Showalter, Treas.
"Advance Made in Missions in Our Conference," Mrs. B. F. Frank, Secy.
Pageant—"Tithes and Offerings," Wnichester Society.
Address—Rev. D. P. Barrett.
Closing Hymn.
Benediction—Rev. D. P. Barrett.

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4. Little Bible Lesson Pictures, per quarter.. .05

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2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

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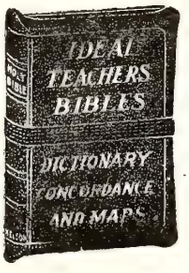

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THE CHRISTIAN SUN
1536 E. Broad St., - - - Richmond, Virginia.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson V—October 30, 1927.

Amos Denounces Sin.

WORLD'S TEMPERANCE SUNDAY.

Golden Text: "Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, will be with you, as ye say."—Amos 5:14.

Lesson: Amos 2:4-3:15.

Devotional Reading: Psa. 15:1-5.

It will help us to understand the lesson better if we learn something about Amos himself, the time in which he lived, the conditions of life which he faced, and his activities as a prophet in general. It is only against this background that we can really understand the man and his message.

Amos lived at Tekoa, a small town 2,700 feet above sea level, about five miles from Bethlehem and about ten miles from Jerusalem. Tekoa was on the edge of some of the most desolate and bleakest districts in Palestine, and life in that section was stern and well-suited to making men of moral fiber and fearlessness. By trade, Amos was a herdsman and a dresser of sycamore trees, and it is quite probable that in connection with his work he had traveled more or less extensively over the country, for he seems to have been very familiar with conditions, not only in Judah, but also in Israel, the northern kingdom. Amos did not come from among those who belonged to "the school or the sons of the prophets," but was called in some direct and personal way to the high office of prophecy. A study of the book which bears his name would indicate that there were several factors in his preparation that entered into his success as a prophet. (1) A knowledge of God and an experience of God; (2) a knowledge of the history of his people and an acquaintance with conditions; (3) personal travel which gave him intimate contact with people; (4) the setting of his early life and his occupations. Amos was a man well prepared for the specific task to which God called him.

The times demanded just such a man. The northern kingdom had completed a successful war, and, as is so often the case, wealth and lurury increased by leaps and bounds. With the increase of wealth and luxury there was an increase in indifference to religion, and then irreligiousness. The upper classes kept up the externals of religion, but it was an empty thing, and it had little if any influence over their practical living. As for the lower classes, they were in a condition that was tantamount to abject slavery. Luxury, vice, immorality, poverty, injustice, sin—the times were out of joint. One of the worst features about the whole situation was the fact that the people were lulling themselves into a sense of security by the extremely comforting, but tragically false, idea that they were Jehovah's chosen people, and hence no harm could come to them. They were awaiting with confidence, and even with delight, "the day of Jehovah," when they should see the discomfiture and the destruction of their enemies, and when they should come into an even greater era of prosperity.

In the light of these facts, it is easier to understand Amos' message. He appeared at Bethel, one of the centers of culture, and the center of religion, of the northern kingdom and began his work. His opening sermon is a work of art. He began with a "Thus saith the Lord," and told of the destruction that awaited Damascus, Gaza, Tyre, Edom, Ammon, and Moab, all of them the hated enemies of Israel. His audience undoubtedly heard him gladly and approved what he said. What a splendid opportunity for them to feed fat their ancient grievances and grudges! And then suddenly Amos speaks to Judah and foretells the punishment that was to come. Even this was not unwelcome to the members of Israel, the Northern Kingdom, for there was little love between Judah and Israel. What a good place to end the sermon. But, alas! with another "Thus saith the Lord," Amos turns to Israel, and with a daring and a directness that commend admiration, he denounces the sins of Israel and pronounces her doom. Let every one who reads these notes turn to the lesson (Amos 2:4-3:15) and read Amos' scathing denunciation of the sins of the very people who stood before him. There is nothing that will help us to see the moral courage of the man to better advantage than this. There is a vitality about his words that even the centuries have not sapped.

It might be added, in conclusion, that our modern age needs the spirit of prophecy as it found embodiment in and expression through Amos. There is still an all-too-prevalent tendency to divide life into compartments and to keep religion segregated from the other interests and activities of life. There are still legions of people who do not make any serious or persistent attempt to carry their religious principles over into the realm of business or social life or play. There is much in modern life in all its phases, even in religion, which Amos would denounce in no uncertain terms. And he would be as quick to tell us Americans with all our vaunted wealth and our education and our position of leadership, that we have no special privilege. Today, as in his day, he would tell us that "justice should run down as waters, and righteousness as a mighty stream."

CHRISTIAN ENDEAVOR.

Sunday, October 30, 1927.

Topic: "What Does Protestantism Stand For?" Rom. 4:1-5; Gal. 3:23-29.

Some Bible Hints.

Protestantism stands for salvation by faith in Christ, and not by mreit or good works (v. 5).

Salvation is not a reward, which is earned; it is the free gift of grace to the undeserving (Eph. 2:8, 9).

Protestantism places all Christians on a level before God, all sons of God through faith in Christ (v. 26).

Christians have "put on Christ," are absorbed in Him, hidden in Him, saved in Him, and not because of their own doings (v. 27).

Suggestive Thoughts.

The conflict between Roman Catholicism and Protestantism roots in the difference between salvation by faith and salvation by good works. Protestantism gives God all the glory, leaving no merit for man.

Protestantism stands for a faith that is active, that produces works or fruit. Abraham believed and acted in accordance with his belief. Faith is the root; works the fruit.

Protestantism stands for an open Bible and the right to read it. In Catholic countries the Bible is a proscribed Book, and even today priests burn it.

Protestantism stands for the priesthood of all believers (1 Pet. 2:5). If that be true, and it is, then we do not need priests to plead our cause with God.

A Few Illustrations.

Protestantism refuses to confess sins to men, denying their power to forgive sins. We confess to God alone.

Protestantism holds every man responsible to God alone. He is the judge, and not man. We cannot buy indulgences such as raised the ire of Luther.

On the negative side, Protestantism is against the mass' being a sacrifice; against image worship, prayer to the saints, and such like doctrines and practices.

Protestantism stands for liberty and against the pope's assumption of authority. It separates State and Church, denying the pope's temporal claims.

To Think About.

What doctrines have the Protestant and Catholic Churches in common?

Why does Protestantism stand for the authority of the Bible against tradition?

What is meant by the right of private judgment?

FROM THE FIELD.

Rev. A. R. Flowers has recently received an invitation from Hon. J. S. Howard, of Dukes, Fla., to spend a week with him and lecture each evening during this time to the young people of his Church. Mr. Howard is well known in many sections of his State as a business man and one who is very enthusiastic in the cause of education and religion. Bro. Flowers has invitations also to speak in Jacksonville, Leesburg and Tampa. His work here in the South Georgia Association since we first knew him has given him a place in the hearts of the people that few persons have ever held, and we shall never cease to be grateful to him and the Christian Endeavor Society for the work he has done among us.

Bro. Flowers is a profound believer in the fellowship of all Christians, and he has certainly made good his claims. This we understand to be one of the fundamental principles of the Christian Church, and one that should have been adhered to by all denominations more than it has.

J. A. Blanton.

Surrency, Ga.

MISSIONARY MEETING.

The Missionary Society of Bethel Christian Church met Friday evening, October 7th, at the home of Mrs. Beulah McDaniel, at which time officers for the year were elected as follows: Mrs. Beulah McDaniel, president; Russell Dofflemyer, vice-president; Miss Margaret McDaniel, secretary; Miss Ethel Dofflemyer, treasurer; Miss Ethel Rodgers, literature superintendent; Miss Alice Dofflemyer, cradle roll superintendent.

The meeting was presided over by Mrs. W. T. Walters, and progressive plans were laid for the coming year. The society voted to buy the hymn books for the new Church—"Living Hymns," published by the Judson Press, Philadelphia, Pa. The lives of our own missionaries will be studied for the first six months of the Conference year, as the society is new, and any helpful suggestions will be gladly received for the advancement of the society.

W. T. Walters.

I have a cure for home-sickness that never will fail. It is made up of ten rules. Get out of your room and go out among the people and perform one kind act ten times.—*Mrs. Carrie Chapman Catt.*

ALABAMA CONFERENCE.

The Conference year of 1927 for the Alabama Christian Conference is a closed volume. It is now history. We have just held one of the best sessions in the history of our work in Alabama. The Churches were well represented. The delegates were attentive and patient. The entertainment was all that could be desired. Every one did their best to make everybody else enjoy themselves. Our Mission Secretary, Dr. J. O. Atkinson, added very much to the interest of the Conference. Revs. John McConatha, H. F. Ruble, and L. D. Atkins, of the M. E. Church, South, were present and enjoyed the proceedings of the Conference. Revs. G. W. Gray and C. W. Hanson, of the Georgia and Alabama Conference, were with us one day.

We missed very much the genial presence of Rev. H. W. Elder, who has been a very conspicuous character in all of our Conference meetings for many years. We trust it may be the will of the Lord to restore his health and give him his activity again in the Church.

Rev. W. E. Butler, of the Congregational Church, was present the second day of Conference and bore fraternal greetings to our Church from his Church. Our Conference elected two fraternal representatives to meet with their State meeting at Haleyville, Ala., November 4th to 6th.

We regret exceedingly to lose from the ranks of our ministry Revs. Carpenter and Dollar, who go to labor in Georgia and Alabama Conference. Rev. Jesse H. Dollar goes to Birmingham. It looks like some of our work will be quite needy, and perhaps suffer for pastoral leadership unless some provision can be made.

Our next Conference meets with First Christian Church, Roanoke, Ala., next year. I trust we may have a good year and that many souls may be brought into the kingdom. I hope later to be able to give details of our work for the year.

G. D. HUNT.

THE RICHMOND COAL BASIN.

One of the best coal fields in the United States now not being operated is the Richmond coal basin, a short distance southwest of Richmond, Va. The first commercial production of coal in the United States was in this field, and coal was shipped as far north as Boston.

Mines in the Richmond basin were extensively and profitably worked for many years. The workable seams range from three and one-half to about twelve and fourteen feet, and no unusual operating difficulties are found. Explosions, due to faulty ventilation, and other troubles due to antiquated and inefficient mining methods, led to the abandonment of the mines. Attempts to operate them in recent years have been made by men with inadequate financial resources and have failed for lack of money.

Modern mining methods, supported by ample capital, have never been applied to this field. At this time, however, two groups of practical mine operators, who have been successful in other fields, are making careful investigations of the Richmond basin, and it is probable that active operations may soon be under way.

One of the great advantages of this coal area is its geographical location. It is practically on the outskirts of the rapidly growing industrial city of Richmond, very near navigable water on the James River, and only fifty-three miles by rail from West Point, Va., with deep water from the docks to the Atlantic. The railroads centering at Richmond would afford a steady market for large quantities of fuel coal. Export coal from this field would have the advantage of a lower railway rate to the shipside than from any other field in the United States.

EASTERN VIRGINIA PROGRAM.

Tentative Program of the Eastern Virginia Christian Conference, South Norfolk Christian Church, November 2-4, 1927.

WEDNESDAY MORNING.

10:30. Call to Order.
Song Service Conducted by W. H. Baker.
Invocation.
10:40. Enrollment of Delegates.
Address of Welcome, Rev. O. D. Poythress.
Response, Rev. M. W. Sutcliffe.
Reception of Visitors.
Appointment of Committees.
Report of Executive Committee.
Report of Program Committee.
11:00. Treasurer's Report.
11:10. Report of Committee on Religious Literature, M. W. Sutcliffe, Chairman.
12:00. President's Address.
12:20. Communion Service, Dr. I. W. Johnson in Charge.
1:00. Adjournment for Lunch.

WEDNESDAY AFTERNOON.

2:00. Song Service, W. H. Baker.
2:10. Digest of Chart, Study of Church and Ministerial Reports: Dr. I. W. Johnson.
3:10. Report of Committee on Stewardship, J. G. Truitt, Chairman.
"How We Finance Our Church," by a Layman from Oakland, Rosemont, and First Church, Norfolk, Respectively.
"Money as a Spiritual Blessing in an Individual's Life," Dr. W. H. Denison.
3:50. Presentation of Woman's Missionary Conference and Report, Mrs. M. L. Bryant.
4:00. Report of Committee on Foreign Missions, Dr. L. E. Smith.
4:50. Reading of the Minutes, Dr. I. W. Johnson.

WEDNESDAY EVENING.

7:30. Service of Worship.
Rev. O. D. Poythress and Members of Choir.
Preacher of the Evening, Rev. H. C. Caviness.

THURSDAY MORNING.

9:30. Song Service, W. H. Baker, Leader.
Invocation.
9:40. Report of Committee on Moral Reform, Dr. W. D. Harward.
10:00. Presentation of Christian Missionary Association, Rev. O. D. Poythress.
10:10. Report fo Committee on Education, Dr. W. W. Staley, Chairman.
Address, Dr. W. A. Harper.
11:30. Devotional Period, Rev. J. G. Truitt.
12:00. Ordination Service, Dr. Staley and Committee.
1:00. Adjournment.

THURSDAY AFTERNOON.

2:00. Song Service, W. H. Baker, Leader.
Invocation.
2:10. Report of Committee on Home Missions, Hon. J. E. West, Chairman.
Address, "How to Build a Strong Home Base," Dr. J. O. Atkinson.
3:30. Report of Committee on Christian Education, Rev. J. G. Truitt, Chairman.
Address, Miss Pattie Coghill.
4:10. Report of Committee on Evangelism, Dr. R. C. Helfenstein, Chairman.
Report of Evangelistic Attainments During the Conference Year.
Address, "The Rewards of an Adequate Evangelistic Program," Rev. H. C. Caviness.
Solo, Rev. O. D. Poythress.
Reading of Minutes, Dr. I. W. Johnson.

THURSDAY EVENING.

7:30. Special Foreign Mission Service.
Address by Rev. D. P. Barrett, Missionary to Porto Rico.
Pageant.

FRIDAY MORNING.

9:30. Song Service, W. H. Baker, Leader.
Invocation.
9:40. Miscellaneous Business.
Report of Collectors.
10:20. Report of Committees on Apportionments.
Address, Dr. J. O. Atkinson, on "The Budget Plan," followed by Discussion.
11:30. Open Forum: Our Church Problems.
12:10. Address, Dr. W. H. Denison.
12:40. Devotional Period, Rev. W. C. Hook.
1:00. Adjournment for Lunch.

FRIDAY AFTERNOON.

2:00. Song Service, W. H. Baker.
Invocation.
2:10. Reports of Special Committees:
Nominations.
Place for Holding Next Session.
Finance.
Resolutions.
Final Business.
Reading of Minutes.
Adjournment.

PROGRAM OF EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE, TO BE HELD AT CHRISTIAN TEMPLE, NORFOLK, VA., FRIDAY, OCTOBER 28, 1927.

Theme—"Whither Bound."
Call to Order by the President, Mrs. M. L. Bryant, at 10 o'Clock.
Hymn—"Live on, O King Eternal."
Devotional—Mrs. Maie Kelly.
President's Message.
Reports of District Superintendents:
Franklin—Mrs. J. A. Williams.
Waverly—Mrs. O. M. Cockes.
Nansemond—Mrs. B. F. Harrell.
Norfolk—Mrs. H. C. Caviness.
Reports of Superintendents:
Young People—Mrs. R. T. Bradford.
Cradle Roll—Mrs. W. H. Baker.
Literature—Mrs. J. E. Cartwright.
Vocal Solo—Mrs. Victor Lightbourne.
Our Mountain Work—Mrs. Mills Riddick.
Address—"An Adventure for God," Dr. J. O. Atkinson.
Report of Treasurer—Mrs. W. V. Leathers.
Recognition of Societies and Visitors.
Appointment of Committees.
Offering.
Adjournment.

Afternoon Session.

Devotional—Mrs. H. C. Caviness.
Address—"Detours on the Pathway of Life," Dr. L. E. Smith.
Study Books Presented:
Women—Mrs. R. B. Wood.
Young People—Miss Mary Lee Williams.
Willing Workers—Mrs. E. C. Beale.
Vocal Solo—"Love Ye One Another," Mrs. Maude Hogue.
Impressions of Blue Ridge—Mrs. Dennis Tuttle.
Address—"After Twenty-six Years in Porto Rico," Rev. D. P. Barrett.
Presentation of Banners—Rev. F. C. Lester.
Reports of Committees.
Miscellaneous Business.
Adjournment.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

GOD THINKING ON ME.

"Behold, I stand at the door and knock . . ." —Rev. 3:20.

"What is man that thou art mindful of him?" —Psa. 8:20.

With his penetrating gaze, the modern astronomer has shown us what vast concern God is managing. But, however vast, He does not for one instant withdraw His thought from the smallest of His creatures. If we could realize always that God is that close to us and that interested in us, we might enjoy Him more.

A father, returning home one evening, found his one-and-a-half-year-old boy toddling along in front of the house. The child, on first seeing a man coming, lifted his hand toward him and said, "Man." As the father came near and extended his arms to pick up his baby, the child said joyfully, "Daddy."

God is not only so near us as to be knocking at our door, but He is in us; too often an unrealized presence. "In Him we live and move and have our being." If close to God, we know Him.

Prayer.—Our Father, we pray that we may have a deep concern for ourselves, lest we fail to hear Thy voice and fail to know Thee, our best friend. We pray for others about us, that their consciences may be stricken by Thy Spirit and they may have deep concern for their souls and the Lord's cause. *Amen.*

TUESDAY.

OUR GUEST.

"If any man . . . open the door, I will come to him, and will sup with him and he with me."—Rev. 3:20.

In this case, the guest becomes the host. We have no feast for the Lord. We have nothing to give. We have no righteousness to offer. But we can be host, and the joy we can give Him is that of eating at His table of the feast He has prepared for us. When he comes in and sits down with us in our lives, partakes of our love and life, and we partake of His; when we drink of His fountain of spiritual things, and we offer Him our hearts, our manhood, our contrite souls, communion is complete. His unbounding love, His renewing life, His peace and eternal glory is ours. This is the feast of the Lord forever.

Prayer.—Our Father, we love Thee. We crave that intimate friendship and fellowship that draws us to Thee and makes us partake of Thy love and forgiveness. *Amen.*

WEDNESDAY.

PRICELESS VALUES.

"The kingdom of heaven is like unto a merchantman seeking goodly pearls."—Matt. 13:45.

Pearl merchantmen carry their stock in trade with them ready to barter at any time when greater values may be had. In business, it is our nature to sacrifice all we can and risk everything for that which we think will mean more to us.

A story says that a pearl fisher spent a whole day grapling and opening for pearls, but found none until among the last shells he found one. But, horrible experience! It fell from his fingers overboard. He gave a diver twenty pounds to recover it for him. It was recovered. It weighed 47 grains and was valued at 1,600 pounds. It was a great value and the expense was justified and rewarded.

The kingdom of God, Christ says, is one who is in search for highest values and discards the lesser for the better. God's gift of salvation is the priceless pearl of the soul.

Prayer.—Our Father, that we may know Thee and the value of Thy gift for us, spread out before us the glories. The effective results of living the Christ life. *Amen.*

THURSDAY.

ONE VALUE OF CHRISTIANITY.

"If any man be in Christ he is a new creature." —2 Cor. 5:17.

The collector of customs in New York not long ago received a letter from a man in a foreign country, enclosing a check for $15.00, which he explained was the balance he owed the customs on some duty which he had paid the year before and which had been held out in a fraud. He said, "Then I was a sinner. Now I am a Christian."

It is a very difficult matter to convince one that the sun is beautiful by bidding him to gaze upon its unveiled surface, but if we look at it through a prism we see its beauty and glory spread out in lovely tints like a rainbow.

Christ in the heart quickens the conscience. Through Him we both see and feel the effective results as set forth in His own lovely character.

Prayer.—Our Father, what shall we render unto Thee for all Thy benefits toward us. O help us to take Thy salvation and live in Thee through Chrsit our Lord. *Amen.*

FRIDAY.

THE SOUL'S NEED OF JESUS.

"And it was now dark, and Jesus had not yet come to them."—John 6:17-21.

It is sure to be dark with Jesus away, for this life of ours needs Him, and cannot do without Him, and no gain can make up for the lack of Him or for His loss. The disciples of the Master found it so, found it in a lesson they could never forget; but their troubled hearts were lifted, and there was light again, when He came to them on the waves.

Perhaps there are but few of us who, picturing this Galilean scene and its meaning, may not press a finger tenderly upon it, with perchance a tear upon its words, as upon a leaf of our own life's story. Recalling some hour of stress or loss, do we not say of it: "It was dark, and Jesus had not come?" We cried out in our night, "Why does He leave us to the trial and the waves?" Is this love's way?

Yes, the gathering clouds have a way of speeding on, even when they do not pour down their shower of mercy. Beyond them are the ever-shining stars, as lamps in His pathway of promise. For no night is so black that it does not show Jesus; and for trusting hearts to look to Him is to receive Him into the boat of our little life. And, straightway, we are at the land whither we were going. There are the shores of peace! There, for the anxious, is the joy He gives!

The treatment for trouble is to look beyond it. It will not be always dark. Earth's shadows will lift and we shall yet laugh at our fears. It is a word of Jesus, "O thou of little faith, wherefore didst thou doubt?"

Prayer.—Asking that our faith in our Saviour and His readiness to come to our help when we call upon Him may ever grow stronger.

SATURDAY.

THE VALUE OF LITTLE THINGS.

"Like a grain of mustard seed, which . . . is less than all the seeds."—Mark 4:30-32.

Man counts some things little that God counts great and, on the other hand, God counts some things little that we regard as great. In this parable, Jesus says that God has a great place in His plans for little things. Many of our finest ideals have entered the world like little seed. In 1780 a young woman planted a seed idea in the mind of Robert Raikes. People around him, no doubt, counted the suggestion small. But the thought grew until it became a train of ragged children following the good man through the streets of Gloucester as he taught them the Bible. The thought kept on growing, until the little Gloucester group reached to the ends of the earth, and we now have the modern Bible school.

Some trifles are dynamic. Jesus said even His kingdom in its origin was as small and seemingly insignificant as a mustard seed. He, however, knew that His mission had within it the power to grow mightily. This was a glad and encouraging view to the disciples who had just heard the other side of the kingdom set forth. Now Jesus says: "Men, this small kingdom will grow until it encompasses the world."

To keep apace with the influence of Christianity today, one must study big maps. The true Christian leader is an imperialist, with a vision of the world as his parish.

Prayer.—Asking that the Christian forces in all lands may unite for the advancement of the kingdom and that the cross may be lifted and the gospel preached in the neglected heathen lands in obedience to the will of Christ.

SUNDAY.

ENRICHING THE DAY.

"To everything there is a season, and a time to every purpose under the heaven."—Eccl. 3:1.

Out of God's eternity another day has come to us, and with it another opportunity to practice the counsel of our text. But we need to remember that, if we expect to realize the worth of this counsel, we must exercise sanctified common sense in its fulfillment. There are those who, in seeking to make the most of their time, have fallen into the error of thinking that strenuosity is synonymous with spirituality. They give themselves anxiously to the affairs of the kingdom, and as the day wears to evening, they find themselves exhausted instead of spiritually exalted.

Somehow, good intention has not flowered out into great inspiration. And the reason is just this: there is a time to take in, as well as a time to give out. We learn in the school of experience that the familiar counsel of the well-known hymn which tells us to "give every flying minute something to keep in store," needs to be balanced against the sage counsel of our own poet, Longfellow, when he says:

"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

So to live is to enrich the day with proportioned goodness. We must have our time for meditation as well as for action; time to think, as well as time to work. Then can we wisely use the day so that all its moments are freighted with the rich merchandise of eternity.

Prayer.—Our Father, teach us to live so that the day may be better for our having lived it. May we be better and may the world be better. *Amen.*

Christian Orphanage

Dear Friends:

Our report this week carries us half-way to our goal. We have two and one-half months to raise $14,729 to put us up to the goal of $30,000. Of the fifteen thousand dollars raised this year, one-third of it has come from the outside of our Church. To care for 103 children, our denomination has contributed ten thousand dollars—about one thousand dollars per month so far. That means $10 per month per child. It costs $20 per month to care for a child. This includes all expenses, repairs on buildings, salaries of all the officers and matrons. The way we arrive at our cost is to total all expenditures and divide by the number of children.

We were compared with sixteen other Orphanages in North Carolina and South Carolina last year, in our class, and the Christian Orphanage won twenty-two points out of twenty-four points considered. So you see we are in line with other institutions in our class. We cannot care for children and pay our bills unless our Church does its duty by us. It is easy to employ a superintendent to have charge of your institution, but when you do that it is the duty of the Church to assume its responsibility and see to it that funds are furnished to meet its obligations. Our denomination ought to care for one hundred children and finance them. We can easily get outsiders to care for twenty-five and then we would step up in a higher class.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 20, 1927.

Brought forward		$14,901.10
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Bethlehem	$ 3.11	
Greensboro, Palm Street	6.10	
Ingram	3.00	
Greensboro, First	13.12	
Howard's Chapel	1.00	
Hebron	6.05	
Lebanon	2.05	
		34.43
Eastern N. C. Conference:		
Piney Plains	$ 4.00	
Mebane	1.25	
Raleigh, First	5.33	
Bethel, Wake	1.05	
		11.63
Western N. C. Conference:		
Providence Memorial	$ 3.36	
Pleasant Hill	6.00	
Burlington	56.28	
		65.64
Eastern Virginia Conference:		
First, Norfolk	$ 8.89	
South Norfolk	6.90	
Berea, Nansemond	10.00	
		25.79
Valley Virginia Conference:		
Leaksville		2.90
Georgia and Alabama Conference:		
Hill Side		12.00
Special Offerings.		
Georgia and Alabama Conference	$11.55	
G. W. Bradshaw, Burlington, N. C.	77.87	
P. T. Klapp, Elon College, N. C.	5.00	
Chas. D. Johnston, guardian	6.00	
Mrs. Lula Levister, Richmond, Va.	3.00	
		103.42
New Building Fund:		
Y. M. Bible Class, First, Burlington	$100.00	
Wade H. Huffman	5.00	
D. L. Mann	10.00	
		115.00
Grand total		$15,271.91

THE MINISTRY OF MUSIC.

(Continued from Page 5.)

it was written by an ardent Unitarian. That glorious hymn thrills the soul of the devotees of every creed of the Church universal because the words and the music breathe the prayer and the aspiration of every seeker of truth and every lover of God. The most loyal Protestant sings with joy and delight that inspiring hymn, "There's a Wideness in God's Mercy Like the Wideness of the Sea," even though that hymn was composed by a zealous Roman Catholic. People of every Protestant creed sing that soul-stirring hymn with as much enthisiasm as if it had been written by a member of their own communion because the theme of the hymn is faith and adoration instead of opinion and theological speculation. The opinions expressed in theology are what men argue by, but the faith expressed in hymns is what men live by, and in the fellowship of this common faith all the Churches can sing their way to the mercy seat of God and into the fellowship of unity and of love.

Music has much in common with life. The characteristics of good music are the characteristics of a good life. Rhythm is the first requisite in beautiful music. It is also the first requisite in a beautiful and useful life. Music is something more than sound. It is the occurrence and recurrence of pleasing sounds in a measured order of time with systematic precision and appropriate accents. So, likewise, life is something more than activity. It is activity ordered in a purposeful relation to a definite end and goal with many and varied experiences. Music at its highest is something more than "an agreeable succession of simple sounds produced by a single voice or instrument." Music at its highest and noblest is a blending of numerous and varied sounds produced by many voices or instruments into a glorious harmony. So, life at its highest and noblest is something more than a succession of selfish gratifications, or a repeated effort to satisfy one's personal wishes and fancies. Life at its noblest and highest is a surrendering of one's selfish interests for the good of all, the blending of one's personal wishes, aspirations and efforts into the social harmony of human interest and human service.

Some of us will never be able to produce music that is worth while on any kind of instrument. Some of us will never be able to make music that inspires with our voices. But every person can cultivate an appreciation of good music. Every person can discipline one's self to enjoy good music made by others. And we all need to be reminded of the fact that to be able to appreciate good music made by others is just as much an art and just as true an expression of culture as it is to be able to produce or to execute good music one's self, for both talents are the gift of God. To one is given the talent to produce or to execute good music, and to another is given the talent to appreciate and enjoy the production. And God expects that each shall make the most of the talent given.

There is one privilege in which we all stand on equal opportunity as regards the making of music that is beautiful, inspiring and worth while. With kindness, gentlenses, goodness, helpfulness, cheerfulness, "faith, hope and love," we can all make music in our daily lives—music that will not only be beautiful, but also inspiring. By seeking to live in harmony with God and with our fellow-men, we can help to produce a music that will set the world to singing. Such is the best music of earth, and such will be the rapturous music of heaven, namely: the music of peace, love, service and good will. R. C. H.

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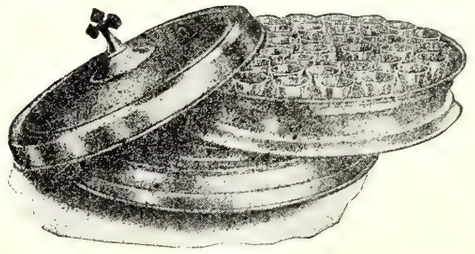

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Cover No. 50-A—Fits Trays 2, 6, or 10 2.25
Bread Plate No. 1—Narrow rim 1.60
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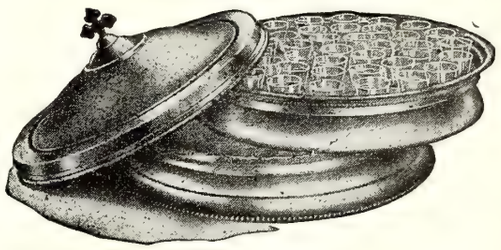

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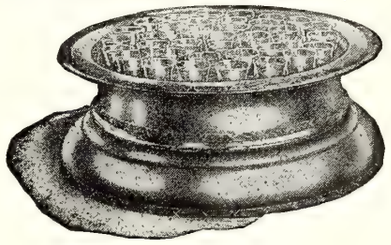

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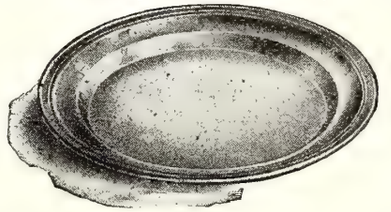

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dears:

Several children have written me lately, asking if they might join our "Korner." I want to tell all the children who read our "Korner" that we are so glad to have you, and if we will write letters to our editor we will see who these new members really are. Why, listen to this wonderful riddle that a Kiddie sent in:

"It's not my sister, and it's not my brother, and yet it's a child of my father and mother. Answer: me."

Now, who will be next to send something interesting for your Pollyanna to see in the "Korner" that her Pollyanna wrote. That would be so interesting, now wouldn't it, dears?

A few more letters from the Pollyannas, please, Kiddies. All of you haven't written yet, and it's fair to tell us about your Pollyanna and all she did for you. So write that letter, Kiddies, and watch your Korner for news of the Pollyanna game.

Who likes a fairy story? Here is a "Candle Fairy" who had to polish all the candle flames before they went back to earth at twilight. Read it all, dears, it's a good story.

Your playtime editor,
MADGE MOFFITT WHITESELL.

THE CANDLE FAIRY.

By Peggy Pond Church.

Once upon a time Ninette, the Candle Fairy, fell in love with a court jester. Now a fairy is never allowed to love a mortal unless she has read every word in the seven magic books that the queen keeps under lock and key in her very own bourdoir. Ninette was merely the very humblest kitchen maid in the whole fairy palace, and the one thing she knew how to do was polish up all the blown-out candle flames before they were taken back to earth at twilight. She knew that never in the world would she be allowed to read the seven great books, and the only thing for her to do was to steal enough of the magic that flies about in the world to make the jester immortal.

She caught at the bits that the wind blew by; she stole it from babies' smiles and from the eyes of young girls walking with their lovers; she even rubbed the star dust off her own wings, for star dust is very powerful magic, but O so rare. At the end of seven years she had only the wee-est hoard, and she wept bitterly to think that the jester was growing old and that perhaps he would die without ever knowing that she had loved him. She wept so hard that some of her tears fell on the candle flames she was shining, and mortals wondered that night what made the lights flicker and burn so crookedly.

One day, however, the wind came dancing by her window, and as he danced he sang: "Candlelight is magic, O Ninette! Candlelight is magic!"

Ninette dried her tears and sang for joy. Of course candlelight was magic, and if she took only ever so little from each flame that she shone, she would soon have enough to marry the jester.

So every day Ninette with her scissors snipped a tiny bit from each flame, and at the end of seven more years she had such a store of magic that she put it all in a great bag and tiptoed, O so softly, out of the back door of the fairy palace down to the world. She found the jester there, and with her magic made him immortal, but just as they were starting to live happily ever after, the fairy queen came with a great light and stood before them.

"Ninette," she said, "I have been watching you for twice seven years. I have seen all that was in your heart, and I have counted all the candlelight and all of the magic that flies about in the world that you have stolen. By our law you should be banished from Fairyland forever, but because you have been faithful, I will only command that each night forever after, from twilight until dawn, you must dance throughout the world in hte light of the candles."

So if, at twilight, O dear to my heart, you should be watching the shadows that flicker in the glow upon the wall, know that it is Ninette, the candle fairy, and the little court jester who entertain with dances there.

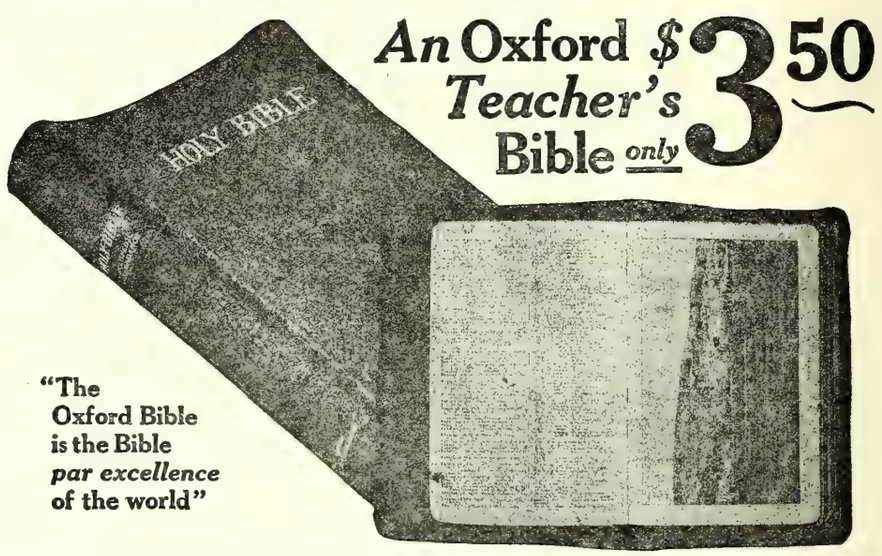
DESPISING A CROWN.

Carol, the crown prince of Roumania, might be occupying the throne today, but he chose a different course. He sold his birthright for a mess of pottage. Following the course of a clandestine and incestuous love affair, he abandoned his wife and child, surrendered his right to the throne, and left the country. He will receive some money by will from the estate of his father, but it will not last long, and he already had begun to need it. He faces a wretched life—all because of the wretched choice he made.

Born the child of a king, he achieves only the contempt of mankind. But, in another sense, how many people in this world are doing a similar thing! Born children of the Heavenly King, they forfeit all the rights and privileges of such a birth by choosing the way of sin. The King of kings is their Father. They are heirs of God and joint heirs with His Son, Jesus the Christ. A crown waits them. But the crown is despised, while the tinsel show of the world and the laughter of fools are preferred above it. Such is the tragedy of the person who rejects God.—*Religious Telescope.*

Time is really the only capital that any human being has, and the one thing that he can't afford to lose.—*Thomas Edison.*

OXFORD BIBLES



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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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OBITUARIES.

HUFFMAN.

Martha Ellen Huffman, better known as Aunt Mag, was born May 25, 1863, and died September 12, 1927, aged 64 years, 3 months, and 17 days. Sister Huffman was one of our most interested and loyal members at Newport, and it is with great sorrow and regret that we are called upon to bid her a final farewell and lose her from our ranks until that grand reunion around the great white throne. She is survived by her husband, Hubert L. Huffman, and two sisters. Funeral services were held at the home September 13, 1927, in the presence of a large gathering of sorrowing friends and relatives. A. W. ANDES.

REYNOLDS.

Whereas, our friend and brother in the Church, C. E. Reynolds, has been removed from this world to a happier sphere; therefore, be it

Resolved, That we, the members of Berea Christian Church, prepare these resolutions of respect to his memory as a straightforward, worthy citizen and member of the Church; that a copy of these resolutions be spread on the minutes of the Church book, and a copy be sent to his family, and a copy be prepared for The Christian Sun.

P. S. BLANDFORD,
J. E. BRINKLEY,
MRS. J. W. BRINKLEY,
MISS MARY BRINKLEY,
MRS. H. P. HARRELL,
MRS. A. S. HARGROVES,
Committee.

PRICE.

Resolved, That, inasmuch as the Almighty God has seen fit to remove from our midst our brother, George W. Price, we, the members of the Men's Bible Class of the United Church, do hereby express our sorrow and at the same time our appreciation of his loyalty to his ideals of Christian living. He set an example of service and self-sacrifice which is inspiring.

The class extends to the members of his family its deepest sympathy, and joins with them in mourning the loss of not only a splendid member of the class, but a most excellent citizen.

Be it resolved that this resolution be spread upon the records of this class and a copy sent to the members of his family.

MEN'S BIBLE CLASS.
A. A. Riddle, Secretary.

BURGESS.

On Sunday morning, August 28, 1927, as the Church bells were calling the people to worship, the finger of God touched Mrs. D. A. Burgess and she slept. In her going, the Christian Church of Ramseur has sustained a great loss; in all the organizations of the Church we shall miss her constant presence, her valuable help and her ready smile.

The mother of a large family of children, she had learned to bear and forbear to be generous to the faults of others as she was free to confess her own. Those who knew her best are sure that her house was set in order and her work finished. She is not dead, she has but passed beyond the mists that blind us here into the new and larger life of that serener sphere.

MRS. T. A. MOFFITT,
MRS. H. F. BRADY,
MRS. I. H. FOUST,
Committee.

HOLMES.

Our Leaksville Church has recently been called upon to mourn the passing of one of its faithful members in the death of Mrs. Louisa Jane Holmes. Sister Homles was born in Shenandoah County, Va., November 28, 1864, and died at her home in Luray, Va., August 31, 1927, at the age of 62 years, 9 months, and 3 days. Sister Holmes remained deeply interested in her Church and consecrated to her Lord, though in recent years she seldom was able to get to Church. She is survived by her husband, Daniel Holmes; two sons, and three daughters. Funeral services were held at the home, September 1, 1927.

A. W. ANDES.

CONTRARY TO THE SPIRIT.

War is contrary to the spirit and purpose of Jesus. It is unable to attain the great moral aims of justice, fellowship, and peace. The war system is the world's collective sin. Hence as a Church we can give it neither our blessing nor our aid.—Methodist Report.

Old friends, old scenes will lovlier be,
As more of heaven in each we see;
Some softening gleam of love and prayer
shall dawn on every cross and care.

—Keble.

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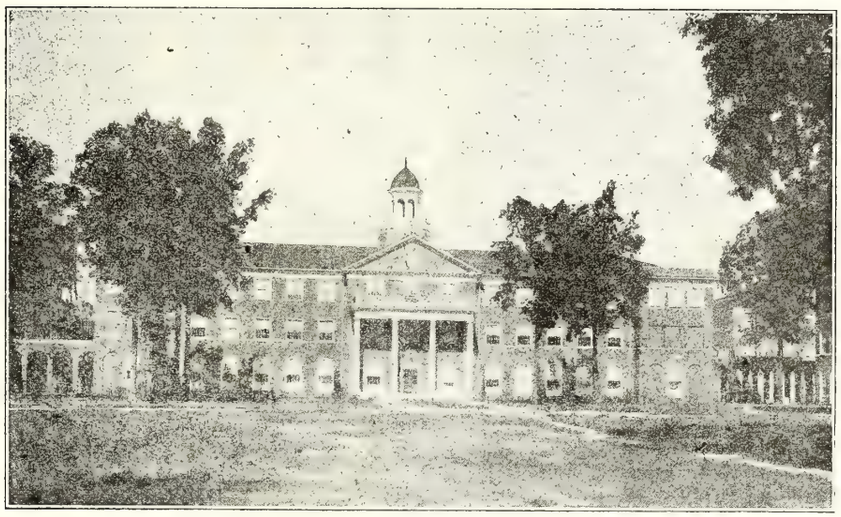

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LAMBERT.

Addie L. Lambert was born March 9, 1871, and died September 14, 1927, aged 56 years, 6 months, and 5 days. Sister Lambert was a native of Cherry Grove section of Rockingham County, Va., but spent her last years in Harrisonburg. She was twice married, her first husband being a Smith, also of Cherry Grove. To this union, several children were born. She is survived by these and her second husband. She was a faithful member of the United Brethren Church. Funeral services were held at Cherry Grove, September 16, 1927, and, in the absence of her pastor, were conducted by the writer.

A. W. ANDES.

Joy Until Eventide.

From the dawn even until the eventide and the shining of the night stars may there be joy in our hearts, singing as of angels' voices, and lights that shine from the upper places!—Joseph Parker.

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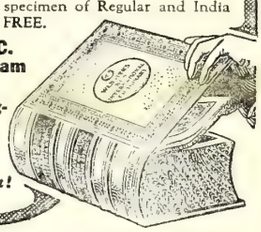

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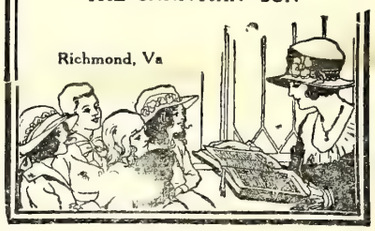

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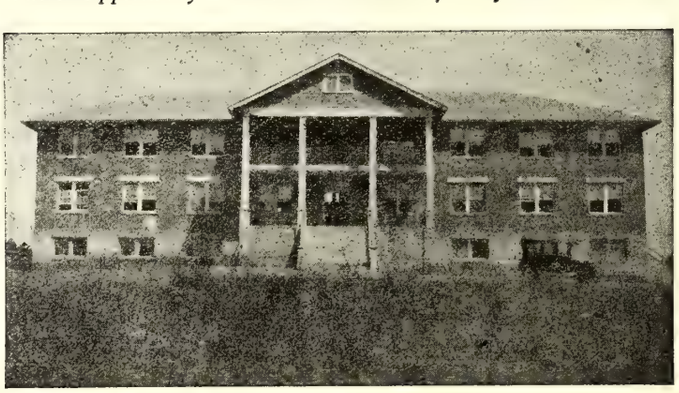

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Behtlehem College, Wadley, Ala., will open September 5, 1927. This institution is a Junior College and High School, which is co-educational, where scholarship ranks high and expense is low. It is thoroughly Christian, absolutely non-sectarian, and vitally American. A school where opportunity awaits the student of very limited means—$68.00 pays all college expenses, except books, board and room. Board, $15.00 per month, and room $3.00; total expenses for a term of nine months, $250.00.

Bethlehem College is training some of the best stock of America for Christian leadership, to be used by the nation and the world. Here is a great challenge and asset for students who wish to prepare themselves to serve in a worth-while way. The work on the new Administration Building is progressing nicely, and we will be able to begin our college work in this building when school opens this fall.

For catalog and other information, address S. L. Beougher, President.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXIX. RICHMOND, VA., THURSDAY, OCTOBER 27, 1927. NUMBER 43.

THE SUN'S OBSERVATORY

REV. S. M. LYNAM.

White House Gets Name.—

The name "White House" was applied to the executive mansion after the painting of the buff freestone to hide the traces left when the British burned the building in 1814.

Its Largest Gift.—

Announcement is made by president of Chautauqua Arthur E. Bestor of the largest gift ever made to the institution. It is a gift of one hundred thousand dollars, to be used for the erection of a new recital hall. The hall will have a seating capacity of from twelve to eighteen hundred people, and the plans will be prepared under the supervision of Lorado Taft, Chicago sculptor. The new hall is the gift of Mrs. O. W. Norton, in memory of her husband and daughter. The Norton family has long been of great value to the cultural development of the country.

Anti-Saloon League Director.—

Dr. F. Scott McBride has automatically assumed all additional duties made necessary for him by the death of Wayne B. Wheeler, general counsel for the Anti-Saloon League, recently. This information comes from the headquarters of the league, and the announcement further states that Dr. McBride will continue to look after all dry legislation, succeeding Mr. Wheeler in that respect, even after Mr. Wheeler's successor has been named. The new Anti-Saloon League director was formerly a United Presbyterian minister, but for some time now has been located in Washington, looking after the interests of the dry forces in the capital.

When Wills are Made.—

P. A. Peterson, wealthy furniture manufacturer of Rockford, Ill., made a will which caused many hearts to rejoice. He left a half-million dollars to the foreign mission board of the Augustana Synod of the Lutheran Church. It is the largest gift which that Church has ever received for foreign missions, and will be used in the mission fields of that synod in Africa and China. Mr. Peterson left half a million to found a Swedish Lutheran old people's home in his own town, and an equal amount for the building of a Y. M. C. A. in his native city. From Mr. Peterson men and women who have means might learn how to share them with worthy enterprises when they make their wills.

Lectures in Church Union.—

Dr. William E. Barton, who has been abroad attending the Lausanne Conference, and who before his trip had been serving as interim minister for a Detroit Congregationalist Church, will continue with that Church until the end of the year. Then Dr. Barton will go to the Pacific School of Religion as the Earl lecturer. His lectures will be entitled, "Church Union, Its Problems, Progress, and Prospects." Dr. Barton was for many years a Chicago pastor, and is best known as the greatest authority on Abraham Lincoln. He has written a number of books on Lincoln and has brought together a priceless collection of Lincoln mementoes. He is also known as "Safed the Sage," and his parables are widely known and read with delight.

University Faculties Religious.—

An analysis of the religious standing of the faculties of one hundred State educational institutions reveals the fact that out of a total number of faculty members of 5,962, 4,718, or 72 per cent, of them were Church members. The Methodists lead in number, and are followed by Presbyterians, Episcopalians, Baptists, Congregationalists, Disciples, Roman Catholics, Lutherans, Unitarians, and Christian Scientists.

These figures ought to be of interest to those who are concerned over the situation of the religious life in the State-controlled educational institutions. It is a very fine showing that the faculties examined make. Considerably higher than would be the case in any other group of the same size selected at random from other professions or classes in all probability. We ought to take courage.

Russia Under Communism.—

Speaking before the Canadian Woman's Club recently, Madame Ponafidine, a Russian woman, discussed at length the situation of women and children in Russia under the Soviet government. She declared that the women suffered most, and that the laws intended to give freedom to women and children were fallacies. Madame Ponafidine believes that illiteracy in Russia has increased under the Soviet rule, and she is confident that, in spite of the easy marriage and easy divorce, illegitimacy is on the increase. She cited one case of a man who married twenty-three times in one winter, and while he holds the record his case shows how easy divorces are obtained and how lightly the marriage bonds rest. Atheism is being taught in the schools, together with the doctrines of Communism, which relieves children of all obligation to love and honor their parents. The Russian woman fears that Soviet doctrines are penetrating American universities, and she urges women to take care that such teaching does not secure a foothold on this continent.

Canadian Baptists Divide.—

The division in the Baptist Church of Quebec and Ontario culminated in Toronto, Ontario, on October 14th, when Dr. T. T. Shields, leader of the opposition, and his Church, the Jarvis Street Baptist [illegible] thrown out of the convention. The [illegible]tween Dr. Shields and McMaster University, the Baptist school, had been a long and bitter one. By great effort the university authorities and others got a bill through the last session of the Dominion Parliament permitting the Baptist convention to dismiss from it those who obstructed the work of its boards and who were not in harmony with its aims and purposes. The convention adopted the parliamentary measure, and then immediately proceeded to act upon it, and dismissed Dr. Shields, his Church, and a number of other Churches and pastors. According to Dr. Shields, the struggle is by no means over, and evidently he is prepared to carry on the war from without as he has done so persistently from within.

The division of the Canadian Baptists is contrary to the tendencies in Canada, which have apparently been toward union since the merger of the Methodists, Congregationalists, and Presbyterians brought the United Church of Canada into being. Just what the Churches who were dismissed from the convention will do under the leadership of Dr. Shields remains to be seen. It is definitely certain, however, that the Baptists of Canada are not at all sure of peace.

World's Champion Orator.—

The international oratorical contest was held in Washington, D. C., October 14th, when the world's champion orator was discovered. The contest had been a long one of eliminations throughout five countries—United States, Canada, Mexico, England, and France. All of these countries were represented in the contest. All the speakers were, at the time of the beginning of the contest, students in secondary schools, and all young. Just prior to the Washington meeting the five young orators had been touring the world together and enjoying the prize which each had won in the winning of the national championship. The winner of the contest was Arturo Garcia Fermenti, the Mexican representative, and a nineteen-year-old student of the National University of Mexico. The French representative, Georges Guiot Guillain, came second. The Frenchman comes from the school of St. Claude, Jura, France. Frederick Hotson, of Tavistock, Ontario, led the English-speaking speakers. Dorothy Carlson, Salt Lake City, the United States speaker and the only girl in the contest, came fourth, while James Keith Watson, the English representative, came fifth.

Seven thousand people were present for the speaking, and among them a goodly sprinkling of notables. President Coolidge received the speakers at noon on the 14th. All the speakers used subjects peculiarly concerning their country, particularly its government, with the exception of the French speaker, who used the "Contribution of French Culture" as the theme of his address.

NOTES-PERSONALS

Mr. Fred S. Jones, of Pittsburgh, Pa., was in Richmond the past week and gave the managing editor a pleasant call. He is a son of the late Rev. Charles J. Jones, D. D., whom our people kindly remember.

Rev. W. C. Wicker, D. D., secretary of the Eastern North Carolina Christian Conference, is sending Church report blanks to secretaries of the several Churches of the Conference this week.

Rev. H. C. Caviness, pastor First Church, Portsmouth, advises that the final quarterly report shows the best year in the history of the Church. He begins a series of evangelistic meetings in his Church in November and is hoping and praying for a genuine revival.

Rev. E. B. White writes: "Greetings in Jesus' name! W heave just closed a gracious revival at our Church at Dendron. I did the preaching. The co-operation was excellent during the meeting. Due to the loyalty of our people of this charge, we are closing our best year's work. Glory be to His blessed name!"

Miss Pattie Coghill, secretary of Christian education for the Southern Christian Convention, should be addressed at Henderson, N. C. Miss Coghill is ready now to assist our Sunday Schools and Christian Endeavor Societies in becoming more efficient and in putting on programs that will help them in their great task of kingdom-building.

Things we used to pass by without giving them thought we now consider. How many reading this know that all successful foreign mission plants patronize or have their own printing outfits? If the printing outfit is important in the foreign field, much more so is it in the home field. The Church paper is a pastor's assistant, a home missionary, a broadcasting agency for the Church.

The Alabama Conference, in 1926, voted to place on the honor roll each of its Churches that paid their apportionment in full in 1927. The treasurer, Bro. J. W. Payne, being unable to make the report in full at Conference, finds that the following Churches belong on this honor roll: Bethany, Caver's Grove, Roanoke, Spring Hill, and Wadley. This significant sentence Bro. Payne offers: "If all our people could attend our annual Conference sessions and get the inspiration that most of those do who do attend, most all of our Churches would be on the honor roll. I am anxious to see the twenty-eight Churches of this Conference loyal and responding in every way to every call for the advancement of the Master's kingdom."

Bro. J. M. Darden, Suffolk, Va., member of the Mission Board, Southern Convention, feels great anxiety for and deep interest in the work of building a Christian Church at Hopewell, Va. On Sunday, October 23rd, he carried Rev. O. D. Poythress to Hopewell, and of course Bro. Poythress delighted the people and congregation with an inspiring gospel message. Societies were organized to raise money for building a Church there in the near future—early in 1928, if possible. Bro. Poythress thinks, as others of us do who have visited Hopewell, that the prospects of the Christian denomination there are great and that the opportunity is equally as great for real Christian service. The members at Hopewell are much interested in the kingdom and are enthusiastic for a house of their own in which to worship. If there are any members of the Christian denomination who are interested in building a Church at Hopewell and want to make a contribution to the work there it will be highly appreciated and will serve a most noble purpose. Hopewell has now a population of 18,000 people and is growing rapidly. It bids fair to rank among the great cities of Virginia in a few years.

The State Student Council of Y. M. C. A. of Virginia held a faculty-student conference at the University of Virginia October 13th to 16th, having for its topic, "Jesus and Our Generation." It seems to this writer a great event indeed when faculty and students of the college, through their representatives, will sit down in council and conference together and seriously consider how they may best interpret to their associates Jesus the Christ for our day. Among the teachers and counselors of the staff was Dr. W. A. Harper, of Elon College, who was leader of the faculty discussions. Dr. Harper reports some twenty-five or more members of college faculties, and equally as many or more students from colleges in the State who participated in the conference, councils and discussions. Themes under discussion, as led by President Harper, were: "What is the Objective of College Education?" "What is a Christian College?" "What Use Can We Make of Our Present Religious Agencies?" "What Opportunities for Character-building Inhere in the Curriculum?" "How Can We Motivate for Christian Life Choice?" Dr. Harper feels that it was a great conference and that much was accomplished for Christian education.

CATHOLICS UPHOLD PROHIBITION.

There are those who think that to be a Roman Catholic means being against prohibition, but this is untrue. There are many Roman Catholics who are earnestly in favor of temperance. We have read no stronger resolution than the following, which was recently passed by the Catholic Total Abstinence Union of Illinois at its fifty-sixth annual convention:

"The Catholic Total Abstinence Union of Illinois, at annual convention assembled, renews its allegiance to Holy Church and asserts the fidelity of its members to the country. We believe that God is not going to permit this goodly land—man's last hope and the Church's fairest field—to be submerged by rum; but we are not to sit idly by and expect God to save us when we do nothing to save ourselves. We should strive in the best way we know for Christ and country. Our country, according to its Constitution and laws, stands for the prohibition of the liquor traffic. Let us stand with our country, and not have the blood of the victims of a monster gorged with human gore upon us!"—*Ex.*

NOTICE.

All delegates and ministers expecting to attend the Western North Carolina Christian Conference at Pleasant Hill will please notify P. E. Coble or E. H. Thompson, Liberty, N. C., Route 3, so that arrangements can be made for lodging.

CONFERENCES MEET.

Eastern Virginia meets with the Church at South Norfolk, Wednesday, November 2, 1927, at 10:30 A. M.

Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.

Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.

FROM GEORGIA.

After forty years of pastoral work—organizing Churches, building Church structures—I rest. Many hard battles were to be fought and many victories won. I want the readers of THE SUN to bear with me as I refer to some of my experiences.

One of my first charges was McGuire's Chapel, in Gallapousa County, Ala I served here three years. It was a very pleasant work. It was twenty-three miles from my house. I had to cross the river going and coming, and it cost me for the year six dollars. The first year they paid me $18. The last year I served them they paid me $75. We only had a few members to start with, but during the year I received sixty-seven members. The second year that I served them I was expecting a great revival, and had secured Dr. Jubilee Smith to assist me. We had great crowds, and he did some of the best preaching I ever heard. We began on Saturday and ran till Thursday night, and there was no move. At the close of the service Dr. Smith said he was done, and I had announced the meeting to continue till Friday night, but he refused to preach, so I had to do it. We closed Friday night. I went away disappointed. I told my wife when I got home that I was going to resign at my next meeting, but she insisted I should not. I went back to the next meeting, on Saturday, and preached morning and night, and Sunday I started to close the services, when Bro. A. P. Hunt said why don't you open the doors of the Church. I told them to sing a song. The first move was by Sister Vickers, the mother of the wife of Rev. G. D. Hunt, and when they started they didn't want to stop. There were twenty-two that came. One man who was old and could not hear well was sitting close to the pulpit. He said I had better stop them, for there would be nobody to give the right hand of fellowship. Then I did not want to resign. Some of those members are still living. I will never forget A. P. Hunt, John Vickers, Bud McDaniel, Chandly Allen, Sheck Allen, Anderson Allen, John Lindsey, Hal Curtis, Jim Thompson, and many others—some of the best of the world.

One little incident I want to relate. There was one member by the name of Jasin Wright—a good man, but poor. His wife was a member of the Methodist Church, and one day they were picking some white peas. Bro. Wright said to his wife that they ought to pay their pastors something. As they had no money they decided to pick two bushels of nice white peas and give a bushel to each of their pastors. So one day the Methodist preacher came by, and they hailed him and told him that they didn't have any money, but they wanted to give him a bushel of peas. The minister told them they didn't eat peas and drove off. In a few days I passed that way, and they stopped me and said they didn't want to make me mad. I told them I was not easy to make mad. Then the man told about the peas and about the other preacher. I told him and his good wife that I would take both bushels. His wife spoke up and said if I would she would join the Christian Church. She joined the Church at my next meeting. My wife and children, with my aid, devoured the peas. I went to the old Church last year, and it brought back my fond remembrances. God bless the dear people at McGuire's Chapel.

H. W. ELDER.

NOTICE.

All ministers, delegates and visitors attending Eastern Virginia Christian Conference, which meets with South Norfolk Christian Church, November 2nd, 3rd and 4th, will please notify Rev. O. D. Poythress at once, in order that free entertainment may be furnished all who attend. Address Rev. O. D. Poythress, South Norfolk, Va.

THE CHRISTIAN SUN'S PULPIT

THE POTTER.

JOHN G. TRUITT, *Preacher.*

"But now, O Lord, Thou art our Father; We are the clay, and Thou our Potter; and we are all the work of Thy hands."—Isa. 64:8.

Isaiah had been prophesying the coming One. In his opening chapters he had written of One to be born of a virgin; and then he had turned his mind to more immediate matters; but now, for several chapters he had been telling of the suffering Messiah—of One bruised for our sins, and by whose stripes we are healed; and in this text he sounds out one of the most beautiful of the Old Testament assurances, for with his eyes fastened upon things far off in the future, and thinking of Jesus, he says: "But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we are all the work of Thy hands."

"The work of Thy hands," and at our best today we are the work of God's hands; and at our worst we are still hand-wrought humans, bringing shame, it is true, upon the hands that wrought us if we are stooping to evil, still precious in the sight of God, fashioned by the fingers of the infinite Father! We have not exhausted the significance of that fact. We appreciate hand-turned shoes, and hand-sewed soles, and hand-set diamonds in mountings wrought by hand; but do we realize that "we are all the work" of God's hands? "We are the clay, and Thou our Potter; we are all the work of Thy hands." There is no comparison between a printing-press-made picture and a hand-painted portrait. Beautiful, hand-painted china still gives us a thrill in this machine age; and baby dresses are still sewed by hand! Cryptic and beautiful is the compliment in the Scriptures to hand-made things, where we read of things beneath the heavens are made with hands. No comparison is made between the machine-made and things eternal and in the heavens. We are hand-made, and the hands are none other than those of God Himself.

If we turn to the writing of the great young prophet Jeremiah we will find a command coming to him "from the Lord, saying, Arise and go down to the potter's house, and there I will cause thee to hear my words." Reading on, we find that upon obeying the Lord Jeremiah beheld a work wrought on the wheel. "Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hands, O house of Israel." Now, how is the clay in the potter's hands?

There is a wheel like the top of a round table; a kick pedal with which the potter turns the wheel, much or little as is necessary in his molding of the clay; and the clay is upon the wheel. The vessel is a combination of the clay, the work of the hands, and the will of the potter. "But now, O Lord, Thou art our Father; we are the clay, Thou our Potter; and we are all the work of Thy hands."

The potter has a plan for every vessel. The clay doesn't know the plan, but the plan is there all the same. It may be that of a great vessel, or a lesser one; but which ever it is, it is the potter's plan. And in the sight of God nothing is more perfect or more beautiful than to be made according to the plan of the potter! Let us pause on that point. That is very essential to the comfort of some of the smaller ones of us. We may have only one talent, but if so God needs just a one-talent man—a two-talent man would be a misfit and mar the design of God; but the one-talent man is necessary to the place appointed for him. I used to be a bit worried over a certain text in the books of Romans: "Hath not the potter power over the clay—of the same lump to make one vessel unto honor, and another unto dishonor?" But now I come to see that it is better to be God's "dishonor" than man's; for I had rather be God's "dishonor" than man's "honor." If God wants, and needs me in a little place, why should I seek to mar the design of God by resisting His will? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" To be like God wants you is to be right! To meet His requirements and needs is to measure up to the finest possible usefulness and glory. So let me repeat that in the sight of God nothing is more nearly perfect and beautiful than to be made according to the plan of the potter.

The potter knows the plan, but the clay doesn't, I repeat, and now let us add the fact that neither does the spectator standing by and looking on know the plan. In our practical Christianity this is a matter worth mentioning, for so often some one outside wishes to dictate our lives or make God's plans for us. How foolish, how futile! Some one does not think like we think; does not act like we act; does not want what we want; and will not be what we want that some one to be. We are not God, nor are w etrusted with the precious "blueprints" of other people's lives, for they are molded and made in the loving heart of the Heavenly Father! Sometimes the plan may seem hard, the design difficult; but it is neither too hard nor difficult for the "potter combination," namely: the wheel, the clay, the hands, and the will of the potter.

Wait a minute! There might seem something rather arbitrary on the part of God about this whole matter; it might savor of determinism unless we are careful to remember how this text begins: "Thou art our Father." Oh! fathers, mothers, cannot you see how the love of God underlays the whole business? "Father"—that is Jesus' word, and it is found in this Messiah-section of Isaiah. We ought to consider this word "Father" in the light of the revelation of Jesus Christ; and consider the potter's plans in the light of His love.

The potter never makes two vessels alike. There are no two perfect matches in the hand-made vessels of the pottery. If you are told by a salesman that here are two exactly alike and that they are hand-made, you had better look them over very carefully if hand-made vessels are what you are seeking. We are made different. We are to occupy different places, or we are to fill the same position in a different way if we allow the Designer to have His way. Two pastors do not perform alike, but both are in all probability trying to do God's will as best he knows how—for it is not God's will that they perform exactly alike. Are you doing exactly as your predecessor did? You may not be doing as much as he did in man's sight, and more in God's. You are to do your work as God gives it to you, for for that purpose were you created by His hands.

"Let me but do my work from day to day,
In field, or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
'This is my work; my blessing, not my doom.
Of all who live, I am the one by whom
This work can best be done in the right way.'

"Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours
And cheerful turn, when the long shadows fall
At eventide to play and love and rest,
Because I know for me my work is best."

The work of the potter cannot be hurried. There are the tedious processes through which it must go. In the Hillton Pottery, in North Carolina, the clay is brought from five different counties, and it is of eight different kinds. It has to be carefully selected, mixed, seasoned, and ripened. In the making of the vessel, sometimes the wheel may turn rapidly, and then very slowly, but never more rapidly than is want, and never more slowly, for the work of the potter cannot be hurried. When the vessel is finished, a long, careful drying process follows, and then comes the furnace and the hot flames of perfection and beauty. Sometimes we may be impatient with the plans of God, and want to run ahead; but let us remember that "we are the clay, and Thou our Potter." God is patient, long-suffering, and yet will surely bring it to pass.

The vessel must be brought through the fire. The vessels may be ever so beautifully made, and ever so wonderfully designed for future use, and yet if it is not brought to the red-hot flames of the furnace it will fail both in beauty and service in the years to follow. A little child asks, why God does not kill the devil. I ask now, why does not the potter put out his fire! The pretty colors are brought out by it; the vessel is guaranteed against corrosion; and it is thereby fitted to bear life-giving water to the lips of a king, or a poor little urchin in the back lanes of life. The unexperienced bee-keeper who tore the prison cell from the body of the struggling young queen-bee gave the bee a lift, but did her an irreparable loss. It was fighting the prison walls—that would prepare her for life's duties and privileges. Helped where she was designed to do her own laboring, she had lost the power of flight; she would never be able to find her mate, and her life was wrecked and ruined. We may ask God to do too much for us, and thereby learn to live an abbreviated sort of life. Yes, the vessel must come through the fire!

Behind that great Hilton pottery there are remains of broken vessels. Broken vessels are no good and are thrown out as waste. We may grind them to powder, but they will never make clay again. They are a great warning to those who have eyes to see. Why do they break? It may be because they resist the will of the potter, or the fire, or there may be in them some unseen flaw, fleck, or gravel; but whatever may cause them to break, when they are broken they are done for. Is there no hope, then, for a broken life? Yes, indeed, here is where we notice again the opening words of our text: "Thou art our Father"; and because He is our Father, He has provided redemption, and regeneration in Christ Jesus.

NOTICE.

The Educational Committee of the Western North Carolina Christian Convention will meet at Pleasant Hill Church November 7th at 10 o'clock A. M. All licentiates are expected to report either in person or by writing to this committee, and all candidates for the ministry should report at this time.

T. E. WHITE, *Chairman.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE GENERAL BOARD MEETS.

The General Board of the Christian Church met in annual session at Dayton, Ohio, last week. This board is composed of the members of the several boards and departments of the General Convention, namely: the executive and finance committees, boards of missions (home and foreign), Board of Publishing (C. P. A.), Board of Christian Education (for colleges and Sunday Schools and Christian Endeavor), and the Board of Evangelism. Each of these boards does its own work, but makes report to the General Board, which must approve or disapprove.

The outstanding event of the recent meeting in Dayton was a recommendation from the Board of Publishing that our three denomination-wide publications, namely: *The Herald of Gospel Liberty, The Christian Missionary, and The Journal of Christian Education,* be merged into one publication. For three weeks each month (forty issues for the year), *The Herald of Gospel Liberty* is to appear as such, but reduced in size from twenty-four to sixteen pages; but once each month (twelve issues a year) the publication is to be a forty-eight pages and cover magazine (52 pages in all), combining *The Herald, The Missionary,* and *Journal of Christian Education.* The division of the monthly publication is to be: *Herald* 10 pages, *Missionary* 14 pages, *Journal* 24 pages, and the four cover pages to be used as the editors may decide. The price of the combined publication is to be $2 the year, as at present; the monthly magazine number alone to be $1.00 a year, or 75 cents in clubs of five or more.

The General Board adopted the above merger program, and the first edition of the merged publications is to appear the first week in September. The board recommended that the Southern Convention consider coming into the merger with THE CHRISTIAN SUN.

We are giving elsewhere in THE SUN the findings and decisions of the Board of Foreign Missions for the coming year. It will be seen from that report that our contributions to foreign missions the past year were considerably less than those for 1926. On this account, the work on the foreign field had to be considerably curtailed.

An item of interest in the report on Christian Education is that Miss Pattie Coghill, of the Southern Convention, in her work for Christian education, is to work under the direction of the Board of Christian Education of the General Convention and is to receive her salary from this board. Another decision of the board was to borrow, with the endorsement of the Convention, $20,000 and complete the dormitory of Christian College, Franklinton, N. C.

Rev. McD. Howsare is to remain Convention evangelist and continue the department of evangelism, but no office for this work is to be maintained in the C. P. A. Building.

Home Mission Secretary A. W. Spark was given the privilege of securing, if possible, during the year $100,000 for Church extension. The Board on Christian Unity reported favorably on union, esspecially with the Congregationalists. As usual, reports of boards will appear in THE SUN. It remains only to add that it should mean much to Church life for something like fifty to seventy-five of its deeply interested officials to meet in annual council and spend four days in earnest, intelligent, prayerful discussion of Church life and progress. J. O. A.

CHRISTIAN UNITY.

The Christian Church has always stood for Christian unity. It deplores the divisions, schisms and isms that divide instead of unite the people of God. We presume every other denomination deplores likewise and wishes that there might be union. But to deplore a fact is not to correct it. The Christian world is nominally very much divided. There are one hundred and eighty-six denominations here in America. To think of that many varieties of Christians is appalling!

Now, that many varieties have not arisen out of that many beliefs. It is not a belief or even a faith that severs people asunder into so many separate and often hostile groops. If it were, we would have about a million or more denominations instead of the 186 we do have. That which does sever and separate is the will and determination to make others believe, even in non-essential matters, just as we ourselves believe. Take the question of baptism for example. Now, it is not the belief in baptism that severs and separates Christian people. Nay, verily. But it is the belief that you should believe as I believe about baptism that separates us. Suppose that I believe baptism by immersion. Suppose you believe baptism by affusion. Now, it is not our two beliefs that separate us into two camps; it is my belief that you should believe as I believe, and your belief that I should believe as you believe that does the damage and sets up a Church wall between us. And there is the awful tragedy. We believe in each other; we transact business together through the week; we live as neighbors and friends all the while and believe in each other's Christian character and conduct; but on Sunday we separate ourselves into hostile groups because we are not willing that each should have his own belief about things which are non-essential in Christian character-building.

We will have Christian union when we quit trying to make others believe even as we believe about things that Jesus Himself considered unimportant, non-essential, and set ourselves to seeking and searching daily the things about Him we do believe and allow other Christians to indulge that high and holy privilege. J. O. A.

THE PRACTICAL PURPOSE OF PRAYER.

Prayer occupies a paramount place in the Christian religion. It has been aptly said that the greatest unused resource of power in religion is prayer. We cannot resort too often to the place of prayer; nor can we be too well informed as to the purpose and meaning of prayer. We would in this article call your attention to certain things from the prayer life of Jesus, and seek to learn the lessons they contain for us.

Sometimes Christians seem to regard prayer as a sort of magic. It seems as if they believe that when a certain formula of prayer has been complied with that the results asked for are bound to be forthcoming. They seem to regard it as a medium to get things done with little thought or effort on their part. A thing seems to them to be desirable, and there is no easy means in sight to accomplish it, so they simply turn it over to the Almighty in prayer with a request that he bring it to pass, and then ease their minds of all further concern about it. If the Lord were to honor such prayers he would encourage laziness and set a premium upon human weakness and inefficiency.

Now, to come to the outstanding instances of prayer in the life of Jesus, which we wish to consider. Luke tells us in the sixth chapter and twelfth verse that before Jesus chose the twelve that were to be most closely associated with Him in His work that He spent the entire previous night in prayer. In the light of the subsequent history we can see that the entire future of the work that Jesus was to do depended upon the faithful co-operation of the men whom Jesus was to select. Jesus seems to have clearly foreseen this, and His night of prayer was in preparation for the momentous choice he was to make on the following day.

On the occasion when Jesus declared to the disciples the real nature of His work as Messiah; when He declared unto them that the Son of man was to suffer many things, and was to be betrayed into the hands of His enemies and suffer death; that before He made that declaration, which was contrary to all their expectations concerning the Messiah, that He had spent a season in prayer. When He came to the mount where He was to give to the selected few a glimpse of the glory that was His through the Transfiguration, we are told that as He prayed this marvelous change was wrought in His appearance.

In the first chapter of Mark, when Jesus was about to begin His work of miracles—the work that made Jesus famous throughout all the surrounding country and brought to Him such popularity as would have by force made Him king—Mark tells us that before the first of the notable miracles which he records, that a great while before day Jesus went to the mountain for prayer. And we are all familiar with the experience of Jesus in the garden on the night of His arrest. We know that the burden of His prayer after He had become convinced that the suffering before Him might not pass, was to the end that He might do the Father's will. This leads us to conclude that, whatever else prayer may have meant to Jesus, it was an indispensible part of His preparation for service. Prayer was the way of the Master in preparing for the great work that He had to do.

Just here a word needs to be said about the place of miracle in the Christian dispensation. In our study of miracles we have been so caught by the supernatural that we have missed the natural. We center our interest on the question of how the miracle was performed. But in the Bible account the interest is always centered upon the man or woman for whose need the miracle was performed. Every miracle of the Bible was performed in preparing or helping a man to perform

a spiritual task that was too big for him to perform single-handed and alone. Miracles never happen until men are giving themselves to tasks too great for human resources.

Prayer brings forgiveness, and peace, and inspiration; but it never comes into its fullness, beauty, and glory until an individual is praying for the divine to be brought to bear upon himself and his tasks, that he may accomplish God's will. If we would see what such prayer is like, we must go with Moses into the mount with God and hear him pray for forgiveness for his people who have committed the awful sin. Hear him in the sublimity of self-renunciation when he asks that if needs be God will blot his name from the book of remembrance if only the people may be forgiven. We will have to see Elijah standing alone upon Mt. Carmel and undertaking to prove to the prophets of Baal, the king, and the entire nation of Israel that Jehovah is God. The picture is not complete until we have seen poor old blind, broken, and dishonored Sampson, and he stands in the temple of his enemies and prays that God will give him back his strength for just a moment, that he may atone for betraying himself, his people, and his God. Think of John Knox, who, in the face of the wickedness of his beloved land, goes down upon his knees and prays, "O God, give me Scotland for Christ, or I die." Whatever else prayer may be, it has reached the heights of sublime glory when an individual is praying that he may be prepared to do the impossible task for the glory of his God. S. C. H.

WHAT IS THE HOUR IN RELIGION?

By S. L. Beougher.

Apart from some accidental improvement that has been stumbled into, every new step taken is the result of new theorizing, of a reconsideration of the past, of the present conditions, and of future possibilities. We are passing through the most profound and far-reaching revolution of religious and ethical thought and theory that the world has ever seen. The change from the Ptolemaic to the Copernician theory of the universe was superficial compared with it; though then the alarm was raised that all religious belief was in danger. The change from Judaism to Christianity was comparatively superficial; for then it was chiefly certain Messianic ideas and certain rites and ceremonies that separated the old and the new. But now what is there that is not involved? God, man, duty, destiny—all are up for a reconsideration so radical as the world has never known.

We often speak of "the duty of the hour," but before we can perform it we need to know the hour. There is such a vast difference in the running of religious clocks that we have not as yet come to any sort of agreement. When "standard time" was established, many were afraid to adopt it, thinking that they might lose something out of the twenty-four hours if they gave up the old methods of reckoning. I would not presume to set the time for any one, or claim that my private watch is standard; I only ask you to glance with me along the pathway of the world's religious evolution, with the one purpose of finding out where we are, in the world's day, in order to determine the step of advance we are invited by the coming hour.

The purpose and aim of all religions, in all ages, has always been one—the endeavor on the part of the worshipers to get into more desirable relations with his God. It is man's eternal search for the secret of life—"that they might have life, and might have it more abundantly." It is the endless endeavor for "reconciliation with God." The lowest and earliest form of religious life, so far as we know, was the recognition on the part of man of a power not himself, invisible and mysterious, that was able to hurt him or to help him; and he believed that by certain gifts or rites, certain prayers and praises, he could ward off the wrath of this power or win its favor or assistance. Science has its theory of the power not ourselves, out of which we have come and on which our destiny depends; and of our relation to this power —that the hope of our civilization depends on our complete adjustment to our environment. This is the external manifestation of that life in which "we live and move and have our being," and the "reconciliation to God" is the spiritual, the two together make the complete environment of the whole man.

At first there were many gods to be pleased; and the ways of pleasing them were many, and sometimes contradictory. When the barbarian was about to start on the hunt or to battle, he did what he supposed his god desired as a condition of assistance. When the Jews thought Yahweh as angry with them, they did what they supposed their deity desired as the condition of turning away his anger. When the Christians of the middle ages were engaged in their crusades for the rescue of the holy sepulchre from the hands of the infidel, they did what they supposed God wanted them to do as a condition of success. And so today, however our ideas may have changed, the principle determining human nature is forever the same.

In the progress of religious evolution, men came, after a time, to think of some one God as supreme, not only over man, but over all other gods as well. Jupiter became the "king and father of gods and men and Yahweh also grew to be "king of kings and lord of lords." God ceased to be thought of as force only, the heavenly despot, and became the ideal and embodiment of righteousness. Men reached the high level of asking, "Shall not the King of all the earth do right?"

With the views of the varying characters of the many gods there was no need of any devil, but when the people came to believe in one God only, and in Him as just and good, they could not think of Him as the Author of evil, and so, the existence of a great adversary became to them a philosophical necessity as an explanation of physical and moral evil. It is no accident that the first word of Genesis is a scientific word. It is no accident that all religion starts with a cosmogony. What kind of a power is that which is not myself? And by what method does He govern the world and man? These are the questions which precede all others, and the shape religion takes is the answer to these questions. For man must be forever seeking to do that which he really believes God wants him to do, in order that he may gain eternal life. The question of the young ruler who came to Jesus is the one, age-long, always-repeated question of the race, and the answer to it must always depend on what people think about God, their own nature and condition, and so their present relation to God.

Former religionists looked upon the entire outline of the world's history as being only "the history of redemption" and this summed up their reason for the earth's existence. This theory would have been admirably adapted to the Ptolemic idea of the universe, but could not have been made to fit the frame-work of the Copernican universe. Since then three great thought-revolutions have been accomplished—so victoriously, so completely accomplished that there is no possibility of the world's ever taking, in these directions, one backward step: a revolution in physics, criticism and history. Before this enormous advance of knowledge in these three directions, the old earth and the old heavens have fled away, and there is found no place for them. The ten concentric, crystalline spheres of Ptolemy and Milton formed a circle which reached half-way from the floor of heaven down to the dome of hell. When Satan and his hosts were cast out, it took them nine days to fall past all these spheres and across the intervening chaos to the bottom of everything. The earth was fixed at the center, while the local and visible God held his court just overhead. We know now that it takes light three years and a half to reach us from that sun which is our nearest neighbor, and that then we only stand on the threshold of sun-lighted pathways that lead on and on to infinity. The baby-house world of Ptolemy has been "put away," along with other "childish things," by the growing mind of the race. And along with it have been "put away" also the conception of the God that ruled it and the man that inhabited it.

God's age-long hour has struck, the night has past, the sun has risen, and the morning is here. No power can turn back the hand on the great dial of God; and the hand inevitably marks a new hour in God's great day. We are in an illimitable "universe" of which we can conceive neither beginning nor end. Our "God" is immanent in this universe, its life and soul. The most distant star is the witness of His power, as the nearest and tiniest flower is of His presence and beauty. Our "man" is not the wreck of a once perfect creation, but God's infinite child, slowly growing in the midst of an infinite universe, and with an infinite outlook ahead. It is not, however, the death of religion that we are witnessing, but its renaissance. It is the phoenix that rises from its own ashes and plumes its wings for a loftier flight. It is the duty of the Christian Church to squarely face the future and come frankly and bravely out into this new universe. We can render a greater service to the world by setting forth adequate grounds for trust in the coming opprotunity than by making clear our attitude toward the past. It is only infidelity, to distrust the future, that bids us go forward with every Church enterprise. There is nothing to be gained by going back, for if there be no God in the future, then there certainly is none in the past. I am convinced that we are on the eve of a grander renaissance of faith than ever before, and this time, it is to be a faith in "a city that hath foundations." Let no one who believes in God hesitate when the command is heard, "Speak unto the children of Israel that they go forward."

Whether we rise to the occasion or not, the new knowledge of the universe is here, the new knowledge of God is here, the new knowledge of man's relation to God is here, the new knowledge of what needs to be done to better that relation is here, and the task assigned to the Church is to assist in bringing about that better relation.

We are living in a time when the Church is losing its grip on the brain and conscience as well as the heart and reverence of the world. It is well known that business or social reasons, a love for fine music or vigorous oratory, have more to do with the attendance of the men than any conviction that the Churches represent the supreme truth or stand for the supreme needs of strong men. All sorts of devices are resorted to in order to get people to go to Church! All the efforts to help matters out by softening a disagreeable doctrine or enriching the service by an elaboration of the ritual, all the superfiscal plastering of weak spots or patching of ecclesiastical robes, seem to me most pathetic confessions that the real life and great purpose are gone. Was it any of these sorts of things that conquered the Roman Empire, or climbed on the throne of the Caesars, subdued and reshaped barbaric peoples, faced the lions in the arena, and went to heaven with a song on hissing wings of flame? Did Paul seek an audience by advertising a new tenor or by any display of robes

(Continued on Page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

Frankness is an important element in human character. It is a very different thing from thoughtless or rash expression of opinion. Anger expresses itself definitely, but without proper consideration. Love may do the same thing very discreetly. Frankness is very deliberate after mature consideration. It is the utterance of faith, conviction, and definite conclusions. Frank utterance removes doubt as to the position of others. It differs from "that's so," "it's all right," "it makes no difference." The real mind of another is not offensive. It is the essence of sincerity which all men admire. There is no attitude so unsatisfactory as the doubtful attitude. Flattery disgusts sensible people. What the average man wants is frankness.

This is true in business. The same price for all; the same treatment for all; the same feeling for all. Honesty is not only the best policy, but frankness is the best business. If people in business would say what they mean, and mean what they say, success would be more universal. The fortune made by deception is not success; but failure is sometimes success, but it rests upon honesty and makes a contribution to the community. In the eye of the world, Jesus was a failure; but in the light of nineteen centuries He was a great success. It is far better to fail in what is right than to succeed in what is wrong. Business success, in the long run, rests on courtesy, honesty, and a square deal.

The social world is kept off the rocks by frankness. All shams and assumed importance retards social progress. Society is at its best when all conditions are in friendly relations. The rich and the poor meet together, the Lord is the Maker of them all. Some illiterates are higher graded in character than some highly educated. Some are high in one thing, and some in another. The poor man is often superior to the rich man. Dress is not so much a matter of person as of money. Travel reveals a lot of pretension. You learn some things in Pullmans and dining-cars that you would not learn at a picnic. Society is not built on a few people, but on all the people. No one home represents society any more than one store represents business. The largest group may be the controlling group in society, and hence all should co-operate in sympathy, courtesy, and in frankness.

This matter of frankness is just as important in the Church. In all deliberations, enterprises, official and lay relations, real conviction should be acted and expressed in life and in speech. It requires more courage, often, to express an opinion and take a position in a local or general Church matter than to die in battle. All heroes do not wear uniform and carry guns. To obey the inner convictions generated by the Holy Spirit, in all places and before all men, requires a courage equal to those who gave their lives on Flanders field. The Church is the great battleground. "Fight the good fight of faith."

W. W. Staley.

ELON LETTER.

"I don't like college presidents," declared an intelligent engineer, when I was introduced to him recently, "and I never fail to take opportunity to tell one so when I get a chance," he continued.

It was a strange sort of greeting, and as I sensed a situation that might prove helpful, I smothered my native disposition to answer in like kind, and inquired the reason for this antipothy.

With controlled emotions, he detailed to me a tragedy. The man was a successful engineer, highly esteemed by his friends and the public, honorable and devout. Reared in a Christian home, he had married a Christian girl, and their avocational efforts had been joyously given to Christian service. He was an officer in his Church and a Sunday School teacher for a quarter-century nearly. His wife also taught, and because she had an ampler leisure was busy likewise in other activities of the local and general Church work. They had an only child—a daughter; a devout Christian girl. They had sent her to college and graduated her, and she is now a flippant flapper in the social world and a rank and irreverent infidel.

"The college has taken from us," he concluded, "our dearest possession; and being accustomed to hold heads of concerns responsible for the products of their businesses, I hold college presidents responsible for such disasters as this one which has befallen my home, and I do not like them; I loath them."

I listened sympathetically to this story and inquired if he had sent his daughter to his denominational college (naming it—a fine Christian institution, too). "No," he replied; "I am a public-spirited citizen, employed by the public, and as a citizen I felt I must send her to the State university."

Then I told him the subtle influence of the devout and godly professor over his pupils in personal association, and how it is possible to teach the multiplication table so as to make saints or sinners, and that Christian colleges have set their hearts on achieving Christian character in their students. He listened respectfully, "It is a shame for our State schools not to aim at the same thing, for we are a Christian nation."

I feel sorry for a father who suffers as this man does. But how can it be otherwise, with State institutions forbidden to give the same recognition to teaching religion as they give to teaching literature, mathematics, or the sciences? We must Christianize higher education or it will paganize our civilization and destroy our best possession—our young people.

W. A. Harper.

PORTO RICO LETTER.

Dear Folks:

It may be that some of you are thinking that I am lost some where on this beautiful island. No, not so bad; though I am wandering daily into a new and strange life. I have been busy fighting my battle daily with the climate, with the hope of winning through the help of the Great Physician, whose light and wisdom illumine my thought and soul.

As I lift up my eyes unto the beautiful mountains (which I call hills) that are clothed to their summits with luxuriant vegetation, I feel closer and closer to Him, and forget that I am in a strange land. It certainly seems that I have been here for years and have lost the seasons and the days of the month, which all seem the same to me. I have visited most of our missions on the island. The experience has been wonderful. Every place full of interest and beauty, if one looks for it.

I was very fortunate to have the opportunity to attend our conference, which was held at Salinas the last week of September. Here I became acquainted with all our mission workers and was given a very cordial welcome by every one. I am glad to say that the conference was a success, under the leadership of our native pastors. One of our faithful workers for the last ten or more years as layman was given the privilege of ordination. Personally I have been impressed of his faithful service and sacrifices. I hope that some time I can write an article of his life, which will be a great inspiration and help to every reader. We have enthusiastic workers, but we are financially handicapped. However, under the present circumstances we are getting along as well as we know how.

Traveling on the island is joyful for strangers, but very tiresome after first experience. The roads are beautiful, as far as nature is concerned, but very rocky and dusty. One of the best things that I like about the island is the beauty of the palm trees and the various types of flowers. A good many of my friends tell me to write of my impressions of the island, but I hesitate, because I am busy fighting the climate. I have been suffering from the heat since I landed. Therefore, my present impression would not be very favorable. I shall wait for awhile, and then will write often.

I hope that I will soon be acclimatized, so that I may start my work. There is another problem that I am facing—getting use to the odor, which is affecting my health more than heat. I am sure Mr. and Mrs. Barrett know what I am referring to. Last Sunday Mortons and I went to Santa Isabel. On our way we were held at the railroad crossing by the Porto Rican freight train, driven by oxen. Yes, an ordinary freight train. I think I had a real laugh, as it was a very funny picture. If one is feeling good, one can see very queer pictures everywhere and every day.

In the morning we held Sunday School, which is very large and conducted by the natives. As most of you know that the Church at Santa Isabel has been without a regular pastor, I am happy to say that the young man that has been helping to carry on the preaching services has definitely given his life service for His kingdom. We all must be thankful for this young life, as he is to be a wonderful help to carry the light to his people. Kindly remember Bro. Placido Vasquez in your prayers, that his life may be fruitful in His service. We had the pleasure of taking our Sunday dinner in Placido's home. This was the first real Porto Rican meal that I have had since being on the island. It was fine! I like their dulces (deserts) best of all. Of course, Morton and I taught Sunday School classes. I taught the young ladies' class in English, which I enjoyed a great deal.

In the afternoon we held Sunday School at Playito, which is one of the poorest settlements that I have seen. We had thirty-five children present. It was a picture of filth and pity. All during the service it was necessary for me to hold my nose, as the odor was beyond classification. Our little Church is a few feet from the sea, and I felt like taking every child and putting them in the water and giving them a good scrub instead of teaching them the Sunday School lesson. This little settlement needs a real worker of sanitation. Poverty is so great that most of the children were half-dressed, and some absolutely bear. So any of the organizations or families that have old clothes for children, women or girls do not hesitate to send them to us. I could assure you they will be used for a good cause. I shall send you the snap-shots of this settlement to give you an idea of the conditions.

After we left Playita we attended Sunday night service at Ponce. So you can see what a full day we have on Sundays or other days in the week. I have been studying the language, and I am glad to say that I can understand a great deal, and also try to talk it; however, it is difficult for me to get use to the climate, and to try to concentrate on the language. Since I have been in Ponce I have

been to fifteen homes of our Church members, and I find a cordial welcome in every one, and most of them invite me to take a meal with them or give me large bunches of flowers. I find the natives are great people of hospitality.

Last Tuesday I visited seven families, trying to reach the young people. Beginning with the coming Sunday, I am going to start an English class of Bible for young men and women. I have a large number to start with. They all seem very anxious to learn the English language; however, most of them understand English pretty well. I am in hope, with the help of our Lord, to accomplish a great deal through this class. I also help our young people with their Christian Endeavor programs.

I need your encouragement, your support and your prayers. I would like to hear from any organizations and would be too glad to help you with anything that is within my power.

Your little missionary,
VICTORIA E. ADAMS.

Ponce, P. R.

CITIZENS DETERMINE NATIONAL LEVEL.

The strength of a nation is determined by the individual citizens and a high order of citizenship is vital to any nation, said Commissioner General of Immigration Harry E. Hull, in an address before the United German Societies of New York. The public schools must be kept at the highest point of efficiency. He said in part:

"The acid test of any civilization is the men and women it produces and the manner of their living. The citizenry of any nation is the first and last line of national defense. . . .

"To keep our people at a high level of vigor and character, we must rely first of all on our native-born citizens and this citizenship must be sustained by our homes and schools. We must maintain everlasting vigil over our educational system, so that none but the highest ideals of conduct are taught to our children. It goes without saying that every home must keep this same unremitting vigil."

In regard to naturalization and immigration, Mr. Hull said, "We now have on the statute books a law expressing the nation's determination to maintain the high quality of its citizenship. This is the restrictive immigration law we have established to insure that future contributions to our citizenship shall measure up to the proper standards.

"We have fortunately recognized, at last, the needs needed to keep our national stock and free from decay. The time had come we could not admit, without grave social and economic danger, the full tide of immigration poured on our shores from the rest of the world.

"For the safety of the newcomer as well as of the native American, we had to limit the number seeking employment and opportunity among us. Without such proper limits, employment and opportunity would have sunk out of sight in the millions thrown here in competition for them.

"It is only in comparatively recent years," the commissioner said further, "that the importance and necessity of advising aliens as to the rights and duties conferred by citizenship have been fully realized. The immigrant needs to be made aware not only of his privileges, but of his obligations—his oath of allegiance to his adopted country.

"He must be educated and encouraged to an intelligent understanding of the leading public questions. He must show himself loyal to our flag. He must come to a realization that the franchise is a right to be exercised only for patriotic purposes, and by no means something to be viewed from a mercenary standpoint."

EASTERN VIRGINIA PROGRAM.

Tentative Program of the Eastern Virginia Christian Conference, South Norfolk Christian Church, November 2-4, 1927.

WEDNESDAY MORNING.

10:30. Call to Order.
Song Service Conducted by W. H. Baker.
Invocation.
10:40. Enrollment of Delegates.
Address of Welcome, Rev. O. D. Poythress.
Response, Rev. M. W. Sutcliffe.
Reception of Visitors.
Appointment of Committees.
Report of Executive Committee.
Report of Program Committee.
11:00. Treasurer's Report.
11:10. Report of Committee on Religious Literature, M. W. Sutcliffe, Chairman.
12:00. President's Address.
12:20. Communion Service, Dr. I. W. Johnson in Charge.
1:00. Adjournment for Lunch.

WEDNESDAY AFTERNOON.

2:00. Song Service, W. H. Baker.
2:10. Digest of Chart, Study of Church and Ministerial Reports: Dr. I. W. Johnson.
3:10. Report of Committee on Stewardship, J. G. Truitt, Chairman.
"How We Finance Our Church," by a Layman from Oakland, Rosemont, and First Church, Norfolk, Respectively.
"Money as a Spiritual Blessing in an Individual's Life," Dr. W. H. Denison.
3:50. Presentation of Woman's Missionary Conference and Report, Mrs. M. L. Bryant.
4:00. Report of Committee on Foreign Missions, Dr. L. E. Smith.
4:50. Reading of the Minutes, Dr. I. W. Johnson.

WEDNESDAY EVENING.

7:30. Service of Worship.
Rev. O. D. Poythress and Members of Choir.
Preacher of the Evening, Rev. H. C. Caviness.

THURSDAY MORNING.

9:30. Song Service, W. H. Baker, Leader.
Invocation.
9:40. Report of Committee on Moral Reform, Dr. W. D. Harward.
10:00. Presentation of Christian Missionary Association, Rev. O. D. Poythress.
10:10. Report fo Committee on Education, Dr. W. W. Staley, Chairman.
Address, Dr. W. A. Harper.
11:30. Devotional Period, Rev. J. G. Truitt.
12:00. Ordination Service, Dr. Staley and Committee.
1:00. Adjournment.

THURSDAY AFTERNOON.

2:00. Song Service, W. H. Baker, Leader.
Invocation.
2:10. Report of Committee on Home Missions, Hon. J. E. West, Chairman.
Address, "How to Build a Strong Home Base," Dr. J. O. Atkinson.
3:30. Report of Committee on Christian Education, Rev. J. G. Truitt, Chairman.
Address, Miss Pattie Coghill.
4:10. Report of Committee on Evangelism, Dr. R. C. Helfenstein, Chairman.
Report of Evangelistic Attainments During the Conference Year.
Address, "The Rewards of an Adequate Evangelistic Program," Rev. H. C. Caviness.
Solo, Rev. O. D. Poythress.
Reading of Minutes, Dr. I. W. Johnson.

THURSDAY EVENING.

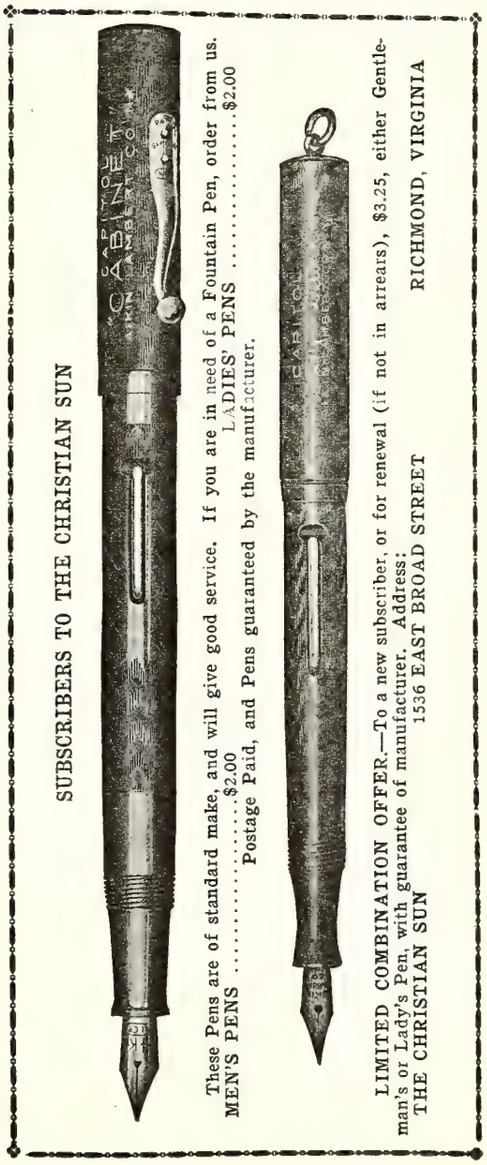
7:30. Special Foreign Mission Service.
Address by Rev. D. P. Barrett, Missionary to Porto Rico.
Pageant.

FRIDAY MORNING.

9:30. Song Service, W. H. Baker, Leader.
Invocation.
9:40. Miscellaneous Business.
Report of Collectors.
10:20. Report of Committees on Apportionments.
Address, Dr. J. O. Atkinson, on "The Budget Plan," followed by Discussion.
11:30. Open Forum: Our Church Problems.
12:10. Address, Dr. W. H. Denison.
12:40. Devotional Period, Rev. W. C. Hook.
1:00. Adjournment for Lunch.

FRIDAY AFTERNOON.

2:00. Song Service, W. H. Baker.
Invocation.
2:10. Reports of Special Committees:
Nominations.
Place for Holding Next Session.
Finance.
Resolutions.
Final Business.
Reading of Minutes.
Adjournment.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RICHMOND, VIRGINIA

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

REPORT OF WOMAN'S MISSION BOARD.

There is nothing new and startling to report from the woman's board. The interest in kingdom work has increased steadily, as evidenced by the activities of the women through their Conference and local organizations.

Through a standard of excellence, an increasingly successful effort is being made to approximate goals, devotional, educational and financial. It is difficult to tabulate spiritual and educational gains.

We rejoice in the fact that thirty-eight Conferences have their women organized in woman's boards. These Conferences enroll nearly 4,000 women. When we succeed in getting reports from all of our Conferences, our membership will easily total 5,000. Six of the thirty-eight Conference boards exceeded their goal in gifts this year.

Financially, the woman's board cannot boast great gain over last year. In an atmosphere of general loss and deficit, it is a joy to be able to say that, as a woman's board, we have "held our own."

During the year, from sale of bonds we turned over to the Foreign Mission Department the sum of $5,000 toward the purchase of property in Japan. Counting this gift to foreign missions, the woman's board has given to the cause of missions a larger amount this year than was given last. We have paid out amounts as follows:

To home missions:	
Frontier	$1,488.68
Americanization	930.52
Franklinton	2,796.50
Franklinton (half of thankoffering)	1,962.50
To interdenominational H. M. work:	
Farm and cannery migrant workers	250.00
To foreign missions:	
Sendai field	4,006.77
National workers	2,046.03
Special foreign mission funds	2,682.13
General mission home fund (half off'g)	1,962.50
To interdenominational foreign work:	
Christian literature for mission lands	150.00

These funds, as itemized, and others for miscellaneous objects, totaled approximately $22,000.

We have a budget for the new year, including the following goals:

Home missions	$ 8,000.00
Foreign missions	13,000.00
Miscellaneous, including administration, literature, etc.	4,000.00
Making a total budget for this year of	$25,000.00

Beside current funds, as indicated above, we have the following moneys invested:

Western Union stock	$1,300.00
Government bonds	1,300.00
Four notes	893.25
Savings account in Winter's Bank	873.32
Ohio Saving and Loan Association	160.00

ATHELLA M. HOWSARE, *President.*

EMMA S. POWERS, *General Secretary-Treasurer.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

Our Workers Tell of Its Importance.

Rev. W. H. Martin, Hilton, N. Y.: "Perhaps the outstanding reason why every Church and pastor should teach and practice stewardship is because it is God's plan for His children. It is the one sure way of releasing the blessing and power of God, since His resources are available only to those who work according to His plans."

Rev. F. C. Lester, Waverly, Va.: "Every Church and pastor of the Christian Church should teach stewardship in every way possible, because (1) it is scriptural, and we take the Bible as our "rule of faith and practice"; (2) it is Christian, being taught and practiced by Christ, and we claim His name and say that He is "the Head of the Church"; (3) the Church needs the money and service that grow out of stewardship teaching and practice; (4) the preachers and people need the joy that comes from recognition of the relationship to God as indicated in stewardship; (5) the only way for the people to know this scriptural and Christian message which the Churches and the individuals so sorely need is by its being taught."

Rev. Mrs. Carrie Beaver, Advance, Ind.: "The live Church recognizes that Christian stewardship is its secret of life. Too many Churches today have no conception of this fact. Our business, as pastors, is to implant this truth. Let us plan, thoughtfully, prayerfully, work patiently, persistently. Ere we are aware, our people will see; then they will respond, and God's cause will move."

Rev. L. Stanley Paisley, Toronto, Ont.: "The study and practice of stewardship will show to a congregation that Church finance is not merely a commercial enterprise, but a vital spiritual function, a genuine act of worship; that men spend their own money only after they have given one-tenth. The tenth belongs to God. A stewardship program will create and renew interest in the Church. It will do away with the ignominous money-making schemes of the past and will provide funds for every benevolent interest of the Church. Study first, then confirm your learning by practice."

Rev. Jesse M. Fauffman, Madrid, Iowa: "Doing or not doing is largely the result of knowing or not knowing. If we expect people to express with their talents, their possessions, their time and their power the principles of stewardship, it is very necessary that the stewardship program have an important place in the educational program of the Church. Stewardship, being a fundamental principle of the Christian life, we cannot hope to have great Christians and great Churches until they have a knowledge of, and practice the laws of the stewardship life."

The above urgent words from so many of our leading pastors and workers show the importance of this great message now when the whole Church is set to teach and practice it with a new earnestness.

EDUCATION WEEK.

Education is the foundation upon which this country has been built, the factor through which it has attained prosperity and good government. It is through the public schools that the ideals of America, the principles of government, the ability to make good, industrious and patriotic citizens are instilled into the character of the child. In recognition of this and "to acquaint the public with the actual work of the schools, with their ideals, and achievements, and their needs," the week of November 7-14 has been set aside as "Education Week." It is sponsored by the National Education Association and the American Legion, and by action of the World Federation of Education Associations at its Toronto meeting was recommended for observance throughout the nations of the world. Monday is to be known as "health day," Tuesday as "home and school day," Wednesday "know your school day," Thursday "school opportunity day," friday Armistice and "citizenship day," and Saturday "community day."

It is indeed appropriate that Armistice Day should be incorporated into this week. It marks the end of a struggle during which many thousands of lives were sacrificed "to make the world safe for democracy."

The struggle must be carried on that they will not have suffered hardships, endured pain and death in vain, not, it is true, with guns and implements of warfare but through the public schools.

The perfection of the public school system, giving an equal opportunity to every child, will be the greatest and most lasting monument that can be erected to those whose graves give mute testimony of the great sacrifice they made.

Keeping this in mind and that the future welfare of the country is dependent upon education, every citizen should take upon himself the responsibility of seeing that "Education Week" is observed and attains its purpose—"that the public be informed of the achievements and needs of the schools."

The objectives of the schools that the National Education Association and the Legion suggest be emphasized during this week are:

Sound health; worthy home membership; mastery of the tools, technics and spirit of learning; faithful citizenship; vocational effectiveness; wise use of leisure; ethical character.

ANNUAL REPORT.

Report of Treasurer of the Woman's Board of North Carolina Christian Conference, 1926-'27.

Women's Societies.

Burlington	$947.86	
Chapel Hill	69.13	
Durham	280.50	
Elon College	286.80	
Ether	25.40	
Graham	26.00	
Greensboro	333.65	
Henderson	75.00	
Ingram	10.40	
Liberty (Vance)	103.00	
Liberty (Va.)	10.00	
Lynchburg	16.00	
Monticello	15.00	
Mt. Auburn	85.00	
Mt. Gilead	1.68	
Oak Level	10.35	
Piney Plains	32.85	
Pleasant Grove	52.50	
Pleasant Hill	17.85	
Pleasant Ridge	58.85	
Providence Memorial, Graham	40.00	
Raleigh	250.00	
Ramseur	50.00	
Reidsville	75.00	
Sanford	125.00	
Shallow Ford	20.25	
Shallow Well	50.00	
Shiloh	12.20	
Seagrove	22.67	
South Boston	12.80	
Turner's Chapel	30.00	
Union Ridge	16.60	
Virgilina	100.00	
Wake Chapel	76.95	
Youngsville	10.00	
Randleman	1.50	
		$3,350.79

Young People's Societies.

Burlington	$204.67
Durham	30.00
Elon College	50.00
Greensboro	90.00
Mt. Zion	14.35
Raleigh	25.00

Ramseur	25.00	
Sanford	15.00	
Virgilina	9.50	
Providence Memorial	5.33	
		468.85

Junior Young People.

Burlington	$ 62.70	
Elon College	25.25	
Greensboro	15.00	
Raleigh	10.00	
		112.95

Willing Workers.

Berea	$ 1.80	
Burlington	35.80	
Durham	30.00	
Elon College	25.00	
Greensboro	25.00	
Mt. Zion	10.50	
Virgilina	15.00	
Wake Chapel	19.38	
Reidsville	10.00	
		172.48

Cradle Roll.

Burlington	$ 30.00	
Durham	26.20	
Elon College	20.00	
Greensboro	15.00	
Mt. Auburn	2.00	
Piney Plains	.82	
Raleigh	10.00	
Reidsville	15.00	
Wake Chapel	8.00	
		127.02

District Meetings.

Alamance	$ 10.60	
Guilford	12.59	
Lee, Chatham	5.80	
Randolph	10.33	
Wake, Durham	8.00	
Vance, Warren	5.00	
		52.32
Conference offering at Durham		39.01
Total		$4,323.42

Disbursements.

To Mrs. H. S. Hardcastle, Treas.	$599.98
To Mrs. H. S. Hardcastle, Treas.	984.47
To Mrs. H. S. Hardcastle, Treas.	955.45
To Mrs. H. S. Hardcastle, Treas.	1,783.52
	$4,323.42

MRS. W. R. SELLARS,
Burlington, N. C. Treasurer.

Regular dues	$ 717.64
Home missions	1,085.98
Foreign missions	1,086.00
Santa Isabel, P. R.	338.63
Mountain work	646.85
Bible women in Japan	50.00
Mrs. Fry's school	100.00
Olive Williams fund	9.00
Ellen Gusten fund	32.30
Elon Orphanage baby home	63.51
Japanese kindergarten	63.51
General purpose fund	130.00
	$4,323.42

This is to certify that we have audited the books of Mrs. W. R. Sellars, treasurer of the Woman's Mission Board of the North Carolina Christian Conference, covering the period of November 16, 1926, to October 12, 1927.

We find, upon checking the stubs from her receipt book covering this period, the receipts amount to $4,323.42. We find also that this amount has been turned over to Mrs. H. S. Hardcastle, treasurer of the Woman's Mission Board of the Southern Christian Convention, and have examined canceled checks payable to and endorsed by her for like amount.

J. M. Fix.
Mary H. Fix.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
4. Little Bible Lesson Pictures, per quarter.. .05

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

TEACHERS' BIBLES.

Minion Bold-Face Type, Self-Pronouncing, Size 4 7-8x 7 Inches, and 1 3-8 Inches Thick.

2152—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold.....$3.75

India Paper Edition, Size 4 7-8x7 Inches, 1 1-10 Inches Thick.

2152X—Genuine Leather, Morocco grain, divinity circuit, silk sewed, round corners, red under gold edges, title stamped on back in pure gold.....$6.00

Bourgeois Type, Size 5 3-8x8 Inches, and 1 3-8 Inches Thick.

2167—Genuine Leather, Levant grain, limp, round corners, red under gold edges, title stamped on back in pure gold $4.00

2172—Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, title stamped on back in pure gold $4.50

2172A—Same as above, with Apocrypha.....$5.00

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Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3 3-4x3-8 inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

Ruby Type, Size 3¾x5⅜ Inches, and 1 Inch Thick.

65—Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, title stamped on side and back in pure gold; 6 colored maps $2.50

60—Bound in Cloth, stiff covers, square corners, red edges, Sunday School Scholars' Bible, stamped in pure gold on cover, no illustrations. Special book for Sunday Schools 95c

Minion Type, Pocket Size, 4x6 Inches, 1½ Inches Thick.

With 32 full-colored illustrations; also 25 outline maps through the text and 12 colored maps.

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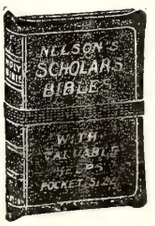

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Reference and Text Bibles also in minion, brevier, bourgeois, long primer, pica and English type.

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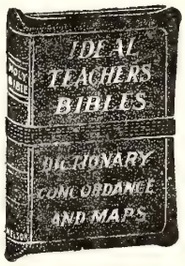
AUTHORIZED VERSION.

RED LETTER TEACHERS' BIBLES.

Brevier Type (8 vo.), Self-Pronouncing, Size 5⅜x8⅛ Inches and 1⅜ Inches Thick.



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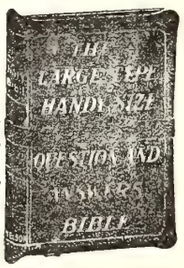

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THE CHRISTIAN SUN
1536 E. Broad St., - - - Richmond, Virginia.

RELIGIOUS EDUCATION

CHRISTIAN EDUCATION NEWS NOTES.

It is discouraging to visit some of our Churches where so little is being done and so much good could be done. It is the indifference and lack of effort on the part of the Church members which is so disheartening. It is equally as encouraging, however, to visit some of our Churches where there is a spirit of optimism, devotion, and progress; where honest effort is put forth to render service and where real things are accomplished. Such a Church as this is the First Christian Church, Greensboro, N. C. I had the privilege of working with this Church for a week in January, and it was one of the most delightful weeks I have spent since I first began working for the Church. I found a pastor and people working together with friendly and helpful co-operation.

I happened to attend a workers' council in this Church again on Friday night, October 14th, and while there found out some interesting things which they have done and are doing, and I am passing them along for inspiration to others.

1. The Sunday School paid one-half of the expenses of five young people to the Elon Chautauqua this summer. They feel that this was a good investment and hope to send more next year. The five young people were Virginia Tucker, Evelyn Stewart, Ella Neese Lassiter, Ella Thompson and James Stewart. Greensboro had several other representatives besides them.

2. The Church conducted a daily vacation Bible school, with an enrollment of sixty-eight and an average attendance of forty-eight and fourteen workers. Miss Christine Thompson, the efficient superintendent of the children's division, was superintendent of the school and also superintendent of the junior department. Some of the other workers were Mrs. Grace Stewart, superintendent of the beginners' department; Miss Graham Rowland, superintendent of the primary department, and James Stewart, helper with handwork for the boys. Mrs. C. H. Rowland was missionary superintendent, and worked with each department for fifteen minutes each day, adapting the stories and other missionary material to the particular age-group. A picnic and commencement were a part of the school's program.

3. The council voted to hold a leadership training school for workers in the children's division for one week next spring with the field worker of the Board of Religious Education as teacher.

4. Twenty-five dollars was voted to the support of the work of the Board of Religious Education. This was a generous offering and will help further a cause which we feel is essential.

A meeting of part of the officers and counselors of the Young People's Congress of the Western North Carolina Conference and the field worker was held in the pastor's study of the Burlington Church Saturday, October 15th. It was decided to divide the Conference into districts and to hold a rally in each district during November and to hold another congress meeting on Saturday and Sunday, December 10th and 11th. Further announcement about places and dates will be made later.

W. B. Truitt, president of the North Carolina and Virginia Sunday School and Christian Endeavor Convention, is working hard to improve the Sunday School and Christian Endeavor work in that Conference. Several Churches have responded heartily to his suggestions.

PATTIE COGHILL, *Sec'y.*

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson VI—November 6, 1927.

AMOS PLEADS FOR JUSTICE.

GOLDEN TEXT: "Let justice roll down as waters, and righteousness as a mighty stream."—Amos 5:24.

LESSON: Amos ch. 5 & 7.

DEVOTIONAL READING: Pro. 21:1-7.

Amos was a fearless preacher. If any one wants proof of this, let him read the two chapters which form today's lesson and keep in mind that Amos spoke these words face to face to the leaders and the "big people" of his day, as well as to those who prided themselves upon their religion, and he will see that there is no moral cowardice in the make-up of this plain man whom God called as a preacher of justice and righteousness. As it has been said of another great man, "Because he feared God, he did not fear any man."

It appears that Amos brought two terrible and scathing denunciations or indictments against Israel. In the first place, he charged them with *injustice.* He made his charge very specific and he produced a mass of evidence to prove his charge which would be admitted in any impartial court. He said, for instance, that "they hate him that reproveth in the gate, and they abhor him that speaketh uprightly." The "gate was the broad open space before a city gate where claims were adjusted, and Amos says that the oppressors of the week hated any one who suggested that justice was not done, or any one who reproved them for their wrongdoing. Amos is not the first nor was he the last man who has brought the wrath of men down upon himself by his denunciation of deep-seated wrongs.

But matters are even worse. Judges, whose chief concern it should be to see that justice was done, were rotten to the core. They took bribes from those who were able to offer them, and they refused to deal fairly with those who were not able to offer such bribes. They were waxing fat from their illicit gains. Amos reminded them, and incidentally all others who have ill-gotten gain, that they should never reap the benefits of their ill-gotten gain. No man ever really profits from money which he has got by violating God's laws.

Conditions were so bad that people, as a rule, had given up in hopeless despair. It seemed that there was no use of saying anything, for it was a hopelessly evil time. How modern it all sounds! There are many today who say "What's the use?" when they face conditions in our modern life, or when some challenge is presented to them to help to better conditions. There are all too many people—Church people, at that—who frankly say that it is no use to say anything about the evils of politics, or that there is no use of trying to do anything about them. As Maclaren says of such people, "What masquerades as prudence is very often sinful cowardice." The same principle applies to those who refuse to face the issue created by the liquor problem. We need the spirit of Amos.

Against all this, Amos pleads for justice. "Seek good, and not evil." "Hate the evil and love good, and establish justice in the gate." Make your lives positive and constructive for the things that are right and just, and you can count upon the help of the Lord God Jehovah.

The second charge that Amos brought against the people of his day was a *lack of vital piety* for want of a better term. The people were religious enough. They made their sacrifices and they held their religious feasts and their solemn assemblies. They gave meticulous care to the trappings of religion. But alas! they had divorced their religion from righteousness; they had given first place to "the subordinate and trivial corolaries" of religion in that they exalted and emphasized religious ritual over human justice. Their religion did not make them better men. It apparently found no expression in their daily living, and certainly it did not make them any more humane or just or sympathetic. The things against which Amos uttered his scathing denunciation as referred to above were done by the people who were the religious leaders, and by those who were supposed to be most religious.

Amos tells them that it is a pathetic farce. He tells them that they are wasting their time, for Jehovah not only does not accept their ceremonial practices, but that He actually hates them and will have nothing to do with them. What Jehovah wants and requires is justice and righteousness, and He wants them in no mere rivulet; He wants them to come even as mighty waters.

One needs to think only a moment to see that Amos has a message for us today. There is still a great deal of injustice abroad today. Only last week a man was released from the penitentiary after only four months' imprisonment for perjury—a very serious offense against a court of justice, which carried a penalty of at least a year and a day. One wonders if he would have been freed if he had been some poor or ignorant person instead of a well-known theatrical producer with powerful and influential friends. This does not mean that any one took a bribe or that there was actual crookedness involved; it simply raises the question as to whether there is not a need of more impartiality in matters of justice. And, as a matter of fact, as a well-known jurist said before a Rotary Club only last week, the courts are not always and never wholly to blame in matters of justice, for courts are obliged to be governed by the sanctions which the people give to decrees of justice. Laws cannot be enforced above the consciences of the people.

Amos still has something to say about righteousness too. There is still a real need of the expression of righteousness in all the experiences of life, home, school, playgrounds, workship. Vital piety must be expressed in conduct and not in ceremony.

CHRISTIAN ENDEAVOR.

Sunday, November 6, 1927.

TOPIC: "What Should Be the Christian's Attitude Toward War?"

A live Christian Endeavor Society will plan other activities than the Sunday evening meetings. There will be socials all along with wholesome recreation and good times for all; special meetings held in homes for shut-ins, in hospitals and in other places where people need cheer. What is your society doing for others? Doing something for others will certainly bring about renewed interest in your C. E. work.

The Department of Christian Education, Dayton, Ohio, has recently issued a leaflet for young people called "Rally Day to Easter." It is full of suggestions as to things which young people's societies may do. It puts us in touch with the

whole program—evangelism, home and foreign missions, stewardship, Christian education, etc. —of the Christian Church.

These leaflets may be secured from Pattie Coghill, Henderson, N. C.; also suggestions for socials and social service.

I. Begin the meeting with a short worship service. The following is suggestive:

1. Repeat in unison: "Glory to God in the highest, and on earth peace, good will toward men."

2. Song: "The Whole Wide World for Jesus," or "O God of Love, O King of Peace," or any one of the Christmas or missionary hymns.

3. If you do not have the music, have some one read, before or after another song:

O God of Love, O King of peace,
Make wars thro'out the world to cease;
The wrath of sinful men restrain—
Give peace, O God, give peace again.
Where saints and angels dwell above,
All hearts are knit in holy love;
O bind us in that heavenly chain!
Give peace, O God, give peace again.
—Matt. 5:9, 38-48.

5. Prayer for peace and the spread of the kingdom.

6. Song.

II. Leader's Talk.

Tell of Christ, the Prince of Peace, and His attitude toward all nations and all people. The *Journal of Christian Education* carried a striking picture on the cover page of the November issue. There were little children and mothers on the ground below, and in the air aeroplanes and explosions from poison gas; underneath were written the words: "Hark! the herald angels pass, dropping bombs and poison gas."

Have we upheld the high ideals of the Prince of Peace whose coming was announced by the "herald angels," or have we recklessly engaged in conflicts that were not only un-Christian but did harm to many people?

III. Subjects for short talks:

1. The relation of world peace and world missions.

2. Blessed are the peacemakers.

3. Christians and war.

Below are given some questions for discussion. These should be entered into heartily, because they are questions which all of us are interested in today and which we need to discuss.

1. Is Christ a sufficient Leader for the world today?

2. Would the principles which Christ established make for world peace if they were lived by all the peoples of the world?

3. What do you think of the Quakers' stand for peace? (They will not engage in any war, and the government does not require it.)

4. Does war ever bring justice?

5. What effect does war have on homes? the nations fighting? the world at large?

6. What is a "moral victory?" Does it take courage?

PATTIE COGHILL.

REPORT OF BUREAU OF SOCIAL SERVICE.

(Report presented to and adopted by the General Board, at Dayton, Ohio, October 21, 1927.)

Brethren:

We indeed are very conscious that every child, regardless of race, creed, economic or social standing, should have opportunity to prepare himself or herself for the duties of life and responsibilities of citizenship. A most important question of the Church, State or society.

One of the functions of the Bureau of Social Service will be to assist pastors and Church members to secure social service for those who are in distress. The bureau will seek (1) to secure the best possible service for those who come to the Church when in trouble and in need of help; (2) to encourage a discriminating and economical use of private and public agencies which now operate in our communities; (3) through the interest of our clergy in the individuals served to stimulate improvement of the standards of the agencies which handle our cases; (4) and to promote a growing realization that in their relations with individuals or families in trouble, members of the Chrstian Church should combine as far as possible their loyalties to the Church with the loyalties to the other agencies for social helpfulness in the community.

Again, the bureau has no funds with which to assist individuals in need. Hence, to facilitate the cause, we shall give prompt reference to the best available agencies of those persons who cannot be served by the agencies in their own communities, the bureau will keep in touch with State and national organizations of social agencies. For example, the American Association for Organizing Family Social Work and the Child Welfare League of America, with their member agencies and institutions throughout the United States and Canada, will, upon our request, co-operate in helping us to refer cases to agencies best equipped to provide the special service needed.

The General Convention of the Christian Church, within itself operates no institutions or relief agencies. We might say of Elon Orphanage that it is partially so; but it is supported practically by the Southern Convention. So we will encourage representatives of our Churches and representatives of our social agencies to provide for the care and treatment of cases within the State in which the family or individual resdes. The local pastor or congregation should stand ready to co-operate with the social agency as it works out a plan for each case referred.

What to Do.

Refer cases that cannot be cared for in their own vicinity or local institutions to the Bureau of Social Service, supplying such information as follows:

1. Name and address of individuals in need of help.

2. Name, address and age of each living member of the family.

3. A brief statement of the apparent needs in the case, including any known mental or physical infirmities.

4. What organizations have already worked on the case?

What the Bureau May be Able to Do.

1. Sometimes we may be able to readjust the surrounding in better fitting the child in the family tree.

2. If possible, to rescue every normal child out of institutional surroundings, for the institution is not normal compared to a real home.

3. To help in placing children not fit for the normal home in such institution where they will have trained correction and help.

4. Then, best of all, aid in placing children in good homes. Then, if this bureau is to really function, we need also proper help from institutions and individuals in placing such needy individuals or families.

Respectfully submitted,
A. E. KEMP, *Chairman.*
ATHELLA M. HOWSARE.
W. P. FLETCHER.

CAROLINA CONFERENCE SESSION.

The Western North Carolina Christian Conference will hold its fifty-seventh annual session with Pleasant Hill Christian Church, Alamance County, N. C., November 8 to 10, 1927.

FIRST DAY—MORNING SESSION.

1. Called to Order by the President.
2. Devotional Services by Rev. H. E. Crutchfield.
3. Enrollment of Churches and Delegates.
4. Reception of Visiting Brethren.
5. Appointment of Special Committees.
6. Sermon by Dr. P. H. Fleming.
7. Adjournment.

AFTERNOON SESSION.

1. Devotional Services by Rev. Jno. M. Allred.
2. Report of Executive Committee.
3. Report of Committee on Religious Literature, Rev. G. R. Underwood, Chairman.
   Discussion and Vote on the Report.
4. Report of Committee on Sunday Schools, B. S. Moffitt, Chairman.
   Discussion and Vote on the Report.
5. Report of Nominating Committee and Election of Officers.
6. Miscellaneous Business.
7. Adjournment.

SECOND DAY—MORNING SESSION.

1. Devotional Services by Rev. J. C. Cummings.
2. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
3. Report of Committee on Foreign Missions, Rev. E. C. Brady, Chairman.
   Address by Rev. D. P. Barrett, Returned Missionary from Porto Rico.
4. Sermon by Dr. F. P. Ensminger, Congregational Home Missions Secretary.
5. Adjournment.

AFTERNOON SESSION.

1. Devotional Services by Rev. R. A. Whitten.
2. Report of Committee on Education, Rev. T. E. White, Chairman.
   Address by Dr. W. A. Harper, President of Elon College.
3. Report of Committee on Home Missions, Rev. T. J. Green, Chairman.
   Discussion and Vote on the Report.
4. Miscellaneous Business.
5. Adjournment.

THIRD DAY—MORNING SESSION.

1. Devotional Services by Rev. G. R. Underwood.
2. Report of Committee on Moral Reform, Rev. J. M. Allred, Chairman.
   Discussion and Vote on the Report.
3. "Our Orphanage," Supt. Chas. D. Johnston.
4. Report of Apportionments Committee.
5. Miscellaneous Business.
6. Closing Service (leader to be supplied).
7. Adjournment.

G. O. LANKFORD,
T. E. WHITE,
Program Committee.

A study of twenty-five thousand felony cases reveals the fact that in New York State the vast majority of crimes are committed by males under twenty-five years of age. The study was made by the New York Crime Commission. This fact calls attention again in a striking way to the neglected younger generation. We must somehow find means to build up strong ethical ideals and deep religious convictions in our youth. It is a task for the Church, and challenges us to the best that is in us.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

PEARLS.

"The kingdom of heaven is like unto a merchantman seeking good pearls."—Matt. 13:45.

We are told that pearls are formed by tiny particles of sand getting inside the oyster shell and sticking into the flesh of the oyster. This irritates the tissue and gives the oyster pain. Thereupon, the oyster, in self-protection, throws around this foreign substance a serum that covers it and alleviates the pain. This forms a sack, then a hardened lump which grows larger and larger; but as it does, it takes on a brilliant luster until it becomes what we call a "pearl."

It is a very ordinary thing from which this pearl comes forth, but greatest things of this life have come from the very poor. Most valuable things have come from that which may have seemed useless. Grease may be a very ordinary thing, but when oiling wheels it softens many a jar, hushes many a creak, protects the whole machinery for usefulness and saves thousands of dollars. Minor courtesies are small things, but it is the little things, done carefully and lovingly, that sweeten life and heal heartaches. Sanctified conventionalities and courtesies are pearls of great price. There is a "Good morning" that falls upon the ear like the beauty and glory of the morning dew.

Great pearls are never found in fine oysters, nor in any old shell. Great values are never found in great acts, but they are found in the darkest experiences, in shadows, in self-renunciation, self-forgetfulness, and in death. The widow who gave all she had became a light of generations.

Prayer.—Our Father, give us love and loyalty. Show us Thyself, Thy Son, Thy wish, and if it is to give but a cup of cold water to the needy, help us to do it always in the name of the Lord. *Amen.*

TUESDAY.

CHEWING THE CUD AND CLEAVING THE HOOF.

"Whatsoever parteth the hoof and is cloven-footed, and cheweth the cud, among the beasts, that shall ye eat. . . . Ye shall, therefore, sanctify yourselves, and ye shall be holy."—Lev. 11:44.

This is a part of the law of worship. When the Lord created a thing, He did it perfectly. When He created beings, He also created all that was necessary to supply their wants. So in creating the Church and divine worship He created laws of the sanctuary and of the heart, whereby man might make contact with Him. That law was, that animals for sacrifice must be clean, and also the worshipers must approach the altar clean.

Jesus taught the same when He said: "If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5:23-24.

Thus, God's Church is pure. They that worship Him must be pure, and our adherence to His law gives pure service. This is our first offering to God, and, according to James, is our first duty. Jesus Himself said it is the requisite for seeing God. Whatever we do is our offering to Him. Is it pure or not? To be otherwise is clover-footed, having the foot of a rabbit but still chewing the cud. It is forbidden.

Prayer.—Our Father, may we abide in Thee and Thy law so simply that we may grow in grace and in the knowledge of the Lord until we shall at last be raised up from the struggles of life to be with Him in glory. *Amen.*

WEDNESDAY.

A WARNING.

"Beware, lest ye also being led away with error of the wicked, shall fall from your steadfastness."—2 Pet. 3:17.

Christian living means sacrifice and service. This is a day of sanitation and inoculation. Untold money and time are spent to have cleanliness and health. Our food must be without dirt or foreign matter, and free from anything that may contaminate or menace our bodies. Must we take care of our bodies so and allow the soul to feed on anything? The text of yesterday and today is magnified to its highest significance. We learn from Him that He who cares for the body takes infinite more care for the soul. He enjoins us to fear not him that destroys the body, but fear him who destroys both soul and body. We cannot partake of that which is false and vicious and not be worse for the meal. We cannot feed our minds on everything that comes before us without suffering poisonous toxins of the soul.

Prayer.—O Lord, feed our souls forevermore with the love of life that we may escape the bitterness of sin's consequences. Bless us with the intuition to sense what is false, what is impure, what is unworthy of the soul's inner purposes. Ever keep us in Thy house where there is life eternal for all and to spare. *Amen.*

THURSDAY.

HE KNOWETH US.

"He knoweth our frame. He remembereth that we are dust."—Psa. 103:14.

Beecher once said, "Before men we are as opaque beehives. They cannot see what is inside of us. Before God we are as glass. He sees clear through and thoroughly understands."

My knowledge of the mechanism of a watch is very general. The maker knows every detail. There is not a single flying dust of our lives that the Lord our Maker does not know; and when He sent our Saviour into the world He knew what we needed.

How careful we should be to work while we have opportunity. He told John, "I know thy works." If He knows ours, I fear we shall be lacking in much. We have noble intentions, but we sleep too much, we play too much, we lounge too much (maybe) until our whole part is paved with good intentions and but little is accomplished. Christ asked His disciples, "Have ye any meat?" Have you?

Prayer.—Our Father, keep us busy in service for others, in making life bright, in speaking and doing kind things, in scattering pleasantness and sunshine, and in winning souls. *Amen.*

FRIDAY.

HE KNOWS OUR TEMPTATIONS.

"Tempted in all points as we are, yet without sin."—Heb. 4:15.

It is a great help to us, too, that Christ was human enough to be tempted in all points as we are. It is inspiring to us to feel that, as human as He was, He was also divine and overcame, and that He overcame along human lines makes it thoroughly possible to us. It is not the boat in the water that sinks it; it is the water in the boat. It is not in sin that we get lost; it is sin in us, and it is possible for us all to keep sin out through Jesus our Lord.

And, how we are strengthened to know that He knows. Napoleon knew his business, and men knew that he knew and they followed him. If we know that God knows all our down-settings and uprisings, we can follow Him truly.

Prayer.—Our Father, we know that Thou art wounded at our failures and delighted in our right. Show us the way, the truth and the life, and we will follow Thee. *Amen.*

SATURDAY.

GOD, THE LOVING FATHER.

"A Father of the fatherless."—Psa. 68:4-6.

The man and his wife lived in a great house. After marriage they had joyously conspired together to make a beautiful home. The world was literally combed for statuary, luxurious tapestry and renowned paintings.

With the passing of the years, however, the man and woman became conscious of a void. Children had been denied them. Then a relative died, leaving a little group of orphans. Husband and wife, as it had been in the building of the home, thought the same thought. Now they could do something that would lift the sadness from their lives. They sent for the children.

With the entrance of the little ones came a joy such as this couple had never known. Also there came much change in that house. Some choicest bits of bric-a-brac and art were the forfeit. Boys with baseballs and fine china are somehow antagonistic. Sickness, too, on several occasions brought the great house into silence, with anxiety and grief as attendants. But the foster-parents found even the pain worth while.

In some such manner we may think of the Father and His problem. The venture with His family has brought a discordant note. But we humans know that in the train of every worthwhile venture comes something of effort and inconvenience, and often something of pain. Yes, God said, "Let us make man." Of Jesus it is written that in Him we see the revelation of the very heart of God. Of Jesus it is also written that "He was a man of sorrows and acquainted with grief." Yes, the Father heart knows pain.

Prayer.—By one of the parents, asking that we may be truly thankful for all the Father's love; also that we may work together to exalt Christian brotherhood.

SUNDAY.

WHAT ARE THE HEAVENS TELLING?

"The heavens declare the glory of God."—Job 38:1-7; Psa. 19:1-6, 8:3-9.

A lecturer on astronomy says that we are now taking pictures with light which started to come to us two hundred years before photography was discovered! We are told that if an aviator flew one hundred miles an hour, twenty-four hours every day, it would take him one hundred and six years to reach the sun, one thousand years to reach Saturn, three thousand years to reach Neptune, and twenty-seven million years to reach our nearest stellar neighbor! The universe is so vast as to be incomprehensible. "What is man that thou art mindful of him?" becomes the involuntary exclamation of the soul. We rejoice to hear a great scientist like Dr. Milliken, an earnest Christian layman, say: "Modern science walks humbly with the Lord its God."

The more we learn about the universe, the more we believe God made it. "No astronomer can be an atheist," declares one who made the heavens

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Digging sweet potatoes is always one job we always dread. It is hard work and heavy work. We have always been able to raise lots of sweet potatoes in our own patch. I heard Governor Vance of North Carolina make a big speech one time, when I was a young man, to an audience of farmers, and of course he was telling them how to farm and the best method of raising crops on the farm. I remember one thing he said to them; he said the best way and the easiest way he had ever found to raise turnips was get over in his neighbor's patch and get a big, fine turnip by the top and raise it up. But we have had no trouble in raising sweet potatoes, but keeping them has been our trouble. Many of them would rot in spite of all we could do. This year we got plans for a modern potato house from our State college and we built us a house in which to store them and cure them. So we hope to be able to keep them this win er.

We also made us 400 one-bushel crates. This week fell to our lot to get them out of the ground and store them. This is one job on the farm that the superintendent gives his personal attention. We took the little boys to pick them up and put them in the crates, and our farmer plowed them out and the larger boys loaded the crates on the wagon and stored them in the house. It was our job to take a dozen little boys and pick them up and put them in crates. Any one who never worked little boys at a job like this don't know the real fun of work. To get them to do the job just like we wanted it done was where the fun came in. Our potato patch happened to be in a young peach orchard, where lots of nice little switches were convenient, but we did not have to use any at all. We just made them believe we would use them. In two days we picked up more than 400 bushels and left all the strings in the patch to be picked up later for the hogs. Little boys can do lots of work if they have some one to keep them busy. They do everything in a play, and you just have to play with them and keep them playing.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 27, 1927.

Brought forward		$15,271.91

Sunday School Monthly Offerings.

N. C. & Va. Conference:		
Happy Home	$ 1.39	
Long's Chapel	2.78	
Pleasant Grove	2.11	
Reidsville	5.83	
Hebron	2.44	
Mt. Zion	1.50	
New Lebanon Sunday School	2.00	
New Lebanon Baracca Class	2.00	
Pleasant Ridge	1.27	
		21.32
Eastern N. C. Conference:		
Wake Chapel	$12.21	
Pope's Chapel	1.81	
Christian Light	7.55	
Mt. Auburn	3.60	
Shallow Well	2.76	
Wentworth	8.19	
Sanford	2.51	
		38.63
Western N. C. Conference:		
High Point	$ 3.92	
Liberty	3.00	
Samseur	9.17	
Worthville Union	2.50	
		18.59
Eastern Virginia Conference:		
Ocean View	$ 3.23	
Oakland	4.00	
Wakefield	1.56	
Christian Temple	17.97	
Bethlehem	4.10	
		30.86
Valley Virginia Conference:		
Antioch	$ 5.81	
Mt. Olivet (G)	2.34	
Winchester	5.75	
		13.90
Georgia and Alabama Conference:		
Vanceville		1.18
Alabama Conference:		
Roanoke	$10.00	
Wadley	1.70	
		11.70
Special Offerings.		
D. M. Anderson, Long's Chapel	$ .50	
Job P. Wyatt & Sons, Raleigh, oats.	40.00	
Porterville Church, Eaton, Ill.	3.85	
Mr. Lee, support Mary Dell	25.00	
A. F. Perkins, for oats and rye	1.95	
		71.30
Grand total		$15,479.39

ORPHANAGES AND GIFTS.

Recently the largest single gift for orphans was made by a man whose wife had once had to beg for food as an orphan girl. The beautiful cottages which his millions have created are for children of the country, preferably for children of World War veterans. Yet, unprovided orphans are becoming more and more difficult to find in these United States. Smaller families, the decrease in industrial accidents, and the war against disease account for this. How can orphans recruited from a single county fill these pretty new cottages?

In the orphanages maintained by the State of New York, the number of orphans in 1917 was over 35,000. In 1921, despite population increases, the number was smaller by 5,000. In Philadelphia, a private orphanage endowed by a railroad executive who, in his young manhood, had observed that operating trains was a hazardous occupation, is now advertising in vain for orphans of those killed in railroad accidents. Trains are safer these days. That orphanage, and another in Philadelphia, now have a combined annual income of $400,000, and are able to assemble only 114 youngsters. Furthermore, experts agree that orphanages hamper the normal development of the children. Had the philanthropist known all these things, he might have been less reckless with his money.—*The Readers' Digest.*

(Continued from Page 12.)

his study. Another goes further and asserts: "An undevout astronomer is mad!" The heavens themselves declare the law and order which are the habit of God and His love for mankind for whom He made this great world. It is good to remember that this universe of law and order is on the side of righteousness and truth. Dr. Gladdens was thoroughly justified in saying:

"And fierce though the fiends may fight,
And long though the angels bide,
I know that truth and right
Have the universe on their side."

When Deborah sang, "The stars in their courses fought against Sisera," she meant that they stood for the moral order of the universe, which was against all injustice and oppression. The same is true today, and the slow-grinding "mills of God" will take care of all the evil-doers in time!

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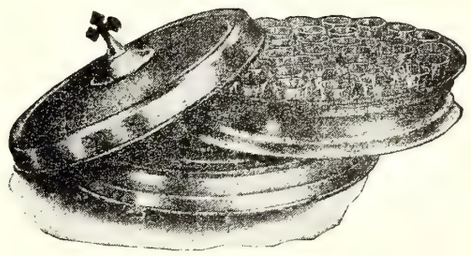

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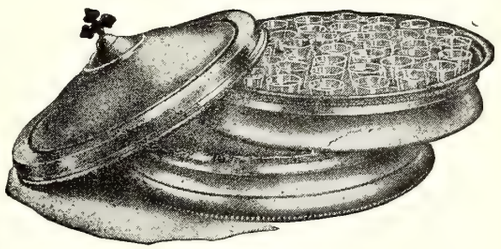
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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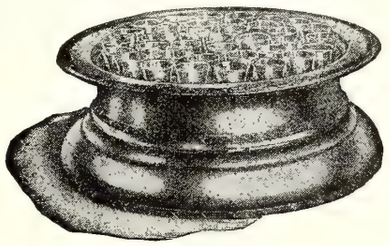
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Breda Plate No. 3—Narrow rim	$ 9.00
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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Boys and Girls:

Lots of interesting letters have come to me from everywhere. Isn't that grand? Watch out for next week's Korner—it's a secret yet about the best Pollyanna, so watch carefully.

Boys and girls like riddles, so here is another one this week: "What is blacker than a crow?" Answer: "Its feathers." Who will send in a riddle for next week's Korner? Come on, Kiddies, send us a hard, hard riddle for next week.

It's sleepy-time now, so good-night, dears.

Your editor,

M. M. W.

THE UNTIDY HOUSE.

By Florence Isaacson.

"Why don't you ask Mabel to come in whlie you change your dress?" mother asked, as she noticed that Mabel was waiting at the gate.

Edna didn't say anything for a moment. Then, looking about the untidy room, she said: "Well, mother, I don't know how it is, but lately the house seems to look so untidy that I don't like to ask any one in."

Mother glanced around. "Well," she said, "just what is it that seems to make it look so untidy?"

"Why," Edna said, surprised, "don't you see that there are things lying about that should be put away? There seems to be something on every chair."

"Just what are the things on the chairs?" mother asked.

"Well," Edna said, looking about, "there is my best coat lying on that big chair, and my doll is on the sofa, and my old cap is on the floor, and my chocheting is on the table, and my jump-rope is on that other chair, and my rubbers are under the chair."

"So," mother laughed, "if you went about and just picked up the things that belonged to you that were out of place, wouldn't the house be all straightened up?"

Edna thought a moment as she glanced around. Then she had to laugh. "I guess I'll call Mabel in while I straighten up the house. It will take quite a while."

WHAT IS THE HOUR IN RELIGION?

(Continued from Page 5.)

or ritual? Decorate your life if you will, but get your life first. No decoration can revive a corpse. Like a dressed-up and bejeweled bambino, it only makes it more ghastly.

In those days that we called the "ages of faith" there was no trouble in getting people to go to Church, for the Church held in its hands, not only the keys of the kingdom of heaven, but also the conditions of all earthly welfare, prosperity and happiness. It matched the world's finest intellect. It matched the world's grandest conscience. It matched the world's warmest heart. It matched the world's noblest aspiration. It held out the world's most inspiring hope. It could say, "Come unto me, and I will show you the path of life." But how is it now? The newspaper, science, art, literature—they are all outside the Church, and are disputing with it for supremacy. The Church tied herself forever, and bound up her destiny with a petty scheme of things by her theory of infallibility and her unwillingness to keep step with God's advancing revelation. Science, philosophy, literature, the ethical ideal—all these kept on growing. They outgrew the baby-house universe of the Church, and since the Church could not confess herself wrong, she could only turn and curse modern civilization as the enemy of God. And all the while it is God's own larger word that all these differing phases of thought and life are proclaiming.

If the Church is to be only a convenience, a "good thing," an attachment to life, a lecture-room, a concert hall, however sacred, or merely a charitable association, then let us write over its door "Ichabod," and leave it in peace. If it is ever again to be "the power of God and the wisdom of God," it must make itself large enough to match the real universe once more. It must tower dome-like above the loftiest intellect; it must overawe the grandest conscience; it must include the largest heart; it must guide the practical life; it must hold out the loftiest hopes to man. The most that science can do is to help us see our way. The most that art can do is to decorate and beautify our house of life. The most that music can do is to give wordless voice to the unutterable emotions and aspirations of the soul. The most that literature can do is to cultivate our taste and furnish us a resting-place along the path of life. But the Church, if true to her mission, is the minister of God in creating life. When we have grasped the religious and ethical import of the modern universe, we shall see the grandest Church that the world has yet known. The call of God now is to us to become the exponents of a religion in keeping with His latest revelation. Ours are the principles of intellectual freedom and growth that fit us for the task. We are in the morning of real vital religion, the great day of God and man is before us; let us look up and catch the inspiration of the coming day.

Wadly, Ala.

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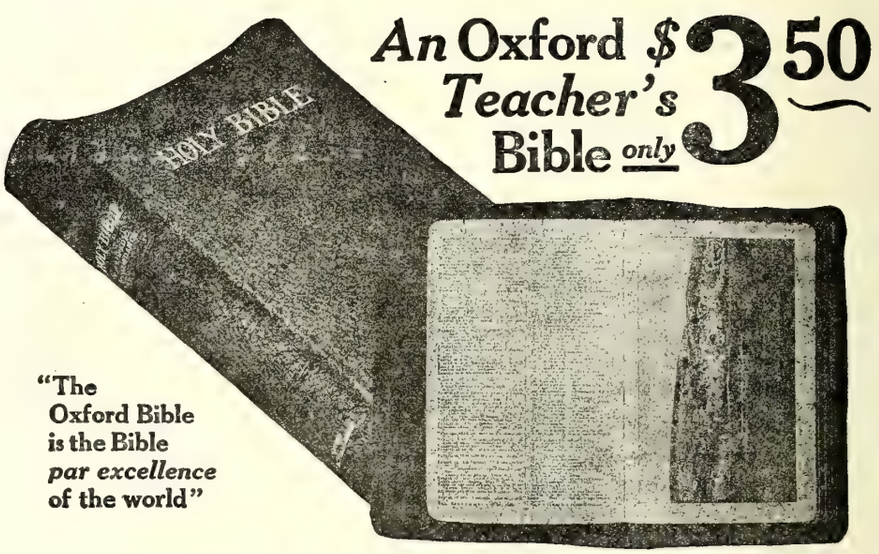

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OBITUARIES.

ATKINS.

Whereas, God in His mercy and wisdom, hath been pleased to take from our midst our beloved friend and fellow-worker, Bro. John W. Atkins; and

Whereas, his death was untimely and a lamentable shock to us all; therefore, be it resolved:

First: That in the death of this brother we, the board of deacons and members of the Main Street Christian Church, Durham, N. C., have lost a faithful friend and a Christian fellow-worker, devoted to his God and his Church.

Second: That we keep ever in memory the splendid spirit of co-operation and untiring efforts which he manifested so earnestly discharging his duties as a deacon, disbursing treasurer and member of choir of our Church.

Third: That we make our will conform to the will of Him whose wisdom and love surpasseth understanding and whose ways are ways of righteousness, and whose paths are paths of peace.

Fourth: That we, the members of the Main Street Christian Church, extend to his family and loved ones our undivided sympathy, praying God's blessings to rest upon them.

Fifth: That a copy of these resolutions be sent to the family, a copy published in The Christian Sun, and a copy spread upon the minutes of our Church.

R. J. KERNODLE.
J. L. CASH.
D. L. BOONE.

FITCH.

Charles Mangum Fitch departed this life October 3, 1927, aged 58 years. He leaves a wife and two sons. He was a member of the Burlington Christian Church, but resided in the country. He came to his death through burns received in the burning of the house in which he and his mother lived.

The funeral services were conducted by the writer at Long's Chapel Christian Church, the Church of his early life, and his body was placed in the Church cemetery by the side of his child who died some years ago, and there it awaits the resurrection call.

P. H. FLEMING.

HOWELL.

John J. Howell, son of Henry and Winnie Howell, died at Williamsburg, Va., October 14, 1927, aged 57 years.

The funeral was conducted at Holland Christian Church by the writer and Rev. W. C. Hook. The burial was in Holland Cemetery. He leaves one sister, Mrs. Jack Jones, Holland, Va., and one brother, Alex Howell, Suffolk, Va., and a large number of nephews and nieces. He was a member of Holy Neck Christian Church and a good man. He was never married.

N. G. NEWMAN.

INDUSTRY THE SOLUTION.

In an obscure journal of an obscure country in an obscure corner of Europe appears an obscure statement by an obscure speaker in which he half-timidly says: "America is wealth. America has industries. Is it effect and cause? Should we not cultivate industry?"

There was a time when it was the custom in certain circles of Europe to decry American industry. Americans were referred to as inveterate dollar-chasers. The increasing output of manufactures, from motor cars to watches, was looked on with outward contempt and some inward trepidation. Today civilization looks to industry, and industry alone, to rebuild its fortunes. Looking over the map of the world, note this fact: where there is industry, there is prosperity. Test every country by that; it never fails. Where industry is halted, or even threatened, grave councils are called and the national safety is considered imperiled. Industry is the result of intelligent human effort; it is the commander of prosperity.—Ex.

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HURDLE.

Mary A. Hurdle, wife of George Thos. Hurdle, was born July 9, 1851, and died October 14, 1927, in her seventy-seventh year. They were united in marriage on December 29, 1872, and surviving them are nine children, thirty-two grandchildren, and five great-grandchildren. She professed Christ and united with Hebron Methodist Church in Caswell County in girlhood. No words will add luster to the crown that she wears as wife, mother and friend.

Funeral services were conducted by the writer at Long's Chapel Christian Church and her body was laid to rest in the Church cemetery, where it awaits the Master's call.

P. H. FLEMING.

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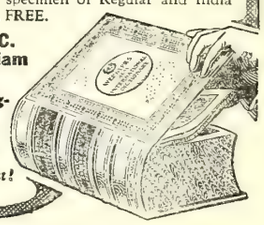

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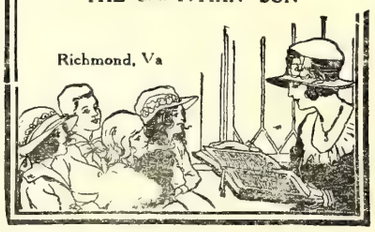

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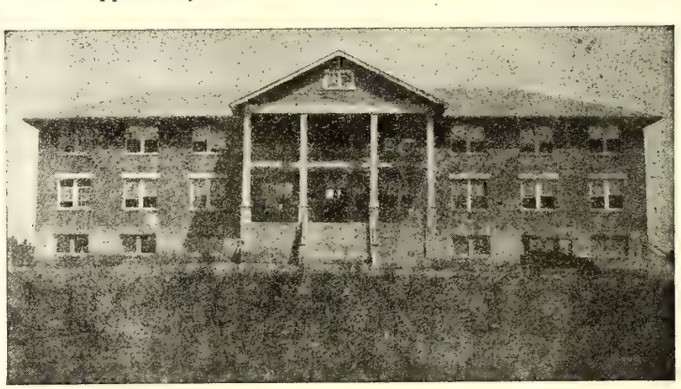

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

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Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, NOVEMBER 3, 1927. NUMBER 44.

THE SUN'S OBSERVATORY

REV. S. M. LYNAM.

A Hopeful Sign.—

The Turkish Chamber of Commerce has petitioned the National Assembly at Angora to declare the Christian Sunday instead of the Moslem Sabbath (Friday) the national day of rest. This petition comes as a hopeful sign in a Moslem land.

The Healing of the Church.—

The American Protestant Hospital Association held its annual meeting in Minneapolis, Minn., October 8th to 10th. Its reports showed an expenditure of more than thirty million dollars for new hospital buildings alone. This item of the expenditures reveals how cast must be the healing work of the Churches. Jesus told His disciples that the work He did they should do, and He went about healing the sick. The Church has heard His call to the ministry to the suffering, and this association is doing a fine thing.

Good Will Through Song.—

M. H. Hanson, who has become widely known as the director of the Westminster choir, Dayton, Ohio, is now arranging for an interchange of choirs as a step in promoting better feeling. He is planning to have an English and a Czechoslovak choir visit Dayton. Mr. Hanson was deeply impressed by the warm reception given a German choir which toured Scotland for three weeks this summer while Mr. Hanson was there. The Westminster choir has come to attract international notice for the fine contribution which it is making to Church music. In this field, Mr. Hanson is rendering most valuable service to the Church at large.

Jackie Coogan a Millionaire.—

Figures were given out recently by Jackie Coogan's broker, James J. Donahue, which revealed the fact that Jackie Coogan, the thirteen-year-old movie star, is worth more than a mlilion and a half in real estate. The occasion of the announcement was the purchase of fourteen lots worth a hundred thousand dollars in Los Angeles. Jackie Coogan entered the movies with Charlie Chaplin, in "The Kid," and has climbed from obscurity and comparative poverty to the great fame of a movie star and to the mllionaire class in the space of a few years. The salary figures of this child makes the pay of Presidents and high financiers seem not so large. He is incorporated as the Jackie Coogan Productions, Inc. It is expected that the normal increase of his real estate holdings will make him a multimillionaire before he is twenty-one. Mr. Donahue inferred that Jackie had other money awaiting investment in real estate.

A Splendid Idea.—

There has been recently organized in New York a Church and Drama Association. It will be the business of this organization to recommend and support good plays instead of condemning bad ones. The first bulletin of the new association recommended as the best play to see that week, "The Mikado," an old-time favorite. This idea of the association is a constructive one and ought to find others following its example. John W. Davis, one-time Democratic candidate for President, is the honorary president. Rev. S. Parkes Cadman is president, and the vice-presidents represent the Jewish, Catholic, Anglican and other interests. The venture is being supported by people in almost every walk of life.

The Natural Thing.—

It is reported that General von Ludendorff has retired from the Lutheran Church, and is backing the crusade of his wife. She is preaching the religion of the old German war god, Wotan, and is bitterly opposed to the Christian religion which has "deprived Germany of its strength." This was to have been expected from General von Ludendorff after his activities in the German army during the late war. The general has done the natural thing, but he is destined to lose again to the forces of Christianity as he has lost once before. If Christianity has "deprived Germany of its strength," it seems to have made some other nations powerful. The forces of Christianity have victoriously withstood such onslaughts through the ages, and we need not fear those petty blastings at the Rock of Ages. The general and his wife and Wotan will fail.

Matriculations.—

Colleges all over the United States have reported record enrollments, and many freshmen have been writing home about new buildings and strange courses, and many strange events new and traditional have taken place in their young lives. At the beginning of its year the University of California announced a gift of one and three-quarters millions for the erection of a five-hundred-room dormitory, to be known as the International House. Many of the rooms will be for women, and three hundred foreign students will be quartered in the building.

At Union Theological Seminary, Dr. James Moffat, who translated the Bible into every-day language, was introduced as a new professor. Dr. Moffat made the "garden of Eden" a "park," "the mess of pottage" "a red omelet," and changed many another traditional phrase. Free-will hair offerings from forty freshmen at Millsaps College, scrubbing sidewalks according to tradition by the co-ed freshmen of Southern Califo[illegible]d many another humorous and notable [illegible]rked these largest college matriculati[illegible]

Dr J O Atkinson

Armistice Day.—

As Armistice [illegible] returns this year we are brought again to face the question of peace or war. The leading thinkers of our day are coming to believe that the only way to permanent peace for the world is through the activities of the Churches. As we present Jesus to the world effectively, we can win men to the ideal of His peace. He has constituted the Church as the agency of His kingdom, and we must be true to the trust. Armistice Day is the time to evaluate the meaning of patriotism, and to strive to understand the meaning of patriotism, and to strive to understand the meaning of brotherhood in the world. We must not only discuss, but it must somehow be practically applied in the lives of the people of the Church. We must do the will of the Father, not merely talk about it. This Armistice Day is a most excellent time for both ministers and laymen to do some real thinking upon the problems of world peace. Because, after all, the leaders of the political world can never achieve peace unless the individual citizen is convinced that it is the thing for the world. The man who does the work of the world is finally the determining factor in peace.

Mormon Temple.—

Twenty-five thousand Mormons gathered at Mesa, Arizona, recently to dedicate a million-dollar temple to the living and the dead. The gorgeous place of worship stands beside an irrigation canal run from two to three thousand years ago by an unknown race of people. The building is founded strongly on the arid desert. The foundations are twelve feet thick, and the walls made of steel and concrete four feet thick. It has required more than five years in building, and years of promotion, but the great temple has at last been finished. It stands in the midst of a forty-acre park, a building of 128 by 124 feet and fifty-eight feet in height. From it, all who are not Mormons are barred, and only those strong in the faith are permitted entrance. The rooms are gorgeous in gold and marble. About half a century ago a few Mormons set out from Salt Lake City to explore this Arizona desert, and now their children and the children of those who followed them are dedicating one of the most beautiful structures on the continent. On the baptistry is depicted the founding of the Mormon faith by Joseph Smith and Oliver Cowdrey on the banks of the Susquehanna, in Pennsylvania, a little more than three-quarters of a century ago.

NOTES-PERSONALS

"If critics will acquaint themselves with the Church they will become converts instead of critics," says William Green, president of the American Federation of Labor—and then that man said something!

Rev. W. C. Carpenter, ambrose, Ga., writing under date of October 24th, says: "I think I shall be happy in my new work. Our people have begun work on a parsonage that will cost, when completed, about $1,500. The union meeting begins at Enigma the 26th instant. Pray for the revival.

"I do not like to think of discontinuing The Christian Sun from its visit every week to my home. It has been a welcome visitor in our home for the last eighteen years. We have no Church of our own in ———, so I cannot think of giving up The Christian Sun." So writes a good sister in renewing her subscription to The Sun. We often think that the paper is worth the cost of its printing as a medium of communication and contact between the Church and those faithful and loyal members who are not within the reach of their Church.

The North Carolina College Conference was in session at Durham Tuesday and Wednesday of last week. Dr. W. A. Harper, president of Elon College, is president of the conference, and in his annual address before the body made a plea for the right kind of professors on the faculties of universities and colleges of the State. "We will certainly never make our institutions Christian, no matter how many departments of Bible or religious education we incorporate in them, unless we have professors who teach their particular subjects from the standpoint of a Christian philosophy of life.."

In our last issue we stated that President Harper had led a group of scholars and thinkers at the University of Virginia in certain lectures and discussions on how to make our colleges Christian. He did this so satisfactorily that already a request has come from the State student secretary of Kentucky asking him to be present and conduct their faculty and student conference, beginning December 3rd, at Morehead, Ky. We are glad that the president of Elon College has such a message for the faculties and students of other colleges as to be in demand as lecturer and leader in their conference groups.

We acknowledge with appreciation an invitation to attend services at Shiloh Church (Methodist Protestant), near Liberty, N. C., on Sunday, November 20th, at which place and time the Church and community will celebrate the one hundredth anniversary of Mrs. Margaret Ledbetter and her eightieth anniversary as a member of that Church. We had the privilege of meeting and conversing not long since with Mrs. Ledbetter and we found her cheerful, hopeful and in splendid health for one of her years. She is the mother of the late lamented Rev. J. A. Ledbetter, who, at the time of his death last March, was our faithful and beloved pastor and teacher at Elk's Spur, Carroll County, Va.

Rev. E. M. Carter, secretary of the Alabama Conference, has mailed the minutes of the recent session of the Conference to Dr. I. W. Johnson, editor of "The Annual," Suffolk, Va. If all of the Conference secretaries would be as prompt as Bro. Carter, there would be no excuse for delay in getting out our "Annual." The "Annual" ought to be delivered in January of each year, and there is great loss in interest and the work when it is mailed out later than this. The usual complaint is that the Conference secretary fails to get his minutes in in time. We are hoping that this complaint will not have to be made this year and that we shall have our "Annual" in January, when it is so much needed.

Rev. J. F. Morgan, pastor of Rosemont Church, Norfolk, Va., announced recently in his Church bulletin a series of sermons on the general theme, "The Church," as follows: Morning series—October 16th, "The Task of the Local Church"; October 23rd, "Our Church and Our Money"; October 30th, "Our Church and Our Influence"; November 6th, "Supporting Our Church Services"; November 13th, "Enlist, Line Up, March with Your Church"; November 20th, "The Church Without Spot or Wrinkle." Evening sermons—October 16th, "So He Made it Again Another Vessel"; October 23rd, "God's Challenge to Portlock"; October 30th, "Under the Influence of the Devil's Dope"; November 6th, "Some Modern Perils"; November 13th, "The New Man and the New Life"; November 20th, "Mother, Home and Heaven."

ROSEMONT CHURCH.

The Rosemont Sunday School had six of its members to take the course offered by the Norfolk Standard School of Training October 16th to 21st. Those who took this course are Miss Elizabeth Mills, Miss Dorothy Ramsey, Miss Mary Halstead, Miss Ada Ramsey, Mrs. H. C. Hedly, and Mrs. H. E. Roane. These are to be presented with their certificates of credit on Sunday, October 30, 1927. Our school is mighty proud of this fine class.

Mr. O. F. Smith, chairman of the new Church fund committee, made an interesting report on Sunday, October 23rd, and encouraged the folks to begin to think about the kind of Church they wanted. One child spoke up: "We want the best kind we can get." The report showed more than $800 had been paid into this fund to date.

The attendance at all the services of the Church has been very good of late; the most gratifying thing along this line being an increase in the attendance at the morning preaching service.

The Rosemont Church hopes to be able to make a good report to the annual session of the Eastern Virginia Conference, which meets at the South Norfolk Church November 2nd.

Mr. and Mrs. R. W. Bondurant, two of our most faithful members of Rosemont Church, are moving from our community November 1st, Mr. Bondurant having accepted a new position of greater future advancement. These good members of the Church will be greatly missed not only by the Church but by the whole community. Mr. Bondurant has served the Church most efficiently as secretary for a number of years, and Mrs. Bondurant has also served as secretary of the Woman's Missionary Society in the same efficient manner. We, of course, hate to see them leave, and we hope that they may come back to us in the future, but the whole Church and community extends to them best wishes and hopes for them the greatest possible success.

The following persons were elected as officers of the Young People's Missionary Society at the reorganization meeting held in the new Men's Bible Class room Sunday evening, October 23rd: president, Miss Viola Halstead; vice-president, Mr. Winslow Downing; secretary, Mr. Chester Cohoon; treasurer, Miss Sallie Weston Morrison.

J. F. Morgan.

BOARD OF PUBLICATIONS MEETS.

The Board of Publications of the Southern Christian Convention met at 11 A. M. October 27, 1927, in the Burlington Christian Church, with the following members present: Prof. L. L. Vaughan, Dr. P. H. Fleming, Dr. E. L. Moffitt, and Rev. Stanley C. Harrell. Dr. P. J. Kernodle, managing editor of The Christian Sun met in consultation with the board.

Prof. L. L. Vaughan stated the object of the meeting to be the consideration of means whereby the circulation of The Christian Sun might be increased. On motion, the following action was adopted:

Whereas, the immediate need is for increased circulation of The Sun, we therefore recommend that, in order to stimulate interest in securing new subscribers, we make the following offer to Woman's Missionary Societies, Ladies' Aid Societies, Sunday School classes and similar organizations of the local Church which may be recommended by the pastor: For new subscribers for one year, at $2.00, the society or organization to be allowed 50 cents; for new subscriptions for six months, at $1.00, the society to be allowed 25 cents. The arrangements for such solicitation on the part of societies will be made through the office of the editor, Dr. J. O. Atkinson.

On motion, Prof. L. L. Vaughan was requested to visit local Conferences, where it shall be possible, and present this action; when Prof. Vaughan is unable to be present, Dr. Atkinson is requested to make the presentation of this plan.

Moved and carried that this board express its thanks and appreciation to Mr. P. J. Carlton for the interest manifested in the circulation of The Christian Sun, and that we invite Mr. Carlton to meet with the board at its next session.

On motion, the board adjourned.

L. L. Vaughan, *Chairman.*
Stanley C. Harrell, *Sec'y.*

YOUNG PEOPLE'S RALLY.

The Young People's Congress of the Western North Carolina Conference has been divided into four districts. A rally will be held in each district either on Saturday, November 19th, or Sunday, November 20th. A central place has been selected for each meeting, and it is hoped and urged that each Church will send representatives to its district rally. The groupings and places and dates of the rallies are given below.

Group No. 1: Meeting at the Ether Church, Saturday night, November 19th, at 7:30, has the following Churches: Ether, Seagrove, Biscoe, Shady Grove, Glendon, Needham's Grove, New Center, Big Oak.

Group No. 2: Meeting at Ramseur, Sunday morning, November 20th, at 10 o'clock, has the following Churches: Spoon's Chapel, Antioch (B), High Point, Randleman, Ramseur, Parks Cross Roads, Patterson's Grove, Pleasant Cross, Pleasant Grove, Pleasant Ridge, Pleasant Union, Union Grove, Shiloh.

Group No. 3: Meeting at Hank's Chapel, Sunday afternoon, November 20th, at 3 o'clock, has the following Churches: Antioch (C), Grace's Chapel, Hank's Chapel, Mt. Pleasant, Poplar Branch, Zion, Center Grove, Lee's Chapel.

Group No. 4: Meeting at Liberty, Sunday night, November 20th, at 7:30 o'clock, has these Churches: Liberty, Smithwood, Pleasant Hill, Burlington, Graham, Providence Memorial.

If the pastors, Sunday School superintendents, teachers and other interested adults will co-operate in getting the young people to attend, it will help. It is hoped that they will do this and will also attend these meetings themselves.

Pattie Coghill.

THE CHRISTIAN SUN'S PULPIT

THE GREAT MOTIVE.

REV. JOHN G. TRUITT, *Preacher.*

"For the love of Christ constraineth us." —2 Cor. 5:14.

There is either a conscious, or sub-conscious motive behind our every act. Jesus Christ should be the great Motive behind the acts of a Christian in the service he renders. Lower motives are not worthy of a Christian's calling, and lower motives belittle the greatness and dignity of man. This is not a new idea. It is as old as the Old Testament, even older by far; and yet it is up to date as the latest psychology, and the most modern way of being a Christian.

The English word "motive" is not so old as the Old Testament, and indeed it is not written into the King James version; but the word "heart" is there used at times much in the same sense. Samuel was looking for Saul's successor. He was to be found in the family of Jesse. The fine and favored sons had passed in review, but God had passed each of them up, although Samuel seemed to see royal make-up in each of them. But God was looking for a successor with exactly the right motive within him; God was not so much concerned with outward appearance as He was with the heart. And so when Samuel was a bit impatient, God told him that "man looked on the outward appearance; but the Lord looketh on the heart." David was a lad with the right motive; it was lodged on a level much higher than himself. It was not self-centered. It was God-centered, and God called him as man after His own heart.

Man studies the act; God studies the motive behind the act. Jesus wants us to become like God. An act may be ever so ugly, and yet if it has behind it a beautiful motive, it is placed on the credit side of life's ledger. On the other hand, if the act be ever so beautiful, and if behind it there is a motive that is mean and sinister, it can never be lifted above the level of unrighteousness.

Go to the criminal courts of our land, and you will find the folks there seeking the motive behind the crime. What was the motive for the act? What caused him to do it? They are the fundamental questions; and they are good questions for Christians to ascertain of themselves for their own deeds. This is in spite of the fact that psychologists warn us of the danger of introspection. We may look in until we become sickened at ourselves; we may become morbid and full of remorse; we may become pessimistic and blame ourselves unduly; but that is not what I mean by a free and helpful questioning of ourselves as to what our motives are for the things we do. Maybe things have turned out rather badly for us; but if, after frank investigation, we find that there has ever been a good and true motive behind it all, there is comfort.

Motive turns a good act into a bad one; and a very bad act becomes not so bad if it has a good motive. "There is no more magical power in the world," says Dr. Kaye, of London, "than motive." A wise man was once asked what was the most dangerous thing in the world. Water? No. Fire? No. Gunpowder? No. Dynamite? No. Poison gas? No. Disease? No. "The most dangerous thing," said he, "is the most powerful thing." "And what is that?" he was asked. And he replied, "An idea." An idea made it; an idea can multiply it; and an idea can put it into action. Indeed, an idea is a dangerous thing. I guess maybe it is a good thing so little thinking is done among men unless there were better capable of taking care of ideas. Ideas are rare articles in this world. They come few and far between. In a very fruitful century, there may be a dozen or so; and any one of them may be powerful enough to wreck civilization, unless it is properly motivated. An idea without a good motive is worse by far than a ship without a rudder!

As we lift our motives, we lift our chins; as we lift our motives, we lift our souls; for a motive can carry us to heaven or drag us down to hell. Jesus came to give us a true motive, or a new motive—a right motive. He meant to change our lives by changing our motive. "The love of Christ constraineth us." There is the motive for Christian service. The love of Christ, not ourselves; the love of Christ, not our minister; the love of Christ, not our local Church. Or put it another way around so that others seeing us can say: His actions show that he loves Christ; his thoughts show that he loves Christ; his words show that he loves Christ; and everything about him shows that Christ loves him!

We do not have to depend on numbers, but we do have to depend on sincerity of motive in Christ Jesus. "He leadeth me . . . for His name's sake." The sincere Christian will only want to know whether or not it is the wish of Jesus Christ before he undertakes to do a thing. If it can be shown that it is the leading of Christ for His name's sake, he can only choose but to follow. Sometimes we fail because we ask people to do things for the Church, or minister, or some member's sake; rather than putting it plainly as it is in our minds, namely, "for Christ's sake." He is the catchword of the soul; He is the trademark of the heart's innermost desire; He is the moving passion of men who have left their impress upon the Church and humanity. "For the love of Christ constraineth us."

How can you explain a life like Paul without this text from Paul? What was his motive? What caused him to do it? Or would we not be nearer correct if we asked who was his motive, and who caused him to do it? "Then Agrippa said unto Paul, 'Thou art permitted to speak for thyself.'" And when Paul speaks, he says, "I am debtor." Not only was Paul debtor on account of what he had received from Jesus Christ, but he was debtor also because of what he had received for others. Jesus had changed his life by changing his motive, and he owed this fact to others. Jesus had been placed in the center of his thought, and life; and he had forgotten self for this new object of love.

It was reported that a number of English mothers decided to organize a "Mothers' Trade Union," and that the purpose of it was to secure shorter hours, better pay, and finer living conditions for themselves and children. They were to work only eight hours, to be given a larger share of the husband's earnings, and to have better medical attention for themselves and children. The report goes on to the effect that all went well in the formation of the union, signers were many, and prospects were bright, until each mother had returned to the realm of her own workings, and then the first cry of her child disorganized the whole business, and the mothers' trade union was no more.

What can separate us from the constraining love of Christ? He has forgotten self for us, and hath chosen us as the objects of His redeeming love. And Paul argues that to truly comprehend that love means to be brought unto Him in a life of service. And thus, and thus only, can we explain such lives as Livingston, Carey, Judson, Borden, and others. They made Christ the constraining motive in their Christian service.

BIRMINGHAM, ALA.

Below is a list of the names I have received thus far of those who are members of the Christian Church in this city and who may be depended upon as those who will assist in the organization of a Church here. I thought that it might help to have the list printed in THE SUN, so all our people could see what names have been received, and in case they know of others they could be sent to me at an early date. The list follows: H. C. Fuller, H. J. Fuller, J. P. Fuller, J. F. Carter, Norman Carter, Nannie L. McCarthy, Mrs. J. E. Armstrong, Mrs. Clemance Crowder, Hurley George, Mrs. Lula George, C. U. Slay, Mr. and Mrs. D. W. Floyd, G. B. Walker, Mr. and Mrs. C. H. and Floyd Walker.

All the above persons, who live in Birmingham are in the same community and could easily attend the same Church; others live in adjoining communities and could attend the same Church, but some live at a distance of approximately fifteen miles.

Now, CHRISTIAN SUN readers, let us have the names of those you know who are not listed above. It will take only a few minutes of your valuable time to make this contribution to what should be the formation of a great Church of the Christian denomination in Birmingham. We have waited too long already to do this important piece of work, and for you to fail to send in the names and addresses of the members you know will only force us to wait longer about organizing.

Dr. Atkinson has agreed to send THE CHRISTIAN SUN to all members of our Church who live in Birmingham free of charge for a period of three months. We want to make the list as large as possible before we ask him to begin this gracious deed. Such a move will, no doubt, stimulate the interest of every one who receives THE SUN, and will hasten the plans of organization.

Come on now, good folks, let's have the names.

Yours for the extension of the kingdom,

J. H. DOLLAR.

1015 *Graymont Ave.*

NOTICE.

Any delegate or visitor expecting to go by rail to the North Carolina and Virginia Christian Conference, meeting at Bethel Church November 15th, 16th, 17th, and desiring conveyance to the Church from the railway station, should write Mrs. Ida P. Murray, secretary, Corbett, N. C. The railroad station is either Haw River or Mebane, and delegate or visitor making request in time will be met at either station.

THE PASTOR.

NOTICE.

All delegates and ministers expecting to attend the Western North Carolina Christian Conference at Pleasant Hill will please notify P. E. Coble or E. H. Thompson, Liberty, N. C., Route 3, so that arrangements can be made for lodging.

CONFERENCES MEET.

Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.

Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requir's no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RELIGION IN EDUCATION.

We do well to call to mind again and again the declaration by Ruskin: "All education should be moral first; intellectual secondarily." We are wondering if many educators of our day are not putting the intellectual first! Ruskin was right. He was eminently and emphatically right. He spoke a truth that will stand the test. For it will matter very little how well informed, or well equipped one is intellectually, unless one has first and foremost of all a moral foundation for the intellectual scaffolding. Our penitentiaries tell all too eloquently of those who are trained intellectually, but are not trained morally. Moral foundation must be there if the building of character is to stand. Now the Hon. Jas. J. Davis, Secretary of Labor in President Coolidge's Cabinet, comes forward with the very emphatic declaration that "We shall never have a morality that respects the rights and integrity of others unless our morality has a religious sanction. To put morality on anything but a religious basis is to build on sand. It is religion that gives vision, strength, inspiration, and without it we are nothing." The Hon. Mr. Davis knows what he is writing about. His conclusions are inevitable; all education should be moral first, but morality without religious sanction is a building whose foundation is sand. That means that we have got to put religion at the basis of all true education; that unless we do so our education will be vain. Mr. Davis has written for October *Good Housekeeping* a message to the American people, and to the educators in particular, that ought to find its place in the school-room and be reflected in every lecture hall throughout our country. It is a fact that Greece was never as corrupt and immoral as she was in the day of her highest achievement intellectually. It is true that Rome was never so corrupt and immoral and irreligious as she was in the days of her highest culture and greatest intellectual achievement, but we wish our readers to get the idea directly from the pen of Secretary Davis in this paragraph:

"No people has ever found a purely intellectual education enough in itself. One of the greatest scholars of his day, Lord Bacon, took bribes as a judge on the bench, and eventually found himself a prisoner in the Tower of London. Are we not tending to be strangely neglectful of the heart in our education? Our children are taught everything that may enter the head, but little or nothing to warm the heart, to provide any satisfaction for the deeper feelings and emotions. It was said of one of our earlier poets that he allowed his mind to squeeze his heart. Is that not becoming the condition of us all! We are deluged with economics, science, business, and we tend to keep religious feeling and the love of beauty in the background. We have reduced to a science the making of bread, in the biblical sense, but it is still true that man lives not by bread alone."

Secretary Davis believes the present restlessness, even much of the immorality of our day, is nothing more or less than an unsatisfied hunger of the soul. Heads are being fed, crammed with knowledge of science, so-called, and literature, and the rest; but the heart is hungry and the heart is crying out to be fed also, and that which alone can satisfy the hungry heart is religion, and the basis of all true morals is religion; and the only safe kind of education is that which is founded on morality. We have grown rich in material things. Ours today is the richest of all countries, materially, and Secretary Davis, whose office supplies him with these facts, declares: "Our riches in material things are so great that we tend to give ourselves up to the enjoyment of strictly material things. It is more than ever a time to cultivate the riches of the mind and the spirit." We believe that Mr. Davis has made a notable utterance in the time of need and that his position has enabled him to come to a conclusion that is true and inevitable. Read that conclusion in his own words:

"I believe that these orgies of jazz, flapperism, and so on are an expression of a hungry and unsatisfied soul within us. It seems to me that we have learned that material things are not enough. Our very excesses are our blind fumblings for something that will satisfy this restless stirring within us. We need to be given satisfying outlets for the mysteries and wonders that are in us. Teach children to love beauty, and to find it and live it. Morality is nothing but fineness of conduct. But even this is not enough. "Deep within himself, man wants more than the approval of his fellow-beings; he wants the approval of his God. Education will never be education until it supplies every being with the moral training that he needs for the one approval; the religious quickening that he needs for the other." J. O. A.

SOMETHING WILL COME TO PASS NOW.

THE SUN'S editor is advised that the boys and girls have been organized into two societies in our Sunday School at Hopewell, Va., for the purpose of helping to build a Christian Church there. Put it down here and now that something is going to take place at Hopewell. Whenever boys and girls line up for activity in the name of the Lord something always comes to pass. You can no more check the energy and the activity and the zeal of boys and girls than you can check the waters of Niagara. These boys and girls have voluntarily agreed, between now and January first, to deny themselves many indulgences and useless things for Christmas and to act as Santa Claus themselves in giving gifts to Him and for Him in whose name Christmas itself was given to the world. The boys have named their society "The Atkinson Society," the girls "The Davis Society," since Sam Davis, the musician, and J. O. Atkinson, Mission Secretary, were among the first to visit them and give them encouragement in the work and task of trying to get a house for Sunday School and for worship. The boys' society was organized Sunday, the 23rd, with the following charter members: Garnet Vaughan, Jack Jones, Lewis Hampton, Blinco Daniels, Willie Daniels, Thomas Brown, D. D. Nash, Jr., Ohley Vaughan, Howard Swicegood, Lawrence Merryman, Carl Harrison, George Swicegood. The girls' society was formed on the same day, with the following charter members: Mary Nash, Mildred Black, Mattie Daniels, Ethel Swicegood, Roseline Jones, Katherine Jones, Edith McLean, Mary Says, Anna Tony, Nellie Weston, Bettie Armstrong, Velma Daniels, Pearl Phelps, Vemer Merryman, Frances McLean, Betty Avent, Vara Black, Catherine Phelps, Nellie Boyett, Emma Weston. If that number of boys and girls do not show us grown-ups how to get money and start a Church building, then I shall be mistaken.

The people were delighted to have Rev. O. D. Poythress preach for them on Sunday, the 23rd. The subject of his sermon was "The Blood of Jesus Christ." Bro. J. M. Darden, a member of the Mission Board, was present and made a talk in the Sunday School which the people very much enjoyed and appreciated. The city of Hopewell is growing rapidly, and it is fine indeed to discover such a prospect for Christian service and there plant a Church that seeks to unite the forces and factors of our Lord under the one name, "Christian," and to give to the people the whole Word of God as a sufficient rule of faith and practice and to adopt among the people Christian character as a test of fellowship.

We again say that something worthwhile is going to take place at Hopewell, and the writer does not claim to be a prophet in order to say this.

J. O. A.

"THEY HAVE ASKED FOR BREAD."

Shall we give a stone? To sit for three days and work with the Mission Board of the Christian Church is a trying, not to say a heart-rending, experience. THE SUN'S editor knows! He has tried the experiment. At the recent meeting of our Foreign Board, 103 items of askings and real need on the foreign field were presented and considered. The total of those askings for our work the coming year amounted to $112,274.51. We knew that every item that composed that total was a necessity and had come only from the greatest possible economy on the part of our missionaries in Japan and Porto Rico. We knew that the cut of one item would hurt, and yet we glanced at our total receipts the past year and saw that our people had not given but about $52,000. How, then, could we promise $112,000 for the coming year? Those askings simply had to be cut, heartaches or no heartaches on the part of our workers across the sea. And so after tugging away for three days, pulling at our heart-strings and those figures, we cut down the askings to a total of $66,837.51—just a little over one-half of what our missionaries in Porto Rico and Japan had shown to us, item by item, that they needed to carry forward the work the coming year to which they had been sent. And so the total apportionment as decided on by the Mission Board and approved by the General Board of the Church for the coming year is $66,837.51. This is nearly $15,000 more than we gave for foreign missions last year. And yet we know that this is a small part of what we might give and can give, with hurt to no one, and with help to all, provided our people knew and would give sacrificially in the name of their Lord.

Now, go one step further. Two applications to

go out as missionaries and a third one stating that he was in preparation and hoped to be sent some day. Not a one of these was elected to go out. Not a one could be elected. Not a one can be elected until we do something more than we have done to equip those who are already out and to supply them adequately to do the work assigned them. Now, if we mean business and are determined not to disappoint these two applicants who have applied, the finest way on earth to prove that is to raise and send in every dime of this $66,837.51 this year; that is, between now and October 1, 1928. Shame on us, as a people, if we do not accomplish this good thing!

In casting up the facts and the figures, it was found that we of the South should contribute at least $20,000 of this amount, and unless we do there is not a likelihood, hardly a probability, that the goal will or can be reached. There are thirty thousand of us here in the Southern Convention. To talk about our giving for a year $20,000 for foreign missions ought to humiliate us and send us to our knees in prayer for a vision of our duty and for the willingness to sacrifice. It will be a pity, not to say a calamity, if we of the South do not give the coming year at least a dollar per member for foreign missions and a dollar per member for home missions. We should certainly give as much to foreign as to home, and every Church should certainly have on a program of at least $2.00 per member for missions—one for the home work and one for the foreign. This is not too great a task. It can be done. It seems to one who knows the need that it must be done. Through prayer and supplication it can be done. Brethren and sisters of the Christian Church, here is a challenge and a call to a task and a duty, and we cannot believe that it is merely a human call. It is a divine call. Shall we fail our God and ourselves in this goodly task? They have asked us for bread; shall we give them a stone? God forbid! J. O. A.

AN INTERESTING REPORT.

Rev. H. E. Rountree, chaplain in the United States Navy, has been kind enough to send us a copy of his report for September, 1927. We presume that this report about equals that of other months, but whether it does or not, it is a most interesting document. It will possibly surprise some of us, for instance, to learn that a chaplain in the navy, working away at his daily tasks and without any series of meetings or evangelistic campaigns, had, during one month, 22 conversions, 87 reconsecrations, 22 men to join the Church, 21 baptisms, 15 school sessions for the month, 812 books issued to the men, 11 special services for recruits.

There are many other items, with figures, to the report that are of interest. We think this will interest and maybe surprise CHRISTIAN SUN readers. We quote: "There is never a Sunday that I do not have reception of members and baptisms ranging in number from two to twenty, and by a special effort, arranged for the getting together of men in an informal manner, present the claims of religion in an informal way, which results in the figures of the numbers referred to above." It may be of further interest to SUN readers to know that Bro. Rountree, as a Protestant chaplain, receives and baptizes members into every denomination, except the Roman Catholic and the Episcopal, and that his certificate of conferment of these ordinances is received bona fide in any denomination in the United States. "These men thus received into the Church by me here in the navy place their certificates of membership in the home Churches, and I receive most gratifying letters from both parents and pastors." Bro. Rountree further remarks: "This work is not done until every man has been fully instructed regarding the condition of the heart necessary for the action and the responsibility assumed for Church membership, and this information is conveyed to the home Church in connection with the certificate of membership."

Because of these personal contacts and the daily winning of men to Christ by such contacts, Bro. Rountree has reached this conclusion: "My belief is that special evangelistic services in the Church are failing to reach the unsaved to any satisfactory extent, and that the every-day personal appeal is effective, and thus makes unnecessary special efforts and expense. My work demonstrates this to my own satisfaction. I believe that the same sort of thing is possible in the Churches, with, however, far greater difficulties, owing to lack of contact."

Chaplain Rountree gives information that raises a question. If a chaplain in the navy can receive and baptize into any denomination, and then transmit the letter to the home Church, why may not ministers in full fellowship and good standing in the Churches of Protestantism do likewise? Bro. Rountree's report certainly gives food for thought. J. O. A.

THE PARADOX.

Frequent references have been made to the success of Jesus as a Teacher because of His skillful use of the parable, but an even more powerful method which He occasionally used with telling effect was the paradox.

Immediately there comes to mind His paradoxical saying that "he who would be greatest in the kingdom should be servant of all," and that other equally forceful saying, "If a man would save his life he must lose it."

Paul, too, was skillful in the use of this trenchant method of teaching. Perhaps his most famous paradox is the saying that when he is weak, then he is strong.

In common life the paradox is also most impressive as when we say the way to get happiness is to forget it, and when we speak of conquering by yielding, bringing to mind a sort of spiritual "jujitsu."

There are three reasons why the paradox is such a powerful weapon for driving home a truth, and these are:

1. It tells you nothing, but makes you think.
2. You cannot possibly take it literally.
3. You can never forget it. W. A. H.

DR. MACHEN STANDS FOR CONSERVATISM.

The address of Dr. J. Gresham Machen at the opening of Princeton Theological Seminary's one hundred and sixteenth year shows more forcefully than ever that Dr. Machen and his conservative associates, who make up a majority of the present board of directors of the seminary, do not intend to surrender easily to a liberal administration the institution at Princeton which has been outstanding for over a century in the hands of a conservative governing board.

That the reorganization of the seminary, which was first proposed at the general assembly of the Presbyterian Church at Baltimore, 1926, and further considered at the San Francisco general assembly last June, may yet be averted, is the hope of Dr. Machen, who believes that the laymen of the Church would, if correctly advised about what is taking place, resent the methods employed by the assembly's committee and bring pressure to bear in favor of a conservative administration for the seminary.

The situation at Princeton, as it is generally understood, arose from a conflict between the conservative majority and a liberal minority, the two parties having radically different views with regard to fundamental principles of doctrine. At the general assembly in 1926 it was first proposed that Princeton Theological Seminary be reorganized, and the assembly this year considered the action further. The proponents of reorganization plead that this move is desired to bring about smoother work by the governing body of the seminary. Dr. Machen insists that it is for the purpose of taking control of the seminary from those who have a conservative view of the fundamentals of Christianity and placing it in the hands of the liberal group, which is now in the minority. Of the plan he says, in his address:

"The proposed reorganization of Princeton Theological Seminary is not a move for smoother working among those who in principle are agreed, but will have the result of putting the present conservative majority out of control of the institution and putting into power a minority that represents, with regard to the fundamental questions of policy, a radically different point of view.
by the general assembly next May, the well-known conservative institution which has had a continuous existence for over a hundred years will be destroyed, and we shall have at Princeton a new institution of an entirely different type.

"Such action would, we think, be exceedingly unjust. If thorough-going conservatives or evangelicals are to be tolerated in the Presbyterian Church at all, they should be allowed to have at least one theological seminary that clearly and unequivocally represents their view.

"If the body of the Church had the slightest inkling of what is really going on, a great injustice could still be averted and Princeton could be saved at the meeting of the general assembly next May."

Dr. Machen's renewed expression of hope that the seminary of Princeton may continue unchanged bears out his action in declining the presidency of the Bryan Memorial University at Dayton, Tenn., which was offered him last June just after the general assembly had failed for the second time to confirm his appointment to the Stuart professorship of apologetics and Christian ethics. Acknowledging as an honor the offer of the presidency of the fundamentalist institution memorializing William Jennings Bryan, Dr. Machen explained his refusal of the position by stating that Princeton Theological Seminary was passing this year through a crisis, and he did not feel that he could honorably leave his post there at the present time.

It is interesting to note that the present enrollment of the seminary is the largest in its history, with the exception of the year 1895.

The hymn, "Beautiful Isle of Somewhere," written some thirty years ago by Jesse Brown Pounds, and through those years a funeral favorite with vast numbers of Christian men and women, has now been forbidden use in the diocese of Cardinal O'Connell of Boston. The Catholic prelate characterizes the hymn as "vulgar, insane, and trashy." He is supported in his contention by leading Protestant clergy, including Rev. J. C. Massee, Rev. A. Z. Conrad and others, who regard the hymn as "twaddle." However, the hymn is not without its defenders, and these are contending that depth of thought is not the only requisite to a great hymn. Evidently, "Beautiful Isle of Somewhere" has an appeal or it could not have been popular so long, and popular too with some distinguished men. It was a favorite of President McKinley, and at his request was sung at his funeral. The Catholic cardinal started something when he banned the hymn in his diocese.

CONTRIBUTIONS

SUFFOLK LETTER.

Self and others are the major and minor premises from which results are drawn. It is a logical relation, and the conclusion is the condition of human society. "No man lives to himself" is not only the word of God, but the experience of man. In fact, all truth is capable of proof in human experience. Self is the active agent in society, but others furnish the opportunity for success. Labor and capital are related in a vital and potential sense in all the progress of the race. All men work for others while working for themselves. This is true of all occupations and all enterprises known to man. This may be conscious or unconscious service, but it works for others as well as for self, if it works at all.

The earliest, simplest occupation was tilling the soil. That occupation feeds the world. The farmer sells his products to others who, in turn, pay him for what he sells. He works for others and they work for him. The large group of men and women who go into the mill at the sound of the whistle, seem to be working for others; but they are, at the same time, working for self. The daily wage is what they are consciously working for, and they would not work if there were no pay; but they are working, unconsciously, for the owners of the mill, and that larger number of customers who purchase and use the goods. In the shoe factory, the employees are working for those who buy and wear shoes. One of the real facts in all service is that men never see many of those for whom they work. The cook in the kitchen does not see the guests who enjoy the dinner. The man in the mill never sees the people in another State who eat the bread from the flour he grinds. The printers in the shop never see those who read the paper. Work for self is the smallest part of human service. Selfishness is more a matter of mind than of real life. Whether we will or not, no matter how selfish our inner thought, we are generous enough to work for others. The facts that confront us when we examine human relations in service, ought to teach us such a lesson as to lead us to cultivate this trait in our hearts. There is no place in Christian life for selfishness. The more we keep in mind that we are working for others more than for self, the more satisfactory life and work will be. Jesus taught us that lesson by His own life. "He gave Himself."

In religion, the same principle prevails. The Christian may think too much about himself, and, in that respect, he is selfish in his feelings and thought; but if he leads a genuine Christian life he is unconsciously helping others. The Church, as an institution, does its largest work in this way. The whole community is improved in business, education, social life, and civil life, so that self makes a contribution to human progress far beyond its own joy in worship and service. Conscious self-interest is one of the most unworthy possessions in human beings. Workers who work for self never make good workers in any field. The doctor does his best when he thinks only of his patient. The life-saver does his best when rescuing the drowning.

W. W. Staley.

ELON LETTER.

Frequently in the Elon Letter I have had occasion to refer to Roger W. Babson as a man of keen understanding of life, thoroughly acquainted with business and with a penetrating insight into spiritual things and their values.

He has recently written a letter to parents that is noteworthy, in which he agrees with the late Charles P. Steinmetz that the line of research which will see the greatest development during the next fifty years is to be spiritual. Mr. Babson quotes Mr. Steinmetz as saying to him in a private interview as follows:

"I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men in history. Yet we have merely been playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which, as yet, have hardly been scratched. When that day comes, the world will see more advancement in one generation than it has seen in the past four."

This statement, coming from the world's foremost electrical engineer of this generation and endorsed by America's greatest business expert, certainly contains food for serious thought on the part of all of us, and particularly for those of us who are engaged in the work of teaching in institutions of higher learning.

Mr. Babson says that we are to guarantee spiritual discovery through four directions: (1) Comprehending the love of God; (2) understanding the power of human love; (3) practicing the Golden Rule; (4) living in terms of the eternal life.

He regards these as the four great spiritual msesages which Jesus taught and that every one of them is as sound and as demonstrable as a problem in geometry.

Mr. Babson takes for granted that God is and that He is a living spirit; that He was the first great cause of the universe and of all that is in it, and that it is no more contrary to reason to assume this than in mathematics to assume that two and two make four.

His second message which has to deal with the power of human love is, in his judgment, based upon a law of the physical universe, the law of attraction in accordance with which the planets are held in their places.

His third message relating to the Golden Rule is founded upon the law of action and reaction underlying the study of physics, chemistry, mechanics and the other sciences.

And just as Mr. Babson believes in the law of conservation of energy in the physical world, so he believes unquestionably in the spiritual counterpart of that law, which, to his mind, is the eternal life.

Mr. Babson finds many things in the modern religious situation, which, to his mind, need clarifying. He cites the fact that every science had its dark days in the beginning and has emerged gradually from superstition to a solid basis of fact and experience. In line with his teaching he points out that astronomy arose out of the superstitious teaching of astrology; that history is but a development of mythology, and that chemistry evolved out of alchemy. He goes on to say:

"Even in my day, the teaching and practice of medicine has entirely changed. The teaching of religion is going through a similar change."

Mr. Babson feels absolutely sure that by insisting on the love for God, the power of human love, the Golden Rule, and the eternal life and studying these great fundamental laws in the laboratory of life and experience, we shall usher in an era of spiritual growth and development that will make religion the greatest deliverer and upbuilder that the human race has ever enjoyed in its progress from savagery to enlightenment.

W. A. Harper.

REPORT OF DEP'T OF FOREIGN MISSIONS.

Rev. Wilson P. Minton, *Ex. Secy.*

(Editorial note: If missionary societies and workers will read and file this report, it will supply them valuable and needful information and data for the whole year.—J. O. A.)

(Board of Foreign Missions: Rev. W. P. Fletcher, D. D., Oshawa, Ont., chairman; Mrs. Alice V. Morrill, Defiance, Ohio; Rev. J. O. Atkinson, D. D., Elon College, N. C.; Rev. E. A. Watkins, D. D., 312 Edgar Avenue, Dayton, Ohio; Lee Harvey, 235 Liberty St., Conneaut, Ohio.)

A year ago the Foreign Mission Department outlined to the General Board a number of definite things which it hoped to accomplish during the twelve months just closed. The unusual falling off of receipts made it impossible for us to carry out the full program planned, but the following undertakings have been accomplished:

The McKnights were returned to Japan last November and have continued their work in the Sendai field. Dr. and Mrs. Woodworth were brought home for their regular furlough, and he has done extensive deputation work. They expect to return to Japan by the first of the year. Miss Stacy has spent the year at Ishinomaki, and Miss Crew at Sendai, each living in a Japanese house and doing much by way of various helpful contacts with the people among whom they lived. The Frys and the Garmans have continued their regular work in the Naka Shibuya and Utsunomiya fields, respectively.

During the year a complete survey of our Japan field and work was made, which resulted in the relocation of several pastors to good advantage; the launching of a stewardship campaign recently completed; the adoption of the policy of concentrating on several Churches showing the largest promise of self-support; and the decision to carry out a co-operative evangelistic effort next year.

We continued the training of four theological students during the year, and one of these graduated last spring and is now located in one of our Churches. Another student, a son of one of our pastors, has been added to the theological group. A young woman was graduated from the Kindergarten Training School and is now in active service, while the daughter of one of our pastors has been accepted as a Kindergarten Training student. Two other young women have been continued in the Bible training school, with our help, and several others are preparing for Christian work without assistance. One pastor, Rev. K. Tsujimura, of Otawara, was lost by death during the year.

The Sendai mission home has been repaired and remodeled, with the addition of two rooms, at a cost of approximately $1,700.

We have made the first annual payment of $1,000 on the purchase price of $7,000 for the Church and parsonage buildings in Utsunomiya, formerly owned by Mrs. Fry. This is a very valuable addition to our permanent equipment in Japan.

We have secured from the Woman's Mission Board the sum of $5,000 for the purchase of suitable land as soon as possible upon which to erect a Church building for our youngest congregation at Meguro, Tokyo.

Mr. and Mrs. Morton were brought home in May for a short summer furlough. Shortly after arriving, Mr. Morton had to undergo an operation for appendicitis. In June he was ordained by the Ontario Christian Conference. After considerable deputation work in Ontario and New

York State they returned to Porto Rico in September.

Miss Victoria Adams, who was placed under appointment last year, sailed with the Mortons, and expects to take up work among the young people of our Porto Rico field.

The Barretts came home in August for their regular furlough which the board has extended to cover the present school year.

The pastor at Santa Isabel retired recently from the work and a lay preacher has been directing the services with good results. Two young women have been used in kindergarten and Sunday School work during the year and also given some training at the same time. One of these is now in a training school to prepare for Christian work, and we hope to send the other later on.

One chapel was built and furnished at a total cost of a thousand dollars, which was raised by the Warren, Ind., Church. We were not able to secure the other needed buildings in either field because of lack of funds.

We have had 116 baptisms in Japan this last year, which is just six less than the previous year. Our Sunday School enrollment was 2,047, which is not quite so large, and our number of enrolled enquirers dropped from 215 last year to 175 this year. Resident membership in the Japan Church increased from 660 to 738, a gain of 78, while our total membership increased from 1,762 to 1,972, a gain of 210. The Japanese Church gave for all purposes this year 7,284.95 yen, which is slightly less than last year, but of this amount 2,900.50 yen was toward pastoral support, as against only 2,663.50 last year, a gain of 237 yen. (A yen is equal to 50 cents of American money.)

During the year there have been revealed a number of outstanding instances denoting progress toward self-support and self-expression in Christian service on the part of the Japanese which need to be recorded. (1) The Azabu Church, in Tokyo, continues without receiving any support from the mission. (2) The Sendai Church has declared its intention to try to reach self-support in one-half the time which had been set as a goal, namely: six years instead of twelve. (3) Three of our seven kindergartens are conducted without mission aid. (4) For four years the Japanese Christian Conference has published its own religious paper, *The Christian,* for the benefit of our Japanese Church people. (5) The Japanese Conference has adopted a superannuation plan to care for its own pastors. (6) The Ishinomaki Church has started a building fund. (7) One of our Japanese congregations, composed of only twelve Christians, has succeeded in building its own little chapel at a cost of $600 (1,200 yen). (8) Mrs. Mina Kitamura, formerly with our Church and now teaching in Japan, who is a graduate of Union Christian College, has during the year given the sum of 1,100 yen ($550) to our mission as the initial gift toward a mission home in Sendai for our women missionaries. This is the largest individual gift ever presented by a member of our Church in Japan. All of these things point encouragingly toward a stronger Japanese Church in the years ahead.

In Porto Rico we had a gain of fourteen in Church membership during the year, making the present number 459. There was a loss of twenty-two in the Christian Endeavor membership and a gain of ten in the Sunday School enrollment, making the number in each of these organizations 211 and 1,139, respectively. The Porto Rico Church gave, for all purposes, last year $1,452.68, and the year just closed $1,928.78, a gain of $476.10. Pastoral support last year amounted to $664.66, and this year $839.25, a gain of $174.59. It is interesting to note that the Porto Rico Church gave this year $126.35 for missionary work,

Following is a comparison of foreign missions receipts for the past two years:

	1926.	1927.
General fund	$49,544.34	$39,714.27
Designated gifts	7,671.72	11,619.50
Forward movement	3,000.00	609.59
Totals	$60,216.06	$51,943.36

A year ago we reported a debt of $124.04, but a later corrected interpretation of the figures by the auditors showed a balance of $875.96 instead. But the heavy decrease in receipts this year has caused us to assume a present deficit of $10,589.51 in order to keep the work going at all. We believe there were three or four definite contributing causes responsible for the decrease in the receipts which may not be repeated another year. Be that as it may, we were forced in the middle of the year to cut twenty-five per cent from the balance of the budget which we had appropriated; to stop all buildings for which we did not have the money in hand; and to give up the plan to send Rev. and Mrs. L. C. Fletcher to the field this year. Fortunately, Mr. Fletcher was able to secure a teaching position through the help of Mr. Garman, and they are now in Japan entirely independent of our mission. Mr. Fletcher is under a two-year teaching contract with Keio University, in Tokyo. After the close of this term he hopes to join our mission force.

We followed about the same lines of missionary education as formerly, these methods being endorsed by the Missionary Education Movement. An added feature this year was the introduction of the report of the great Washington foreign missions conference, which nearly a hundred pastors purchased and used in their local Churches to excellent purpose. Co-operation with the Board of Christian Education has been continued, with encouraging results. The secretary spent $3.25 more than the $600 allotted him in the budget for travel, but covered nearly 16,000 miles and spoke to more than 14,000 people in some sixty Churches and twenty-one conferences. He was also able to represent the department at the World Alliance for International Friendship through Churches, the foreign missions conference, and the committee on co-operation in Latin America. It should be added that he received from Churches visited a total of $380.51 to apply on the above travel account.

For the coming year the foreign mission department hopes to retrieve some of the ground lost because of lack of funds, and to continue all the regular work being done at present. In addition to this, we hope to do the following specific things:

In Japan.

Dr. and Mrs. A. D. Woodworth are to return to Japan by the first of the year, and next spring Dr. Fry and Miss Crew are to come home for their regular furloughs, part of which will be spent in rest, part in study, and part in deputation work.

Four young men are to continue their training in the seminary, one young woman in the Kindergarten Training School, and two young women in the Bible Training School.

Plans of the Japan mission for a co-operative evangelistic campaign next year were approved.

A message of appreciation was prepared to be sent to Mrs. Mina Kitamura in acknowledgment of her gift of $550 as the initial fund for a home for women missionaries in northern Japan; and it was decided to give the women the privilege of adding $6,000 to this gift to build the Mina Kitamura mission home.

We hope to pay the second thousand dollars of the $7,000 purchase price for the Utsunomiya Church and parsonage for which we contracted last year. A board floor is to be laid over the present stone floor of the Church, which is also used for kindergarten purposes.

Another kindergarten is to be opened in the northern field, and $200 was voted for equipment for the same. The seven kindergartens now conducted are to be continued.

Other types of work in which we will share in Japan are the American School, Federated Missions, National Christian Council of which our Pastor Matsumo is secretary, Christian Literature Society, Japan Sunday School Association, newspaper evangelism, theological seminary, welfare work and consumptive aid.

Limited funds will not permit us to carry our share of the new building program for the American School, nor to build the Churches so long asked for at Meguro and Azabu, in Tokyo.

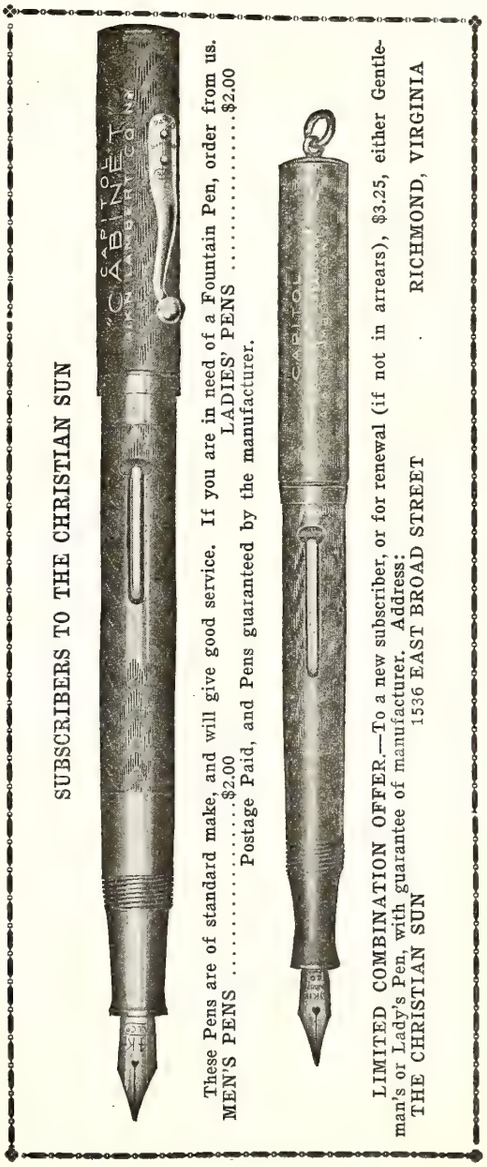
Porto Rico.

Because of continued ill health, even after an effort to recover during his recent furlough, Rev. B. W. Morton has asked to be retired from the work not later than next summer, and the board has felt it necessary to accede to his request. The Barretts are to return to their work on the island soon after the close of school next summer.

It is hoped that Miss Adams may be able to carry on a great work among the young people and in the practical services of a visiting nurse, for both of which she is well fitted.

We are very much in need of a property now for sale next to our Ponce Church, and also for a chapel in a promising station, but neither of these can be attempted unless funds are furnished aside from the regular budget. To lose the former prop-

(Continued on page 11.)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MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

DUTY TO PROPAGATE RELIGION.

Any man who has a religion is bound to do one of two things with it—change it or spread it. If it isn't true, he must give it up. If it is true, he must give it away.

This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man. Where did I come from? What am I here for? Whither am I going? These are questions which confront every man. They are no more real to a minister than they are to a merchant or a marine. Every man must answer them for himself. And the answer that he gives them determines his religion. There is no proxy religion. Each man has his own. If he hasn't, he has none. No other man can have it for him. And if he has his own, then he must propagate it if it is true, or repudiate it if it is false.

The Duty of All Disciples.

The command to evangelize the world was not given by our Lord to apostles only, or to those whom the apostles might centuries later be claimed to have commissioned for such work. It was given to all believers. "Every disciple was to be a discipler," as Dr. Gordon used to say. Whosoever heard the good news was to pass it on to the next man, and he to the next.

The idea that the world or any one land is to be evangelized by one section of the Christian body, the other sections being exempt from all duty of propagation of the faith, is preposterous for many reasons, chiefly because a faith that does not make every possessor eager to propagate it is not worth propagating, and will not be received by any people to whom it is offered. The religion that would spread among men must be offered by man to man, and its power seen in dominating the lives of all its adherents and making them eager for its dissemination. No propagation of a profession, essential as a distinct teaching and leading class may be, will ever accomplish what can be accomplished by a great mass of common men who preach Christ where they stand in home, office, road or shop.

The Example of Islam.

"In the list of Indian missionaries of Mohammedanism, published in the journal of a religious and philanthropic society of Lahore," says Arnold in *The Preaching of Islam,* "we find the names of schoolmasters, government clerks in the canal and opium departments, traders (including a dealer in camel carts), an editor of a newspaper, a bookbinder, and a workman in a printing establishment. These men devote the hours of leisure left them after the completion of the day's labor to the preaching of their religion in the streets and bazaars of Indian cities, seeking to win converts from among Christians and Hindus, whose religious belief they controvert and attack."

This is what constitutes the power of Islam. With no missionary organization, with no missionary order, the religion yet spread over western Asia and northern Africa, and retains still its foothold on the soil of Europe. Where the common man believes his religion and spreads it, other men believe it, too.

The Place of the Minister.

The minister is to be simply colonel of the regiment. The real fighting is to be done by the men in the ranks who carry the guns. No ideal could be more non-Christian or more irrational than that the religious colonel is engaged to do fighting for his men, while they sit at ease. And yet, perhaps, there is one idea current which is more absurd still. That is that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment or giving it gentle, educative instruction, not destined ever to result in any downright manly effort on the part of the whole regiment to do anything against the enemy.

Laymen are bound to propagate their religion by speaking about it, by preaching it, in fact. When one man meets another in a railroad train and speaks of Christ to him, it is as legitimate a type of preaching as the delivery of a set discourse by another man from a pulpit in a Church. Telling men the gospel, explaining what Christ can be to a man, is preaching as scriptural as any preaching can be made. It makes no difference if it is done haltingly. A broken testimony from a laborer to his friend is likely to be more effective than a smooth and conclusive Sunday morning sermon.—*Robert E. Speer,* in *Federal Council Bulletin.*

VALLEY ONE-DAY MISSION SCHOOL.

Theme: "Jesus, the Need of the World."

The Churches of Virginia Valley Central Conference held their one-day school of missions at Antioch, Saturday, October 22nd. Roy Larrick read the Scripture lesson, and Rev. W. B. Fuller, pastor of the Church, led in prayer. Miss Virdie Showalter, president of Antioch Missionary Society, gave the welcome address, which was responded to by R. O. Rothgeb, Conference superintendent of missions.

Rev. W. B. Fuller gave an address on "Some Ways of Introducing Jesus to the World." Among points emphasized was: "The Church is to witness for Christ in all the world. It should tarry at Jerusalem until it is endued with power from on high. One cause of our failure is we have not tarried for power. If you are a member of the Church, and never joined the missionary society, and never give a cent to missions, you are not doing your duty and not in favor of missions. We cannot all go to the foreign field, but we can help support those who go. One reason we are not interested in missions is that we have not prayed. Get a vision of the world needs. Be an individual soul-winner."

Rev. D. P. Barrett held his audience spellbound as he told of conditions in Porto Rico twenty-seven years ago when he first went there as a missionary, and of the needs today. Surely, if Jesus were ever needed anywhere, He is needed in Latin-America. The heroic spirit in this dear missionary makes him say that if he had another life to live he would find joy in giving it to help Porto Rico to Christ.

Winchester society rendered a pageant, "Tithers and Offerings," which was well received by the audience. The morning session closed by a chain of prayers concluded by W. C. Wampler.

Dinner was served in the Church-yard. The weather was ideal and everybody happy.

In the afternoon, Rev. W. T. Walters led in prayer. Rev. A. W. Andes gave an address on "The Missionary Challenge of Carroll County." With a glimpse into home life and a description of the steep roads and many calls for preaching that the mission pastor cannot meet because of lack of time, his hearers were led to see Carroll County by a new light. This is enough to challenge any true Christian to "go" or "send." Even the little Ford, furnished by the Mission Board, is feeling the wear of its hard pulls. "The two greatest things that ever happened in this field are the passing of the prohibition law by the government and the mission work by our Church," so stated one of the men who has lived there all his life.

Rev. B. J. Earp made a talk concerning the offering, and placed the open Bible on the table and asked the congregation to come forward and make their offering. The offering amounted to $36.00. A motion carried that half of this amount be made a gift to Rev. D. P. Barrett and half to be sent through the Woman's Mission Board. The people seemed not to be satisfied with what they had done, so they brought forward $11.00 more to go through the Woman's Mission Board. Rev. Mr. Earp led in prayer.

Mrs. B. R. Richards, president of the Woman's Board, then took the chair and held a short business session. Mrs. Richards read a letter of greeting and encouragement from Dr. J. O. Atkinson, Secretary of the Southern Christian Mission Board.

Delegates from missionary societies at the following Churches made reports: Bethlehem, Concord, Leaksville, Linville, New Hope, Winchester, Bethel, Mt. Olivet (G), Mt. Lebanon, Antioch.

Rev. Mr. Fuller suggested we hold district rallies next year. Rev. Mr. Earp read resolutions thanking all who took part for their help and addresses and thanking the entertaining Church. Miss Virdie Showalter talked on "Our Money May Help to Give Missions to the World."

A short memorial service was held in honor of Mrs. J. E. W. Bryant, one of the board's life members, who passed away recently. Fitting remarks were made by her pastor, Rev. Mr. Fuller.

Mrs. B. F. Frank told of the "Advance Made in Missions in Our Conference." Rev. Mr. Barrett again spoke on our work in Porto Rico. Our work includes carrying Jesus to 70,000 people in the southeast portion of the island. Ponce and Salinas are the largest cities. We have seven Churches, sixteen points, thirteen Sunday Schools with 1,200 pupils, and six Christian Endeavor Societies. Our two great needs are (a) Sunday School rooms for the Church at Ponce which might be purchased by buying a good building which stands by our Church and could be converted into Sunday School rooms; (b) more money for one or two more pastors.

Our missionaries on the field make an estimate of expenses for a year's work, and then cut it down and ask the board at home for what they think they actually need, and then the board at home cuts the budget down because of lack of money until the work must retrench.

A closing song by the congregation, and benediction by Rev. Mr. Barrett ended one of the best yet one-day schools of missions in our Conference.

R. O. Rothgeb, *Ch'n.*
Ivie Frank, *Sec'y.*

N. C. AND VIRGINIA CONFERENCE.

Tentative Program of the North Carolina and Virginia Christian Conference, Meeting at Bethel Church, Caswell County, N. C., November 15-17, 1927.

TUESDAY MORNING SESSION.

10:00. Conference called to Order.
Devotional Service—Dr. W. S. Alexander.
10:15. Roll Call of Ministers and Churches.
10:30. Welcome Address—Rev. J. F. Apple.
10:40. Response—Dr. P. H. Fleming.
10:50. Report of Program Committee.
10:55. Appointment of Special Committees.
11:00. Report of Executive Committee.
11:05. Report of Treasurer—H. C. Simpson.
11:15. Reception of Visiting Brethren.
11:25. Address of the President—Dr. C. H. Rowland.
12:00. Administration of the Lord's Supper—Dr. P. H. Fleming.
12:30. Adjourn for Lunch.

TUESDAY AFTERNOON SESSION.

1:30. Conference Called to Order.
Devotional Service—Rev. P. T. Klapp.
1:45. Report of Committee on Religious Literature—Rev. J. W. Patton, Chairman.
Address—"Christology," Rev. J. W. Patton.
2:15. General Discussion and Vote on Report.
2:30. Report of Committee on Sunday Schools and Christian Endeavor—Rev. T. F. Wright, Chairman.
Address—"Christian Endeavor Work," Rev. T. F. Wright.
Address—"Sunday School Work," Rev. W. B. Truitt.
3:15. General Discussion and Vote on Report.
3:30. Miscellaneous Business.
3:45. Report of Entertainment Committee.
4:00. Adjournment.

WEDNESDAY MORNING SESSION.

10:00. Conference Called to Order.
Devotional Service—Rev. H. E. Crutchfield.
10:20. Reading of Minutes and Enrollment of Delegates.
10:30. Report of Nominating Committee and Miscellaneous Business.
10:45. Report of Committee on Moral Reform—Dr. W. S. Alexander, Chairman.
Address—Dr. W. S. Alexander.
11:15. General Discussion and Vote on Report.
11:30. Report of Committee on Foreign Missions—Rev. P. T. Klapp, Chairman.
Address—Rev. P. T. Klapp.
12:05. General Discussion and Vote on Report.
12:30. Adjournment for Lunch.

WEDNESDAY AFTERNOON SESSION.

1:30. Conference Called to Order.
Devotional Service—Rev. C. E. Newman.
1:40. Report of Committee on Education—Dr. J. O. Atkinson, Chairman.
Discussion—Led by Dr. Atkinson.
Address—"Some Pertinent Facts," Dr. W. A. Harper.
2:15. General Discussion and Vote on Report.
2:30. Report of Committee on Stewardship—Rev. G. C. Crutchfield, Chairman.
Address—Dr. J. O. Atkinson.
Discussion and Vote on Report.
3:00. Report of Budget Committee—Dr. W. A. Harper, Chairman.
Discussion—Led by Dr. Harper.
Vote on Report.
3:30. Report of Committee on Superannuation—Mr. C. D. Johnston, Chairman.
Discussion and Vote on Report.
3:45. Miscellaneous Business.
4:00. Adjournment.

THURSDAY MORNING SESSION.

9:30. Conference Called to Order.
Devotional Service—Rev. J. S. Carden.
9:45. Reading of Minutes.
9:50. Reading of Ministerial Letters.
10:10. Report of Home Mission Board—Mr. W. B. Truitt, Chairman.
Discussion and Vote on Report.
10:40. Address—"The Christian Orphanage," Supt. C. D. Johnston.
11:10. Report of Committee on Memoirs.
11:40. Report of Special Committees:
Collector.
Resolutions Committee.
Auditing Committee.
Place of Meeting Committee.
Other Special Committees.
12:20. Miscellaneous Business.
12:40. Closing Service of Worship—Conducted by Dr. C. H. Rowland.
1:00. Final Adjournment.

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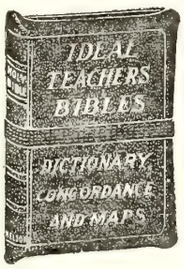

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THE CHRISTIAN SUN
1536 E. Broad St., - - - Richmond, Virginia.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson VII—November 13, 1927.

Hosea Preaches God's Love.

Golden Text: "I desire goodness, and not sacrifice; and the knowledge of God more than burnt offerings."—Hosea 6:6.

Lesson: Hos. chs. 6, 11, 14.

Devotional Reading: Psa. 36:5-10.

The keynote of Amos' preaching was justice. The keynote of Hosea's preaching was love. And yet both men lived at the same time, faced the same conditions, and preached to the same group of people. God moves not only in mysterious ways His wonders to perform, but also in various ways. God can take men of widely differing temperaments and use them effectively if those men are willing to be used. His ministers are not made from the same mold; there is always a place for the personal and individual element.

As has been said, the emphasis in Hosea's preaching was on love. But it must not be supposed that Hosea was an easy-going, namby-pamby sentimentalist who pictured God as an indulgent grandparent. Nor was Hosea ignorant of the intolerable conditions that prevailed throughout the northern kingdom. Nor was he any less diligent in denouncing these conditions than was Amos. Such words as these selected at random from his preaching show how scathing was his denunciation of priest and people alike. "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." "Whoredom and wine and new wine take away the heart." "They commit falsehood, and the thief cometh in." "Ephraim is a cake not turned," and Ephraim is "like a silly dove." In these and other similar words, Hosea denounces the people for their sins. And, like Amos, he solemnly pronounces that judgment, with doom, is coming upon the nation. There is nothing soft in Hosea's words when he speaks of the sins of the people and the coming judgment.

And yet the recurring theme of Hosea's message is love. And therein lies an interesting story, for Hosea's message; in fact, his call to the prophetic ministry came out of his own ilfe, out of an experience which gave tone and color to all that he said and did later. That story comes from Hosea's own lips. It seems that he married a woman who later became untrue to him. She had other lovers and as is always the case she went from bad to worse. She finally left Hosea's home and became a woman of the streets. Later she was deserted by her paramours and became destitute. It seems that Hosea heard about it—in fact, he had kept more closely in touch with her than she thought—and he had food and clothing sent to her. When she was finally sold as a mere slave, Hosea himself bought her and took her back to his home. He did not, however, he could not, take her back immediately into his own home life, but he provided for her and manifested his love for her until such a time as the discipline would effect in her that change that would make it possible for her to become his wife as of old.

It was out of this experience that Hosea got his "theology" and his message. Even though the woman had basely deserted him and given herself to other men and to a life of shame, he had loved her through it all. Even in her extreme degradation his love had gone out to her in a practical way, and when the opportunity came he had gladly redeemed her and taken her back unto his household. And as Hosea thought over all this he saw something of what was going on in God's mind and heart because of the sins of His children of Israel. In spite of the fact that they had played the harlot and gone after other gods, Jehovah had loved them with an everlasting love and even now His heart yearned for them. If Hosea, a man, could love in spite of the shame and sin of his wife, how much more could and did Jehovah love His erring and sinful children! With that truth wrought out of his own heart, Hosea went forth with a message that marks one of the high spots in the Old Testament. Indeed, Hosea was the one who, perhaps above all others, approximated Jesus Himself in his emphasis on God's love, the love of one like unto a Father. That truth gave meaning to all the other truths which Hosea proclaimed.

These truths as summed up by the late Prof. Kent are as follows: (1) Jehovah is a God of infinite love, and demands in turn not only the loyalty but the love of the people. (2) The sin and infidelity of man bring infinite pain to the eternal heart of God. (3) Even for God Himself, forgiveness of the impenitent is impossible. (4) Toward those who are defiantly impenitent, divine justice and its expression in discipline is the supreme evidence of love. (5) That which is called divine justice and punishment is but a means to an end, and that end is forgiveness and reconciliation. (6) God is ever ready to forgive even the most guilty, provided only they come with true contrition. (7) The goal of all human life and human experience is that perfect peace and happiness which come through harmony with the eternal Father.

CHRISTIAN ENDEAVOR.

Sunday, November 13, 1927.

Topic: "The Good and the Bad in Newspapers and Magazines."

Scripture: Matt. 4:23-25; Jude 10-13.

(Suggestion: Make this meeting as interesting as possible, not only discussing newspapers and magazines, but the influence of Church periodicals and of publicity in Christian Endeavor Societies.)

I. Leader's talk:

Some one has said that "things printed can never be stopped." This shows something of the importance of the printing-press. There is surely a good and a bad side of newspapers and magazines. The good ones may help, and do help, to build strong, clean, steady lives. Bad ones will just as greatly influence the thinking of boys and girls, men and women, and in such a way that anything but clean, strong lives will be built up. "Everything which touches our senses becomes a part of us" and we should be very careful of what comes into our minds through reading.

Nothing is more helpful than to have good newspapers and magazines in our homes. Nothing more sickening than to go into a home and find the only paper or magazine there one which isn't decent to be read. There are a number of such papers published now, but there are more of the wholesome type.

In one home there is a table in the living-room where there can always be found some of the best papers and magazines, including the Church papers. These are picked up and read by the children at various times during the day and become a part of their lives.

II. Have some one (a good reader) read the article below on the "Printing Press." It gives in well chosen and effcetive words the importance of the printing press:

"I am the printing press, born of mother earth. My heart is of steel, my limbs are of iron, and my fingers are of brass.

"I sing the songs of the world, the oratories of history, the symphonies of all time.

"I am the voice of today, the herald of tomorrow. I weave into the warp of the past the woof of the future. I tell the stories of peace and war alike. I make the human heart beat with passion or tenderness. I stir the pulse of nations and make brave men do braver deeds, and soldiers die.

"I inspire the midnight toiler, weary at his loom, to lift his head again and gaze, with fearlessness, into the vast beyond, seeking the consolation of a hope eternal. When I speak, a myriad people listen to my voice. The Saxon, the Latin, the Celt, the Hun, the Slav, the Hindu, all comprehend me.

"I am the tireless clarion of the news. I cry your joys and sorrows every hour. I fill the dullard's mind with thoughts uplifting. I am light, knowledge, power. I epitomize the conquest of mind over matter.

"I am the record of all things mankind has achieved. My offspring comes to you in the candle's glow, amid the dim lamps of poverty, the splendor of riches; at sunrise, at high noon and in the waning evening.

"I am the laughter and tears of the world, and I shall never die until all things return to the immutable dust. I am the printing press.—*Robert H. Davis.*

III. Have some one selected ahead, perhaps the one who reads it, to comment on certain passages of this article.

IV. Papers published by the Christian Church.

1. The Christian Sun, edited by Dr. J. O. Atkinson, which should come to the home of every member of the Christian Church in the Southern Convention. Price, $2.00.

2. *The Herald of Gospel Liberty,* the oldest religious paper in this country and one of the very best; published for the whole Church and giving news of our work everywhere. Published at the Christian Publishing Association Building, Dayton, Ohio; price, $2.00.

3. *Journal of Christian Education,* edited by Dr. W. A. Harper and published in Dayton. Full of helpful ideas for Sunday Schools and Christian Endeavor Societies, giving notes on the Sunday School lesson and C. E. meetings. Price, $1.00.

4. *Christian Missionary,* edited by Dr. W. P. Minton and published in Dayton. Gives news of our missionaries and the mission fields, and methods of work in missionary societies. Should be in every home in the Christian Church. Price, $1.00.

5. *The Sunday School Herald,* edited by Hermon Eldredge and published in Dayton, is one of the best young people's papers published anywhere. Published weekly in the interest of the young people of the Christian Church and for all who have young hearts, no matter what may be their years. Price, 75 cents per year for a single copy, and 60 cents in quantities of five.

6. *The Junior Herald,* for boys and girls, edited by Mrs. F. E. Bullock. *The Christian Vanguard* is our Canadian paper.

If your Sunday School does not use Christian Church quarterlies and other Sunday School supplies, do what you can to correct this wrong.

Questions for Discussion.

1. A certain newspaper in this country prints only real news on its front page and all kinds of crime—murder, robbery, and so on—in an incon-

spicuous place inside the paper. What do you think would happen if all the newspapers would do this? Would it lessen interest in crime?

2. Name some good and some bad magazines. Why are they good or bad? (Have sample copies of our Church papers and some good magazines on display.)

3. How do daily newspapers bring the world closer together?

4. What influence do newspapers have on politics, war or peace, or any other great issue?

5. Would it be possible for this society to have a circulating library of good books and magazines?

6. How can publicity through newspapers or in other ways help our society?

7. What book was first printed? (Bible.) Why is it the greatest Book? Why should it be read?

Study to show thyself approved unto God, a workman that needeth not to be ashamed.

PATTIE COGHILL.

ELON ALUMNI MEETS.

George D. Colclough, of the class of '26, was unanimously elected alumni general secretary by the executive committee of the General Alumni Association last evening. At the recent commencement, the Alumni Association adopted a new constitution and left certain items of importance to be determined upon by the executive committee. Among these was the election of a general secretary. The choice has fallen upon Mr. Colclough and will meet with general approval on the part of Elon's alumni, to whom he is so favorably known.

The executive committee instructed Mr. Colclough to begin at once the organization of local alumni associations in various parts of the country. Wherever there are as many as five alumni in residence, the tentative constitution adopted for these organizations by the executive committee provides that such an association may be formed. It is the plan of the executive committee to permit these local organizations to elect representatives, one for each five of their membership, up to a total number of four representatives, for such an association, to attend the alumni council, which is to be the legislative body of the General Alumni Association and is to meet at each commencement season and at such other times as its officers may call it in session.

The executive committee gave strong endorsement to *Maroon and Gold*, the student college paper, and urges that all alumni subscribe for it. It felt, however, that there is need, in addition to this, for a general alumni magazine. It is the plan and purpose of the committee to inaugurate such a publication with the beginning of the new calendar year. They elected Prof. J. W. Barney, professor of the English language in the college, as editor of this proposed magazine, and George D. Colclough, alumni general secretary, as business manager. It is understood that the first issue of the magazine will appear in February, 1928, and it is thought to make it not only a medium of alumni news, but an expression for literary, scholarly and scientific writings by the alumni themselves. C. M. CANNON.

LECTURER GOES TO ALMA, GA.

The patrons, friends and pupils of the Bacon High School, Alma, Ga., are very glad to have the promise of Rev. A. R. Flowers to speak for them in the evenings of November 27-29, 7:30 o'clock. Bro. Flowers is now in Jacksonville, Fla., working in the interest of young people's organizations for more efficient Christian service. He has a great influence among the young people who are interested in definite Christian service.

MISS MAMIE BLANTON.

Surrency, Ga.

DEPARTMENT OF FOREIGN MISSIONS.

(Continued from Page 7.)

erty will greatly jeopardize the growth of our Ponce work, particularly along religious education lines.

We will continue the training of the promising young lady worker previously mentioned, who has already shown her ability and consecration, and before the close of the fiscal year we hope to enter a young man in the seminary and another young woman in the Training School for Girls.

Other Items.

Some reduction was made in our share of cooperative work, but we hope to be able to carry, in a measure at least, the various activities that have demonstrated so conclusively that they are vital to the work of all missions and cannot be handled by any one mission alone.

Mr. G. Staley Hunt, of Elon College, and Miss Bessie Kniffen, of Greenville, N. Y., placed their applications with the board for overseas service, but because of lack of funds we were compelled to ask them to wait until we are financially able to send them out. Another young man of great promise wrote the board, outlining his plan of preparation for agricultural missionary work in Japan, which will be completed in about two years, and the name of another young medical student who will be ready next year was placed on file. There is vital need for these recruits in our two fields, but we dare not send them without sufficient funds to handle this advance in the work.

Dr. J. O. Atkinson and Mrs. M. T. Morrill were named to accompany the secretary as representatives to the annual meeting of the Foreign Missions Conference in January.

The following foreign mission budget for the year 1928 was adopted:

Porto Rico:		
General work	$11,312.00	
Special work	3,378.00	
		$14,690.00
Japan:		
General work	$28,000.00	
Special work	4,200.00	
		32,200.00
Miscellaneous, including administration		9,358.00
Deficit		10,589.51
Total budget for 1928		$66,837.51

It should be noted that one thousand dollars of this budget is a payment on the recently acquired Church and parsonage buildings at Utsunomiya, and $10,589.51 is to apply on the deficit. The total amount actually asked for by our workers to carry on the overseas service of the entire Christian Church was $112,274.51, which is none too much to do the work as it should be done. We should not lose sight of the fact that the Foreign Mission Department is trying to carry on in Japan and Porto Rico all the various activities of our Church as carried on here by all of the departments. This department, then, is in reality the Christian Church abroad, and the number of souls for which it is definitely responsible is more than three times as large as our obligation to non-Christians in America, and more than eleven times as large as our present Church membership. And we are rendering this service to a people who do not have the Christian background found here.

Respectfully submitted,

THE BOARD OF FOREIGN MISSIONS.

(Adopted by the General Board of the Christian Church, in session at Dayton, Ohio, October 21, 1927.)

CAROLINA CONFERENCE SESSION.

The Western North Carolina Christian Conference will hold its fifty-seventh annual session with Pleasant Hill Christian Church, Alamance County, N. C., November 8 to 10, 1927.

FIRST DAY—MORNING SESSION.

1. Called to Order by the President.
2. Devotional Services by Rev. H. E. Crutchfield.
3. Enrollment of Churches and Delegates.
4. Reception of Visiting Brethren.
5. Appointment of Special Committees.
6. Sermon by Dr. P. H. Fleming.
7. Adjournment.

AFTERNOON SESSION.

1. Devotional Services by Rev. Jno. M. Allred.
2. Report of Executive Committee.
3. Report of Committee on Religious Literature, Rev. G. R. Underwood, Chairman.
   Discussion and Vote on the Report.
4. Report of Committee on Sunday Schools, B. S. Moffitt, Chairman.
   Discussion and Vote on the Report.
5. Report of Nominating Committee and Election of Officers.
6. Miscellaneous Business.
7. Adjournment.

SECOND DAY—MORNING SESSION.

1. Devotional Services by Rev. J. C. Cummings.
2. Report of Woman's Board, Mrs. D. A. Cornelison, Chairman.
3. Report of Committee on Foreign Missions, Rev. E. C. Brady, Chairman.
   Address by Rev. D. P. Barrett, Returned Missionary from Porto Rico.
4. Sermon by Dr. F. P. Ensminger, Congregational Home Missions Secretary.
5. Adjournment.

AFTERNOON SESSION.

1. Devotional Services by Rev. R. A. Whitten.
2. Report of Committee on Education, Rev. T. E. White, Chairman.
   Address by Dr. W. A. Harper, President of Elon College.
3. Report of Committee on Home Missions, Rev. T. J. Green, Chairman.
   Discussion and Vote on the Report.
4. Miscellaneous Business.
5. Adjournment.

THIRD DAY—MORNING SESSION.

1. Devotional Services by Rev. G. R. Underwood.
2. Report of Committee on Moral Reform, Rev. J. M. Allred, Chairman.
   Discussion and Vote on the Report.
3. "Our Orphanage," Supt. Chas. D. Johnston.
4. Report of Apportionments Committee.
5. Miscellaneous Business.
6. Closing Service (leader to be supplied).
7. Adjournment.

G. O. LANKFORD,
T. E. WHITE,
Program Committee.

NOTICE.

The Educational Committee of the Western North Carolina Christian Convention will meet at Pleasant Hill Church November 7th at 10 o'clock A. M. All licentiates are expected to report either in person or by writing to this committee, and all candidates for the ministry should report at this time.

T. E. WHITE, *Chairman.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

WONDERFUL GRACE.

"She hath received of the Lord's hand double for all her sins."—Isa. 40:2.

This sounds like we shall pay double for our sins. We do. But it also sounds like the abundant, overflowing grace of God that floods a soul forgiven of all its sins. It sounds like the good measure shaken down, heaped up and running over which the Lord gives unto those that serve Him.

In the text, Jehovah looked upon fallen Jerusalem and absolved her of her guilt, expiated her sins. The exceeding, abundant grace of God in forgiveness, so amazingly more than we can ask or think, is wonderful. Paul said, "He hath blotted the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." When Jesus takes sins away, they are out of the way. His grace will keep us in perfect strength as well as peace, and in Him they will not bother us again.

Prayer.—Our Father, we look to Thee through Him who paid it all and who rewards us not according to our iniquities, but according to His grace. We come to Thee; bless us. *Amen.*

TUESDAY.

DOUBLE PUNISHMENT.

"Visiting the iniquity of the fathers to the fourth generation."—Ex. 20:5.

We cannot live alone. What we do always affects others. If we sin, others suffer. We are told that 25 per cent of the sick children of Australia are so because parents have sinned.

Absalom's rebellion was a thing begun by the wrong of his father David.

When we fathers do wrong, we may expect to see it again in our children. This is the worst of wrongdoing. We shall reap what we sow, and when the harvest comes we reap an hundred-fold. If we do good, we shall reap an hundred-fold. If we do evil, we shall reap the consequences an hundred times, and then some.

Prayer.—Our Father in heaven, we love Thee. We would serve Thee. We would live in a way to forestall a bad past and prevent suffering for those to come after us. Live Thou in us day by day, that we may be Thine. *Amen.*

WEDNESDAY.

LOT'S CHOICE.

"Lot chose him all the plain of Jordan."—Gen. 13:11.

Lot's was a covetous choice, and covetousness has been called the alpha and the omega of the devil's alphabet. It is the first movement of corrupt nature, and it is the last impulse that dies. Lot is the brilliant example of all the world in whom the habit of covetousness reaches its greatest proportions.

We do not blame Lot for desiring the most beautiful, the richest and the most promising field of labor. It was natural that he should do so. In this he did not sin. We rather give him credit for taking into account the finest prospects and the suitability of the Jordan valley. We would say that Christianity invites men to enjoy the good things of life.

But Lot's sin was: first, he chose a place where there was much evil and he made evil companions for him and his family; second, Abram was his senior and should have had the courtesy of the first choice. Lot was selfish and did not give him that choice. Selfishness brings on a forlorn soul. Third, Lot had depended upon Abram for counsel; now he was to act upon his own judgment, and amidst a sinful people it was not sufficient for him.

All Christians are bidden to "Come ye out from among them and be ye separate and apart." "Be not conformed to this world."

Prayer.—Our Father in heaven, teach us, poor, sinful souls, how to seek first the kingdom of God. May we escape the demon of covetousness and the valley of death. *Amen.*

THURSDAY.

CONSTRAINED BY LOVE.

"Who shall separate us from the love of Christ?"—Rom. 8:35-39.

To Paul, Christ was the great lover. Yet Paul was a keen logician. Trained in the strictest school of the Pharisees, he had a genius for argument, and his many letters and speeches reveal how penetrating was his sense of analysis. So well did he marshal the arguments for the Christian faith that today, in this far-off time, he is still accounted the master theologian of the Church of the ages. It is, therefore, the more marvelous to find that the fact which "ear-marked Paul to Christ," making him His willing slave, was not the logic of Christ, but His great, overflowing love. This, to me, is the miracle about Paul; the logic-chopping Pharisee becomes the love proclaiming minister. Long before one of our own poets phrased this thought into song, Paul had realized that—

"Love so amazing, so divine,
Demands my life, my soul, my all."

Therefore, was he inspired to write that golden chapter on love to the Corinthian Church. Out of a full heart, he writes to the Church at Rome concerning the unbreakable love of Christ. As a rabbi, he had thought that he would be saved by legality. But when he met Christ in that wonderful vision on the Damascus road it dawned upon him that salvation only comes through fellowship. Love became his Lord and King.

Surely this is the truth which we need to emphasize today. Not by law, nor by logic, but by the constraining love of Christ is the world to be won to God.

Prayer.—By one of the parents, asking that our faith in Christ and His finished work may become steadily stronger as we grow in service, and that our efforts may bring others into the light.

FRIDAY.

THE RICHEST BLESSING.

"How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"—Luke 11:10-13.

The "bread" and the "fish" are blessings. So also are the sunlight and the sunset, our friends, and even sorrow may be God's good gift. But the Holy Spirit is His great gift.

Some one has said that, all the way from Port Arthur to Montreal by boat, they were impressed by the bigness of things. But on reaching Montreal, that sense of bigness increased. Everything seemed suddenly to expand. The season? Beyond was the Atlantic. The nearness of its presence seemed to endue things with new life and new potentialities. The common blessings are rivers that gather together streams that flow from the hills of God. There is a wonderful bigness about them. But the Holy Spirit is the great ocean. Our vision of things grows bigger, our pulses of love are quickened, our spiritual powers are revived as this illimitable ocean of divine power throws its influence more and more over our life.

On that last night in which our Lord spoke those wondrous words to His disciples, their hearts were sad and He wished to bring to them an uplifting consolation. He promised to send to them the efficient and sufficient Helper, the Champion of the soul, the Comforter. He would be the great Enlightener. A great unexplored world lies before us all. Human teachers may lead us up to its frontiers, but only the Spirit's light can dispel the mists.

Prayer.—By one of the parents, asking that we and our children and all whom we can influence may be led to a stronger and deeper faith in God's goodness and a higher joy in His service.

SATURDAY.

WHICH WAY ARE WE FACING?

"Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."—Gen. 13:10-13.

At a critical moment in his life, Lot made a bad choice. He saw a watered plain for his flocks and herds and recked nothing of the grave moral dangers of the place.

One wonders why Lot ignored the dangers to which he was exposing himself. Maybe he argued that he was good enough not to do as his neighbors were doing; or he may have said to himself that perhaps the folk were not as bad as they were painted. At any rate, he took the step, dwelt in the plain and pitched his tent toward Sodom. The material interest overweighed the spiritual. Lot set a pace and showed an example that many have since followed.

His later experiences are enlightening and full of warning. The wickedness of his neighbors involved him and his family in grave trouble. He came to see the full extent of his unfortunate mistake. The material advantage he had visioned was lost, and he exposed himself to disaster. Even so is it in modern life. The man who chooses material advantage at the expense of spiritual impoverishment makes a bad choice. Often he loses even that for which he gambled his soul. At other times he wins, and then is in a worse quandary than if he lost, for "What shall a man give in exchange for his soul?" Whatever he gives, he makes a bad bargain.

Prayer.—By one of the parents, asking that, in all the crossways of life, we may be divinely guided. Also ask that our children may be kept from evil associations.

SUNDAY.

WHAT DO YOU MEAN BY RELIGION?

"There is none other commandment greater than these."—Mark 12:28-34.

And in His reply, the Master so clearly defined the duty of a true believer in God that the scribe expressed himself as wholly satisfied with the answer.

All definition is difficult and elusive. Dictionaries are not made in a day. Neither are creeds, and they are attempts at definition of religion. Definition leads to understanding. It helps to lessen controversy if one's spirit is right. It is profitless to spend all our time in discussion of definitions unless we arrive at some conclusions.

Religion has been called a "sweet reasonableness." A college president says it is "a deep and ever-growing friendship with God through Jesus Christ." One may meditate profitably on the definitions in Micah 6:8 and in James 1:26, 27, and raise the question whether they are adequate in comparison with the definition of Jesus.

Prayer.—Lord's Prayer, all the circle joining.

Christian Orphanage

Dear Friends:

The months, November and December are the months set apart for the Christian Orphanage to make its special appeal for the Orphanage. During these two months all the Churches, as well as the Sunday Schools, are expected to make a special Thanksgiving offering for the support of the Orphanage. This offering goes direct to the Orphanage. The Orphanage was allotted $30,000 as its quota for the year. Of this amount we have been able to raise from Sunday School offerings, special offerings, designated, and from the outside of our Church the sum of $17,678.51. This leaves a balance to be raised from now till the end of the year $12,321.49. To do this will take the united and combined effort of all our pastors, Sunday School superintendents, teachers and each individual member of our Church. If all will put their shoulder to the wheel and give their best, it can be done. If all our pastors will urge their people to make the offering liberal in their Churches and the Sunday School superintendents and teachers will put forth a special effort in behalf of the little children in your Orphanage we will reach our allotment. It will take a special effort in each Church to do this. The thing that is worth doing at all is worth doing well. Let every Church organize its forces now and talk Thanksgiving offering and pray that the people may be liberal in their contributions and that your Church may send in an offering that you will be proud of. Remember that the little children in your Orphanage are in your care and that they are dependent upon you for bread to eat. They are asking you for bread and clothes. How much will you raise in your Church to help supply their needs. God has given to you, and you are His servants; you have plenty and to spare, and He has called your attention to your duty toward the widow in distress and the fatherless. How much will you give in the Thanksgiving offering this year to help them? My prayer is that we may not be disappointed in the offering from your Church. Set a goal and then strive to reach it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 3, 1927.

Brought forward $15,479.39

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Danville, Third Ave.	$ 9.69	
United, Lynchburg, Va.	2.03	
Liberty	1.75	
Mt. Bethel	1.71	
Haw River	11.89	
Union (Va.)	9.00	
Lawrence Memorial Bible Class	1.42	
Apples Chapel	6.80	
		44.29

Eastern N. C. Conference:

Henderson	$ 5.25	
Morrisville	2.00	
Turner's Chapel	.98	
Damascus	3.20	
Liberty (Vance)	5.90	
Pleasant Union	14.33	
Pleasant Hill	7.83	
		39.49

Western N. C. Conference:

Zion	$ 1.57	
Mt. Pleasant	3.02	
Grace's Chapel	2.00	
		6.59

Eastern Virginia Conference:

People's Church Dover, Del.	$50.00	
Windsor	51.57	
Holy Neck	10.00	
First, Norfolk	10.16	
		121.73

Valley Virginia Conference:

Linville		5.52

Special Offerings.

L. A. Sharpe, for oats	$13.50	
M. Y. Wilson, support of children	20.00	
P. J. Carlton, Richmond, for land	1,800.00	
Fred M. Campbell, Luray, Va.	3.00	
E. M. Davenport, support children	37.50	
		1,874.00

New Building Fund.

Holy Neck Sunday School:

First Bible class	$30.00	
Second Bible class	20.00	
Baraeca class	25.00	
Philathea class	10.00	
Intermediate class	7.50	
Primary	5.00	
Junior	3.00	
Beginners	2.00	
W. W. Kimball, Manson, N. C.	5.00	
		107.50

Grand total $17,678.51

VALUE OF STEWARDSHIP.

This is our stewardship period, and every Church should teach it. The following lawmen tell of its value:

Prof. Lelan McReynolds, Defiance College, says: "Stewardship is the essence of Christianity. Only as we of the Christian Church grow in the knowledge and practice of being efficient stewards will our program for the Master prosper. To "sell" the idea of stewardship in its various phases is to render a distinct service to any individual or Church."

Mrs. Anna B. Liggett, Danville, Ill., says: "Knowledge develops interest; interest is the forerunner of activity, and action directed in right channels is service. The Christian has access to God's storehouse; all is his, and he is God's. However, a wise father does not open his bank account to his son before the son is trained in the proper use of wealth. Neither will an all-wise father place in the hands of his children the contents of his storehouse until they know how to use them. The well-trained Christian is a multi-millionaire."

Roy Rensberger, Goshen, Ind., says: "Every year new people are coming into our Churches with but one aim, and that is 'to do better.' Christian stewardship not only helps the new one to be and do better, but spurs the older members on to do larger and nobler things."

W. S. Sanford, Ashton, Ill., says: "The Church and pastor should make thorough stewardship campaigns. Stewardship is one of the fundamental doctrines of the Bible and is also one of the least understood. It is not a question as to whether or not we are stewards, but rather what kind of stewards we are, faithful or unfaithful."

This is How They are Doing It.

Rev. Jos. W. Fix, Franklin, Va.: "Please send twenty copies 'The Larger Stewardship' for adult study class."

Rev. Dennis D. Bouman, Stanfordville, N. Y.: "At our business meeting last night we decided to use a stewardship study course for our midweek service the coming two months."

Rev. W. H. Martin, Hilton, N. Y.: "My order for stewardship books and literature has gone for our stewardship reading contest from October 23d to November 27th."

Rev. Carrie Beaver, Advance, Ind.: "I desire literature for all three of my Churches. I am now working upon my stewardship messages for November and December."

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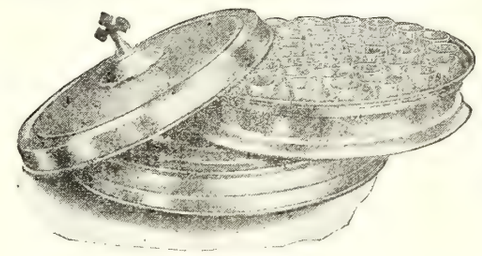

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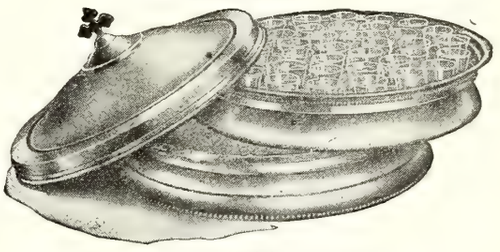
Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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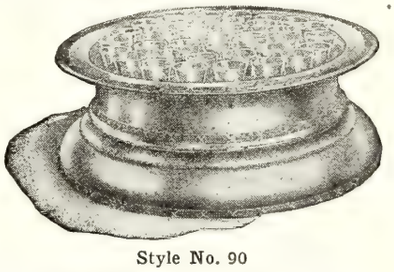
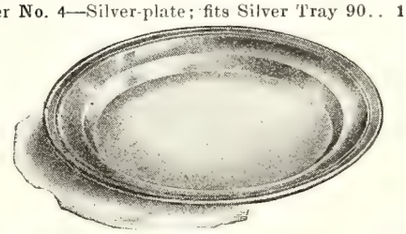
Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



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Filler—Silver lined	6.00

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dears:

Ready? Read—Two best Pollyannas!

Esther Cole, Durham, N. C.

Alice Bradshaw, Walters, Va.

Thank you, two Pollyannas; and heaps of congratulations from your editor.

Will you both forgive me for publishing your two lovely letters? They are so good, and sound so happy, all the Kiddies want to read them.

Here they are, Kiddies. Wait, though—next week there will be other pollyanna letters published—so watch out.

YOUR EDITOR.

FIRST POLLYANNA LETTER.

Dear Editor:

Guess I will try to write you a letter now, because I am sure my Pollyanna would be kinder worried if I didn't, because she has been such a good Pollyanna.

My Pollyanna's name is Esther Cole; address, Durham, N. C.; age, 13. Her father helps at a store in Durham. She is a smart Pollyanna because she is going to try to finish school in two years when she has three years. She is in the ninth grade and has to go to the twelfth grade.

She has sent me six letters, which I very much enjoyed, and two books of cards—one of her home town and one of Richmond. The gifts I received were a fan, fountain pen and pencil to match, two boxes of candy and a box of three flowers. I have all of these gifts now except the candy.

My Pollyanna and myself are going to keep on playing the game—write a letter to each other once in a while, so we will not forget each other.

I am not going to write too long a letter, because I would like to see some letters of the other Pollyannas printed. But I am sure no Pollyanna has been as good as mine.

With love and good luck,

ALICE BRADSHAW.

Walters, Va.

SECOND POLLYANNA LETTER.

Dear Editor:

I'm going to write you a short letter, telling you of my Pollyanna. She has written me five letters or more and has sent me lots of mottoes and verses. She sent me a catechism and her picture, and a big box of peanuts and a book. Her letters were always cheerful and jolly. The peanuts she sent me were roasted by her, and—um! they were delicious. I suppose I'd be eating some now, only they are all gone. Don't you wish I had some to send you? I do.

I have been very busy, and that is why I haven't written to you before. I am trying to make two high school grades in one (ninth and tenth), and then with my music three days in the week, I have very little vacant time. I guess I'll be too old to play the Pollyanna game next year (will be 14 in February), but I wish I could play it with a girl from ten on up, for I do enjoy it so much. I regret now that I did not play last year, for I know I would have had just as an enjoyable time.

I'm hoping to let my Pollyanna mail this letter to you, 'cause I don't know your address and haven't been able to find it. I guess this is the shortest letter you've received, but I don't know—rather, I'm too lazy to write any more.

A constant reader of the Kiddies' Korner,

ESTHER COLE.

Durham, N. C.

A LIBERAL POLLYANNA.

Dear Mrs. Whitesell:

I just love my Pollyanna so. She has been so nice to me, and I am glad that she is in your Sunday School. I would just love to see your little nephew. We have a wee, tiny baby right next-door to us too. My Pollyanna has sent me her picture and a handkerchief which she embroidered herself. She also sent me a stick of chewing-gum that said "Ha! ha!" and a pair of lavender silk garters.

Your Pollyanna Kiddie,

REBECCA ANN HOLDEN.

Louisburg, N. C.

"SUN'S" SERMONS SERVE.

Dear Brother Editor:

If there is any one subject which a Christian needs to ponder over, it is fear. Bro. J. G. Truitt, one of God's servants, preaching through THE SUN last week from Psa. 46:2, certainly gave a message that all should profit by. The writer read a book recently, entitled "Fear," by Alover. To all who are similarly afflicted or shut-in, I would recommend that book to be read prayerfully and carefully, so as to better understand the effects of fear and worry. We not only handicap our earthly achievement, but our Heavenly Father, in doing the best for His children when fear possesses us. Please read page 3 of THE CHRISTIAN SUN, October 20th.

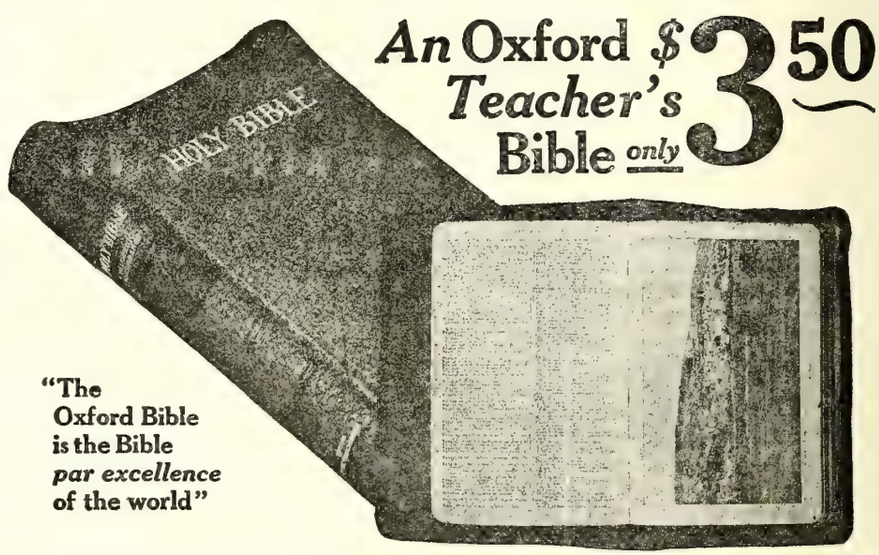
MRS. J. J. JOYNER.

Norfolk, Va.

The mind is like the stomach. It is not how much you put into it that counts, but how much it digests.—*Albert Jay Nock.*

A genius is a man who takes the lemons that fate hands him and starts a lemonade stand with them.—*Elbert Hubbard.*

OXFORD BIBLES



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Specimen of Type

6 And A-hī'-shär *was* over the household: and [a]Ad-ō-nī'-răm the son of Ab'-dă *was* over the [2]tri-

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WIN THE WAR!

A Message Adopted by Leaders at Conference on Prohibition, Held at Atlantic City, Oct. 5 and 6.

The nation is approaching its great period of political discussion and decision. The crisis in constitutional government demands a national offensive. Organization must be made adequate for the occasion. We call for a realignment of our forces and for a unified command.

Prohibition is not a theory; it is a fact. The practicability of its enforcement, where not vitiated by corrupt politics, has been proved. That it is a good law has been demonstrated. By it, labor has been enriched, business enlarged, and the public's savings increased. Morally, it is the greatest social adventure in history. Politically, it challenges a free people to carry out their own mandates. At its worst, prohibition is immeasurably better than legalized liquor at its best, and it is the settled conviction of a large majority of the nation's voters that it shall be carried into full effect.

We stand for the enforcement of all law. The issue joins in the eighteenth amendment. The personal liberty argument is specious. Personal liberty must wait on public weal and walk with law. To concede the enforcement is impracticable is to condone nullification. The alternative is ordered government or anarchy, and the Constitution of the United States is not a jest.

The friends of prohibition and law enforcement demand positive declarations in party platforms. They will strive to defeat office-seekers who are either negative or silent. Representative leaders of twenty-five million women who have been added to the electorate since the eighteenth amendment came into force have joined in the declaration of three million organized young people that "No candidate not outspokenly committed to the eighteenth amendment and its enforcement can have our support or votes."

We call upon the American people to repudiate all State and national party platforms that deal only in glittering generalities with law enforcement. We will oppose and vote against candidates in both parties whose promise is fair and dry, but whose official performance is wet.

The matter is more than a domestic issue. The hope of every other people awaits the outcome of our struggle, and the organized "trade" abroad unites with the illicit traffic at home to destroy our achievement. In this, when we strengthen America, we serve the world.

Let propaganda be answered with truth. Release the facts. Let complacency make way for militancy. Mobilize the public conscience.

Then shall Lincoln's aspiration become a reality in government and "reverence for law the political religion of the nation." And, with Lincoln, we invoke upon this cause "the considerate judgment of mankind and the favor of Almighty God."

LOST SOULS.

Lost souls! Can you get a faint idea of the measureless depths of meaning in these two small words? What oceans of tears! What overwhelming bursts of wailing and gnashing of teeth! What eternities of despair! Irredeemably lost! No chance for the light to shine out on the devil-begirt, furnace-heated, pall-shrouded, downward, outward, hellward pathway. Lost to God and the Redeemed! Lost to heaven and hope! Lost and no hope of ever being found. Not one dim distant hope of ever being anything but more hopelessly, ruinously, despairingly lost, during all eternities to come! From woe to more woe; misery to more misery; ever, always lost because they will be lost! Lost while their bosom friend was found! Lost while Jesus was seeking them, and found them lost; but they would not be found. They might have been found, but would not. They gained the shadow and lost the substance gained the brier and lost the flower; gained famine and lost plenty; gained foes and lost a friend; gained eternal damnation and lost eternal life. The judgments and providences of God warn you. Shall you and your loved ones be lost?—Vivian A. Dake.

Millions of European insects, resembling small fighting monoplanes, are being "trained" and multiplied by Dr. L. C. Howard at the government laboratory in Arlington, Massachussetts, under an appropriation of $10,000,000. Within the next few years these parasites will be loosed upon the country districts to wage a bug-eat-bug campaign against the deadly corn borer.

No society can be successful that neglects its members. When a member is absent, find out why and let him know he was missed. If he is ill, see that he is visited, so that he may know that the society is really concerned about his welfare.

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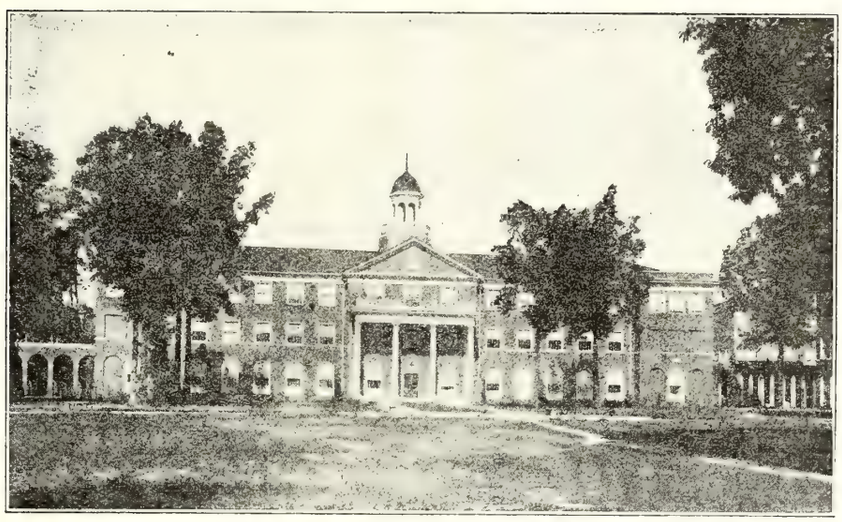

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Fall Term Begins September 5th for Freshmen.
September 8th for Upper-Classmen.

The Student Body for the Term 1927-'28 is almost completed, but applications from MEMBERS of the Christian Church will be given preference.

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C. M. CANNON, REGISTRAR,
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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

DAD'S FAULT.

Mrs. Higginson: "I'm so sorry you burnt your fingers, Bertie. How was it the firework went off in your hand?"

Little Bertie: "It was all dad's fault. He was coming up the street, and I was going to drop it out of the window on his head, but he walked so slow that the thing went off before he got underneath the window."—Family Herald.

PLEASANTLY VEILED.

The following is a translation of a rejection-slip, used by a Chinese editor in returning would-be contributions: "We have read your manuscript with infinite delight. Never before have we revelled in such a masterpiece. If we printed it the authorities would ordain us to take it for a model, and henceforth never print anything inferior to it. As it would be impossible to find its equal within ten thousand years, we are compelled, though shaken with sorrow, to return your divine manuscript, and for doing so we beg one million pardons."

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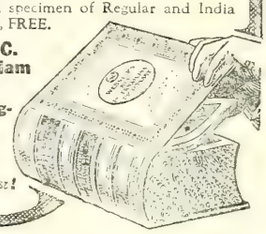

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An **Oxford Teachers' Bible** has references and 300 pages of helps that are a mine of information to Bible students. The helps are arranged in alphabetical order, like a dictionary. They are accurate, comprehensive and up-to-date. A few styles are listed here. Many others are described in our Bible catalogue, mailed upon request.

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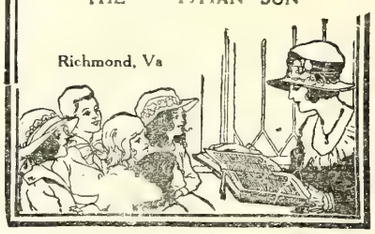

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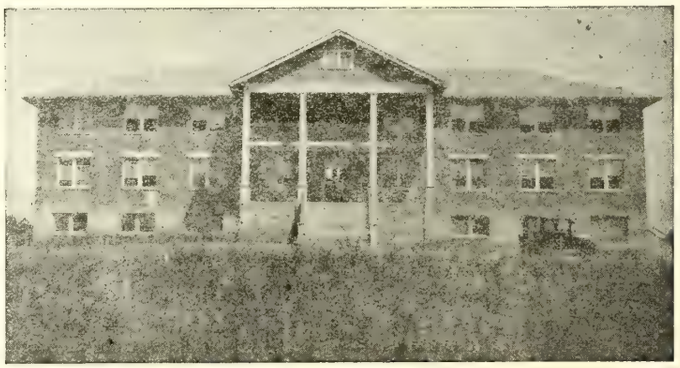

GIRL'S DORMITORY.

Behtlehem College, Wadley, Ala., will open September 5, 1927. This institution is a Junior College and High School, which is co-educational, where scholarship ranks high and expense is low. It is thoroughly Christian, absolutely non-sectarian, and vitally American. A school where opportunity awaits the student of very limited means—$68.00 pays all college expenses, except books, board and room. Board, $15.00 per month, and room $3.00; total expenses for a term of nine months, $250.00.

Bethlehem College is training some of the best stock of America for Christian leadership, to be used by the nation and the world. Here is a great challenge and asset for students who wish to prepare themselves to serve in a worth-while way. The work on the new Administration Building is progressing nicely, and we will be able to begin our college work in this building when school opens this fall.

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HISTORICAL SOCIETY. 1966
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Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, NOVEMBER 10, 1927. NUMBER 45.

THE SUN'S OBSERVATORY

Dr W A Harper

NATION'S CHILDREN NEED ATTENTION.

Thirty-one million five hundred thousand children—30 per cent of the population of the United States—are under fourteen years of age.

The child population of the United States is greater than the entire population of the twenty-one States west of the Mississippi, including Wisconsin. The total population of the United States in 1860 was only 31,400,000. We have enough boys and girls of nineteen years and under to replace the entire population of France; enough under fourteen to repopulate Canada almost four times.

The State of Kansas could be repopulated every five years by the boys and girls of America who die before reaching the age of ten years. And Kansas has a population of 1,769,000.

From these 31,500,000 boys and girls will come tomorrow's presidents, legislators, judges, authors, artists, musicians, teachers, inventors, fathers and mothers. They are the hope of America; commingling of the world's civilization, they are the hope of the world.

Where are these boys and girls today? And how are they preparing for tomorrow's tasks? Our public school system aims to make the child intelligent—but it does not teach righteousness as such. Religion has little or no place in our public schools; the result is that we are raising our young people to lead lives of spiritual illiteracy.

The various Christian denominations are endeavoring to curb this illiteracy through the Sunday School and young people's organizations, but the results have been far from satisfactory.

More than 27,000,000 children and youth, under twenty-five years of age, are not enrolled in Sunday Schools and receive no systematic religious training.

Protestant denominations are not alone in this neglect. Catholics also complain of the spiritual ignorance of their youth; New York City Jews complain that three-fourths of their children of school age—206,000 in all—do not attend religious schools.

The survey of national condition confronts us with circumstances appalling in their dimensions of possible dissolution of our government if this generation of childhood is not conserved religiously and politically. No man needs to be counted an alarmist who frankly faces the facts and truthfully reveals them to the people.

Two expressions of religious life nationally have been the means of securing for us and securing to us our national liberties. These institutions are the Christian Sabbath and family worship. The breakdown of these two expressions of religious life in our nation, within the past decades, confronts our national life in its political phases, with the certainty of suffering inevitable disintegration. So serious are the conditions of total disregard for constituted authority now developing in all the social areas of America's population that, unless something is accomplished within the next five years to re-establish in the national consciousness a responsibility toward the things of righteousness and godliness, America must pay the price of veritable anarchy that shall be forced upon her by what may be expected in a complete social breakdown.

Water wastes itself when it flows on in a stream, but when a dam blocks it, power is developed. Today tremendous energy is being wasted in a stream of social effort, on behalf of youth, because it is not working against the barrier of an idea. What is needed today is an idea with the efficiency of a scientific accuracy that would get results for all the time, energy and means now being wasted on impractical methods of social service. The greatest single error in modern life is the development of the individual as the unit of society. This is most seriously represented by the conceited attitude of present-day youth, fostered by types of educators playing for popularity.

The Marxian philosophy in its development within the half-century has displaced the ideal of the family as the pivotal point about which revolves the organization of industrial, religious, political, and social expressions of life. The vogue of criticism of excesses and indulgences of the children of our present age, however, will need more than resentment on the part of a passing generation of adult minds, if conditions are recovered that will produce decency as in formal social relations. We are now doing no more than treating the sores with either salves or caustics rather than eliminating the cause of our social splotches and open pus pockets of moral decay.

America is surfeited with community movements and public welfare organizations. The plea for support of these efforts is almost bedlam. Cannot some one in the midst of the din and confusion see the futility of them? What these misdirected social efforts have done is to destroy the family in America's life. According to sex and age, father, mother, son and daughter have been separated into groups and the social expert has been given the responsibility to progressively develop these into the social units that will represent our eventual achievements for a mass society. The benefits of any discipline as exerted by such directors of youth groups seem to last only while the supervision lasts. This won't work. No such conditions of juvenile delinquency ever existed in American life as that discovered today. Not until the American family is reconstituted and father and mother are again placed as the social experts at the point of original responsibility, as God intended them to be, dare we hope for a better generation.

The contribution of a high order of organized family life is expressed toward the three divisions of a social, religious, and national responsibility. These are represented in the three institutions of home, Church, and nation. These institutions are themselves creations of the family and in turn are the protectors and defenders of the family life. It is evident that only as the family is of a high standard of living and representative of the solidarity that this group demands will these institutions be strong to serve the community life of groups of families. The family must be preserved intact if these institutions are to live, and anything that strikes at the pre-eminent position of the family and the official position of father and mother strikes at the heart of home, and Church, and nation, for neither individualism nor socialism can establish them or preserve them.

When the Pilgrims gathered in the cabin of the Mayflower and devotedly committed themselves to God for His service, they covenanted with each other and signed a compact. A reading of this document discloses the first stipulation to be that when they reached the shore each man should build himself a house. Thus we are somewhat justified in maintaining that the home is the foundation of our other institutions, both of religious and political life, in that it has been the forerunner of them.

The staggering thing is that the task is so large. Using wrong methods of social effort, such as the idea of the individual for the primary unit of society or the mass idea of socialism, we accomplish very little. The failure of present-day methods is as if we were trying to work from the outside in, rather than from the inside out. It is not practical to build the wheel by putting the felloe inside the tire, then placing the spokes in the felloe and trying to insert the hub as the last operation. The order must be reversed. First, the hub, then the spokes, then the felloe, then the tire. If the vitalizing idea of the family is put first, out of it will flow results so much larger than anything of present achievement that we shall find the later achievements somewhat commensurate with the task that now faces us. The place to begin the expression of individual life is in the family circle, in the home environs with parents' precept and children's practice.

Within less than seven years, many of this generation of American youth now less than fourteen years of age will have reached the position of citizenship. Womanhood will have equal suffrage with manhood. What will it mean if in that day when expressing the sovereignty of American citizenship, which is to cast the ballot, they have no respect for God, nor appreciation of the significance of the Stars and Stripes? The menace we face is that one generation can destroy a nation. No non-Christian nation has ever preserved its civil liberties.—*Ex.*

NOTES-PERSONALS

This is Conference season, and we just wish that all CHRISTIAN SUN subscribers who are in arrears would send their renewals to Conference. Now is a mighty good time to renew your subscription to THE CHRISTIAN SUN.

The Eastern Virginia Conference, in adopting the report on religious literature, decided to make December a campaign month for THE CHRISTIAN SUN. Elsewhere in this paper the Convention Board on Publications makes a special offer for new subscribers.

The managing editor was assigned to the home of Mr. and Mrs. W. H. Lane, on Chesapeake Avenue, South Norfolk, while attending the Eastern Virginia Conference. His partner was Rev. E. T. Cotton, now pastor of the Christian Church at Eaton, Ohio. We enjoyed our home and the pleasant fellowship.

Mr. and Mrs. Sam Leonard Davis, of Norfolk, Va., will give a free musical and song service Sunday, November 13th, at Wakefield Christian Church, at 11 A. M.; at Barrett's Church at 3 P. M., and at Ivor Christian Church at 7:30 P. M. A Thanksgiving offering for the Orphanage will be taken at each service.

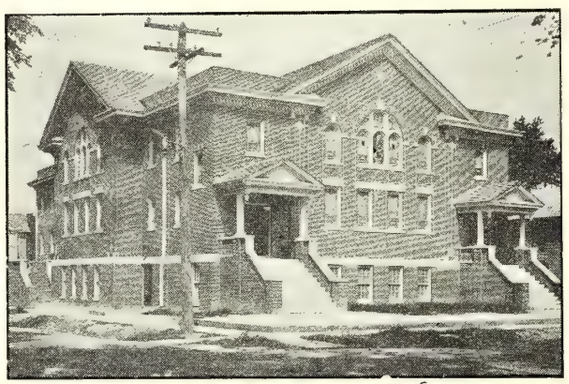
Mr. P. H. Elkins, who was at one time a compositor in the office of THE CHRISTIAN SUN and who, for a number of years, was located at Siler City, N. C., is now located at West Point, Va. While at Elon College he took a lively interest in music and was a member of the male quartet. His friends will be glad to know that he is enjoying good health and is prosperous. We were glad to have him visit THE SUN office this week, and bid him come again.

The Woman's Missionary Conference, at Norfolk, was of such proportions in results and of such harmony and spirituality as to cause the few men who were present to wonder why it is that the women are doing so much and the men so little in behalf of missions in the Christian Church. The feeling is growing that missions, the greatest task of the Church (and by missions we mean extension of the kingdom—and so considered by the women), should be so lightly and indifferently treated by the men of the Church.

Rev. S. E. Madren, who has been our pastor in Carroll County, Va., since June 1st, reports a right good day for our work last Sunday. Two delegates were elected from each of the two Churches to attend the annual Conference, and the Conference apportionments were raised in full at each place. Bro. Madren has enjoyed the work, and although in school at Elon at present, he continues as pastor. Miss Alice Baldwin, a graduate from Elon College last commencement, is teaching our day school at Rocky Ford. For the time being, the county has Mrs. Russell Meredith, formerly Miss Iola Hedgepeth, as supply teacher at Elk's Spur.

Our Hopewell, Va., Church had a good delegation at the annual session of the Eastern Virginia Conference last week, and their application for membership as a Church in the Conference was gladly received and unanimously adopted. Bro. J. M. Darden, of our Mission Board, went last Sunday, November 6th, with Bro. and Sister Sam Davis to give a service to the Hopewell Church and to encourage the young people and others there in raising the money for their building. They have already paid for their lot and have about $500 in bank for building purposes. The plan of the present is to put $1,000 in the bank and then begin to erect a temporary building costing possibly $1,500 or $2,000 that they may have a place in which to worship and to grow until they are in position to erect a building in keeping with the growth and demands of the city of Hopewell.

Mr. and Mrs. George Washington Rothgeb announce the marriage of their daughter, Rita True, to Dr. M. J. W. White, Jr., Saturday, October 29, 1927, at Luray, Va. At home after November 15th at 1304 F Street, N. W., Washington, D. C. The ceremony was performed by the Rev. J. W. Brisco, of Baltimore, Md., brother-in-law of Dr. White. Dr. White is a graduate of Elon College, and Miss Rothgeb a former student. Dr. White is planning to devote his life to medical missions and hopes to be sent to the foreign field when his practice as intern is finished. We wish for these two very popular and promising young people all the happiness that a devoted union of lives and hearts can bring.



SOUTH NORFOLK CHRISTIAN CHURCH.

There are two corrections that should be made in the brief article on "The General Board Meets," page four of THE SUN, October 27th. It was stated there that the merger of the *Herald* with the *Missionary* and *Journal of Christian Education* was to begin September 1st. This was intended to be printed January 1st, or the first week in January. Again, it was stated that Miss Pattie Coghill, of the Southern Convention, was to work under the direction of the Board of Christian Education of the General Convention and to receive her salary from that board. We are advised that this is an error. That the Southern Board is to pay Miss Coghill's salary, but that her work is to be in co-operation with that of the Board of Christian Education of the General Convention.

VALLEY ONE-DAY MISSION SCHOOL.

The one-day school of missions of the Virginia Valley Central Christian Conference met on Saturday, October 22, 1927, with the Christian Church at Antioch, near Harrisonburg, Va. A very interesting program had been arranged by the program committee, consisting of Mesdames R. R. Frank. The theme of the day was "Jesus, the Need of the World." The devotional period was conducted by Roy A. Larrick, of Winchester, Va. The session was presided over by Ralph O. Rothgeb, of the Leeksville Church, and the president, Mrs. B. R. Richards. Those present were given a hearty welcome in behalf of the local Church by Miss Verdie Showalter and Mrs. B. F. Frank. Rev. W. B. Fuller, the pastor, addressed the school on "Some Ways of Introducing Jesus to the World." Misses Evelyn Cather and Frances Richards rendered a very beautiful duet, which was followed by a lengthy but interesting address by Rev. D. P. Barrett, returned missionary from Porto Rico, who spoke on "Conditions in Porto Rico Twenty-seven years Ago and Now." Bro. Barrett brought his message to the people in the spirit of meekness, and in such an interesting manner that all present were thrilled by his message. An offering was taken amounting to $29, and a special present of $18 was given to Bro. Barrett.

Dinner was there in abundance, and was served on the Church lawns in splendid, old-fashioned Shenandoah Valley style, and Christian fellowship was enjoyed. The afternoon program consisted of an address on our Carroll County work by Rev. A. W. Andes, who had personally visited the work in this field of activity by the Christian Church, and he brought some first-hand information from this field that was interesting indeed.

Interesting reports were made by the delegates from the societies. Two short talks were made by Miss Verdie Showalter and Mrs. B. F. Frank, and the rest of the afternoon till 4 o'clock was given over to Bro. Barrett, who told of the work we were doing in Porto Rico. We were all sorry that, owing to a board meeting, our Mission Secretary, Dr. J. O. Atkinson, could not be with us, but he had written a message for us which was read by the president, Mrs. B. R. Richards, to the acceptance of all present. During the day a pageant by representatives of the Winchester societies was presented on the subject, "Tithes and Offerings," which was enjoyed.

The ministers of the Conference were all present throughout the day, with the exception of Rev. D. B. Seal. We feel the cause of missions was advanced in our midst, and that the seed sown will bear fruit in the days that are to come in our Conference.

ONE PRESENT.

A CREED FOR MISSIONARY SOCIETIES.

1. We believe that we are co-workers together with God.

2. We believe that there should be a missionary society in every Church organization.

3. We believe the Church is a missionary organization; therefore, every member should be a member of the missionary society also.

4. We believe that our Lord expects both men and women to do their part in the spreading of the gospel, as His instruction was to "go," "tell."

5. We believe this responsibility should rest equally on all Christians, not on a small portion.

6. We believe that each member should have a moral responsibility regarding financial matters, in the prompt payment of dues, pledges and free-will offerings.

7. We believe that in order to give loyal adherence to the plans of work provided by those in authority, we must be informed in regard to the needs of the fields and the results already accomplished.

8. We believe that there is no better way to obtain this information than to subscribe for missionary magazines and read them; also other literature on missions.

9. We believe that our workers and their work should be faithfully remembered in our prayers, and that prayer calendars are an efficient aid to that end.

10. We believe that, through earnest prayer and thorough knowledge of conditions, the gifts to the treasury will be largely increased.—*Mary A. Vale,* in *Home Mission Monthly.*

THE CHRISTIAN SUN'S PULPIT

THE PASTOR THE KEY-MAN.

Annual Address to the Eastern Virginia Conference by Rev. H. S. Hardcastle, President.

In the first chapter of the second epistle which bears his name, Simon Peter writes in more or less detail about the Christian virtues which he would have the followers of Christ embody, to the end that they neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. He urges them to make their calling and election sure, for says he, "If ye do these things ye shall never fall." He then adds, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance" (2 Peter 1:12, 13, 16). The fact that the Christians to whom he was writing already knew the things about which he was writing, did not prevent him from writing these things. He knew, as did the prophet of old, that the things of abiding value could not be overemphaszied, and that line upon line and precept upon precept was the divinely appointed and divinely apprvoed method of keeping them fresh in memory.

It is in the same spirit that your President makes bold to speak to this Conference on a subject with which you are already familiar, but one which will bear repetition again and again because of its very vital and very practical relationship to the Conference, and through the Conference to the things of the kingdom of God. To paraphrase Peter's words, your President would say: "Wherefore, I will not be negligent to put you always in remembrance of the fact that the pastor is the key-man, though ye know it and be established in that truth. Moreover, I will endeavor that ye may be able after my term of office has expired to have this truth always in remembrance." For if this truth be in you and abound, it will make you that ye shall neither be barren nor unfruitful in the service of Jesus Christ and the things of His kingdom.

The modern pastor, of course, has his problems, and, as a rule, the modern pastor thinks he has peculiar problems. When we think of our modern problems, however, and especially when we think that our problems are peculiarly modern, it is well to remind ourselves that our predecessors had problems that were just as peculiar, because they were just as modern to them as our problems are to us, and with the light which they had, and with the limitations of their times, these problems were just as harassing and just as baffling as are our problems. All the hard tasks have not been reserved for our day. Our predecessors in the prophetic line did not have an easy time. As a matter of fact, we ought to see to it that we are as successful in solving the problems of our modern life as they were in solving the problems of their day and time.

It is not within the scope of this address to discuss the specific duties of the modern pastor. That is, of course, an inviting and rather difficult subject. The thesis of this address is that, regardless of the specific problems or the specific duties which the modern pastor may interpret as coming under the head of his pastoral work, the one outstanding fact which he must not lose sight of is the fact that the pastor is the key-man in kingdom strategy. This principle will obtain whether we think in terms of the local Church, of the denomination, or of interdenominationalism. More than any other one person, it would seem, the pastor of a Church, of any Church, holds the strategic place in the work of the kingdom. This does not mean, of course, that the pastor is the whole show. It does not mean that the pastor must assume all the responsibility for all the work of the local Church. Above all else, it does not mean that the pastor must be a high-handed autocrat, carrying out his own policies regardless of everything and everybody. But it does mean that, generally speaking, the work of the Church and of the denomination rises or falls with the pastor of the Church. Just as a stream cannot rise higher than its source, just so, generally speaking, a Church cannot rise higher than its pastor. As is the pastor, so is the Church. There may be exceptions; there are exceptions, but the exceptions do not disprove the rule. Making all due allowance for local conditions, for differences in denominational policies and polities, and for other factors, the fact remains that the pastor of a Church holds the key to the situation. If we take this as a general principle and apply it in a more detailed way to the several phases of representative denominational and interdenominational work, we shall see how true this is.

Take, for example, the matter of missions. It would be saying too much, perhaps, to say that if the pastor did not have the missionary spirit, his Church would not have any missionary spirit. The denominations now have a more or less efficient organization to promote every phase of missionary activity, and in a number of ways the local Churches are developing and expressing the missionary spirit. This is especially true of the Churches in which there are women and young people who are interested in missions. Even though there are only a few such interested women and young people, and even though the pastor himself is not missionary minded and spirited, such a Church will have some missionary spirit and zeal and make some contribution to missionary advance. A pastor is not the only factor in the matter of missions, but he is the key to the matter of missions. More than any other, he can create and develop and express the missionary spirit of the Church. This does not mean that he must be the president of the Woman's Missionary Society or the Young People's Missionary Society, or the superintendent of the Willing Workers, nor does it mean that he must attend all the meetings of all or any of the missionary organizations of the Church. But it does mean that the local Church will not go as far in missions as it ought to go or can go unless the pastor is missionary in outlook and in spirit. By regular and sincere missionary preaching, by attending missionary conferences, by intelligent and tactful contacts with missionary leaders, in a hundred and one ways a missionary-spirited pastor can develop a missionary-minded and spirited Church. This is the recurring theme of that stimulating book by Dr. John R. Mott, "The Pastor, the Key-Man to Missions."

Or take, for instance, the matter of religious education. The outstanding characteristic of the religious life of the early twentieth century has been the emphasis which has been placed on religious education, and the consequent amazing progress which religious education has made. Local Churches and denominations, as well as the larger interdenominational agencies, have given an unusual amount of attention to this inviting and strategic field. In fact, leaders in religion are coming more and more to feel that religious education is the strategic place in the field of religion. As a result of this feeling, we have better buildings and equipment, better and sounder courses of study, an increased emphasis upon trained leadership, efforts to integrate programs of religious education, and a great deal of experimentation and research work—all of these things evidences of an awakening to the importance of religious education, and the manifestation of a determination to do more efficient work in this field of great opportunity. This does not mean, of course, that there was no religious education before the twentieth century, nor does it mean that the last word has been said on religious education, but it does mean that a new day has struck in religion, and the Church or the denomination which is not facing fairly and seriously the task of religious education is not following closely after the Master. However much we may differ as to methods and programs of religious education, we must agree as to its importance and the challenge which it presents.

Here again the pastor is the key-man. If the pastor is not in sympathy with religious education in its broader aspects, if he is not at least generally acquainted with the general principles and approved methods of religious education, and if he does not furnish the genius of leadership, and inspiration, his Church will not move very fast or very far to possess this goodly land flowing with promises and possibilities. There may be exceptions here as elsewhere, but all other things being equal, as is the pastor in his attitude toward religious education, so is, or will be, the Church. This does not mean that the pastor must be the superintendent of the Sunday School or that he has to be responsible for the details of the Sunday School. It does not mean that he has to teach a class. But it does mean that he must furnish the educational outlook and vision, he must give the educational background and basis, he must establish educational goals, he must furnish educational leadership, and he must, above all other things, both furnish inspiration and train leaders. That this is becoming increasingly recognized is evidenced by the fact that practically all the leading seminaries, and many of the Church colleges are not only providing thorough courses in religious education, but they are making them required courses in general pastoral courses. The pastor is the key-man in religious education.

When we think of evangelism, we find that here, as elsewhere, the pastor is the key-man. There appeared in our Church paper a few months ago a very interesting and stimulating, and at the same time a sobering article entitled "The Pastor's Part in the Modern Program of Evangelism." The recurring emphasis in that article was that the pastor is the key-man in evangelism in all that the word evangelism means. I quote the opening sentences of that article. "The program of evangelism in every Church depends primarily upon the pastor. If the pastor is not evangelistic in spirit, in purpose, and in message, it is not likely that his Church will be evangelistic in attitude or in program. There are exceptions to all rules, but the rule in the work of evangelism is 'like pastor, like people.'" The writer goes on to show how evangelism is more than revivalism, and suggests several practical ways in which the pastor can create, develop and utilize the evangelistic spirit. The pastor must see to it that the proper emphasis is placed upon evangelism in the Sunday School, that various leaders and groups in the Church are inspired by the sense of great privilege and opportunity of having their respective groups one hundred per cent for Christ, that his messages are evangelistic, that he enlist and train

(Continued on Page 10.)

E-D-I-T-O-R-I-A-L

EDITO

J. O. ATKINSON, Elon College, N. C.

Contributing Editors

W. W. STALEY W. A. HARPER
R. C. HELFENSTEIN S. C. HARRELL

PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTERN VIRGINIA CONFERENCE.

This Conference held its 107th annual session at the South Norfolk Church November 2nd to 4th. It is useless to say that it was a great Conference—great in attendance, great in results and great in utterance and fellowship. Of course, the people were anxious to see the great Church plant that Rev. O. D. Poythress and his people had built at South Norfolk. They saw, and were not disappointed. The plant is all that could be desired and is certainly ample for every modern Church need and demand. Certainly the architectural design, wisdom in planning, and economy in building secured all that could be expected of a $100,000 expenditure. The main auditorium is adequate for great gatherings. The dining-room and cook-room are ample for great dinners and suppers when demanded, and the departments for Christian education and group meetings of the Church are certainly capable and efficient and ample as necessary parts of a modern Church building. The Church entertained the Conference with grace and gladness, and did so with ease and royal hospitality. Lunch and dinner were prepared and served at the Church, and it was seldom that any one had "to wait."

The gain in membership to the Churches of the Conference the past year was over five hundred, and the collectors reported $10,200 paid in to all purposes during the sitting of the Conference. Most of the Churches paid their increased apportionment in full, and the financial report was very gratifying. Two licentiates, T. N. Lowe, of Elm Avenue, Portsmouth, and E. B. White, of Dendron, were ordained as elders, and Rev. J. Wm. Barrett, on application, was reinstated as an elder in the Conference. Durant D. Nash, of Hopewell, Va., was licensed by the Conference, and Rev. Joseph W. Fix, Franklin, Va., and Rev. Carl E. Gerringer, Wakefield, Va., were admitted to membership in the Conference on transfer from other Conferences.

All were delighted that Rev. W. D. Harward, D. D., was sufficiently recovered from recent illness to be able to attend and take part in the deliberations of the Conference. Bro. Harward is one of our beloved ministers, has rendered great service, has not given up activity, and now indulges the hope of being able to return to full work of the pastorate within a year.

The happiest man of the Conference was the President, Rev. H. S. Hardcastle, and he had a right to be, as it was announced to the Conference Friday morning that a junior president had come into the Hardcastle home the night before. And they were happy that "unto him and his a son was born." The splendid address of the President is in THE SUN this week and will be read with inspiration and delight, as it was so heard by the Conference. Among the very helpful and inspirational addresses before the Conference were those on "Stewardship," by Dr. W. H. Denison; on "Evangelism," by Rev. H. C. Caviness; "How We Finance Our Church," by a layman, Bro. O. F. Smith, of the Rosemont Church, and "His Experience as a Missionary," by Rev. D. P. Barrett, and on "The Orphanage, its Work and Needs," by Trustees C. D. West, of Newport News, and J. M. Darden, of Suffolk, Va. These were some of the impressive and uplifting addresses, though by no means all. A forward-looking program was planned for the coming year as was indicated in all of the reports, and if the resolutions adopted by the Conference shall be carried out in the Churches the coming year, there will be great progress in kingdom building by these Churches. The Conference decided to make December "CHRISTIAN SUN Month," and called upon the pastors and Churches to make a strenuous effort to put THE CHRISTIAN SUN in every family in every Church.

With deep regret, though with cheerfulness, the Conference voted a letter of transfer and withdrawal of the Dover Christian Church to unite with the New Jersey Christian Conference. The Conference has enjoyed the fellowship of the pastor and delegates of the Dover Church, and naturally regret to see a severanee of these ties, but were glad that the Church had come to be a great factor in kingdom building and a real asset to any Conference.

One new Church (First Christian Church, of Hopewell, Va.) was received into the Conference, and it was reported that the Church already had about seventy members, with a fine prospect of building a house of worship at no far distant date.

The Conference is to meet next year with the Christian Temple, Norfolk, Va. Rev. H. S. Hardcastle and Dr. I. W. Johnson were re-elected President and Secretary, respectively, and Bro. W. E. McClenny, Suffolk, Va., was elected Treasurer to succeed Bro. H. Woodward, who had served most efficiently in this capacity for many years, but who on account of his health declined re-election. J. O. A.

EASTERN VA. WOMAN'S CONFERENCE.

Let it be repeated that the men of the Churches need to attend a woman's conference to see and to learn how to conduct a real conference. The women just know how—that's all there is to it! They know what they have met for, and they go straight to the task in hand and stick to it till the work is done.

It was the sixteenth annual session of this conference, and it was meeting in beautiful and worshipful Christian Temple, Norfolk, Va., Friday, October 28th. There were four hundred or more delegates and interested visitors present. Practically the whole first floor of the main auditorium was well and comfortably filled. Nearly every Church in the Eastern Virginia Christian Conference, and all the missionary societies, were represented with from two to twenty delegates. Sixteen ministers of the Conference were there. Mrs. M. L. Bryant, Norfolk, Va., is president of this great conference, and gives to its work and development intelligent and capable direction. Her annual message was unusual, inspirational and instructive. Mrs. W. V. Leathers, Suffolk, is the treasurer, and the chart she presented was compact, comprehensive and captivating. What a year's work on the part of the dear women in the Lord lay behind that chart and made it possible! There it was, just what every society, young and old, in every Church had done during the year—membership, growth and gifts. In brief, it revealed that the women had raised and sent in for missions during the year $6,646.75, and some funds had been paid to the treasurer after the chart was made, so that about $6,700 had been gathered for the cause of the Lord through the efforts and gifts of these women and their societies the past year. And the joy of service and the fellowship in Christ they had had during the year, as they had met from time to time to pray and worship and take counsel about the work of their Lord.

Mrs. J. E. Cartwright made the report on literature, urging all to take and read *The Christian Missionary* and other helpful literature on the theme of missions. Mrs. R. L. Baker reported the work of the cradle roll, and Mrs. R. T. Bradford that of young people. Mrs. Mills Riddick presented a most graphic report and description of our work in Carroll County, Va., and Mrs. W. H. Andrews showed that much had been done during the year in the department of spiritual life in the societies. In fact, all reports showed progress and deep interest in the work the past year. Surely this Conference is making a real adventure for God, and is constantly exploring new and untried fields of service in His name.

Rev. L. E. Smith, pastor of the Temple, gave a thrilling and eloquent description of his recent trip to ancient Damascus, in the Holy Land, and the conditions of the people who live there now. About 350 people sat down to the splendid luncheon the good women of the Temple served to their guests of the annual conference. It was indeed a wonderful conference, and all those who attended went home happier and better for the great and good day. The conference meets next year at Suffolk. J. O. A.

DR. LIGHTBOURNE GOES TO OHIO.

Dear SUN Readers:

Your editor requested a letter or an article from me, but did not suggest about what either should be written. I will choose, therefore, to write a letter and assume I am privileged to write about several things and nothing in particular.

It is not so far from Holland, Va., to Troy, Ohio, as some imagine. We drove leisurely(?) parts of four days and covered practically seven hundred miles. The longest good stretch of highway was from Courtland to Washington, but never once after getting on the highway at Mr. J. A. Luke's gate in Holland were we off hard-surfaced highway. All the way the country was beautiful to behold, and at some points the scene seemed inspired, but we liked best the approaches to Washington in Virginia, the foothill country about Frederick, Md., and the great rolling hills of Eastern Ohio.

It was hard to deliberately steer away from Holland and leave behind its familiar scenes and its beloved people. For six years it had been our

home and the field of our ministry and attachments had been formed terrible to sever. We did very little talking for many miles—we just rode.

It was an odd feeling indeed that came over us when, on Thursday afternoon, the courthouse tower, domes, steeples and water-tank of Troy loomed into view where the Dixie highway lost itself in the blending of earth and sky. At Holland we knew everybody, but here was a new home where we knew practically no one. But this feeling of loneliness and sense of embarrassment were soon dispelled by the friendliness and the warmth of our new parishoners. You feel very much at home in the Troy Christian Church once you have heard its orchestra and looked upon its folks.

Last week it was good to see Drs. Atkinson, Beougher, Harper, Smith and Staley at the board meetings in Dayton. The people of Suffolk do not realize how intensely they will some day miss the high silk hat of Dr. Staley. When I saw it in Dayton my heart felt an ease.

In other years I fellowshiped with many of the men now serving Churches in the Miami Ohio Conference. Only twenty miles away is Bro. Flory and his Riverdale Church, and the Berkley folks can rest assured he is the Flory of old—full of pep and plans. Dr. Denison, still a member of the Eastern Virginia Conference, is located in Dayton, and I frequently run across him. This is my second experience in succeeding him, for Dr. Denison was once pastor at Troy, as he was at Memorial Christian Temple. And let no one conclude that because Dr. Denison is now a Secretary of Stewardship that he is theorist. After a lapse of twenty years I still find the structures reared by him at Troy. If after twenty years there is still some evidence of my work with the Holland Christian Church I will feel I builded well.

I cannot convince myself I am accepted in Troy as a Southerner. There is a romance attaching to the title that intrigues me. But I recall I was never accepted at Holland as a full-fledged Yankee. Perhaps if I had not stuck it out as a Republican of parts I would have been taken to the Southern bosom as a son. Of course, all this only deepens my conviction that, after all, the Garden of Eden must have been on the Eastern Shore of Maryland, with Adam first discovering Eve in some enchanted garden gracing the banks of the Threadhaven, in the vicinity of what is now Oxford, Talbot County.

My affections and blessings are offered the folks and the institutions of the Southern Convention. In turn, I ask remembrance in the prayers of you all. I am pastoring a fine people of a great Church.

Yours very truly,

J. H. LIGHTBOURNE.

JAPAN'S CHRISTMAS GIFT TO AMERICA.

By Rev. Sidney L. Gulick,

Executive Secretary, Federal Council's Commission on International Justice and Good Will.

Five million Japanese children have joined their sen (pennies) to send to America a most extraordinary Christmas present.

Some sixty "doll ambassadors of good will," one from each prefecture of the empire, made by the most expert doll artists in the world, are at this writing touring Japan on their farewell trips. In each prefecture a separate farewell will be given to its own little ambassador. Not only will she come herself, but she will be entrusted with gifts from the Japanese children of that prefecture to the children of America.

The whole party will be given a farewell reception on the emperor's birthday, November 3rd, will be placed on public exhibit in Japan until November 8th, and will sail from Yokohama on November 10th, arriving in San Francisco on November 26th. They are coming to attend our Christmas celebrations, and, as stated in one Japanese announcement, they are to be "in time to be placed on Christmas trees in America."

An Expression of Japanese Friendship.

The little ambassadors of good will are thirty inches tall. Their extensive wardrobes of gorgeous kimonos and obis are made of the most costly and beautiful silk, specially woven, designed and dyed. Every doll and all her possessions will bear a distinguished family crest (coat of arms, each different from the others). Each ambassador will have a trunk for her wardrobe and bedding, a chest of six drawers, a chair, a writing and study desk and a mirror-stand, all of black lacquer trimmed with gold. She will have pen and ink and stationery with the family crest. It is reported in Japanese papers that the cost of each doll, with her outfit, will be nearly $200, all contributed by the children of the empire.

A special envoy, Mr. Sekiya, has been assigned the delightful duty of accompanying the little ambassadors, in order to deliver them in appropriate form to the Committee on World Friendship among Children. He is instructed to see that everything is properly done, so far as the Japanese children and government are concerned.

What has started this extraordinary visit to America of these unusual good will ambassadors? The reply is that no Japanese was satisfied with mere "thank you" letters and photographs for the 13,000 doll messengers of friendship which went to Japan from America last winter. They went, as is now widely known, to attend the doll festival (March 3rd), and especially to convey good will greetings from the young people of America to those of Japan.

America's Messengers to Japan.

Those friendship messengers were sent by tens of thousands of children representing every State in the Union. The children had dressed the dolls themselves, secured their tiny passports and railway and steamer tickets and had sent along with them their own individual messages of good will to the boys and girls in Japan.

The Japanese papers caught the story and reported it in full, with many pictures of the dolls, to every city, town and village, and to every school in the land. Thousands of children welcomed the doll messengers at the wharf as they arrived on the various steamers. They met them at the stations, oftentimes waving American and Japanese flags.

At the official reception in Tokyo, our American ambassador, Hon. Chas. MacVeagh, made the presentation speech. The response was made by Viscount Shibusawa, the "grand old man of Japan," now eighty-eight years of age, who, for seventy years, has promoted friendship between Japan and America. Seated in places of honor were princes and princesses, the minister of foreign affairs, the minister of education, and many distinguished gentlemen and ladies. Two thousand children selected from all the schools in Tokyo crowded the great hall.

A special welcome poem was written, set to music and sung in all the schools of Japan. "Kimiga Yo," the Japanese national anthem, and the "Star-Spangled Banner" were also sung, and everywhere American and Japanese flags were displayed.

All Japan Turned Out.

Every prefecture staged its own welcome, and then every city, and finally every school which received one welcome messenger to stay forever in that school. Thousands of photographs and half a dozen films tell the story of the joyous welcomes given these little messengers who assured the people everywhere that there is in America a loving heart for the children of Japan and their beautiful doll festival.

In one place, the children were so excited "they could not sleep nights," as the mothers reported. "It is doubtful if the children are any more enthusiastic than the elders," wrote a missionary observer in Kyoto.

The *Osaka Asahi Daily* offered a prize for the best welcome song by a school-girl. More than three thousand poems were turned in for the prize. It was won by a Korean girl, Tei Kyoku Cho. When the messengers were welcomed in Seoul, Korea, her poem was dramatized and put on as a play to entertain the doll messengers and also the huge audience of 2,000 children.

The welcome reception arranged by the *Asahi Daily* in its own auditorium was attended by 3,000 school-girls, each of whom is said to have brought her own doll to the reception to share in the fun. That was the reception at which the Korean girl's poem was first sung and where she was given a special messenger of friendship as her own. Thus good will between Korea and Japan was cultivated.

Welcomed at the Imperial Palace.

After long deliberation, the department of education decided that Miss America should go to Princess Teru, the daughter of their imperial highnesses, the Emperor and Empress of Japan. But, in order that she might not be lonely in going to her new home in the imperial palace, her forty-eight sisters, Misses Maine, Kansas, California and the rest, went with her for an audience with their majesties and for a six days' visit in the palece.

On leaving the palace, the messengers were astonished to receive the present of a toy each from the empress. And she was so delighted with their visit that she ordered the best cabinet-makers in Tokyo to build a miniature doll palace in which to house the messengers permanently in the imperial education museum in Tokyo.

The extraordinary welcome given to the American doll messengers of friendship by the entire Japanese people has furnished the background for the coming to America of the wonderful doll ambassadors of good will. They are coming to be here for Christmas and to join, if possible, in our Christmas festivities.

A Welcome to Japan's Messengers.

The Committee on World Friendship among Children is now planning for the best possible welcome receptions in Washington and New York, and then the little ambassadors will divide into five or six parties and tour the country, visiting, it is hoped, a hundred of our principal cities.

Not until Mr. Sekiya, the envoy, arrives will it be possible to make definite plans for the final disposition of these beautiful good will visitors. But wherever they may be given their final homes, the people, and especially the young folk, of our land should know how Japan hailed our expression of friendship and should give the most cordial welcome possible to her little ambassadors of wood will.

There is a marked inclination today to give attention to the definitions of religion which are made by prominent men. It is helpful to do this. But we are concerned whether people go on to consider adequately the definition given by Jesus. We must be open-minded to that teaching. We must think of religion in terms of life. We must regard ourselves as a group of friends and pupils of Jesus, sharing his life and teaching, and so giving expression to the worship of God and the service of man. What, then, do you mean by religion?

CONTRIBUTIONS

SUFFOLK LETTER.

In botany, a leaf is a lateral appendage borne by the stem or axis, considered as a flat expansion and extension of axis tissues. But everybody knows what is meant by leaves on plants, vines and trees. The same word is used in thinking and speaking of books. All know what is meant by the leaves of a book. But this letter deals with leaves of trees, vines, flowers. This is the season when leaves fall. It is fall of the year, the same as autumn. Everywhere you go now—in yard, street, road, or woods—the ground is covered with leaves. Even the waters of the lakes are covered with leaves. The wind is tearing them from the limbs now while I write, and gravity is pulling them to the ground. As one travels through the hills and the mountains in the fall, the forests are more beautiful than in the spring. Little notice is taken of the value of leaves. It is of this neglected feature of leaves that I am now trying to write.

Leaves are innumerable. Leaves are small. Leaves do not produce themselves. They live upon others. They are held up by the branches of the tree that gives them life. One leaf is of little value unless it was a rose leaf from a funeral now pressed under a glass and kept sacred. Leaves are short-lived—only three-fourths of a year. They start in the spring, live through the summer, and die in the fall. Of course, there are evergreen leaves, but they are exceptions. Wild animals gather up fallen leaves and make winter beds of them. Man rakes them up and burns them. But the great abundance of them fall to ground and are forgotten.

Leaves make a great contribution to mankind. Trees would die if stripped of leaves. Trees feed from the air as well as from the soil. I know a beautiful oak that was trimmed too closely and is dying. They cannot live and grow without leaves. No one leaf can contribute much to the life and growth of an oak and the forest. No one man can contribute much to the Church or the State; but a multitude can put life and strength into both Church and State. Leaves put the tree in touch with God's air and sunshine; Christians put the Church in touch with God and the Spirit of power. Leaves furnish the trees for the sawmills, and lumber for the buildings of the world. Pennies make dollars, and leaves make forests. It is the faithful, humble follower of Jesus Christ in large numbers that make the Church the greatest institution among men. After the leaves fall, the life which they helped to form in the oak lives on and on for a hundred years. There it stands a giant oak or pine. The work of the leaves lives after them. "If a man die, shall he live again?" (Joh 14:14.) If a leaf lives in the tree, the man lives in the Church and the State. Jesus lives. George Washington lives. Columbus lives. Luther lives. Wesley lives. Knox lives. Williams lives. O'Kelly lives. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13). The least leaf lives in the greatest tree. The smallest Christian lives in the greatest Church. That is the reason the judgment day is put off to the end of the world. The life of the leaf cannot be reckoned up until a hundred years pass and the oak goes to the mill.

W. W. STALEY.

ELON LETTER.

Men have been depely concerned through all the generations of human living to find God and have offered various solutions to their quest.

Perhaps the first answer was the attempt to identify God with nature. This gave rise to the mythologies of the classical world, to the nature worship of the Egyptians, and to such religious systems as those of the American Indian and of the Japanese as embodied very largely in Shintoism, but men have never been ultimately satisfied with identifying God and nature. Nature is too impersonal and has not the quality of forgiveness nor mercy nor love, and so after years of trial and experience they have abandoned this view for some other. The human heart is not satisfied with what we know as nature and its laws as being at the heart of the universe.

Another answer that has from time to time enlisted large numbers of adherents has been the tendency to identify God with humanity. This tendency rests upon a sublime optimism and a beautiful confidence in the integrity and goodness of the human heart. There is something beautiful about humanity when it is devoted in the spirit of service and sacrifice to the promotion of the highest values, whether they be in the realm of the spirit or other realms of human life and experience; but, sad to say, humanity is capable of great degeneration, of rancorous hatred, of murder, and on the national scale, of war, and so the confidence of men in humanity has been shaken and they have been forced to find God elsewhere.

The third group professes to find Him in what is known as Providence. This, too, is founded on a sublime optimism, that there is a sort of inherent good will in the very order of things and that men may rely upon this universal good will to bring them the good things for which they long. Good men, however, have suffered in every generation as Job suffered in that wonderful dramatic portrayal of human experience, and those who have believed in the kindly ministration of a universal and all-persuasive Providence, in the midst of their sad and tearful experiences, have had to fall back upon a sort of grim fatalism. They have resorted to what we know in philosophy as the will to believe in this universal goodness, despite the evidences of practical experience nullifying that belief. A poet has beautifully expressed this attitude:

"The darkness of His providence
Is star-lit with benign intents."

And so men have fellen back upon their own personal experience of God. They are like the good old grandmother whose learned grandson argued with her that she had never known the experience of conversion. She replied unanswerably that she had been converted, because she was there when it took place. There is no discounting the mystic experience. The spiritual prophets and seers and sages in every generation have enjoyed the priceless privilege of this more-than-priceless experience, and they have interpreted it to their fellows in testimony, and particularly have they recorded for us their experiences in our Christian Bible. We do not know how the mystic experience is to be induced, and oftentimes those who have once enjoyed it have been unable to capture it again. Even as great a mystic as the prophet Elijah knew what it meant to be without this happy influence.

And so it was necessary that men should seek elsewhere for God, and that God should seek likewise a medium of acquainting His offspring with His presence, and this is why Jesus came. He stands as God in human form. He embodies all the excellencies of men's conclusions with reference to God, whether they be based on reason or on faith or on experience. He is God incarnate, and men can look to Him and live. How poor the world would be for those of us who know God through Jesus Christ if we should be deprived of this precious privilege! And how obligatory it is upon us who know God through Jesus Christ to share this information with our brothermen of every race and color and clime!

W. A. HARPER.

YOUNG PEOPLE'S CONGRESS.

The first meeting of the Western North Carolina Young People's Congress was held at Pleasant Hill Church, Saturday and Sunday, April 2nd and 3rd. It was well attended and a splendid program was given. Miss Julia Woodson, of Burlington, was elected president; E. H. Thompson, Pleasant Hill, vice-president; Miss Lizzie Lawrence, Seagrove, secretary-treasurer; and Dr. G. O. Lankford, Mrs. I. H. Faust and J. H. Harden were elected counselors.

The conference has been divided into four districts, in order that the young people of the local Churches may be more effectively reached. The districts are as follows:

Group No. 1: Ether, Seagrove, Biscoe, Shady Grove, Glendon, Needham's Grove, New Center, Big Oak, Brown's Chapel, and Christian Union. This district rally will be held at the Ether Church, Saturday night, November 19th, at 7:30.

Group No. 2: Ramseur, Spoon's Chapel, Bennett, Antioch (R), High Point, Randlemon, Parks Cross Roads, Patterson's Grove, Pleasant Cross, Pleasant Grove, Pleasant Ridge, Pleasant Union, Union Grove, Shiloh. The district rally will be held at Ramseur Christian Church, Sunday morning, November 20th, at 10 o'clock.

Group No. 3: Antioch (C), Grace's Chapel, Hank's Chapel, Mt. Pleasant, Poplar Branch, Zion, Center Grove, and Lee's Chapel. District rally will be held at Hank's Chapel, Sunday afternoon, November 20th, at 3 o'clock.

Group No. 4: Liberty, Smithwood, Pleasant Hill, Burlington, Graham, Providence Memorial. District rally will be held at Liberty, Sunday night, November 20th, at 7:30 o'clock.

It is hoped that each Church in the Conference will send representatives to the district meetings. The congress movement in the Christian Church has grown rapidly, and is doing much to build up interest among the young people. The purpose of the young people's congress is given below:

"The supreme purpose of all of our young people's work is to win youth to Jesus Christ, to help them to grow in the Christian way of living, and to strengthen their loyalty to the Church. The Young People's Congress strives to contribute to this central aim (a) by inspiring young people in group rallies which bring together Christian Church young people and help them to become friends; (b) through programs which give knowledge of the principles and whole program of the Christian Church and challenge the youth of the Church to a personal and group consciousness of its share in that program; and (c) through training in Christian leadership along many lines to prepare for the future. The whole program of the congress is one "of youth, by youth and for youth," with the great purpose to link youth with Jesus Christ, and with each other, through His Church, in a great Christian adventure to spread the good news of His kingdom."

This is a great purpose!

PATTIE COGHILL, *Sec'y.*

Christian Orphanage

Dear Friends:

You will be given an opportunity during the Thanksgiving period to show your love for the orphan children in your Christian Orphanage. You will have an opportunity to visit the widow in distress and the fatherless. The Orphanage Association of North Carolina, in its special Thanksgiving appeal, has this to say:

"Few situations in life are more distressing than that of children without homes. No loss seems so great as that of parental love. Bereavement inflicts its stroke with acutest anguish when it cuts all the tender ties that bound the loving lives of father and mother to our devoted heart. Other sorrows, other losses, we may bear with fortitude. Other bereavements even seem not to fill our spirit with such bitter humiliation, for they come to us in after life when we have somewhat learned to bear the lessons of grief, and when manhood or womanhood has brought us increased power of endurance.

"Childhood, with all its ignorance of worldly sorrow, and with all its frailty of spirit, is overwhelmed by tribulation of being orphaned. The orphan, therefore, is entitled to peculiar sympathy and protection. The child bereaved of its natural guardianship and left, in its innocency and tears, to the tenderness of a cold world, becomes the very symbol of a defenseless affliction; and as such, it should receive the protection of every man's arm and the affection of every woman's heart. We have seen, perhaps, the actual exemplification of all the suffering home pictures. We remember the dark and tearful day of burial. We seem again to see the child with strange fear and grief, twining its little arms about its parent's neck and covering with kisses the cold cheeks. We think of the passionate outburst of sorrow when the loved form was borne away.

"Then, more sad even than all this, we call to mind the long years of sorrow, suffering and loneliness that followed. Maybe some of our own parents were thus taken and are now among the sainted host of heaven. Surely, then, we do not need to be convinced by the cold force of argument, nor won by the warmth of glowing rhetoric, in order to induce us to feel for the woes, and to relieve the privations of the orphans in our midst."

Will you not give at least the value of one day's income this Thanksgiving to help the fatherless ones?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 10, 1927.

Brought forward		$17,678.51
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
First Church, Greensboro	$18.15	
Shallow Ford	1.25	
Elon Christian Church	6.25	
Bethlehem	3.45	
		29.10
Western N. C. Conference:		
Union Grove	$ 3.00	
Ether	4.43	
		7.43
Eastern Virginia Conference:		
Oakland	$ 6.00	
Antioch	2.06	
Holland	9.00	
Suffolk	25.00	
		42.06
Valley Virginia Conference:		
Bethlehem		5.35
Georgia and Alabama Conference:		
Lanett		8.00
Special Offerings.		
Boone Bible Class	$15.00	
Mr. and Mrs. J. H. Massey, Durham	25.00	
W. R. Jones, refund tax on fuel	21.76	
W. E. Walker, Burlington, N. C.	2.70	
W. A. Rascoe, support of Lois	15.00	
Mrs. Braddy, Elon College	3.00	
		62.46
New Building Fund.		
Olive Branch Cl., Holland Church	$25.00	
Philathea Class, Providence Mem'l.	5.00	
B. F. Branch, Raleigh, N. C.	20.00	
		50.00
Grand total		$17,902.91

EASTERN N. C. CHRISTIAN CONFERENCE.

Program of the Eastern North Carolina Christian Conference, to be Held at Piney Plains Church, Raleigh, N. C., November 21-23, 1927.

FIRST DAY—AFTERNOON SESSION.

2:00. Call to Order.
Song Service—Rev. J. A. Denton, Geo. M. McCullers.
2:15. Devotional Service—Rev. J. Lee Johnson.
2:25. Enrollment.
2:40. Address of Welcome—Church Pastor.
2:50. Response—Miss Pattie Coghill.
3:00. Report of Executive Committee.
3:05. Treasurer's Report.
3:10. Appointment of Special Committees.
3:20. Report of Committee on Stewardship—C. O. Eure, Chairman.
Discussion by Members of Conference.
3:45. Filling Vacancies on Standing Committees.
3:50. Miscellaneous Business.
4:00. Report of Entertainment Committee.
Assignment of Homes and Adjournment.

SECOND DAY—MORNING SESSION.

9:30. Song Service and Devotional Exercises.
9:50. Reading Minutes of Previous Session.
Roll Call and Enrollment.
10:00. Report of Committee on Social Service—J. A. Kimball, Chairman.
Address—Miss Margaret Alston. Discussion.
10:20. Report of Committee on Religious Literature.
Discussion—Led by Rev. B. J. Howard, J. Walker Kelly, and Others.
10:40. Ministerial Reports and Church Letters.
11:00. Report of Committee on Evangelism—Rev. J. Fuller Johnson.
11:30. Annual Address—By President of Conference.
12:00. Luncheon.

SECOND DAY—AFTERNOON SESSION.

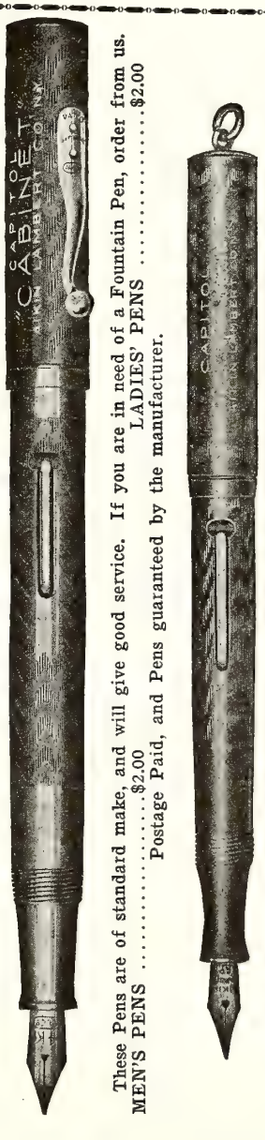
1:30. Song Service and Devotional Exercises.
1:45. Report of Committee on Sunday Schools and Christian Endeavor—C. H. Stephenson, Chairman.
Address—"A Definite Program for Our Young People," Galen Elliott.
Address—"The Appeal of the Orphan," Chas. D. Johnston.
2:15. "Our Church Auxiliaries: What They Might Do," Mrs. L. L. Vaughan.
2:30. Report of Finance Committee—Chas. W. Johnson, Chairman.
Discussion of the Budget System, "Does it Work?"
3:00. Report of Committee on Apportionments—L. L. Vaughan, Chairman. Discussion.
3:15. Report of Committee on Home Missions—J. U. Gunter, Chairman. Discussion of Mission Points.
3:45. Report of Committee on Superannuation—K. B. Johnson.
3:50. Miscellaneous Business.
4:00. Assignment of Homes and Adjournment.

SECOND DAY—EVENING SESSION.

7:30. Song Service and Prayer.
7:45. Topic—"Church Union."
Address—"How it is Working at Raleigh," L. L. Vaughan.
Address—"What Has Been Done About it by Our Goneral Convention Boards," Dr. W. A. Harper.
Discussion and Resolutions.
9:45. Adjournment.

THIRD DAY—MORNING SESSION.

9:30. Song Service and Devotional Exercises.
9:50. Roll Call and Reading Minutes of the Previous Session.
10:00. Report of Committee on Foreign Missions—J. Lee Johnson. Discussion.
Address—By Mission Secretary, Dr. J. O. Atkinson.
11:00. Report of Committee on Education—Dr. W. C. Wicker.
Discussion—Licensure, or Ordination Services.
Address—Dr. W. A. Harper, President Elon College.
12:00. Luncheon.
1:30. Song Service and Devotional Exercises.
1:45. Open for Discussion of Unfinished Questions or Delayed Topics.
2:30. Regular Business Meeting.
Selection of Next Meeting Place.
Election of Officers for Ensuing Year.
Report of Resolutions Committee.
Adjournment.



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MINISTRY OF GREAT ESTATES.

No country is so enriched as ours with great benevolent endowments. Our multi-millionaires, having a sense of social obligation, have established them. They are related to colleges, universities, hospitals, libraries, and other kinds of institutions for the public good. One is almost dazed with the figures. The Rockefeller General Education Foundation is $135,000,000, and other Rockefeller endowments total $575,000,000. The Carnegie Foundations aggregate $350,000,000. The Cleveland Foundation, one of many community endowments, is $150,000,000.

Dr. J. H. Snowden has estimated that within the past ten years about $2,000,000,000 has been placed in foundations and that all told the endowments of the United States must reach $3,000,000,000. This is about one-fiftieth of the country's wealth. Of the above $2,000,000,000, education has received $800,000,000; philanthropy and religion, $500,000,000; scientific research, $300,000,000; literature and art, $200,000,000; miscellaneous causes, $200,000,000. Some of our universities have large endowments. Harvard has $52,000,000; Columbia, $41,000,000; Yale, $35,000,000; Chicago, $32,000,000; Leland Stanford Junior, $27,000,000.

As the number of rich men increases, the list of great givers grows. Within the last few years there have been some notable instances of philanthropy. Milton S. Hershey, having gathered a great fortune from the manufacture of chocolate candies, gave $60,000,000 for a foundation to care for orphan boys. George Eastman, out of kodak-making, became wealthy and established endowments amounting to $58,000,000. James B. Duke has made bequests not definitely valued, but above $60,000,000.

These endowments are an excellent commentary on the character of our civilization. A deep well of benevolence springs in our people, and a keen conscience of social responsibility actuates them. While such immense streams of thoughtful provision flow to the country and on into the future, there must be a large and wholesome effect on human life. What institution is better fitted than the Church to care for foundations, large or small? —*The Christian Advocate.*

REPORT OF DEP'T OF SPIRITUAL LIFE.

By Mrs. W. H. Carroll, *Superintendent.*

In this department of our woman's work we endeavor to emphasize four points: (1) Bible study; (2) the prayer life of the individual member and of the missionary society; (3) tithing; (4) the family altar.

1. Bible study:

When we meet once a month, our women come, claiming no merit of their own but relying upon the promise "that where two or three are gathered together, there am I." "I" is the presence of the Holy Spirit. So what is a more suitable way in which to open the meeting than with the use of a studied devotional consisting of a portion of Scripture and prayer. When we say a "studied devotional" we mean that one member of the society has carefully and prayerfully read and studied the portion of Scripture selected and is prepared to impart to those present the thought and teachings of that particular part of God's Word. Another object in Bible study is to learn God's will concerning us in our daily lives and in the work of the missionary society. You will find on the literature table two books—"1200 Bible Questions and Answers" and "Plans of Bible Study by Books"—by Mrs. J. L. Poindexter, and leaflets by Mrs. S. H. Asked, "Results of the Prayer Life." We recommend these helps for conducting devotional exercises in missionary meetings.

2. Prayer:

"More things are wrought by prayer than this world dreams of."

What is prayer? Briefly defined, "prayer is the soul's sincere desire uttered or expressed." It has been said "The true spirit of prayer is that wherein the Lord is prevailed with, and which draws from Him whatever the condition needs, the soul always looking up to Him in the will, time and way acceptable to Him." "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.

There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say, "Arise!"
To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore,
Where thou canst send the worker of the Word.
There is a place where heaven's resistless power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour,
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask?
O soul, it is the secret place of prayer.

—*Adelaide A. Pollard.*

Let me urge you to give a larger part of your programs to prayer and Bible study, every member having a part.

3. Tithing or stewardship:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

"The silver is mine and the gold is mine, saith the Lord of Hosts" (Hag. 2-8). "The earth is the Lord's and they that dwell therein."

"The tithe runs through Bible history and teachings, and is mentioned among ancient heathen nations. The tithe was never abrogated by Christ and was in use in the early Christian Church." We often hear this question asked: "What shall I tithe?" The best answer we have found is this: "One-tenth of the income, less the cost of production." The Korean women tithe every spoonful of rice and beans that they eat, and sometimes walk miles with a baby on their backs to sell it. Can we, living in this land of plenty, have nothing to tithe? "God is the Giver and absolute owner of all things." We are stewards and must account for all that He has given us."

4. The family altar:

"And Abraham pitched his ten, and there builded he an altar." "Of all the gifts which our nation should crave for its children, there is none to compare with that of God's presence in the home."

We read in 2 Sam. 6-11 how the Ark of the Covenant, which to the Israelites represented the presence of God, was left in the house of Obed-edom, the Gittite, for three months, and the Lord blessed Obed-edom and all his household and all that pertained to Obed-edom, because of the ark of the Lord. Some one has wisely said that the family altar is the Ark of the Covenant brought down to date.

Quoting from Roger W. Babson, "much of the prosperity of this nation is due to the family prayers which were once daily held in the homes of our fathers."

"Family worship is a corporate expression of the religious life. The way in which it is done is not so important as doing it, for the very fact that in some way all the family stop for a moment and recognize the right and place of God is the vital thing."

Madam President, we beg leave to report that packages of literature were mailed to each society the first of the year. Seven societies responded by electing a superintendent for this department of work. The response we have had to our letters indicate that the women of this Conference are thinking along the right lines and desire a larger vision of spiritual things, and have an earnest desire to grow in grace and in the knowledge as it is in our Lord and Saviour Jesus Christ.

The following Churches have elected superintendents: First, Durham, N. C., Mrs. W. H. Boone, superintendent; Liberty (Vance), Mrs. C. O. Eaves, Henderson, N. C.; First, Greensboro, N. C., Mrs. C. C. Johnson; United Christian, Raleigh, N. C., Mrs. R. F. Harward; Ether, N. C., Mrs. Julia Sugg; Burlington, N. C., Mrs. W. H. Carroll.

A MESSAGE TO SUPERINTENDENTS.

By Secretaries Hermon Eldredge *and* Warren H. Denison.

Dear Superintendents:

All Sunday School teachers and officers will be interested in knowing that the International Lesson Committee has arranged a thorough course of stewardship lessons, beginning early in 1928, in all grades of the Sunday School. Stewardship of life, possessions, personality, time and talent will be presented. Knowing that you will want your teachers and officers thoroughly prepared to teach those lessons, we are jointly writing you concerning this important matter.

November and December being the stewardship period in our Church too, it makes it a fitting time to make this special preparation. We suggest that you call your pastor's attention to its immediate importance and that you call together at once your teachers and officers to plan for definite instruction.

Let us be among the first to realize the value of this great message to the lives of our children, young people and adults, so that they enter into partnership with Christ in the right use of their time, talents, possessions, all of life.

N. C. AND VIRGINIA CONFERENCE.

Tentative Program of the North Carolina and Virginia Christian Conference, Meeting at Bethel Church, Caswell County, N. C., November 15-17, 1927.

TUESDAY MORNING SESSION.

10:00. Conference called to Order.
Devotional Service—Dr. W. S. Alexander.
10:15. Roll Call of Ministers and Churches.
10:30. Welcome Address—Rev. J. F. Apple.
10:40. Response—Dr. P. H. Fleming.
10:50. Report of Program Committee.
10:55. Appointment of Special Committees.
11:00. Report of Executive Committee.
11:05. Report of Treasurer—H. C. Simpson.
11:15. Reception of Visiting Brethren.
11:25. Address of the President—Dr. C. H. Rowland.
12:00. Administration of the Lord's Supper—Dr. P. H. Fleming.
12:30. Adjourn for Lunch.

TUESDAY AFTERNOON SESSION.

1:30. Conference Called to Order.
Devotional Service—Rev. P. T. Klapp.
1:45. Report of Committee on Religious Literature—Rev. J. W. Patton, Chairman.
Address—"Christology," Rev. J. W. Patton.
2:15. General Discussion and Vote on Report.
2:30. Report of Committee on Sunday Schools and Christian Endeavor—Rev. T. F. Wright, Chairman.
Address—"Christian Endeavor Work," Rev. T. F. Wright.
Address—"Sunday School Work," Rev. W. B. Truitt.
3:15. General Discussion and Vote on Report.
3:30. Miscellaneous Business.
3:45. Report of Entertainment Committee.
4:00. Adjournment.

WEDNESDAY MORNING SESSION.

10:00. Conference Called to Order.
Devotional Service—Rev. H. E. Crutchfield.
10:20. Reading of Minutes and Enrollment of Delegates.
10:30. Report of Nominating Committee and Miscellaneous Business.
10:45. Report of Committee on Moral Reform—Dr. W. S. Alexander, Chairman.
Address—Dr. W. S. Alexander.
11:15. General Discussion and Vote on Report.
11:30. Report of Committee on Foreign Missions—Rev. P. T. Klapp, Chairman.
Address—Rev. P. T. Klapp.
12:05. General Discussion and Vote on Report.
12:30. Adjournment for Lunch.

WEDNESDAY AFTERNOON SESSION.

1:30. Conference Called to Order.
Devotional Service—Rev. C. E. Newman.
1:40. Report of Committee on Education—Dr. J. O. Atkinson, Chairman.
Discussion—Led by Dr. Atkinson.
Address—"Some Pertinent Facts," Dr. W. A. Harper.
2:15. General Discussion and Vote on Report.
2:30. Report of Committee on Stewardship—Rev. G. C. Crutchfield, Chairman.
Address—Dr. J. O. Atkinson.
Discussion and Vote on Report.
3:00. Report of Budget Committee—Dr. W. A. Harper, Chairman.
Discussion—Led by Dr. Harper.
Vote on Report.
3:30. Report of Committee on Superannuation—Mr. C. D. Johnston, Chairman.
Discussion and Vote on Report.
3:45. Miscellaneous Business.
4:00. Adjournment.

THURSDAY MORNING SESSION.

9:30. Conference Called to Order.
Devotional Service—Rev. J. S. Carden.
9:45. Reading of Minutes.
9:50. Reading of Ministerial Letters.
10:10. Report of Home Mission Board—Mr. W. B. Truitt, Chairman.
Discussion and Vote on Report.
10:40. Address—"The Christian Orphanage," Supt. C. D. Johnston.
11:10. Report of Committee on Memoirs.
11:40. Report of Special Committees:
Collector.
Resolutions Committee.
Auditing Committee.
Place of Meeting Committee.
Other Special Committees.
12:20. Miscellaneous Business.
12:40. Closing Service of Worship—Conducted by Dr. C. H. Rowland.
1:00. Final Adjournment.

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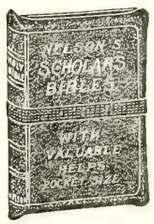

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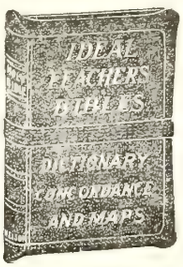

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RELIGIOUS EDUCATION

CHRISTIAN EDUCATION NEWS NOTES.

A Camp Fire Girls' group was organized in the Burlington Church recently, with Miss Julia Woodson, guardian, and thirteen active members. They are already doing good work and plan to conduct a story hour for the children of the Church as soon as it can be arranged.

The Camp Fire Girls' organization is splendid for girls, and gives an opportunity for them to learn more about nature and to render religious service. The fine thing about this organization is that it is equally adaptable in the country as in city Churches and works well anywhere. Literature and further information about Camp Fire Girls may be had by writing to the Board of Religious Education. Information about Boy Scouts may be secured from the same source.

The seven Boy Scout troops of the Burlington Churches united in an investiture service at the Christian Church Sunday evening, October 16th, with Dr. Lankford speaker of the occasion. Mr. Ellwood N. Pierce is Scout-master of the Christian Church troops.

The First Christian Church of Burlington was the first Church there to have a daily vacation Bible school, a director of religious education, Camp Fire Girls' group, a men-of-the-Church club, and has pioneered in a number of things.

The *Sunday School Herald,* edited by Mr. Hermon Eldredge and published in Dayton, is one of the very best papers for young people published by any denomination. Every young person in the Christian Church should have an opportunity to read it. It is made up entirely of stories and articles which young people enjoy. One page is devoted to methods for use in young people's societies and is edited by Miss Lucy Eldredge. The subscription price per year is 75 cents a single copy or 60 cents ordered in quantities of five. A great many Sunday Schools order it quarterly with their regular supplies. A sample copy may be had by writing for it.

PATTIE COGHILL, *Sec'y.*

CHRISTIAN ENDEAVOR.

November 20, 1927.

TOPIC: "Blessings We Often Forget."—Psa. 103:1-18.

Suggestions for the Meeting.

1. Make the meeting one of real praise and thanksgiving to God for His many blessings. Have as many as possible take a part on the program.

2. Some fall or Thanksgiving decorations will help the spirit of the meeting.

3. Plan to do something on Thanksgiving Day for others. The society should unite in doing this and the individual members urged to something for some one, or ones, aside from this.

4. A Thanksgiving poster can easily be made to announce the meeting.

I. Worship service: (This may come at the beginning of the meeting or will be a fitting close after the business and other part of the program is over.)

1. Repeat in unison: "Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name."

2. Song: "Praise to God and Thanks We Bring," "Come, Thou Almighty King," "O Worship the King," or any other song of praise and thanksgiving.

3. Story of the "First Thanksgiving:" "Our corn did prove well, and, God be praised, we had a good increase of Indian corn. Our harvest being gotten in, our governor sent four men on fowling, that so we might, after a special manner, rejoice together after we had gathered the fruit of our labors. Many of the Indians came amongst us, and among the rest their greatest king, Massasoit, with some ninety men, whom for three days we entertained or feasted."—*Edw. Winslow.*

3. Scripture: Psa. 103:1-18.

4. Poem:

". . . And all over upland and lowland
The charm of the golden-rod;
Some of us call it autumn,
And others call it God."—*Corruth.*

5. Prayer: (Have a chain of prayers with several appointed ahead to lead.)

II. Leader's talk: There are so many blessings we forget. A hog will eat acorns all day without even looking up to see where they come from. Some of us are equally as bad; worse, because a hog doesn't know any better. We accept good health, food, clothes, shelter and the blessings too numerous to mention without sometimes stopping to consider where they came from and the Heavenly Father who sends them. So many times we just accept the good things that come our way as matter of fact, but grumble the first time something unpleasant happens. We should be grateful every minute of our lives and express this gratitude in prayer often. What a loving Heavenly Father!

Prayer is the one great way we can commune with our Maker, the giver of every good and perfect gift. It is the narrow person who prays only when he needs help. Many prayers are "said" in a meaningless way—in a half-hearted fashion, even with a tinge of laziness. And we expect answers! Some of the blessings we forget are the little things which make life so rich and comfortable and are still small things.

II. Five-minute talks on:

1. "Thanksgiving and Our Homes." Much can be said on this subject.

2. "Thanksgiving and the Church."

3. "Thanksgiving and This Nation." Early beginnings and the annual proclamations issued by the President and the Governor of each State.

4. "Thanksgiving and Work."

THE PASTOR THE KEY-MAN.

(Continued from Page 3.)

personal workers, and that he plan for definite programs of evangelism. Whatever one may think about the place, the methods, and the program of evangelism, one must admit that here, as elsewhere, the pastor is the key-man. In practically every instance the initiation of the evangelistic efforts must come from him. A non-evangelistic pastor usually means a non-evangelistic people.

One might go on at length, taking up one by one the many phases of Church work and in practically every case it would be seen that the pastor is the key-man. This would be true of the small Church and the large Church alike. Take even so seemingly simple, and yet so fundamental, a thing as the matter of the Church paper, and it will be seen that, although the pastor can very well use individuals or groups in his Church to develop and foster in his Church and among the Church membership an interest in the Church periodicals, the pastor himself usually must not only take the initiative, but he must keep back of that exceedingly vital work and furnish the inspiration for the project. This may not be right, but it is true, that the pastor of the Church can do more for the Church paper than any one else in the Church. When Dr. Jason Noble Pierce, the pastor of the Congregational Church which President Coolidge attends, presented in a very practical and personal way his Church publications (the President was there too), he was doing what every pastor must do and keep on doing if his people are to become interested in, and to take, the Church publications.

In the light of all that has been said, and of what could be said, it goes without saying that all these things make a tremendous drain upon the pastor who is a pastor indeed. He must keep his mind and his heart on all the interests of the kingdom enterprises, and he must push them with discretion and at the same time with enthusiasm. This is only one side of the work that, more than any other, makes demands upon real red-blooded men, and which presents a challenge that is at once discouraging and stirring. But they dignify the pastor's calling and lift him from what might be a petty politician into a statesman, a strategic figure and the key-man in the things which concern the kingdom of God. Let every true pastor thank God, who hath enabled him, for that He counted him faithful, putting him into the ministry.

But some one will say, "Why bring a message like this, one particularly adapted to ministers, before a Conference which is made up predominantly of laymen?" "Why talk to ministers about the key-place they occupy in kingdom strategy, when there are so many of us who apparently, therefore, occupy no such strategic place?" "Granting that all that you have said is true, why not present such a message to a group of ministers only, and speak on such an occasion as this to those of us who are laymen in the Church, and on whose shoulders falls the burden, and tell us what we are to do and how to do it?" These are legitimate questions, and they deserve and they shall have an answer.

In the first place, it is perhaps not amiss to tell the ministers in the presence of representative men and women from the Churches just what a strategic place the ministers do occupy in kingdom strategy. It will dignify the pastoral office in the eyes of the members of the Church, and at the same time it will help the ministers to realize their obligations to their people and to their Churches. It will be a wholesome thing if, in the light of these truths, the members of the Churches make certain demands of their pastor and hold him to strict account of the stewardship which he holds in the matter of leadership. There are a great many ministers who are not living up to their high privileges and their sacred responsibilities in just such things as have been presented here. They need to know, and their people need to know that the minister is the key-man, the key-stone, in the realm of leadership.

But that is only half of the implications of this truth. If the ministers are chargeable with leadership, the members of the Church are equally as chargeable with followship. Just because the minister is the key-man, just because he must assume this responsibility, by just so much is the membership of the local Church under obligations to follow that which judgment commends as the best. It is the pastor's business to study to know what to do and how to do it, and it is the high privilege and the sacred responsibility of the people to help him to do it. The pastor can do much, but he cannot do all. It will take both pastor and people to do the things that need to be done. If the pastor is worthy of leadership, then let the people follow him; if he is not worthy of leadership, let them get some one who is worthy. It is only as pastor and people recognize that they are workers together with each other and with God that they can go in to possess the land, and to make it bear fruitage in the things that concern the kingdom of God.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

A DAILY RIGHT AND BLESSING.

"Blessed are they that wash their robes that they may have the right to the tree of life, and may enter through the gates into the city."—Rev. 22:14.

It is a happy, inspiring and most assuring thought that heaven is so near to us and God is such a friend to us that we may, if we will, daily find His fountain of cleansing and be clean in His sight, from morning to night and from day to day throughout all our years.

There is no day without washing.

There is no love without washing.

There is no commandment without washing.

There is no Christian without washing.

"Washed by the word" (Eph. 5:26). "Washing of regeneration" (Tit. 3:5). "Washing by blood" (1 Jno. 1:7); and he who has hope "purifieth himself" (1 Jno. 3:23).

Prayer.—Our Father, teach us how to be clean souls, how to wash our robes, and daily come to Thy fountain for the cleaning. Cleanse us in penitence and forgiveness, cleanse us in love, cleanse us by Thy Holy Spirit, cleanse us by the blood of Christ, cleanse us with Thy thought and with Thy way. *Amen.*

TUESDAY.

CLEANSED ROBES.

"Blessed are they that have washed their robes."

Clean clothes mean as much to us as a clean body, for our clothes are a part of us. Our clothes are the outside of us. They are what folks see. They are that part of us which comes between us and society. They represent us to society. They are the expression of our inner taste. They react on our moral state of mind. If they are filthy or unkept, we are repugnant. If they are clean and neat, they are attractive and give pleasure. He who is clean within and whose conduct is clean is God's child.

Prayer.—Our Father, when we come to Thee to be rewarded, we pray to be found clean and spotless, wearing the garment of the soul and ready for the marriage feast. *Amen.*

WEDNESDAY.

SLACKERS.

"Whosoever, therefore, shall be ashamed of me and my words, in this adulterous generation, of him also shall the Son of man be ashamed when He comes in the glory of His Father with the holy angels."—Mark 8:38.

This is registration day for the Lord. God calls on us to not only choose whom we will serve but to be outstanding, declared witnesses of of His. Are we defenders of the kingdom in all our actions? Thousands accept Christ, believe in His principles, admire His character, accept His teachings as right, but never dare to speak up for Him and what He has done for them in the presence of sinners or those who have contrary opinions. Peter believed his Lord, and after his humiliation he stood everywhere and declared the unsearchable riches of God to men even if he suffered death for it, and that has given us the gospel.

Prayer.—Our Father, may we lack nothing of the spirit to be daily living witnesses for Thee. Give us the consecration and the fire of the Holy Spirit that is clear cut, outspoken, loyal, right and courage to die for Thee. *Amen.*

THURSDAY.

CHRISTIANITY IN FRACTIONS.

"Your outlook is not God's, but man's."—Mark 8:33, 34.

Peter, with the disciples, had just been contending for first seats with the Lord when His kingdom should come in, and Jesus had to tell them that the servant was the greatest man. Service was what counted. Now, Peter undertakes to defend his Lord in a physical way. But the Lord had to call him down and tell him he was only a half Christian yet—that half his interest was in his own welfare; that he was trying to "crack his own chestnut." Christ then told them again that Christianity is not by fractions; that His kingdom is not of this world, and that they must not go about saying "See who we are: we are Christ's disciples, and we are going to be choice folks, sitting closest to Him." Christians must be humble and able to teach, as Peter did later. "It is not we who did this, but it is the Lord Jesus Christ whom ye crucified." God is not asking us to be a finished product, but wholly humble and consecrated, that out of that kind of live we may grow into what we ought to be, and not be ashamed to stand up for the Lord. "If any one wishes to follow me, let him deny himself."

Prayer.—Our Father, we come in humble supplication, asking that Thou wilt cause us every day to answer the question, "Am I going in for the things of men or of God?" *Amen.*

FRIDAY.

OUR SOURCE OF STRENGTH.

"Tell me, I pray thee, wherein thy great strength lieth."—Judges 16:6, 20-30.

The failure and the fall of Samson are illustrative of many a life today. Samson had to forfeit his gift because of his unfaithfulness. He forgot the real source of his strength. In a greater or lesser way we are all endowed with divine gifts. God has given us certain talents and said: "Occupy till I come."

The source of our physical strength lies chiefly in the food we eat. Even so, our intellectual life must be fed. Our thoughts are marred or made according to the mental food we receive. The books we read, the pictures we see, the ideals we cherish—all of these either add or detract from our mental strength. The strength of mind, like that of the body, must be sustained daily.

It was said of Samson: "He wist not that the Lord had departed from him." When God takes His departure from us, our strength is gone and spiritual paralysis sets in. Mr. Moody once said: "The commonest article of food on our tables is bread. This is a type of Christ. It was through eating that Eve died; it is through eating that we may live." Jesus is the Bread of life.

Prayer.—By one of the parents, asking that, in all the crises of life, we may learn to trust in Him whom we serve to care for us.

SATURDAY.

OUR DEPENDENCE UPON GOD.

"Except ye be converted, and become as little children . . ."—Matt. 18:1-5.

Without completing the sentence, you know the rest. We have said these words so often that they have become the current coin of speech. We forget that in them we have the very essence of our faith. One cannot read the gospel stories discerningly without being impressed by the fact that the thing of major importance to Jesus was the inward disposition. Therefore did He tell His would-be disciples and followers that to come into the inner knowledge of the kingdom they had but to look understandingly on a little child. Let us so try this day, for we have the words of the Master saying that "of such is the kingdom of heaven."

And I would have you do this, not to remind yourselves of the need for humbleness before God, but for the deeper recognition of the fact of our helplessness in the world without Him. Of all things most characteristic of a little child, none is more so than that of its dependence. The law of its life is unquestioning trust. And this is the "law," or rather the grace of our religion. No man has entered into the fullness of the Christian experience until he comes to recognize his utter dependence upon God. The real Christian knows that he is what he is by the grace of God. The words of the ancient psalmist become the voice of his gladness:

"Bless the Lord, O my soul,
And forget not all His benefits."

All he has he regards as a trust from the Giver of all. And where the sense of stewardship is strong, the experience of spirituality will be deep. For as we walk with God the way of life in perfect trust and childlike faith, "Heaven comes down our soul to greet."

Prayer.—By one of the parents, asking that we have in our hearts the simple faith which Jesus set forth, and that we may confidently carry all our troubles to Him, who will enable us to overcome them.

SUNDAY.

THE BENEDICTION OF SORROW.

"Blessed are they that mourn."—Matt. 5:4-6.

Perhaps there is no more difficult saying in all the Scriptures than this: "It is better to go to the house of mourning than to the house of feasting." The superficial reader dismisses such a saying at once as quite unreasonable. Yet it is the saying of one who had seen both sides of life, and who knew. Who shall say Paul had not seen both sides of life? Who shall say he did not know? Yet no less a thinker than Paul speaks of these "light afflictions which work out for us a far more exceeding and eternal weight of glory."

If we are slow to accept the words of the wise man of the Old Testament, and of the great apostle of the New Testament, surely we shall not hesitate to accept the words of Christ in this beatitude. He pronounces a benediction upon those that mourn. What is the place of sorrow in life? It reveals us to ourselves and often reveals us to others and others to us. It has a place in discipline. The end of discipline is the development of power. Ofttimes the discovery of power residing in us, of power outside of us but accessible to us, attends our experience of sorrow.

Then there is nothing like sorrow, when rightfully borne, to prepare us for efficient service in the interest of others. Where there has been no sorrow there can be no sympathy. And without sympathy, we are helpless to serve. Finally, as the result of sorrow, we learn what things are most worth while, as well as what things are most dependable. For these reasons, the words are true which were spoken long ago: "Sorrow may mark the point of the conversion of life upwards."

Prayer.—By one of the parents, asking that we may be led to accept sorrow and disappointment as trials of our faith in God, which have proven, in many cases, to be the turning point of the spiritual life.

PROCEEDINGS OF THE TWENTY-NINTH SESSION OF THE ALABAMA CHRISTIAN CONFERENCE.

ANTIOCH CHURCH—OCTOBER 11, 12, 1927.

FIRST DAY—MORNING SESSION.

The Conference met and was called to order by Rev. G. D. Hunt, President. Devotional services were conducted by Rev. J. H. Hughes.

Ministers and laymen were enrolled as follows:

Ministers—G. D. Hunt, C. W. Carter, J. D. Dollar, J. H. Hughes, E. M. Carter, J. E. Amason, S. L. Beougher, J. Taylor; reported by letter: G. H. Veazey, J. B. Orr, W. T. Meacham, W. C. Carpenter, J. H. Dollar; not reporting: R. L. Wisener, M. A. Pollard.

Churches and Delegates.

Antioch—F. B. Brown, A. I. Landers, O. L. Royston, Mrs. Kate Hamlin.
Arab—No report.
Beulah—G. W. Walker, J. D. Hall.
Bethany—D. W. Sheppard, J. J. Harry, Sam C. Meacham, Dewey Harry.
Corinth—Mrs. J. G. Harris, J. G. Harris, J. A. Ponder, Mrs. J. A. Ponder.
Christiana—W. D. Ingram, Tolbert Duck.
Cragford—Tom Swann.
Caver's Grove—J. D. McCain, D. B. Boyd, Mrs. Gladys Nelson, Hermit Nelson, W. O. Norrell, Miss Clara Norrell.
Dingler's Chapel—W. D. Willingham.
Forest Home—W. L. Smith, D. D. Houze, Jessie Smith, Ada Smith, Miss Nora Houze.
Liberty Grove—Not represented.
Lowell—H. W. Dunson, George W. Carden, Miss Lena Chase, Mrs. W. H. Dunson.
Macedonia—Not represented.
McGuire's Chapel—C. Railey, W. J. Vickers, J. B. Meadows, W. D. Fuller.
Mt. Zion—J. B. Swann, P. L. Baird, J. S. Sledge, W. J. Redmond, M. L. Jones.
Noon Day—J. F. French, T. W. Garner, H. W. Carpenter, S. W. Carpenter.
New Harmony—T. J. Edmondson, G. L. Young.
New Hope—C. W. Stevens, Gus Pinkard, J. B. Granger.
Pisgah—Mrs. J. H. Hughes.
Pleasant Grove—L. L. Knight, Mrs. Flora Knight, T. P. Liles, Mrs. Ada Liles.
Rock Springs—J. D. Birdsong, F. A. Broach.
Rock Stand—M. B. Kirby, Mrs. M. B. Kirby, Mrs. J. A. Kirby, Henry Tredwell, J. A. Kirby.
Roanoke—W. L. Stewart, C. J. Hester.
Sand Hill—By letter.
Spring Hill—T. C. Smith, C. A. McCoy.
Shady Grove—R. G. McCain, J. C. Moore.
Wadley—Dr. T. H. Denney, Mrs. V. L. Carter, Mrs. G. L. Stephens, J. T. Gibson.

Officers for the ensuing year were elected as follows:

President—Rev. G. D. Hunt.
Vice-President—Rev. C. W. Carter.
Secretary—Rev. E. M. Carter.
Assistant Secretary—Rev. J. H. Hughes.
Treasurer—J. W. Payne.

The tentative program was read and adopted as the order of business.

The President filled vacancies on standing committees.

By motion, the Christian Endeavor Committee was combined with the Sunday School Board.

By motion, the following were invited to seats as deliberative members: Rev. J. O. Atkinson, D. D., Mission Secretary; Rev. John McConerther, of the M. E. Church, South.

REPORT OF EXECUTIVE COMMITTEE.

We, your Executive Committee, submit our report for the Conference year 1927. As a committee, we have had but few items of business before us this year. First, we assisted the Executive Committee of Georgia and Alabama Conference in having our minutes of last session printed in pamphlet form. Second, we endeavored to get our School of Methods before all of our Sunday Schools and Churches, and used our influence in trying to keep that interest before our people. Third, we gave our consent to Noon Day Church for them to use a part of their Church fund for a cemetery. Fourth, we prepared a program and had printed 300 copies for this session of our Conference, and paid for same out of Conference fund.

Respectfully submitted,
G. D. HUNT, *Chairman.*

Adopted.

The annual sermon was preached by Rev. G. D. Hunt, President.

The sacrament of the Lord's Supper was administered by Rev. C. W. Carter.

Adjourned for dinner.

FIRST DAY—AFTERNOON SESSION.

Conference was called to order by the President. Devotional services were conducted by Rev. E. M. Carter.

Ministerial and Church reports were read.

The report of the Woman's Missionary Association was presented by Mrs. G. L. Stephens.

REPORT ON EDUCATION.

Elon is an A-1 college, a member of the Southern Association of Colleges; the character of work has always been high.

Bethlehem is establishing a record of which we are justly proud. Fifteen students from Alabama are in Elon this year; nine are graduates of Bethlehem College. Let us support our colleges in prayer, finance and students.

As in all great and good movements, here is a challenge. Some of the Churches are receiving offerings each quarter, and a number have planted a cotton patch. From these sources come means that help to keep the work going. We trust more of our people will enter into this plan.. Four rooms of the administration building have been completed, which gives adequate room for the class work.

Rev. Joe French continues his work at Elon. We recommend that his license be continued another year and that he be granted a loan of $250.

Rev. Carl Dollar having received his diploma from Bethlehem last spring is persuing his course at Elon. We recommend that his license be continued and that he be granted a loan of $250.

That the license of Rev. J. Y. Vcikers be continued another year.

That the trustees of Bethlehem take such steps as necessary, looking to an extension from Piedmont College, Demorest, Ga., of the Congregational denomination.

Somehow, the name of Pressley Ingram appears on the list of licentiates. He has never been before the committee, and is therefore undeserving of this position.

That Staley Hunt be licensed to preach wherever the providence of God may call, he being a member of and recommended by the Church at Beulah. That he be granted a loan of $200.

E. M. CARTER, *Chairman.*

Address by President S. L. Beougher.

Report adopted.

There was an offering of $150 received for the purpose of finishing and furnishing a room of the administration building.

REPORT OF COMMITTEE ON SUPERANNUATION.

The late Rev. Carl Dollar and Mrs. B. F. Young have received help from the Convention Board, Bro. Dollar having died since our last Conference.

We recommend that Mrs. Carl Dollar, the widow of Rev. Carl Dollar; Mrs. J. W. Elder, the widow of Rev. J. W. Elder, deceased, and Mrs. B. F. Young be presented to the Board on Superannuation of the Southern Christian Convention as being worthy and in need of some help.

That we raise 10 cents per member for this cause.

C. W. CARTER, *Chairman.*

Adopted.

It was decided by vote to hold the next session of Conference with the Church at Roanoke.

By motion, Dr. J. O. Atkinson was asked to preach tomorrow at 11 o'clock.

By motion, it was decided to publish our minutes in THE ANNUAL, and that we take one hundred copies, with the understanding that they also appear in *The Christian Sun* at once.

By motion, the President appointed Rev. C. W. Carter, Rev. J. E. Amason and W. D. Willingham to investigate some property in the Liberty community, Randolph County.

By motion, the Conference adjourned, to meet tomorrow morning at 9 o'clock.

SECOND DAY—MORNING SESSION.

The Conference was called to order by the President. Devotional services conducted by Rev. J. E. Amason.

Minutes of yesterday's session were read and approved.

The President appointed the following Committee on Memoirs: Rev. C. W. Carter, J. W. Payne, H. W. Dunson.

Rev. E. W. Butler, of the Congregational Churches, was invited to a seat as a fraternal messenger.

A telegram of greeting was received from Rev. F. P. Ensminger, chairman of the Congregational Advisory Board. The Secretary was authorized to send an appropriate reply.

REPORT OF COMMITTEE ON RELIGIOUS LITERATURE.

When the printing press was invented it revolutionized thought, and there was a wonderful revival of learning throughout all Europe. The invention of printing by movable types is one of the supreme discoveries of all the ages, and from the press there has been distributed an almost unlimited amount of books and other literature that has encouraged and promoted every other enterprise of all times; it has also builded and strengthened the character of the reader; has had its influence in establishing and promoting the kingdom of Christ in the world. We should only read the best and leave that of a doubtful

nature alone. We recommend to our people all our religious publications, and especially that *The Herald of Gospel Liberty, The Christian Sun,* and *The Christian Missionary* should have our most hearty support and that their circulation should be greatly increased.

C. W. CARTER, *Chairman.*

Report adopted.

Address by Dr. J. O. Atkinson, editor of *The Christian Sun.*

REPORT OF COMMITTEE ON SUNDAY SCHOOLS AND CHRISTIAN ENDEAVOR.

Sunday Schools and Christian Endeavor offer the best avenue for giving religious education to our young people. It is a great mistake for any Church to neglect these organizations. In fact, the Church that uses them most makes the greatest progress. We are glad of our great Sunday School interest and of the many splendid schools we have.

In recommendation, we only urge a more general interest and greater activities in our Sunday School work. Only five of our Churches report Christian Endeavor Societies. We lament this fact. We recommend that we set as our goal for another year a Christian Endeavor Society in each of our Churches, and that our ministers increase, if possible, their interest in this great work.

It is also recommended that this body elect a Sunday School and Christian Endeavor Board upon the same plan as the Mission Board.

J. H. HUGHES, *Chairman.*

The following resolution on "Christian Union" was offered by Dr. S. L. Beougher, and after due consideration was adopted:

RESOLUTIONS ON CHRISTIAN UNION.

The Christian Church is passionately devoted to Christian unity, and openly seeks to promote it in any practicable way. It has a permanent commission on Christian Unity, which sought in 1925 to bring about a general gathering of denominations of similar inclinations to consider and discuss the various aspects of Christian unity.

The Commission on Interchurch Relations of the National Council of Congregational Churches, and the Permanent Commission on Christian Unity of the General Convention of the Christian Church, through a meeting of delegated committees, held at Toledo, Ohio, June 17, 1926, reached the following findings and adopted the accompanying recommendations:

1. Each Church has the Congregational form of government.
2. In each the individual Church is the unit of authority.
3. Each Church accepts and practices representative government with regard to matters of common concern to the Churches.
4. Each Church accepts the Bible as the rule of faith and practice, recognizing the right of free interpretation by the individual.
5. Neither Church holds to a creed which is binding upon individuals or upon Churches.
6. Each is agreed upon the general foundational tenets of our common Christianity.
7. The Congregational statement of 1913 and the Principles of the Christian Church we find essentially in accord in evangelical temper and inclusive in their scope.

In view of the above findings, the following recommendations were submitted:

1. It is recommended that in States, districts and towns where Churches of both denominations exist side by side, that steps be taken toward close cooperation as an expression of the unity that ought to exist.
2. It is recommended that sessions of both bodies in the same State and at the same date be held in common.
3. It is further urged that an exchange of fraternal delegates be arranged for wherever feasible.
4. It is recommended that the Church extension agencies of the two bodies be urged to refuse to organize a new Church of the one body already served by the other.
5. It is further recommended that where members of either communion move into communities which do not have the Church of which they have been members, to join the other denomination.
6. It is recommended finally that in the whole missionary, educational and publishing program of the two denominations there be as far as possible an exchange of representatives, so that each communion may quickly become familiar with the workings of the other, in order to bring about an organic union just as soon as possible.

The above report was ratified unanimously by the General Convention of the Christian Church in October, 1926, and also by the National Council of Congregational Churches, assembled in Omaha, Neb., May 26, 1927. The council heartily registered its ardent desire that the union of our two denominations may be found feasible by our respective commissions, Conventions, Conferences and Churches, and may be fully accomplished without unnecessary delay.

Therefore, be it resolved, That the Alabama Conference ratify and heartily concur in the action of the two bodies, which voted for union and recommend the same to the Churches, insisting that they most heartily co-operate in every measure leading to the union of the Christian and Congregational Churches.

S. L. BEOUGHER.

Rev. G. D. Hunt and Dr. S. L. Beougher were elected to attend the State council of the Congregational Churches as fraternal messengers.

Rev. H. F. Keeble and Rev. L. D. Atkins, of the M. E. Church, South, were invited to seats as deliberative members.

REPORT OF HOME MISSION BOARD.

Dear brethren of the Alabama Christian Conference, permit us to make the following report of our activities during the year. First, we employed Rev. J. H. Hughes, or at least encouraged him to take the Pisgah Church, in Jackson County, Alabama. Here Bro. Hughes has done, and is yet doing, a fine work and the Church is well pleased with his labors. He and his excellent family are living in the community, which is a great help to the Church and the surrounding country.

This Church is undertaking to build a parsonage. We insist that every Church be given an opportunity to help them in this undertaking by contributions, and we commend the Church for its heroic undertaking.

Our Churches at Arab and Liberty Grove, in the southern part of our mission field, have suffered reverses this year. They are now without pastor, and have been practically so this year, as Rev. W. T. Meacham resigned this work earlier in the year. Many of the members in these localities have moved away, and thus the work has been retarded. This board still believes that if the proper work could be done there, the interest could still be saved. As to what we can do remains to be decided.

We have many, or at least some very inviting opportunities presenting themselves to us now which, in the judgment of your board, we must arrange to accept now or they will be lost to us. Especially is this true of Alexander City and Birmingham, Ala. We have been seriously handicapped for lack of funds. We hope the time will soon come when our Conference will realize its opportunities and also its ability to accept the challenge of the same. Your board firmly believes that this Conference is well able to employ a Conference missionary, and that we would do well to begin now to formulate some plan by which to carry out our Lord's command.

God's Church must not stand and wait for the Jordan or the Red Sea to roll back of their own accord, but His command is to go forward; and conditions will always adjust themselves. Brethren, give to God the funds, and God will give to us the men.

We recommend that we raise $300 for Conference home missions next year, and $200 for Convention missions, and that every Church adopt the budget plan and the every-member canvass.

G. D. HUNT, *Chairman.*

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

Our foreign mission work at present is confined to two fields—Porto Rico and Japan. In Porto Rico at present we have five missionaries—Rev. and Mrs. Barrett, Rev. and Mrs. Morton, and Miss Victoria Adams. Bro. and Sister Barrett are now at home on furlough for a much-needed rest, and are located at Elon College, N. C. Miss Victoria Adams is our latest missionary to go out, having sailed for Porto Rico on September 8th. She graduated from Elon College three years ago and has been teaching and preparing for her missionary work since her graduation. She is to be supported by Christian Temple, Norfolk, Va.

In addition to these five missionaries, we have also five native pastors and workers in Porto Rico. We have four well-established Churches and about a dozen outposts or preaching places in Porto Rico. We are winning many souls to Christ in Porto Rico. There are 70,000 people living in the territory assigned us, and we must reach all these with the gospel or they will never be reached.

In Japan we have ten missionaries—Dr. and Mrs. Woodworth, Dr. and Mrs. Fry, Rev. and Mrs. Garman, Rev. and Mrs. McKnight, Miss Stacey and Miss Angie Crewe. In addition to these, we have fifteen Japanese preachers and workers giving full time to winning the Japanese to Christ. We have about ten established Churches, a girls' school, and more than a dozen preaching places in Japan. We are responsible for a million souls in Japan.

The foreign work called for $75,000 the persent year, but our offerings have fallen short of this and we have had to curtail the work in both Japan and Porto Rico. No part of our work is more important than that of foreign missions, and no work we have ever undertaken has been so blessed of God and has given such large returns for the money and lives invested. If we would double our foreign mission offering it would more than double our offerings and results at home.

J. H. HUGHES, *Chairman.*

The adoption of the reports was waved till afternoon so as to listen to the sermon by Rev. J. O. Atkinson, D. D.

Adjourned for dinner.

SECOND DAY—AFTERNOON SESSION.

The Conference was called to order by the President. The reports of the Mission Board and the Foreign Mission Committee were taken from the table and adopted.

REPORT OF COMMITTEE ON STATISTICS.

We, your Committee on Church Statistics, beg leave to submit report as follows: Number Churches in Conference, 28; total gain in membership during Conference year, so far as reported, 73; number Churches not reporting, 3; number Sunday Schools reported, 20; number Christian Endeavor or other young people's societies, reported, 8; number Churches reporting valuation of Church property, 25; total value of Church property as reported, $48,250.

Respectfully submitted,

F. H. DENNEY, *Chairman.*

Adopted.

Rev. C. W. Hanson and Rev. T. W. Gray, of the Georgia and Alabama Conference, were received as fraternal delegates from their Conference.

REPORT OF COMMITTEE ON MORAL REFORM.

We, as American people are facing a great crisis. There is a gigantic effort being put forth to legalize the liquor traffic. The Church is facing the gravest problem of recent years. It behooves us to be awake to the gravity of the situation.

We, therefore, recommend that every Christian go to the ballot-box and there use his or her ballot in defense of prohibition.

That we insist on a more strict observance of the Sabbath.

That we insist on a strict observance of all the laws of our country and our God.

That we, as a Conference, condemn reckless travel and automobile driving.

J. H. DOLLAR, *Chairman.*

Adopted.

The President appointed the following as a Committee on Nominations: D. W. Sheppard, J. T. Gibson, Gus Pinkard.

In the absence of Superintendent Chas. D. Johnston, the Orphan-

age was represented by Rev. G. D. Hunt, Rev. E. M. Carter, and Dr. J. O. Atkinson.

REPORT OF TREASURER.

1926.		RECEIPTS.	
Oct.	12.	Balance in treasury	$ 20.52
	13.	From the Churches	128.08
	13.	Rev. G. D. Hunt, for ANNUALS	4.25
	13.	Dr. S. L. Beougher, for ANNUALS	2.00
	15.	Rev. G. H. Veazy, for ANNUALS	2.00
	17.	Rev. W. C. Carpenter, for ANNUALS	9.00
		Special collection for missions	28.50
	27.	Beulah's apportionment	20.45
Nov.	13.	Rev. J. H. Hughes, for Arab Church	1.00
	18.	Woman's Board, Mrs. Orr, Treas., Roanoke Church	32.52
1927.			
Jan.	26.	Rev. G. D. Hunt, for minutes	4.75
	26.	Rev. G. D. Hunt, for missions	5.00
Apl.	13.	Rev. G. D. Hunt, for missions	5.00
	13.	W. J. Harry, for missions	2.00
May	11.	Rev. J. E. Amerson, minutes	1.10
Aug.	31.	Rev. G. D. Hunt, for missions	5.00
Sep.	14.	Mrs. G. L. Stephens, for missions	2.00
Oct.	2.	J. W. Payne, for missions	5.00
	10.	J. S. Sledge, for missions	5.00
		Total	$ 287.17

1926.		DISBURSEMENTS.		
Oct.	14.	Rev. W. T. Meacham, last year's salary	$31.25	
	20.	G. R. Walker, check returned, Beulah Church Apt.	20.45	
	21.	Exchange on check	.10	
	25.	Exchange on check	.10	
Nov.	17.	Rev. J. H. Hughes, expenses to N. Alabama	10.00	
	17.	Rev. W. T. Meacham, to help on Arab Church	35.00	
1927.				
Jan.	3.	Rev. H. M. Gray, publishing minutes	46.00	
	19.	Rev. J. H. Hughes, on salary	25.00	
	26.	Mrs. V. E. Kitchens, for Roanoke Church, by W. B.	32.52	
Feb.	23.	Rev. J. H. Hughes, expenses moving to N. Alabama	38.00	
June	6.	Rev. J. H. Hughes, on salary	25.00	
Oct.	11.	To balance in treasury	19.75	
				$ 287.17

1926.		FOREIGN MISSIONS.	
Oct.	13.	From the Churches	$ 76.85
Oct.	25.	To Dr. W. C. Wicker, Treas. S. C. C.	76.85
1926.		MINISTERIAL EDUCATION.	
Oct.	13.	From the Churches	$ 179.31
Oct.	25.	To Dr. W. C. Wicker, Treas. S. C. C.	179.31
1926.		SUPERANNUATED FUND.	
Oct.	13.	From the Churches	$ 64.04
Oct.	25.	To Dr. W. C. Wicker, Treas. S. C. C.	64.04
1926.		SCHOOLS AND COLLEGES.	
Oct.	13.	From the Churches	$ 179.31
Oct.	25.	To Dr. W. C. Wicker, Treas. S. C. C.	179.31
1926.		CONVENTION MISSIONS.	
Oct.	13.	From the Churches	$ 64.04
Oct.	25.	To Dr. W. C. Wicker, Treas. S. C. C.	64.04
1926.		CONVENTION FUND.	
Oct.	13.	From the Churches	$ 32.02
Oct.	25.	To Dr. W. C. Wicker, Treas. S. C. C.	32.02
1926.		CONFERENCE FUND.	
Oct.	13.	Balance brought over from last year	$ 28.81
		From the Churches	32.02
		Total	$ 60.83

1926.		DISBURSEMENTS.		
Oct.	14.	To Rev. E. M. Carter, Secretary	$15.00	
Oct.	28.	To Rev. E. M. Carter, expenses	2.50	
		To Rev. G. D. Hunt, expenses	2.50	
1927.				
Sep.	21.	To the Roanoke Leader, for printing programs	3.00	
Oct.	11.	To balance in treasury	37.83	
				$ 60.83

NOTE: $776.33 has been paid of this year's apportionments at this session of Conference.

J. W. PAYNE, *Treasurer.*

By motion, the Secretary and Treasurer were instructed to get the amount due the Conference by Rev. J. V. Knight and Rev. R. F. Brown and forward same to the Custodian of Ministerial Funds of the Southern Christian Convention for collection.

REPORT OF COMMITTEE ON MEMOIRS.

Since our last Conference, in the providence of God, in His dealings with us, Rev. C. W. Dollar has gone from the realms of earth to his home in heaven. Our dear Bro. Dollar was for forty years a faithful preacher of the gospel in the Christian Church, with but little compensation for his labor, but he was devoted to his Church and always gave liberally to its support; was a kind husband, a good father, and a loyal citizen of his community. Resolved:

1. That we, the Alabama Conference, bow in humble submission to the will of Him who doeth all things well.
2. That we extend to his family our sympathy in their sorrow and loss.
3. That a copy of these resolutions be spread on our minutes.

Respectfully submitted,
C. W. CARTER,
H. W. DUNSON,
J. W. PAYNE,
Committee.

The report was adopted by rising vote.

REPORT OF COMMITTEE ON NOMINATION.

We, your Committee on Nomination, submit the following:

For members of the Mission Board—V. E. Kitchens, J. F. Biears, J. B. Swann, J. J. Harry.

For members of the Sunday School and C. E. Board—J. J. Carter, Mrs. V. E. Kitchens, Miss Tinie Mae Hunt, Miss Sallie Poore.

Delegates to the S. C. C.—(Ministers) G. D. Hunt, C. W. Carter, J. H. Hughes, J. E. Amason, E. M. Carter; (laymen) Dr. T. H. Denney, Jim Brown, W. H. Royston, J. T. Gibson, L. H. Huey.

Respectfully submitted,
D. W. SHEPPARD,
J. T. GIBSON,
GUS PINKARD.

Adopted.

J. F. Biear and V. E. Kitchens were elected members of the Mission Board for two years.

REPORT OF COMMITTEE ON APPORTIONMENTS.

We, your Committee on Apportionments, wish to submit the following apportionments for the year: Antioch, $100; Bethany, $40; Arab, $10; Beulah, $50; Corinth, $50; Christiana, $40; Cragford, $40; Caver's Grove, $35; Dingler's Chapel, $25; Forest Home, $25; Liberty Grove, $5; Lowel, $50; Macedonia, $5; McGuire's Chapel, $35; Mt. Zion, $100; Noon Day, $75; New Home, $10; New Harmony, $60; New Hope, $100; Pisgah, $50; Pleasant Grove, $60; Rock Springs, $50; Rock Stand, $75; Roanoke, $50; Sand Hill, $5; Spring Hill, $40; Shady Grove, $40; Wadley, $100—and we wish to further recommend that the apportonments collected at this session be divided on the following percentage basis: home missions, 25 per cent; foreign missions, 10 per cent; ministerial education, 10 per cent; superannuation, 12 per cent; Conference fund, 5 per cent; Convention fund, 4 per cent; Convention missions, 12 per cent; schools and colleges, 20 per cent.

We wish to repeat the recommendation made last year that each Church that pays its apportionment in full be given a place on our Conference record as a "Banner Church."

We wish again to recommend that our pastors take special interest in this phase of our work and help their Churches to meet the above recommendations.

J. W. PAYNE.
V. E. KITCHENS.

Adopted.

The President appointed the standing committees as follows:

Executive—G. D. Hunt, S. L. Beougher, C. W. Carter.
Education—S. L. Beougher, J. H. Dollar, E. M. Carter.
Literature—J. H. Hughes, J. E. Amason, W. T. Meacham.
Moral Reform—G. H. Veazey, Carl Dollar, G. S. Hunt.
Mission Board—J. W. Payne, J. W. Lane (one year; V. E. Kitchens, J. F. Beaird (two years).
Sunday School and C. E.—H. L. Swint, Carl Dollar (two years); Staley Hunt, Sallie Poore (one year).
Superannuation—C. W. Carter, John Taylor, J. E. Amason.
Church Statistics—J. W. Payne, D. W. Sheppard, H. L. Swint.
Apportionments—L. H. Huey, J. S. Sledge, R. L. Barfield.

By motion, Rev. W. C. Carpenter and Rev. J. D. Dollar were granted a transfer to the Georgia and Alabama Conference.

By motion, the Treasurer was authorized to pay the Secretary $15 for his services.

The following resolution was adopted by a rising vote:

Resolved, That we extend our thanks to the Church and community for the hospitality shown us while with them during this session of Conference.

C. W. CARTER.

By motion, the Conference adjourned, to meet with First Christian Church, Roanoke, on Tuesday after the second Sunday in October, 1928, at 10 A. M.

REV. G. D. HUNT, *President.*
REV. E. M. CARTER, *Secretary.*

Any delegate or visitor expecting to go by rail to the North Carolina and Virginia Christian Conference, meeting at Bethel Church November 15th, 16th, 17th, and desiring conveyance to the Church from the railway station, should write Mrs. Ida P. Murray, secretary, Corbett, N. C. The railroad station is either Haw River or Mebane, and delegate or visitor making request in time will be met at either station.

THE PASTOR.

NOTICE.

The Educational Committee of the North Carolina and Virginia Christian Conference will meet at 2:30 P. M., Monday, November 14th, in THE CHRISTIAN SUN office, Elon College, N. C. All licentiates of the Conference and candidates for the ministry in the Conference and those applying for ordination, if any, should be present at this meeting.

Respectfully,
J. O. ATKINSON, *Ch'n.*

CONFERENCES MEET.

Western North Carolina meets at Pleasant Hill Christian Church, Alamance County, N. C., Tuesday, November 8, 1927, at 10:30 A. M.

North Carolina and Virginia meets with Bethel Christian Church, Caswell County, N. C., on Tuesday, November 15, 1927.

Eastern North Carolina meets Monday, November 21, 1927, at Piney Plaines, 2 P. M.

ADKINS.

On Wednesday, October 26, 1927, Mrs. W. C. Adkins departed this life at the age of 68 years. She was the daughter of Joseph J. Lane Willa McCullers. She is survived by her husband and adopted son, Roger Adkins; two sisters, Mrs. Martha Banks, Mrs. Rebecca Rand; and one brother, Geo. M. McCullers, and a large number of friends and relatives.

She joined Raleigh Christian Church when young, being at that time and for a number of years a resident of that city; later having built a home in the country near McCullers Station, Mrs. Adkins then moved her membership to the Wentworth Christian Church where she was a member at her death. She was loyal and faithful to her Church and was one, I believe, who liked to be in the worship of the Lord. We believe a good woman has gone—one that will be much missed in Church and home. We mourn here for her, but as for herself "Happy are the dead that die in the Lord." May God's richest blessing rest upon all those bereft.

The interment was in the family burying ground at the old McCuller's homestead, to await the resurrection. Service by the writer.

J. LEE JOHNSON.

A CALL TO PRAYER.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12.

Women loyal to the Constitution are deeply concerned over the present situation and outlook. They are told that the present administration fails to enforce law because of corrupt patronage, weakness of men in office, and bad politics. The other great party offers nothing better and suggests as candidates for the presidency three well-known enemies of the eighteenth amendment. Two of these are Governors of States that refuse to enact concurrent enforcement law prescribed by the Constitution. It is not denied that men high in office are violators of the law and protect criminals, thereby breaking their solemn oath of office, which should render them liable to impeachment. There is no relief in certain courts of the country where judges are said to be recreant to the oath. Men put loyalty to party before loyalty to the nation. Women are "not in politics." The Church that shirks responsibility for national sin thereby becomes an ally to the worst politics. We, the people, are responsible for this administration and the next. Ministers, educators, men, and women citizens are responsible for every crime, every evil deed of lawlessness which, through their weakness and neglect, they permit to go unchecked in the community, State and nation.

We are told from the Department of enforcement in Washington that it will take fifty years to enforce laws based on the Constitution. They can be enforced in fifty days if the people demand that they be enforced.

Before we hold our annual Thanksgiving feast and football games, with an outpouring of our hearts for national prosperity, let us observe a day of humiliation and prayer for our nation, our rulers, our Churches, ourselves. We pray for moral and spiritual revival. It never was more needed than in certain decadent centers of this nation. God calls for confession of sin, our sin of inaction. We, therefore, ask our women to lead in a call for such a "Day of Prayer," Sunday, November 13th, in every village, town, and city in union services or in the separate Churches or in small groups in homes. We ask that ministers preach on civic righteousness and pray that the Churches may help to end this shame of our nation.

MRS. HENRY W. PEABODY,
Chairman Woman's National Committee for Law Enforcement.

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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

TRENT—SHARPE.

On Thursday night, October 29, 1927, a beautiful wedding was solemnized at the home of the bride's mother, Mrs. Mollie Sharpe, Wentworth, N. C., when Miss Sallie Mae Sharpe became the bride of Mr. Allen Trent, of Reidsville, N. C. The bride's pastor, Rev. J. W. Knight, officiated.

Mrs. Trent received her education at Elon College, and has for some years been teaching in the schools of this State. Mr. Trent is a prominent business man of Reidsville. After dinner was served, the bride and groom left for a trip north. After their return to this State they will make their home near Reidsville, N. C.

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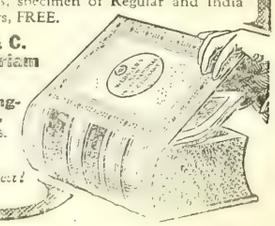

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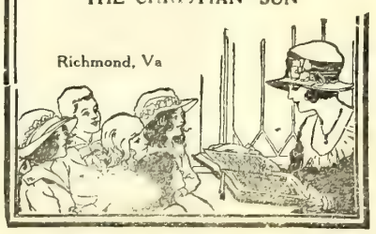

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, NOVEMBER 17, 1927. NUMBER 46.

THE SUN'S OBSERVATORY

REV. S. M. LYNAM.

What Refuse Product is Doing.—

There are now more than 70,000 motor buses in use in the United States, operating over nearly 700,000 miles of regular routes.

What Next?—

From the laboratory of the Westinghouse Company comes the announcement of the invention of a machine called the "Televox." It is almost human in some of its actions. When certain words are spoken into the machine it will perform various things. If it proves a success, it is said, a woman out shopping may phone into it, and it will start the fire in the stove.

A League Library.—

John D. Rockefeller, Jr., has recently given two million dollars to the League of Nations. The money will be spent in building and endowing a League Library, and to it students and investigators may go to study the problems of world peace. The library will be located at Geneva, the home of the League of Nations. The library should prove a most valuable source of information along all lines having to do with world peace.

Increasing the Birthrate.—

According to the German Yearbook, 15,000 twins, 2,000 triplets, and a number of quadruplets are born in Germany every year. This is probably the highest record for any country of similar size in the world. The birthrate in Germany is naturally high, and the depletion of the population caused by the war will soon be repaired. Germany will have a very powerful younger generation.

For Twenty Cents.—

In New York recently, Thomas McCarthy was sentenced to Sing Sing prison for life for the theft of twenty cents. The New York law makes it obligatory to sentence a person to life imprisonment upon the fourth offense, and so McCarthy goes to prison for the remainder of his days. He is forty-seven years old. Cases of this kind make one wonder if such laws are either wise or just, and their actual working out will burden the State with vast numbers of criminals.

American Cathedrals.—

There seems to be a trend toward cathedral building in the United States. The Cathedral of St. John the Divine, in New York, is under construction at great cost, and now a drive has been started to raise eventually thirty million dollars to complete the great Episcopal cathedral in Washington. Six million dollars has already been contributed. In the Bethlehem chapel of this cathedral lies the body of President Wilson, and this fact will cause many to contribute to the building fund who otherwise might not be interested, because it will be building a vast and impressive monument about the remains of this President so highly thought of by large numbers of American citizens.

More About the Flood.—

One of the first problems which will face Congress at its coming session will be flood relief and the problem of how to prevent a recurrence of the catastrophe. Secretary of Commerce Herbert Hoover has been investigating the situation. He is commander-in-chief of the relief forces. He found that the Red Cross is feeding, housing and otherwise providing for 60,000 flood sufferers. Three hundred thousand, mostly farmers, are bankrupt and must have financial help. A report from the Department of agriculture shows that four and a half million acres of land were flooded so that no crops could be grown on it this year; 225,000 horses, cattle, mules and swine were destroyed, and about 1,300,000 poultry were lost. This does not count the numbers left homeless and the acres of land so damaged as to be left worthless. Congress is confronted with a grave situation and a most serious and pressing problem.

Preparing for the Future.—

It is reported that Henry Ford is investing a million dollars in growing rubber in Brazil. This country, it is stated, has acquired about four million acres of land there which will be used in growing rubber for American use. At present, Great Britain holds a monopoly of the rubber of the world, and can raise the price of it at will. The United States uses more rubber than all the rest of the world combined, and consequently feels keenly the lack of control of the rubber market. It might be well to remember, however, that cotton is one of the most valuable exports of the United States, and that England is the heaviest buyer, and recall that cotton originally came from India, and that in India and Egypt it can be grown profitably. It may possibly be that England may also become self-sustaining in her cotton supply. The United States is already involved in a tariff struggle with France which is none too promising in its outlook, and we had best beware of our international relations.

Concerning Music.—

The Edison Company has just made inquiries of the radio audience regarding their preferences for music and musicians. It is interesting to note that Beethoven had 4,800 who held him as their favorite composer. A number of musicians received votes, but significantly not a one who has worked or is working in the field of jazz. Victor Herbert stood third in the number of votes, and Sir Arthur Sullivan ranked well in the running. Wagner's overture to "Tanhauser" led in votes as to the favorite type of music. There were 2,720 persons who preferred instrumental to vocal selections, 1,422 voted to the contrary, 2,110 [illegible] orchestral music only. In the space left for remarks, thirty-five persons requested jazz specifically, and 135 denounced it vigorously. The survey, of course, is not at all conclusive, but it is indicative, and makes one wonder if the radio broadcasting stations are giving the people what they really want. Further investigation would prove interesting as well as productive of much constructive good, no doubt. Since music and song do so much to shape the character of a people, the Church ought to be vitally concerned about the music of the nation.

9 1 22
O Atkinson

Defending Preparedness.—

In an article in the *McCall's Magazine* of recent date, Gen. John J. Pershing takes up the defense of preparedness. He declares that America's wealth is not a protection against war, but a temptation to other nations to make war. He urges the war mothers to take a firm stand against pacifism. The general goes on to say, "I have spent my life as an honest advocate of peace, because I detest war." He further argues that the development of a real and adequate system of national defense is the surest way of preserving an honorable peace. "None of us wants war, but if our rights are not worth protecting they are not worth having, he tells us, and goes on to say, "Had the system of national defense started in 1920 been in vogue a generation ago, the United States would not have been forced into the war, or, once in, had a half-million fighting men been thrown into the field during the spring and summer of 1917, the war could have been ended that year."

It is well to remember that General Pershing is a soldier, a man used to dealing with materials, and such men are apt to forget the great spiritual forces in the world. We are ready to agree that America's wealth is no protection against war, but we are not prepared to admit that armies and navies supported by taxes squeezed from the laborer, already underpaid, is a better defense either at home or abroad. The stand is not so much against anything which the war mothers should take, but it should be a stand to prevent their daughters from knowing the anguish of sacrifices such as they have made. If the general prefers to call it pacifism, all right; but we call it a crusade for peace among the nations of the world. We believe in it as the only way to world brotherhood and world happiness which are the will of God for His children. Constructive spiritual growth is what the war mothers and every mother should stand for, and teach to her children and grandchildren, and live for before them.

NOTES-PERSONALS

Mrs. C. C. Peel, now living at Sarasota, Fla., and known to many SUN readers, writes: "I look forward each week for THE CHRISTIAN SUN. I enjoy it more than ever since I am so far from home and my Church."

Rev. L. F. Johnson, D. D., 131 Mountain Way, Rutherford, N. J., is at present engaged in welfare work in New York City and preaches as supply on Sundays. Dr. Johnson would be glad to return south should work open and demand him.

Our good sister, Mrs. E. H. Elder, Lumber City, Ga., puts in this kind word about THE CHRISTIAN SUN: "I don't feel like I can be without THE SUN in my home. I don't have the privilege of the Christian Church, but my heart goes after her."

We are happy to report that Miss Victoria Adam, who, on September 8th, sailed for Porto Rico and who for some weeks suffered a great inconvenience and some illness from change of climate, is much better now and writes enthusiastically of her experiences on the field and of her work in visiting the people and in forming and teaching an English Bible class.

Mrs. J. J. Lincoln, Lawrenceville, N. J., has recently transferred her Church membership back to Linville Christian Church, Virginia Valley Central Conference, where many, many years ago, under the preaching of Rev. J. W. Wellons, she was brought to Christ. Sister Lincoln is interested in every progressive step of the Church and is exceedingly gratified that the women in their missionary societies are seeking to develop the spiritual life department.

It will be learned with regret by many CHRISTIAN SUN readers that just prior to the celebration of her one hundredth anniversary which her children and relatives had planned to celebrate with her on Sunday, November 20th, Mrs. Margaret K. Ledbetter passed away at her home near Julian, N. C. Sister Ledbetter was the mother of the late lamentde Rev. J. A. Ledbetter, and, as announced in THE SUN recently, friends had been invited, among them THE SUN'S editor, to be present for special Church service at her old home Church, of which she had been a faithful member for eighty years. She lived a long and useful life, and we are sure that her hundredth anniversary, though not celebrated on earth, was celebrated to better effect and with greater acclaim in the heavenly home.

Rev. and Mrs. A. D. Woodworth are to sail from Seattle December 28th on their return trip to Japan, where they have been our faithful and very efficient missionaries for a quarter of a century. It is deeply regretted that Dr. and Mrs. Woodworth were not permitted to visit the South, for it is doubtful if any of our returned missionaries have had an experience and contacts that better equip them for revealing to us in America the needs and the progress of the work of the Christians in Japan than these two faithful ones. By the way, Mrs. Woodworth declares that our own Miss Stacy, sent out and supported by the Burlington Sunday School, is one of the very best, most adaptable, most capable and most efficient missionaries in all her acquaintance. Sister Woodworth assures THE SUN'S editor that Miss Stacy is making good and even going the second mile all the way, and, like Paul, is all things to all Japanese, if thereby she may win some for her Lord.

The young ladies at our Hopewell, Va., Church could not allow the children to have all the glory and joy of working to build a Christian Church, so they have organized a "Young Ladies' J. M. Darden Class" and have proposed to show the other two societies what great things can be done in behalf of Church building and activity in kingdom work. The charter members of this class are Mrs. George Robertson, teacher; Miss Mary Lily Nash, president; Miss Ada Black, secretary; Miss Minnie Swicegood, treasurer; Miss Velma Daniels, advertising agent; Sadie Swicegood, Laura Swicegood, Ethel Swicegood, Mildred Black, Nina Black, Lucile Murphy, Mary Skinner, Pattie Skinner, Marion Sober, Nattie Daniels, Annie Daniels, Josephine Wray, Josie Williams, Evelyn Brown, and Mrs. Hazel Everett.

THANKSGIVING PROCLAMATION.

Under the guidance and watchful care of a divine and beneficent Providence, this country has been carried safely through another year. Almighty God has continued to bestow upon us the light of His countenance, and we have prospered. Not only have we enjoyed material success, but we have advanced in wisdom and in spiritual understanding. The products of our fields and our factories and of our manifold activities have been maintained on a high level. We have gained in knowledge of the higher values of life. There has been advancement in our physical well-being. We have increased our desire for the things that minister to the mind and to the soul. We have raised the mental and moral standards of life.

We have had the blessings of peace and of honorable and friendly relations with our sister nations throughout the world. Disasters visiting certain of our States have touched the heart of a sympathetic nation, which has responded generously out of its abundance. In continuing to remember those in affliction, we should rejoice in our ability to give them relief.

Now, that these twelve months are drawing to a close, it is fitting that, as a nation and as individuals, in accordance with time-honored, sacred custom, we should consider the manifold blessings granted to us. While in gratitude we rejoice, we should humbly pray that we may be worthy of a continuation of Divine favor.

Therefore, I, Calvin Coolidge, President of the United States, do hereby set apart and designate Thursday, the 24th day of November, next, as a day of thanksgiving and prayer, and recommend and urge that on that day our people lay aside their usual tasks and, at the family fireside and in their accustomed places of public worship, give thanks to Him who holds all in the hollow of His hand.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the City of Washington, this twenty-sixth day of October, in the year of our Lord, one thousand nine hundred and twenty-seven, and of the independence of the United States of America the one hundred and fifty-second.

CALVIN COOLIDGE.

FRANK B. KELLOGG,
Secretary of State.

From the *Norfolk Virginian-Pilot* we clip the following: "At an enthusiastic, well-attended mass-meeting, held at Crittenden tonight, a 'West for Governor Club' was organized with one hundred charter members. A number of speeches were made for Lieutenant-Governor J. E. West, and great interest in his candidacy was manifested." This is to record our wish that Lieutenant-Governor West, chairman of our Mission Board, and an enthusiastic champion of righteousness and the cause of peace and justice, may be eminently successful in his candidacy for the governorship of the Old Dominion. The Lieutenant-Governor has shown his wise statesmanship by his eminent service as a member and presiding officer of the Senate for several terms, and his stalwart worth and championship of good government and clean morals are well known throughout his State. Certainly no man in the State is better qualified by experience in public affairs, by his wisdom and broad outlook and by his highly moral and stalwart Christian character for the governorship of the Old Dominion. The reins of government would certainly be safe in his hands, and every progressive and forward-looking movement for the upbuilding of the Commonwealth would have in him the safe guidance of a wise counselor and a Christian gentleman.

The conferences and many Churches in our Southern Convention are certainly fortunate this year in having Rev. and Mrs. D. P. Barrett, who are at home on furlough from Porto Rico. Mrs. Barrett spoke, to the inspiration and edification of all present, at the Woman's Conference at Durham, and the one also at Christian Temple, Norfolk, Va. The women were simply delighted and thrilled with her presence and the story she told of Porto Rico and the work being done there in the name of our Lord. Bro. Barrett delighted and inspired by his presence and great addresses the Eastern Virginia Conference and the Western North Carolina Conference. He has also spoken at several Churches. He was never better qualified than he seems to be at present for bringing before our people the character of the work being done in the name of our Christ in Porto Rico and the part that the Christians are taking there. He gives a plain, straight, unvarnished account of what has taken place under Christian teaching and leadership in Porto Rico since the American invasion, and no audience can hear this account and go away without feeling that every dime and dollar invested in the cause of Christ in Porto Rico has been well spent and returns have been enjoyed beyond expectation. Any Church or congregation is fortunate indeed to have either Brother or Sister Barrett present at a service and hear either tell in their frank and straight-forward way just what the needs are in Porto Rico and what Christianity is doing to supply those needs.

Some of the most subtle and persistent propaganda ever experienced in America is now being carried on by the wet forces. The Association Against the Prohibition Amendment spent $204,-427 during the eight months ending August 31st, according to O. M. Hinckley's (treasurer of the organization) report to the clerk of the House of Representatives at Washington. The report was filed in accordance with the corrupt practice act of 1926. This report gave a detailed account of the expenditures and receipts and showed that the treasurer had received during the eight months covered by the report $206,119. The expenditures of this fund were made chiefly for rentals, for salaries, and for traveling expenses of those who were employed by the organization and who go hither and yon in their propaganda to break down and to help prevent the enforcement of the prohibition amendment to the Constitution. The organization has offices in Baltimore, New York and Philadelphia, with national headquarters at Washington. There is also a Southern California division of the association. The names of many contributors to the fund are given. One individual gave as much as $9,000, another $5,000, one woman gave $2,500, and one person, deceased (we presume this was a legacy) gave $100,000. How one could wish that this money had been spent to better purpose, for no campaign is needed against sobriety and morality. The devil himself will carry on that campaign through the passions, lusts and appetites of those who follow in his train.

THE CHRISTIAN SUN'S PULPIT

THE TAPESTRY OF LIFE.

REV. JOHN G. TRUITT, *Preacher.*

"I have cut of like a weaver my life."—Isa. 38:12.

You sit here today artist of the highest order. You are builders of life, and you may bungle it or build it beautifully. If we were this many of the world's greatest painters, sculptors, architects and inventers met together here today, every newspaper in the world would carry an account of our gathering tomorrow. But let us not lose sight of the fact that we are here artist of the very highest order, whether we live up to our privilege or not. We hold in our hands, not clay, not granite, not pigments for paint; we hold life, personality, privilege, and the power to make or mar things eternal.

We talk about salvation; we mean life. We talk about redemption; we mean life. We talk about "being born again," and we know that Jesus meant being made spiritually alive. Jesus' mission is, "that they may have life, and that they may have it more abundantly." Oh, that we may live our life beautifully, and not bungle it! In order that we may do that He hath given us power to become the sons of God—and, incidentally, He has shown us what a Son of God is.

Our text gives us a suggestion that life is like a woven tapestry; at least that earthly part of it which we can see and appreciate. Now, cloth woven of threads of gold is beautiful, but not half so pretty as a life woven with threads of purity, and truth, and service. Jesus valued life in its entirety above the wealth of the whole world besides. So today we may not only be artists of the highest order, but millionaires of the first rank. How are we to make our life beautiful beyond the beauty of earth's finest tapestry?

We must have a loom. In cloth-making and figuring, they are essential and range all the way from mere maple hoops to mighty machines. Our life loom is the physical body which God has given us. It is His finest creation; He has honored it and called it the temple of God, and in it God and man may dwell together. There is nothing the matter with the loom, for it is the same kind Jesus had upon which He built a perfect life. An automobile or typewriter must be kept in perfect condition if it is to render perfect service. Beware, if you wish to be somebody in the world, of any desecration of the body. "Know ye not that ye are the temples of God?" Whosoever defileth the body, defileth the temple of God." Nothing is more suicidal than tampering with the life-loom which God has perfected and placed in your power. Jails, lunatic asylums, and graveyards are eloquent testimonials of trifling with the body. But that is not all, for there are folks who should be high in usefulness who are just half as useful as they should be, simply because they have not been careful of the loom the Lord hath made their own.

On the other hand, remember that if a limb is lost, or a lung is gone, or the body is otherwise broken, with the Lord's help from now henceforth you can still build beautifully the life that you have. Jesus intimated that some lives could be better built with an eye plucked out, or a limb cast off than with the body whole. Paul never found perfect health, but he did find sufficient grace.

Besides the loom, we must have a pattern, or design, by which we are to weave. From the making of a paper doll to a beautiful life, there must be some picture or ideal toward which we may work. The great Roman world, nearly two thousand years ago, lifted aloft a beautiful life and said: "I find no fault in Him." So there is the pattern sufficient to challenge the heart and hope of the whole world. I hold Him before you today as more than an ideal, but a living Saviour able to quicken you into such beautiful living as will make of your whole life a power and piece of handiwork of which the angels in heaven may be proud. Choose Him today and make Him the "set of your soul" in your every action and ambition, and when your life is cut off like a weaver's cloth it will be worthy of the memory of men and the presence of God.

"One ship drives east, another drives west
While the self-same breezes blow;
'Tis the set of the sail, and not the gale,
That bids them where to go.

"Like the wind of the sea are the ways of fate
As we journey along through life:
'Tis the set of the soul that decides the goal,
And not the calm or strife."

I am thinking of two girls upon whom identically the same winds blew. They grew in the same wicked country of Moab; they marride brothers from the land of Bethlehem (Judea); the husbands of both died, and they both loved Naomi and followed her to the border of the land of Moab. But there was something different in the "set of their sails." One of them was thoroughly practical, and returned from following Naomi; the other was a dreamer of dreams and a seer of visions. One of them sought a second husband, the other sought that divine something which caused a poor widowed mother-in-law to seek the old altars of Jehovah (God); one of them had her soul set upon the immediate present, the other was thinking of where she should spend a whole life and where she should die, and how, and where she should be buried. Ruth saw a divine reality in the sad, sweet face of her mother-in-law—a something that made her akin to her more than the fact that she had married her son; and so she cried out, "Entreat me not to leave thee, nor to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; and where thou diest I will die, and there will I be buried."

The set of Ruth's soul made her an ancestress of David, and of our Lord Jesus Christ; while on the other hand the set of the soul of Orpah made her a name to be remembered only as the light of the life of Ruth is reflected upon it. A difference as wide as eternity lies in your choice of a design for your life's tapestry.

Having the loom and the design, let us now select the materials or threads for the weaving. It is interesting to notice how birds, bees, beast, and folks select the materials for their use. And is it not a sad fact that often the highest of them all select materials for their own undoing? Humans have so much to do with the selection of their friends, their company, their comforts, and environments; they may select their habits, their books, their thoughts, yea, they may select the kind of life their lives will be, to a very great measure.

We will harness the loom of our life in the first place with the white thread of purity. Let us gather great skeins of it, and weave nothing unclean unto our bodies, minds, or souls. If impurity lurks like a serpent in our minds and breeds in our souls, we are doomed already. Our thoughts are impure and evil, and there is no hope for us. We may be brilliant, educated, rich, but if we are not pure we are lost. On the other hand, we may lack much, but if we have purity of life and cleanness of thought, we will build and none can tare down.

"My good blade carves the casques of men,
My tough lance thrusteth sure;
My strength is as the strength of ten,
Because my heart is pure."

And then we will want the blue thread of true loyalty. Taking Jesus for our example, we will find that He had woven this thread deeply into His whole life. What is more despicable than disloyalty? Not loyal to one's own word, nor home, nor parents, nor friends! To be such is to be nothing less than a miserable blot of a life. Jesus was loving and true to His mother; subject and obedient to His parents; loyal and devoted even unto death to His friends. If you want to build beautifully your life's tapestry, never be a bungler of friendships. Oh, how the world needs loyalty everywhere! Men unite with the Church to forsake it in scores of instances, and some wretches even make families and homes with little children innocently looking up into their faces to forsake them in other instances. It may cost a little concern to be able to show loyalty everywhere, and at all times; but God bless the man or woman or child who elects to do it!

That brings me to the red thread of sacrifice, and service, and suffering. Red denotes danger, and it is a dangerous thing to teach yourself that you are to avoid suffering, and sacrifice, and serving. Others have suffered for you. Some people are always recounting the fact, as they call it, that they are "self-made men." It is nothing to boast about. Self-made! A bit of mud is a self-made vase. A bit of clumsy pig-iron is a self-made watch-spring. If you are more than mud or pig-iron you are not self-made. And if you are "self-made," and say so, let it be observed that you have made a mistake, for you have left out one of the loveliest of all essentials—gratitude. In short, others have served you, suffered for you, sacrificed for you, and maybe died for you. It behooves us, then, to weave into our lives—into the very fiber of our souls—willingness to serve others. If one is afraid to go out and lose his life, he has lost it already; but if he is willing to give his life in service he shall not die—he shall not abide alone.

Thus far we have simply put the harness threads on the loom. That is called the warp; and a great warp it is—purity, loyalty, service. The woof, or threads that run across the warp, weaves in the design. The crosses of life make life show its luster; the perplexities test the soul and give strength; the sorrows sweeten and finish the fiber in a marvelous manner. It was a cross that made Jesus the world's Redeemer. There are broken threads in the woof, and knots are made—disappointments, heart-aches, new beginnings, and the seamy rough underside is in full view; but—

"My life is but the weaving
Between my God and me;
I can but choose the colors,
He weaveth steadily.
Full oft He weaveth sorrow,
And I, in foolish pride,
Forget He sees the upper
And I the underside."

Great Britain has opened the exploitation of the enormous salt and potash deposits of the Dead Sea to corporations of any nationality. Semi-official estimates place the value of such minerals at 1,267 billions of dollars.

E-D-I-T-O-R-I-A-L

EDITO

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THERE IS A REASON.

A recent editorial in *The Herald of Gospel Liberty,* in speaking of the Seventh Day Adventists, says of that Church: "It has been doubling its membership every ten years, and now numbers 250,000 members. One in every fourteen of these is in some kind of full-time religious work, and the great majority of Seventh Day Adventists are inveterately pushing their doctrine. In the last ten years 1,694 foreign missionaries have been sent out by this Church, and new Church organizations and Church buildings have been multiplying in this as well as in other countries."

Now, there is a reason for this remarkable growth, and that reason is not hard to find. It was not long ago that this denomination was much smaller than our own (Christian), but now they outnumber us two to one. There is a reason. In 1874, if our memory of dates serves us correctly, this denomination, in council assembled, resolved, even in its smallness and weakness, to carry out our Lord's great command and carry the gospel to the uttermost parts; and, furthermore, that this thing might be achieved and the gospel of our Lord have support at home and abroad, they decided to teach and urge that all of their members tithe. So there are two facts permanent and prominent that stand out before every individual who makes application to join the Seventh Day Adventists. Those two facts are:

1. A willingness to become a tither, and

2. A willingness to be missionary in spirit, prayer and activity.

Now, if any CHRISTIAN SUN reader wants to know why this denomination has some of the greatest sanatoriums in this country and is doing a benevolent work in this and other lands not equaled by any people of like numbers, the answer is to be found in the fact that here is a body of people who have taken seriously our Lord's commission: "Go ye unto all the world and make disciples of all nations," and in order to carry out that command, give a tenth of all their income. And if any CHRISTIAN SUN readers want to know why our dear Christian Church, with its magnificent principles, grows so slowly, they may satisfy themselves with the inevitable fact, first, that we have never yet taken seriously our Lord's command; and, secondly, that there are among us so very, very few tithers. The good Lord will pardon and condone a great many blunders and mistakes, but there is one blunder He will not condone, and that is *disobedience to the great commission,* and the unwillingness to give of our lives and of our substance so that that great commission can be carried out. Our own conviction is that the Seventh Day Adventists are growing by leaps and bounds, not because they believe in keeping Saturday, the seventh day of the week, as their sacred day, but that the good Lord condones this folly, if folly it be, or overlooks this error if error it be, since and because this people have a passion for winning souls and feed their passion by giving their lives and their substance to back up and to carry out the great commission. This writer never has believed that the Baptists and the Disciples of Chrsit have enjoyed their great growth because they insist on baptism by one mode only, but they have grown and are growing to great proportions in spite of that folly and error, if folly and error it be, because God prospers them in carrying out the great commission and in giving as they do first and foremost of all of their substance and their lives that the great commission may be carried out. It is a fact of Church history that growth and prestige and power begin and increase only when and as a Church or denomination is willing to begin and increase and continue to give of their substance and of their lives to carry out the great commission of our Lord. We need a passion for souls, and this passion kindled in us would certainly impel us to build Churches in the homeland where the Churches are needed and the gospel is needed, and also in the fields afar where the need is infinite and where the good news of eternal salvation must be carried in obedience to the most emphatic command of our Lord and Saviour. J. O. A.

INCREASE OF CHURCH MEMBERSHIP.

The officials of the Federal Council of the Churches of Christ in America have issued a statement declaring that the Churches of Protestantism are gaining, and not losing, in membership. H. K. Carroll, the great Church statistician, issued a statement on July 30th that the total yearly loss (of Protestant Churches) would approximate about a half-million. From this statement of Dr. Carroll's, the press heralded it far and wide that Protestant Churches were losing in membership. Dr. McFarland, secretary of the Federal Council, now declares "this estimate (of Dr. Carroll's) has been completely misunderstood, because it had to do only with one side of the picture. It made no reference to the additions of new members year by year." Dr. McFarland further explains the Carroll statement:

"It made no reference to the additions of new members year by year. For example, Frederick L. Fagley, of the Congregational Commission on Evangelism, was quoted as saying that about 30,000 members are lost from the rolls of that denomination annually, but no mention was made of the fact that some 75,000 are added to these rolls each year.

"There was never a time in the history of the country when so many people belonged to the Churches, never a time when a larger percentage of the population were Church members. From 1906 to 1916, in twenty-five principal Protestant denominations, the net gain in membership was 4,875,654. From 1916 to 1926 the net gain was 3,827,873. This is a gain of 8,703,527 during the last twenty years. In addition to making up all their losses from death, removal and other causes, the Churches have made a net increase in membership of 46.4 per cent in twenty years. During these same twenty years, the increase in population of the country was 36.5. The Churches, in other words, gained in membership much faster than the population."

Thus it will be seen that while Dr. Carroll is usually correct, he made a serious blunder in issuing a statement about the loss from the Churches without giving, at the same time, the figures as to gain. However, the Carroll figures are interesting. It shows what indifference to Church membership means. Of course, many of the 500,000 annual loss are accounted for by death, but certainly a very large per cent of that falling away comes from removal of Church members from one locality to another and severing the tie of the home Church without joining some other Church. Then a large per cent is evidently caused by those who become indifferent or go back to the old life and have their names removed from the Church roll. The Carroll figures, though erroneously interpreted, certainly call attention to a fact of Church life; of the needs, which should concern all loyal churchmen.

It may be worth something in this connection to know that approximately 60 per cent of the population of the United Stated is not connected in any way with a religious organization, and that hundreds and thousands of children here in America are being brought up without the knowledge of the doctrine of Christ. If the Protestant Churches of America would unite their forces and give to the unchurched and the unsaved world round about us the impact of their united effort and power, there is simply no telling what could be accomplished and would be in the name of our Lord in the next generation. Our Lord prayed that they all might be one, and He did so, as He, Himself, stated "That they might believe that Thou hast sent me." An unsaved world is the price that Protestantism is paying for a divided and subdivided and redivided Church.

WHAT ABOUT THE MEN?

Several of our laymen who attended the North Carolina Woman's Conference in its recent session at Durham, and our Eastern Virginia Conference in its recent session at Christian Temple, went away asking this question: "Since the women are doing such wonderful things for kingdom extension in the field of missions, why is it that we men are not organized and doing something of a similar sort among ourselves?" Because of this repeated question, Dr. L. E. Smith, President of the Southern Convention, in presenting his report on foreign missions to the Eastern Virginia Conference, included in that report a resolution looking to the organization of the men of the Conference and the appointment by the Conference of a committee to put into operation the resolution.

Out of a similar feeling and response, the Western North Carolina Christian Conference, in session at Pleasant Hill last week, adopted the following:

"It is the sense of your committee that the time is upon us when a larger program in kingdom service and Church extension must be undertaken by our Church. Our women are doing a most magnificent and inspiring work and the call of the kingdom demands that our men be enlisted for a greater missionary endeavor and service. We, therefore, recommend that a committee of three laymen be appointed to confer with similar committees from other Conferences or with any

committee of like character from any Conference or Convention in the Southern Christian Convention looking toward the enlistment of our men in a denomination-wide missionary program."

The committee appointed by the Western Conference is constituted of laymen—J. H. Harden, Graham, N. C.; W. H. Freeman, Ether, N. C.; Egbert Truitt, Glen Raven, N. C. Under the Smith resolution before the Eastern Virginia Conference, we learned that the President of the Conference named as its committee Dr. L. E. Smith, Rev. J. G. Truitt, and Layman J. M. Darden.

We do not know what will come of these resolutions, nor what steps these committees will take, but we do know that the women, in their organic efforts, are accomplishing wonders in our Church for the cause of missions and the extension of the kingdom, and that the laymen, so far, are not organized, even as they are in many other denominations, and are not uniting their interests or their efforts to extend the kingdom at home or abroad in the name of our Christ and the Church. What will the men do about it? J. O. A.

FACING THE PROPOSALS OF LIFE.

There are various responses toward the proposals of life, but perhaps they can be gathered together under five or six heads.

The first of these I would classify as the legal or authoritarian attitude. There are a great many people who order their lives according to law or authority expressed for them in legal codes or in sacred writings. The Pharisees had this attitude and it brought them into trouble with Jesus, who did not hesitate to say in His Sermon on the Mount, "It hath been said of old, but I say unto you." Law has its place, but it is not the whole place.

Then there is the group of those who act by expediency. When a new proposal is made, they look at it askance and want to know if it is expedient to undertake such a measure. They will admit it is right, desirable, but on the ground of expediency they are inclined to oppose.

Then there is the conservative. His opinions were formed a long time ago and he is happy in them. He is intolerant of new arrangements or suggestions. He does not wish to be disturbed in his complacency. If a thing is new, it must be wrong. If it is old, it must be good, else it would never have continued to exist.

The fourth attitude is hard to describe, based as it is on its appeal to appetite or animalism. Whenever a new proposal is made, those who take this attitude are anxious to know how it will promote what they are pleased to call physical well-being, which to them is the summum bonum of life. If there is any danger of reducing the physical and animal enjoyments of life, well, then this is opposed.

There is another group—the group of the disillusioned. They have tried new experiments and they have been brought face to face with the authoritarian, with the advocate of expediency, with intolerant conservatism, with brutish animalism, and they have come to believe that redemptive measures may be idealistically desirable, but they are practically unattainable, and so they assume the attitude of the cynic and counsel inaction because of a hopeless pessimism toward the whole proposal of human improvement.

Fortunately, there is a sixth group—the group of the prophets, the group of the seers, the group of the optimists. If a thing is right, they will stand for it, though it costs them their lives. The great Exemplar of this group is Jesus of Nazareth. He is their Captain and He is their Hope. With Him as Leader, they expect to win. They may not win in a particular battle, but as to the issues of the campaign they have no thought of ultimate defeat. They expect victory, and, though they be nailed to the cross, they will, like their Master, commission their followers to go to the ends of the earth and to teach and to preach the ideals which they have embraced and which have embraced them. These are the light of the world. These are the salt of the earth. W. A. H.

AND THE KINGDOM WAITS.

By John G. Truitt, Th. B.

This is a little Church-finance message built around three words. The words are "person," "plan," and "program." It is just a little message, and not an attempt to say something new or mighty. Each reader is asked for only a few minutes to read it, then a silent prayer, and a bit of consecration of himself to a better basis of giving.

I have often thought of Jesus' choice of Judas as a disciple. I believe Judas was chosen for a good and noble purpose. It cannot be that he was chosen to be blindly mocked into a mission blacker than midnight. A loving Lord chose him, and out of mercy and love just as we are chosen. "You have not chosen me, but I have chosen you." And Jesus chose each of the disciples for some mighty good reason. He needed John. He needed James. He needed Peter. Yes, and He needed Judas, just as He needed the others.

A Person.

For what did He need Judas? Well, here was a man who knew money when he saw it. He knew what was the value of a piece of money. He thought about money in connection with his daily living. His conduct centered on and about money. Jesus knew this, and gave him inevitably the treasurership of the company of the twelve. It was like a great teacher observing the bent of a pupil's mind and leading him out along that line of endeavor. Surely the world would need to confess Jesus out of burning, hot tears of repentance—Peter would lead the way. He had a heart capable of such. Surely love would want to portray the loving Lord as the eternal Son of God—John would learn to hold first place here. And so on down the list, "each to his separate star, shall paint the thing as he sees it; for the God of things as they are"; until we come to Judas.

Judas would give the movement a proper hold on the purses of the world. He would show that we should be earners of money and at the same time servants of Jesus Christ. He would show that toiling was for a purpose, and that that purpose could be and should be related to a man's worship of God in His house every Sunday. Judas would place the flag of God upon the continent of money and claim it for his King! He would do this if he filled his place amongst them—but he failed, and the kingdom waits. He wanted the money, but he betrayed the King. The mercy of Jesus in giving such a man a chance is beyond measure. He had a chance to rise from his low place to highest prominence in the kingdom of Christ. Matthew wrote the gospel of kingship; Mark the gospel of servantship; Luke the gospel of kinship, showing how He was akin to all races; and John wrote the gospel of Sonship; Judas might have written the gospel of stewardship!

And so the person who might have made the legal tithe of the Old Testament ripen into a loving grace of the New Testament is the person of this little message. He stood at the open door when the Jesus movement was about to be launched, and one ounce of influence then would have equaled more than tons of it today. "A stitch in time saves nine." But you are a person, too, that is standing in the very opening of something today. You may sow a seed, or do an act, or plant a thought which will multiply under the hands of Jesus as did the loaves and fishes.

A Plan.

You may begin to preach and practice the plan of God for financing His Church. What is the plan? Well, Paul was a pinch-hitter in more places than one. He was the one who was destined to place the gospel in the hearts of the Gentiles; he was the one who was destined to do more interpreting of the gospel in book form than any other; and to him was given the privilege of taking up where Judas, and perhaps also the rich young ruler, left off, and write the plan of Church finance. It is found in his first letter to the Church at Corinth: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." That verse of Scripture has been so well discussed by many I shall not here discuss it further, except to ask, But how am I to know, even though the Lord has prospered me, what portion of that prosperity I am to lay by in store for Him? The Church of God can forever remain a pauper so far as that verse of Scripture is concerned if we have only that one! That is just the trouble with taking out isolated texts of Scripture. Why, what portion of the prosperity must I lay by in store? One man lays by one bit, another another, and out of prosperity that is in every other way identical. It is possible for a man to give a half-penny out of every thousand dollars of prosperity, and still be giving the divided portion.

God had been teaching folk for several thousand years before He ever allowed that sentence to be written. He had been teaching them that they should begin their giving with the first tithe! The first tenth of the flock, the first tenth of the fruit, the first tenth of the grain was to be holy uno Him. Paul knew this. Of course he knew this, and assumed that others knew it just as well. A stingy man may give according to this "as God has prospered you" clause, but few stingy men will begin with giving the whole first tenth to the Church. If Judas had been a good Jew and lived to have been a good apostle things might have been vastly different. To say the least of it, as it is the Church is a pauper and charity is a beggar! I know the Church has its millions, but its millions are small as compared to what it needs to Church the whole earth. More than two-thirds of it is unchurched. That brings me to my third word.

A Program.

The putting into effect the plan will be the developing of a program. A program must be developed whereby the whole of life will be looked upon as a stewardship. A program whereby "the other nine-tenths" may come also to the Lord and give Him praise and thanks; a program whereby there will be set apart a sufficient number of the best there are for teaching and preaching the gospel; and a program big enough to include for all peoples, all other peoples, and every aspect of human society and endeavor. Jesus wishes the whole world to know that there is more than redemption, for there is also regeneration. Redemption covers the past, but regeneration has to do with the future, and that not in some separate sector or segment of life, but all of life. Redemption will take care of our past stinginess; and regeneration will add unto the joy of being a partner with God.

Therefore, so far as you are individually concerned, you are the person for whom the kingdom waits. Be not a Judas. Again it is the individual who should begin now to adopt the plan by giving the first whole tenth; and finally, it is largely resting upon the hands of the individual to set agoing the program of God in his little circle.

CONTRIBUTIONS

SUFFOLK LETTER.

Two phrases in common use are very significant and very suggestive. They are "keep up" and "catch up." There are several things that it pays to keep up with. Work is one of them. Any kind of work is easy if we keep up with it. This is often difficult to da, as there are so many things to interfere. On the farm, weather may put one behind with his work. In school, sickness may put the student behind with lessons. In the store, lack of stock may put the merchant behind in his business. Expense is another. It is very important to keep up with expenses, and this includes not only personal expenses, but family expenses. To get behind with expenses embarrasses both seller and purchaser. To keep up with expenses is a fine art and should be studied carefully. Bookkeeping is just as important for individuals as for banks. To keep up with obligations is a third thing, and includes all sorts of promises. Engagements, Church pledges, regular Church dues, notes, social obligations, all belong to this class. Another demand upon man is to keep up with the times. That means, to keep up with the times in the best progress in education, agriculture, worship, architecture, literature, art, music, government, and philanthropy. One thing is plain in the course of history that all activities of mankind are in constant progress. The ratio of human society is a fixed quantity, but the change upward and onward is moving toward a better world with better laws, schools, roads, machinery, Churches, and character. Laws make criminals. There would be no crime if there were no law. It is the violation of law that makes crime. The man who violates law does not keep up with the times. If the times are not better, then education, civilization and chemistry are all a failure. If savagery was better than civilization, then close the schools and abolish government. If heathenism was better than Christianity, then close the Churches and recall missionaries. Christian civilization is the great distributor of the world's natural resources and the products of human discoveries and invention. The common people now know, possess and enjoy all that the great did in by-gone days. We eat the world's products, look at the world's pictures, read the world's news, may keep up with the onward march of mankind.

"Catch up" is the other phrase that claims attention. That is the hard part of life in work. In as small an experience as travel, to get behind puts a strain upon the effort to catch up. Every child understands what it means to get behind his class; and that suggests that we always get behind in our own class, no matter what that class may be. One class is not supposed to keep up with other classes. The farmer can't keep up with the trader; the automobile can't keep up with the train; the student can't keep up with the professor; and the preacher can't keep up with the doctor. Each, in his own sphere of work, must endeavor to keep up with his work. Now, when one gets behind with expenses it is difficult to catch up. It is much easier to get credit than to catch up with payments. The same is true of promises. Once behind with promises to God, the Church, the merchant, the bank, the way is hard and long. There is nothing that makes a road so bad as to get behind time and those with whom we have promised to travel. If you get behind the times, the very atmosphere keeps you back. Things move so fast in human progress that to catch up means strain, if not failure. Between the two, to keep up is much easier than to catch up. The backward races and nations prove this.

W. W. Staley.

ELON LETTER.

We are told in the Scriptures that Jesus increased in a fourfold way in body, in mind, in spiritual and in social ways. These four—body, mind, soul and social life—represent a symmetrical development of the human personality. It would be difficult to conceive how the normal individual would develop in any other way than these four, and we may be sure that Jesus kept them in symmetrical and proportional relation to each other, so that He was a well-rounded individual. Is there not a lesson here for the organized Church in reference to its life and enterprises?

This question was brought very forcibly to me a few years ago when I met one of the saintliest men of our Church and proposed to him that he make a donation to Elon College. He informed me that he had thought the matter over and had decided that he would give all his tithe to the Christian Orphanage. Such was his concern for the orphan children. After making this statement, he asked me: "What do you think of my decision?" I replied that it did not become me, a mere novice in the Christian life as compared to the years that he had spent in Christian service, to offer a criticism of his decision. I agreed with him that Jesus was deeply interested in little children and that He pronounced blessings upon them, and then I desired to know if I might ask him a question, to which he readily agreed. I then inquired if he felt satisfied in his mind that Jesus, if He were living this present life, would turn all the money He might be able to control to the support of little children, or if He would give some of it for missions, and some for superannuation of preachers, and some for Christian education, and some for our distressed brothermen in any walk of life or in any community.

He thought for a minute or so without answering, and then replied: "I had not thought of it that way. I am satisfied that Jesus would be interested in all means and methods of helping build up His kingdom." He then asked me for a subscription blank and made a very liberal subscription to the college, which he paid even before it fell due.

When I go to Conferences and find that a certain Church has given very liberally to the Orphanage or to missions or to some local benevolent enterprise, to the exclusion of other calls of the kingdom for service, I wonder if our Lord is pleased with the Christian service of such well-intentioned devotion to a single enterprise. Ought the Christian to be lop-sided in his support of the enterprises of the kingdom, or should he be well-rounded?

Personally, I feel the same deep concern for the success of the Christian Orphanage as I feel for the success of Elon College. I love that institution with a passionate devotion, and the same is true of the missionary work of our Church and of our work of superannuation for aged preachers, and of our Christian publications. There is not a department of our Church work which is not near and dear to my heart. I wonder if this is the attitude that we should take toward the work of the kingdom in our Church. Is there not food for suggestion for us in the way in which Jesus grew and in the emphasis of His life on teaching, preaching, healing, deeds of kindness, and affectionate concern for little children? Does He really approve the stewardship of a Church that is other than well-rounded and generally sympathetic with all the calls for service and assistance of all the enterprises of the kingdom?

The General Board of the Christian Church heard the following statement from its Board of Christian Education at its recent session:

"Only in one particular do we feel disappointed, and that is in the financial support which has come to us. We received but $8,315.55 in offerings for the past year. This is barely eight cents per member. Our people gave thirty-three cents last year for home missions and fifty-one cents for foreign missions. We are not asking that our people give less to these worthy causes, but that they take a statesman-like view of the value of Christian education and give more liberally for its support. It is no more religious to give for missions than for Christian education, nor less so. If the great causes that head up in our Board of Christian Education do not receive a more considerate support from our people, every enterprise will suffer in the next generation. We are now in the midst of the offering period for Christian education. This General Board is urged to address a strong appeal to our constituency, urging them to consider the strategic importance of Christian education to our denominational life and calling upon the Churches for a substantially large offering."

After hearing this statement, the General Board unanimously adopted the following resolution:

"In view of the strategic importance of the Christian education program of the denomination, we call upon our Churches more intelligently to distribute their benevolent offerings, placing due emphasis upon the foundational character of Christian education.

"We would have our Churches understand that if our Christian educational work continues to suffer as it does at present for lack of funds, every department of our denominational program must eventually be weakened to the possible extinction of all."

If I had myself been proposing resolutions in regard to this matter, I would have preferred to introduce a resolution calling attention to the strategic value and importance of adequately supporting every enterprise. The only hope of the denomination for consistent growth and, therefore, for continued service to Christ and His kingdom is to be well-rounded and sympathetic in the support given to all enterprises. That is why the Southern Christian Convention adopted a budget for its enterprises—a budget based on the well-rounded and symmetrical development of our Lord in His personal life and as exemplifying His deep and vital concern for all methods for the building up of His kingdom. Are not those who look askance at the budget idea taking issue in their practice and in their attitudes with the life and the program in regard to the kingdom of our Lord Himself?

W. A. Harper.

A brief but interesting study of Bible teachings about race relations has just been issued in pamphlet form by the Commission on Interracial Co-operation, 409 Palmer Building, Atlanta, Ga., and will be sent without charge to any one applying for it. The author endeavors to discover the fundamental Christian principles involved in human relationships and to apply them to the problems of race. The article has been widely published in religious magazines and has been very favorably received. Any one interested is cordially invited to write for a copy.

Christian Orphanage

Dear Friends:

Just a few more days to Thanksgiving Day! The Christian Orphanage is calling on every member of the Christian Church to give at least the value of one day's income to keep the Christian Orphanage in its work. What if every member of the Christian Church would do this much! What an offering we would have! We would have enough money to pay all our outstanding bills and all other indebtedness, and then we could dedicate our new building and feel happy. We want to ask each pastor, each Sunday School superintendent, each teacher in every Church and Sunday School member to come to the rescue of the Orphanage and help us raise the ten thousand dollars needed to reach our goal. One hundred and three children in our care. Make life pleasant for them by being liberal in your contributions at this Thanksgiving season.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 17, 1927.

Brought forward		$17,902.91
Sunday School Monthly Offerings.		
Howard's Chapel	$ 2.00	
Durham Sunday School	24.36	
		26.36
Eastern N. C. Conference:		
Raleigh, First	$ 5.49	
Lebanon	1.00	
Pleasant Hill	19.79	
		26.28
Western N. C. Conference:		
Randleman	$ 5.68	
Seagrove	3.77	
Ramseur	10.00	
Big Oak	1.00	
Park's Cross Roads	2.07	
Providence Memorial	4.09	
		26.61
Eastern Virginia Conference:		
Franklin	$ 5.00	
First, Norfolk	9.53	
		14.53
Valley Virginia Conference:		
Dry Run		2.42
Georgia and Alabama Conference:		
Vanceville		1.50
Special Offerings.		
Mrs. Olivia Horner, support children.	$25.00	
Woman's Board, for Mary Gilbert	15.00	
Woman's Board, for Irene Boone	15.00	
R. B. Wicker, support of Edna	15.00	
J. B. Vaughan, Franklin, Va.	10.00	
E. M. Davenport, support children	37.50	
		117.50
New Building Fund.		
Woman's Board, S. C. C.		120.08
Grand total		$18,238.19

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR OCTOBER.

Wadley, Ala.	$ 1.27
Bethlehem, Broadway, Va.	2.82
Berkley, First, Norfolk, Va.	8.10
Zion, Moncure, N. C.	1.50
Sanford, N. C.	5.23
Elm Avenue, Portsmouth, Va.	5.00
Newport, Stanley, Va.	1.50
First Church, Winchester, Va.	5.05
Wake Chapel, Fuquay Springs, N. C.	6.20
Fuller's Chapel, Henderson, N. C.	4.09
Liberty, N. C.	1.78
First Church, Winchester, Va.	5.98
Linville, Harrisonburg, Va.	3.51
New Elam, Pittsboro, N. C.	3.94
Springhill, Lineville, Ala.	1.00
Park's Cross Roads, Ramseur, N. C.	1.80
Liberty, Vance, Henderson, N. C.	4.82
Oak Level, Youngsville, N. C.	2.18
Zion, Mebane, N. C.	1.07
Third Avenue, Danville, Va.	6.12
Franklin, Va.	15.00
Holland, Va.	9.00
First Church, Greensboro, N. C.	13.12
South Norfolk, Va.	6.91
First Church, Berkley, Norfolk, Va.	8.07
Noonday, Wedowee, Ala.	1.07
Providence Memorial, Graham, N. C.	3.67
Raleigh, N. C.	2.00
Roanoke, Ala.	5.00
Lawrence Memorial B. Cl., Elon College	1.10
Ocean View, Va.	3.28
Union, Franklin, Va.	1.60
Pleasant Grove, Abanda, Ala.	5.62
Lowell, Roanoke, Ala.	3.00
Elon College, N. C.	6.25
High Point, N. C.	2.82
Leaksville, Luray, Va.	1.24
Antioch, Harrisonburg, Va.	6.34
Pleasant Grove, News Ferry, Va.	2.28
Randleman, N. C.	2.67
March, Va., Mt. Olivet (G)	1.72
Durham, N. C.	20.85
People's Church, Dover, Dle.	80.20
North Highland, Columbus, Ga.	1.21
Berea (Nans.), Driver, Va.	8.00
Rosemont, South Norfolk, Va.	20.44
Pleasant Ridge, Guilford College, N. C.	.68
Bethlehem (Nans.), Suffolk, Va.	4.11
Vanceville, Tifton, Ga.	1.18
Pleasant Hill, Liberty, N. C.	4.44
Newport News, Va.	15.60
Apple's Chapel, Gibsonville, N. C.	7.55
Haw River, N. C.	19.57
Ether, N. C.	2.11
Mt. Pleasant, Vass, N. C.	3.47
Dry Run, Seven Fountains, Va.	2.04
Lebanon, Semora, N. C.	5.02
Windsor, Va.	10.29
Bethlehem, Broadway, Va.	3.65
Mt. Zion, Mebane, N. C.	2.03
Holy Neck, Holland, Va.	8.00
Happy Home, Ruffin, N. C.	1.00
Sanford, N. C.	6.29
Wentworth, McCullers, N. C.	4.32
Wadley, Ala.	1.32
Palm Street, Greensboro, N. C.	9.68
Shiloh, Ramseur, N. C.	1.14
Third Ave., Danville, Va.	7.69
Elm Avenue, Portsmouth, Va.	6.00
First Church, Berkley, Norfolk, Va.	5.22
Shallow Ford, Elon College, N. C.	6.17
Suffolk, Va.	12.50
Ramseur, N. C.	4.00
Oakland, Suffolk, Va.	3.00
Holland, Va.	9.00
Big Oak, Eagle Springs, N. C.	1.18
Timber Ridge, Capon Bridge, W. Va.	2.45
Antioch, Zuni, Va.	2.00
Turner's Chapel, Sanford, N. C.	1.50
Total	$ 479.62
Burlington S. S., N. C.	61.26
Class 3, Rosemont S. S., Berkley, Va.	5.00
Catawba Springs, Raleigh, N. C.	4.84

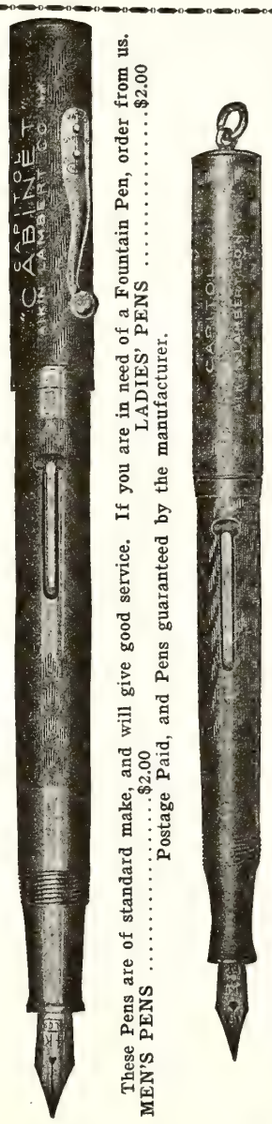
SELF-DENIAL OFFERINGS.

Previously acknowledged	$3,768.65
Mrs. R. D. Thompson, So. Boston, Va.	.55
First Church, Berkley, Norfolk, Va.	190.06
J. C. Harris, Wadley, Ala.	.50
Mrs. Seawell, Durham, N. C.	5.00
Barrett's Church, Wakefield, Va.	2.75
Ida Street, Red Oak, N. C.	2.00
F. D. McCollum, Summerfield, N. C.	3.00
Bethlehem Church:	
J. N. W. Garrison (add)	.50
N. J. Simpson (add)	.35
Mrs. W. T. Warren (add)	.25
Mrs. W. J. Simpson (add)	.25
D. B. Boyd, Wedowee, Ala.	1.00
J. P. Brown, Roanoke, Ala.	1.00
C. W. Butler, Thorsby, Ala.	5.00
J. W. Payne, Wedowee, Ala.	1.00
C. A. Macoy, Lineville, Ala.	1.00
Mrs. Minnie Elder, Lanett, Ala.	1.00
John S. Sledge, Roanoke, Ala.	1.00
Dr. and Mrs. S. L. Beougher, Wadley, Ala.	2.00
Mrs. F. J. Ring, Elon College, N. C.	2.00
Ether Church, Ether, N. C. Jessie Boswell.	5.00
W. O. Sparrows, Chapel Hill, N. C.	11.43
G. Brinkley, Driver, Va. (add)	25.00
R. H. Barrett, Zuni, Va.	10.00
W. R. Fitzgerald, Ingram, Va.	8.00
First Church, Portsmouth, Va.	100.20
Mrs. F. C. Mason, Apex, N. C.	2.50
Total to October 31, 1927	$4,150.99

SUMMARY.

Sunday School Regular	$ 479.62
Specials	71.10
Self-denial offerings for October	382.34
Mountain work	8.57
Total	$ 941.63
Check to R. W. Malone, Treas.	941.63

J. O. ATKINSON,
Missoin Secretary.



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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

A MESSAGE TO YOUNG PEOPLE.

Just as I was preparing to write this column our senior missionary, Dr. A. D. Woodworth, Tokyo, Japan, came into the office with the foreign mission secretary, and offered to do anything he could do to help us. It flashed over me that this was a good time to get a message from him to the young people of the Christian Church. So here it is, and remember while you read it that Dr. Woodworth and his wife have spent thirty-five years in Japan, and that the first part of next year they are going back again, he to resume his teaching and training of the young Japanese theological students. I hope some of you will have the opportunity to meet him while he is in America.

"As Miss Morrill has asked me to say a word to the young people, . . . I want to say first that, with the 800,000,000 of the people of the earth who have not heard the gospel, if I were young like all of you I would make the best preparations possible and go as a missionary to the most difficult place in the world, if I knew where it was. I say this with the backing of thirty-five years' experience in a foreign land, weighing against it all the pleasures and successes which may be obtained by staying in the home land.

"If the young people wish to stand in a commanding position of wide influence, capable, devoted young men and women, allied to Jesus Christ, who has promised to be with them unto the end of the world and who is with them with His "All power, in heaven and on earth," they cannot fail to glorify God. This, to my mind, is the supreme goal of any human life.

"But if I could not go as a missionary I would ally myself in the homeland with Jesus Christ in such a way as to make Him my chief Partner in all the affairs of life. Do you want to do something big for God?"—*Christian Missionary.*

MISSION STUDY BOOKS FOR 1927.

"In hearts too young for enmity
There lies the way to make men free;
When children's friendships are world-wide,
New ages will be glorified.
Let child love child, and strife will cease;
Disarm the hearts, for that is peace!"

The mission study book for Willing Workers this year is "Please Stand By," and is written in a charming manner by Margaret Applegarth, who has written stories for children for years. There are six chapters, and each is called by some radio term. They are: (1) "Mr. Atlas Listers In"; (2) "S O S"; (3) "Please Stand By"; (4) "Broadcasting It"; (5) "Static Spoils the Bedtime Stories"; (6) "Signing Off."

There are a lot of pictures which help to make the book more interesting. Every Willing Workers' Society should study it. More than this—where there is no Willing Workers' Society, some Sunday School class or Junior Christian Endeavor Society should use it as a study book.

There are two suggestions for mission study books for young people this time. First, "The Story of Missions," by Edwin White; price, 50 cents. This is a delightful history of the spread of the gospel—missions. This book has seemed too difficult for a lot of young people's societies, so the second suggestion is that the theme "Young Japan" be used, basing the study on the book, "Young Japan," by Mabel Kerschner; price, 40 cents. This book is filled with suggestions and can easily be used by any group of young people. Mrs. C. H. Rowland has prepared suggestions for using this book also. Other books on Japan may be used to supplement this. This will not only make a fascinating study for young people's missionary societies, but can and should be used by Sunday School classes and Christian Endeavor Societies.

The programs for the women's societies this year are based on the book called "A Straight Way Toward Tomorrow," by Mary Cchauffler Platt. But aside from this, it is hoped that each society will use as a study book "The Adventure of the Church," by Samuel McCrea Covert; price, 60 cents. This is a wonderful book. Some societies are having all-day meetings and presenting the book that day either by dividing the book so each chapter will be reviewed by a different member of the society, or having the minister or some one else present it. The Burlington society is having Mrs. C. H. Rowland, of Greensboro, who took the book at Blue Ridge this summer and who taught it at the Elon Chautauqua, present it. She has expressed her willingness to help other societies. Write to her and see if she can help you.

As the superintendent of literature for the North Carolina Woman's Board, I have several copies of these study books and shall be glad to send them to any society desiring a copy or copies.

PATTIE COGHILL.

OUR HEROIC YOUNG PEOPLE.

(Report presented by Mrs. R. T. Bradford, superintendent of Young People's Missionary Work, to the Eastern Virginia Conference, held at Christian Temple, Norfolk, Va., October 28, 1927.)

Young People and Co-workers:

As we look over our year's work, we feel that wonderful progress has been made. We are proud of our new societies, though we wish we had many more to report, and we appreciate the interest, the co-operation and the enthusiasm that have been manifest. But with all of this there is yet a greater work awaiting our young people—a task so stupendous that more interest must be shown and a larger zeal aroused.

I am persuaded that our young people are not indifferent or irreligious. The reason more of them are not interested in missions and kingdom work is because we are not making the right approach or appeal. I am persuaded that the heroism, the daring and the courage necessary in successful missionary work have not been properly placed before our young people. When one thinks of the boldness of Christian missions, the bigness and the audacity of the task, one is appalled. We think it a very brave and heroic thing for young men to go out on the field of battle to fight and to kill. We still honor with greatest and proper respect the brave boys who went "over there" during the World War.

How much more heroic is the task, and how much more daring and courage are required for young men and young women to go "over there" in times of peace and show and teach youth and age how to live and meet with Christian fortitude the issues of life. Take our work in Porto Rico. On September 8th, this year, Miss Victoria Adams, a young woman graduate of Elon College, set sail for Porto Rico to give her life to mission work there. Here is a young woman of excellent Christian character and training. There was no beating of drums, no martial music, no lines of uniforms to inspire or encourage her going out. She just went out in the name of her Lord. She said good-by to father and mother, friends, loved ones, and, like the fearless Abraham of old, ventured forth to help found a city whose Builder and Maker is God. As I think of it, here was real courage, here was required the heroic spirit, the audacity to dare fearlessly for Christ and the truth. She knew there would be no familiar faces and friends to welcome her "over there"; she knew that she would face a strange people and would know nothing of the language or the customs of those to whom she was going; she knew there would be no earthly reward, no clapping of hands, no sound of trumpets to herald her arrival or her departure. I put Miss Victoria Adams down as one of the bravest and the most courageous, the most heroic and the most daring of our girls.

Will not the heroic in her life appeal to the heroic in the life of others around about us, and will not the fact that she is gone out for us challenge our young people at home to share some of their dimes and dollars with her that she may stay out on the firing line and work and do battle where the fight is fierce? Will not some of our young people be persuaded by such a life to deny themselves of some of their easy indulgences that they may make contributions to the success and achievement of this brave young woman's task?

Three years ago Miss Angie Crewe bade farewell to her father and mother to go to far-away Japan. Her mother was a feeble woman, in declining health. She could hardly hope to ever see her face again in the flesh. And only a few months after Miss Angie had sailed, the sad news was told her that her mother's spirit had gone back to God, who gave it, and that she and her daughter would meet no more on earth. Miss Angie had gone out in obedinece to the command of her Lord. That command was backed with the spirit of adventure and of daring, for it said, "Go ye to the uttermost parts"—and she had gone! I put Miss Angie Crewe down as one of the brave, fine young women of our day. She has shown the rest of us how to be bold and fearless for her Lord. She has shown the rest of us how to extend a helping hand to people of another tongue and color who needed help, and she is out there today living in self-denial, taking up her cross daily to follow her Lord. Her life appeals, and should appeal, to our young people if they can only know what it means to live such a life and to practice such self-denial.

Some seven years ago Rev. and Mrs. Wm. Q. McKnight, young, vigorous, strong and happy, set sail for Japan. They have made their home among the Japanese. They have become a part and parcel of that people. They, too, broke up home ties, turned their backs upon all that was near and dear to childhood and to youth and to all the associations of former years, and went out to make a home in a strange land, there to do battle for God and in the name of our Christ. This to me is daring and is bravery. They are fine young people, who have cast their lots in a foreign land and are investing their lives and their strength and all that they ever hope to have and be in that far-away land and among that far-away people. I think their lives will appeal to our young folks. I think their heroism and their Christian courage should be made known to our young people. We need other souls brave enough to go for us, and then we need thousands of brave youths here at home interested in those who have gone, interested to such an extent that they are willing to meet once per month and pray for those who have gone out and hear about them and think about them and make an offering of their savings for the support of these brave ones. May we not in the coming years bring more of our young people into the acquaintance of the courageous souls who have gone out for us, and thus

under the guidance of God call to our aid an ever-increasing number of young men and young women who will go out for us, and by far a still larger number who will be willing, with cheerfulness and gladness, to help support those who have gone out?

HOPEWELL, VA.

October's skies of cloudless blue, and balmy, dreamy days have left us and brought us dull November, with its ever-changing moods. So is life, especially the life of a soul tossed upon the sea of sin. Our hearts do hunger for them; and oh, how we wish they could see and understand what it means to be at peace with God! We had a glorious soul-feasting day on the fifth Sunday in October, because we were so generously fed from God's own wonderful storehouse, through His servants.

On that Sunday morning we had two delightful visitors who were deeply appreciated by all—Dr. J. O. Atkinson, of Elon College, N. C., and Bro. J. M. Darden, of Suffolk, Va. Dr. Atkinson preached for us at the 11 o'clock service a powerful and forceful sermon, which was distinctly rendered and food indeed for the mind and soul. His text was taken from Matt. 6:33, "Seek ye first the kingdom of God and His righteousness, and all things shall be added unto you." It was truly a deep subject, but was beautifully expounded. Indeed, it's true that if every American who calls himself a child of God would act on that text (the blessed words of our Master), this fair America would be fairer. We deeply appreciate our loved Bro. Atkinson being with us and delivering such an uplifting message; also Bro. Darden's presnece was an inspiration, and we wish them both back again with us whenever they can make it possible.

At the evening service we had another feast when our former beloved pastor, Rev. T. N. Lowe, brought to us another message from God's precious love-letter to mankind (the Holy Bible), his text being Isaiah 44:3, "Pouring of the Holy Spirit on His Seed." It was wonderful; just one more of his sermons that we are so refreshed by listening to and through which blessings are received. "We thank Thee God for our pastor's life, and beseech Thee to keep him ever under the shadow of the cross."

The missionary society reports a wonderful time from their conference last Friday at First Church, Norfolk, where they held their session. We have had four additions to the Church since September, and are hungry for more. We are looking forward to our revival, which begins the second Sabbath in November, God being willing, with anxious longing and prayerful hearts. We want to see an ingathering of souls in God's kingdom. Truly the time is near for an ingathering, for we feel we are now living in the Saturday evening of this dispensation. We solicit the prayers of all of God's children to join with us praying that we may have God's will and power so manifested in and among us that others may see and believe that our Lord is a saving, sanctifying Saviour.

We are striving to work to that text of Bro. Atkinson's, so these things shall be added unto us and our Church may get where God can pour out His Holy Spirit. We pray God's blessing on our Conference, which will enter upon its annual session this week, and may every thing that's done be for the glory of God. We also pray that God's richest blessings may attend dear Bro. Harward and wife, and that his health may return if it's in accordance with God's will. We are glad to say Bro. J. A. Baker is improving. We are hoping to have him back in his accustomed place soon.

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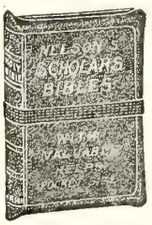

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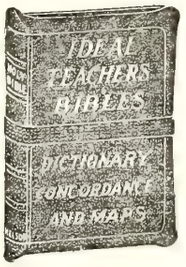

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

Lesson IX—November 27, 1927.

ISAIAH TEACHES TRUE WORSHIP.

GOLDEN TEXT: "Who shall ascend into the hill of Jehovah? And who shall stand in His holy place? He that hath clean hands and a pure heart."—Psa. 24:3, 4.

LESSON: Isaiah 1:1-20.

DEVOTIONAL READING: John 4:21-24.

The keynote of Amos' preaching was "justice." That of Hosea's was "love." Micah's was "democracy." Isaiah's was "holiness." Again and again, Isaiah emphasizes holiness in all his preaching and writing. This is the theme of the book that bears his name. It was Isaiah who gave to the world of his day the loftiest conception of Jehovah that it had ever had, and it was he who emphasized this quality of the Jehovah, not only of Israel but of the entire world.

This conception of holiness grew out of a vivid and vital experience which Isaiah had in the temple, the story of which is familiar to the average Sunday School scholar. Jehovah had, of course, many other qualities, as Isaiah well knew, but so far as he was concerned, the one thing that needed to be emphasized was His holiness, and the fact that because He was holy He demanded holiness of His people. The Holy One of Israel, as Isaiah called Him, could and would be satisfied with nothing less than holiness on the part of His people.

It was this fact that led Isaiah to deliver the sermon of which today's lesson is a part. For in Isaiah's day there was an abundance of ceremony and formality and a dearth of real religion and of the spirit of worship. The people were so bad that the prophet says that "from the sole of the foot even unto the head there is no soundness in them, but wounds and bruises and putrifying sores." He refers again to them as "the rulers of Sodom" and "the people of Gomorrah," and these cities were the synonyms of all that is vile and morally corrupt. And yet the people were observing the fasts and the feasts and bringing their sacrifices in abundant measure. By that strange quirk in human nature, they were making themselves believe that so long as they went through the formalities of religion it did not make much difference what they did in any other sphere of life. They had not learned that it is not the number of times a man worships, or the place he worships, or the things he does in worship that count, but the kind of man he is and the spirit in which he offers his worship.

In a striking figure, Isaiah says that Jehovah is "sick of the whole business." It is so bad that they weary him, they are a trouble to him, he hides his eyes from them. Their prayers are a waste of time, for Jehovah will not pay any attention to them until there is a change of heart. The people must cleanse themselves from their uncleanness; they must put away the evil of their doings; they must cease to do evil, and learn to do well; they must seek justice, relieve the oppressed, judge the fatherless and plead for the widow. In other words, their worship must have some real meaning in life by virtue of the things it helps them to do, and of what it helps them to become.

There is a note of hope in Isaiah's as well as in Amos' and Hosea's message. But such hope as he offers is based on a change of heart on the part of the people. Jehovah is gracious and He offers forgiveness if the people will forsake their evil ways and cleave unto Him.

It is well to keep in mind that the battle of the prophets has to be fought in every age. There is always the subtle danger of making the forms and ceremonies of religion a substitute for religion itself. There is always the tendency to seek the easier way—to be satisfied with the outward forms of religion because we are not willing to pay the price of inner and vital religious life, to the spiritual experience itself.

CHRISTIAN ENDEAVOR.

November 27, 1927.

TOPIC: "If I were to be a home missionary, where would I want to work?"—Mark 1:35-45.

(Suggestion: Special literature about our home mission work may be secured by writing Pattie Coghill, Henderson, N. C. This literature tells something about each mission point and the missionary in charge.)

Leader's talk: It is well for us to review occasionally the "whole work" of the Christian Church. All of our work is so tied together that it is impossible to separate them. Our Christian education program aims to make us better Christians in our homes, our Churches and our communities. If we are real Christians we will be missionary in spirit and endeavor. By missions, we mean the spread of the gospel to all people. By evangelism, we mean spreading the gospel. By stewardship, we mean giving so our own lives may grow in Christian grace and that the gospel may be spread to others. One cannot be a real Christian and overlook the evangelization of all the world.

Some of us could be better "home" missionaries than we are by serving the Master more in our own homes, local Churches and communities. The Christian Church has reached out to touch the lives of others in America for Christ in the following ways (some one appointed ahead to present the work of each home mission point):

1. In the mountains of Carroll County, Va. We do not have the advantages in our own homes that some other people have. Neither do we have the equipment in our Sunday Schools that some other Churches have. So it is that people in some of our mountain sections do not have the advantages and comforts of home, Church and school that we have.

It is always our responsibility when others need our help and we can help them. We have helped to build the Rocky Ford and Elk Spur Churches, and already these Churches are reaching out to help others. What could give any one more pleasure than to help those whose advantages have not been equal to ours? To bring the message of Christ so that He may be lived in the every-day lives? To bring the light of schools where people are taught to read the Bible? To make homes more comfortable and home life sweeter?

2. Work at Haverhill, Mass. Where Marguerite Youmans, who was in school at Elon College two years, has charge of the mission, working among foreigners in that city. They represent many nationalities, and Miss Youmans conducts a Sunday School, visits in the home, looks after a library where they come often to read, has a Camp Fire Girls' group, teaches the mothers to read and write, and many other things. These people are new Americans.

3. Among the Indians, Fort Apache, Ariz. Where Elizabeth Howsare is looking after the religious training of a large number of boys and girls in the Roosevelt Indian School. She has such interesting experiences working with them and going up on the reservation to get boys and girls for the school.

4. The logging camp in western Washington, where Rev. W. R. Caldwell works among the men at work there.

5. Franklinton Christian College is our college for colored people, where ministers are trained to go out and preach the gospel.

Questions.

1. Which of the mission places mentioned above appeals to you most? In which one had you rather be a helper?
2. Does America need home mission work? Why?
3. How are home and foreign missions related?
4. Is Christ sufficient for people in the country? city? for all races? Why?
5. How can we help in this community? In other home mission points?

PATTIE COGHILL, *Sec'y.*

The Board of Publications of the Southern Christian Convention met at 11 A. M., October 27, 1927, in the Burlington Christian Church, with the following members present: Prof. L. L. Vaughan, Dr. P. H. Fleming, Dr. E. L. Moffitt, and Rev. Stanley C. Harrell; Dr. P. J. Kernodle, Managing Editor of THE CHRISTIAN SUN, meeting in consultation with the Board.

Prof. L. L. Vaughan stated the object of the meeting to be the consideration of means whereby the circulation of THE CHRISTIAN SUN might be increased. On motion, the following action was adopted:

Whereas, the immediate need is for increased circulation of THE SUN, we therefore recommend that, in order to stimulate interest in securing new subscribers, we make the following offer to Woman's Missionary Societies, Ladies' Aid Societies, Sunday School Classes, or similar organizations of the local Church which may be recommended by the pastor: For new subscribers for one year, at $2.00, the Society or Organization to be allowed 50 cents; for new subscriptions for six months, at $1.00, the Society to be allowed 25 cents. The arrangements for such solicitation on the part of Societies are to be made through the office of the Editor, Dr. J. O. Atkinson.

Dr. Charles H. Levermore, winner of the $50,000 Bok peace prize (in 1924), died suddenly at Berkeley, California, October 20th, at the age of seventy-one. He received the $50,000 prize, offered by Edward W. Bok, former editor of the *Ladies' Home Journal*, for "the best practical plan by which the United States may cooperate with other nations to achieve and preserve the peace of the world."

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

THE FIRST THANKSGIVING.

"Give thanks always for all things, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5:19.

Thanksgiving, as most people know, is purely an American festival, having its origin in the earliest colonial days and in the very heart of rigid, steadfast New England. In 1620 the Pilgrim fathers and their devoted little clan landed on the rocky coast of Massachusetts, and in 1820 the town of Plymouth celebrated the bicentennial of that historic fact. A grand State dinner was given on the occasion, and, as each guest took his place he was surprised to find beside his plate five grains of parched corn—no more, no less. This was an appropriate and touching reminder of those heroic men and women who dared famine and slaughter for their principles, who first won plenty from hte uncultivated soil, and yet who were often in sore need of a morsel of bread.

The traditional story runs thus: During the summer following the arrival of the colonists, all the supply of food brought from over the sea was exhausted; the first harvest planted in the new world was still far from ripe, and the leader one awoke to the grim fact that there remained but one pint of corn in all the settlement. A sorry outlook was this, and well might they exclaim, like the disciples of old, "What is that among so many!" Little enough, truly, since the days of miracles were supposed to have passed. However, from the seven little log huts nestled near the shore the people were summoned together, and the slender stock of provision impartially provided among them—five kernals being the share of each man and woman and child. With what sad hearts they must have eaten this frugal meal, knowing not where a bit was to come from on tomorrow. Nor did it come; and three to four months passed before they again tasted either corn or bread, being forced to live on shell-fish, berries, ground nuts, acorns, and other edibles the wilds afforded.

Can you imagine, then, how anxiously they watched the ripening of the crops? And at length, in due season, they were gathered in, and an ancient report says that "The corn yielded well and the barley was indifferently good, but the peas were a failure, owing to the drought and the late sowing." Barely satisfied, however, was the little colony; and Governor Bradford sent out four skilled sportsmen in quest of fowls, that they might, in the words they used, "after a special manner," rejoice together. Venison, wild birds, wild turkeys, and other game was brought back by these hunters, and there in the wilderness the first Thanksgiving turkey was roasted and eaten, while for three whole days the hardy Puritans feasted and made merry, entertaining as their guest King Massasoit and ninety Indian warriors.

This was the first harvest home festival held on the bleak New England shore, and well may loyal Americans remember the little gathering of red men and "pale faces" at Plymouth when they cluster about the Thanksgiving board and keep the national Thanksgiving feast. The Church of New England still keeps up the harvest supper feast, etc.

This was the beginning of our national holiday—thanksgiving. Independent for one hundred years (1864), Lincoln made it a national holiday. We have never passed through such an experience as our forefathers did, but it has always been more than fitting that at least once a year we should stop and think of the benefits of the Lord toward us.

Prayer.—Our Father and our God, we pray that we may realize how good Thou art, and how wonderful Thou art to us; and that we may be thankful. It is thus we remember Thy mercies to the people of this country and Thy mercies toward us; and it is thus we begin this week of Thanksgiving, and we offer our petitions to make it complete and acceptable in Thy light. *Amen.*

TUESDAY.

WE ARE SLOW TO ACKNOWLEDGE BLESSINGS.

We share with all mankind the common blessings of the world, but we are slow to bow our heads to Him who hath given us these blessings. The heavens are clothed with glory. The earth is decked with radiant beauty. The sun sheds light and life by day and the stars twinkle for us by night. The brooks ripple with sweet melody, the birds sing their heavenly carols, and the flowers blossom in sweetest fragrance. The mountains reach up to heaven for our refreshing, and the earth spends its strength in our behalf. God's word is an infinite wealth of righteousness, truth and life which floods our hearts with the eternal life of God. And for all this we are slow to be thankful. No wonder that the Scriptures emphatically enjoin us to—

> "Give thanks always for all things, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5:19.

It is a pity that there should be any person, consciously knowing these things, who disregard them and does not continually render thanks to God.

In observing this holiday, pray remember the true meaning of it all. Let God's spirit rule, and then note how much more wonderful will be the day and how much happier you will become.

There is no greater sign of general decay of virtue in a nation, or in a people, than a want of gratitude for its blessings and a zeal for highest good.

Thanks be to God always. Let others have their say and their day if they will; but let the melody of eternal joy ripple through our souls.

Prayer.—Our dear Heavenly Father, we pray Thee to humble our hearts and make us as hired servants of Thine this week, not only for this week but forever Thine. May our humility and love and praise to Thee shine as the evening star. Oh, God! make us thankful for all Thy mercies, Thy kindness, and Thy divine favors. *Amen.*

WEDNESDAY.

A THANKFUL HEART.

"They glorified Him not as God, neither were they thankful."—Rom. 1:18-22.

A thousand woes come to those who possess not the saving virtue of gratitude. Through all the Scriptures we are reminded of the necessity of remembering to give thanks unto God. A thankful heart is the fertile soil for all the other virtues. Where gladness and gratitude abound, grace can come to fruit; but where there is no sense of gratitude, evil passions grow like weeds. The everyday things of life become so commonplace that we easily forget that they are God-given. And what is of heaven comes to be regarded as merely incidental.

Not so ought it to be. When "every bush is aflame with God," then "the commonest flower that blows can give thoughts which lie too deep for tears." Life cannot lose its grandeur if the heart remembers to be grateful.

If we have been in danger of forgetting the bounty of God, let us make the refrain of the old "Harvest Home" song the refrain of our lives:

> "All good things around us
> Are sent from heaven above:
> Then thank the Lord, O thank the Lord
> For all His love!"

Prayer.—By one of the parents, asking that our hearts may overflow with gratitude to our Heavenly Father for all His blessings and, above all, for the incomparable gift of His Son.

THURSDAY.

THANKSGIVING DAY.

"Were there not ten cleansed; but where are the nine?"—Luke 17:17.

"O that men would praise the Lord for His goodness and for His wonderful works to the children of men."—Psa. 107:8.

The sun shines upon eighty millions of people, but how many at the end of the day, or at the end of the year, return to give thanks to Him who rules the sun and bestows every blessing? Why did only one healed man return to give thanks? Art thou among the nine?

Give thanks for love of parents, affections of brothers and sisters, help of teachers, sympathy of friends, companion of books, joys of home, gifts of children, eternal faith, God's care and guidance, His promise for us, His multitudinous mercies, that you do not lift blind eyes to the skies. Donnil says, Praise Him for afflictions. We need a bit of pruning now nad then. He is standing over us, training the branches, warding off the blight, keeping off the enemy. Promise Him today and every day. If daily thou dost bow thy head and give thanks to God for His food and blessings, just so oft does thy heart swell with gratitude for what has been received, and just so oft dost thou look forward to the same beautiful hand for thy guidance and stay."

Prayer.—Our Father, who art in heaven, forbid that we shall stop short of whole-souled Thanksgiving today; make us living witnesses of Thy wondrous blessings. We are weak and Thou art strong. Be Thou our strength, and help us to say, "I will take the cup of salvation and call upon the name of the Lord." *Amen.*

FRIDAY.

THE NEED OF FAMILY RELIGION.

"Fathers . . . nurture them (your children) in the chastening and admonition of the Lord."—Eph. 6:4.

Everything that is good was first planted and shielded in a good home. The first man was a father. The first home was a temple. The first altar was a family. World without end, these are the center and foundation of all things.

If this is so, how guiltless are we to neglect it! Suppose Father is never in on an hour with the children; family never together; no prayer; no music; on the street or out at parties, picture shows, drug stores at midnight.

A little girl said to her father: "Father, do you ever pray?" The father replied: "Did your mother or your auntie put you up to this?" "No, papa," said the little girl, "the preacher said today that all good people pray, and those who do not cannot be saved; do you pray, papa?"

The father replied: "Well, dearie, you can if you wish, and mother, too; you can go your way and I will go mine."

(Continued on Page 14.)

PROCEEDINGS OF THE TWENTY-NINTH ANNUAL SESSION OF THE GEORGIA AND ALABAMA CHRISTIAN CONFERENCE.

ENIGMA CHRISTIAN CHURCH, BERWIN COUNTY, ENIGMA, GA., OCTOBER 4-6, 1927.

FIRST DAY—EVENING SESSION.

The Georgia and Alabama Christian Conference met in annual session with the Enigma Christian Church on October 4, 1927. Conference called to order by the President, Rev. H. M. Gray. Devotional service conducted by Rev. A. H. Sheppard; welcome address, L. D. Abell; response, Rev. J. D. Dollar.

Enrollment of ministers, Churches and delegates:

Ministers—H. M. Gray, A. H. Sheppard, H. W. Elder, S. D. Lankford, T. W. Gray, T. J. Dean, C. W. Hansom.

Licentiates—H. T. Gray, Vinson Reese, W. W. Willingham (by letter).

Churches and Delegates.

Ambrose—H. B. Vickers, Mrs. Geo. Poulk.
Beulah—Mrs. Ella Hill, W. D. White, O. D. Chadwick, O. O. Hill.
E. La Grange—Not represented.
Enigma—W. H. Drinard, Mrs. Alice Williams, L. D. Abell, Miss Addie Abell.
Hillside—Vinson Reese.
La Grange, First—Frank Landreth.
Lanett—Mrs. J. T. Cox, Miss Mary Tally, W. F. Carpenter.
N. Highlands—Mrs. G. T. Howell, G. T. Howell, Mrs. S. G. McClain, Mrs. G. A. Felston.
Oak Grove—Not represented.
Providence Chapel—Not represented.
Rose Hill—Jimmie Horton.
Richland—Miss Louise Peny, R. S. Hogg, D. S. Hogg.
Union—Not represented.
Vanceville—L. M. Veazey.
Eagan—Not represented.
Hogansville—Not represented.

On motion, program as submitted was approved for session.

The following were elected as officers for the ensuing year:

President—Rev. H. M. Gray.
Vice-President—Rev. J. D. Dollar.
Secretary—Rev. S. D. Lankford.
Assistant Secretary—Miss Mary Talley.
Treasurer—H. B. Floyd.

On motion, the following special committees were appointed by the President:

Publicity—S. D. Lankford, T. W. Gray, T. J. Dean.
Nominations—C. W. Hanson, H. T. Gray.
Resolutions—J. D. Dollar, A. H. Sheppard, W. C. Carpenter.

Chas. D. Johnston, Superintendent of the Christian Orphanage, Elon College, N. C., was recognized and seated as a deliberative member; also Rev. S. L. Beougher and Rev. Mr. Harward.

On motion, Rev. J. D. Dollar was received into the Conference, coming in from the Alabama Conference.

The President delivered a very inspiring message; text: John 1:29. Assignment of delegates to homes.

On motion, Conference adjourned until 9 o'clock Wednesday morning. Benediction by Rev. J. D. Dollar.

SECOND DAY—MORNING SESSION.

Called to order by the President. Devotional service by Rev. T. J. Dean. Reading of minutes of the previous session. Approved.

REPORT OF EXECUTIVE COMMITTEE.

We have held two meetings this year, and we find that the Georgia and Alabama Conference is not incorporated. We also find that our Church deeds need to be looked after. We recommend that the Conference take up this matter and look after it.

We had our minutes printed with the Alabama Conference minutes. We took 100 copies, at the cost of $42.50, and the same was paid by the Conference Treasurer, H. B. Floyd. We had our program for the present Conference printed at the cost of $5.00, and we had 250 Church report blanks printed, at the cost of $5.00.

C. W. HANSON.
H. M. GRAY.
H. W. ELDER.

The report was discussed by Rev. H. M. Gray, Rev. C. W. Hanson and Rev. J. D. Dollar.

On motion, the report was adopted.

On motion, the deeds now held by the Conference of the local Churches be returned to them, in order that Churches may dispose of property as they see fit. Offered as an amendment to the above report. The motion was carried and amendment adopted.

Motion made that the Executive Committee of the Georgia and Alabama Conference be authorized to incorporate Conference. Motion was carried.

On motion that five Conference trustees be elected, serving from one to five years, the following were nominated and elected: T. J. Holland, five years; Walker Pearson, four years; O. D. Shadrict, three years; D. S. Hogg, two years; M. J. Hallman, one year.

On motion, Rev. W. C. Carpenter was received into the Georgia and Alabama Conference, coming from Alabama Conference.

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

"Come over in Macedonia and help us," said the messenger to Paul. So Paul entered the door that was opened to him and preached the gospel to the Gentile world. The call from the time of Paul until now has been the same to the Church—come over and help us. There has never been a greater opportunity than now for the Church to carry on her part of the great program to evangelize the world. According to Dr. Ziller, director of the German statistical bureau in 1910, two-thirds of the world remains un-Christianized. The fields are white to harvest, said Jesus, but the laborers are few; pray ye, therefore, that the Lord of the harvest may send forth more laborers into His vineyard. Our Lord said again, "Go ye into all the world and preach the gospel to every creature." If we cannot go in person, may we give our prayers and money that the great work may go forward.

We recommend:

First: That we give more time to the study of missions in our Conference.

Second: That we more heartily support our *Christian Missionary Magazine*.

Third: That we more universally observe the method of giving one Sunday's offering a month in our Sunday Schools to missions.

Fourth: That we organize mission study classes in the different departments of our Church work.

Fifth: We pray more fervently for our missionary work abroad.

Respectfully submitted,
A. H. SHEPPARD.
T. F. DEAN.

In the absence of Dr. J. O. Atkinson, Chas. D. Johnston read a message to the Conference, "A Venture for God."

Dr. S. L. Beougher addressed Conference in behalf of foreign missions. A song was led by C. W. Hanson; sermon by Rev. A. H. Sheppard; prayer by Rev. H. M. Gray; song.

On motion, Conference adjourned for lunch. Benediction by Rev. J. D. Dollar

SECOND DAY—AFTERNOON SESSION.

Conference was called to order by President Rev. H. M. Gray. Devotional service was led by Rev. C. W. Carpenter. Minutes of the previous session were read and approved.

REPORT OF COMMITTEE ON SUNDAY SCHOOLS.

We believe the Sunday School to be the greatest agency of the Church, yet one of the most neglected agencies, and to neglect it we neglect the moral and spiritual training of the youth of today—the Church of tomorrow. We believe the greatest need of the Sunday School is trained leaders and capable teachers. Therefore, we recommend:

1. Teacher-training courses in all our schools, and that every school have at least one representative to attend our Chautauqua and School of Methods, at Bethlehem College, Wadley, Ala., every summer.

2. That our schools that are giving one Sunday's offering to missions and one to the Orphanage continue doing so, and those that are not put forth a desperate effort to do so.

3. That our song leaders be more concerned about Sunday School rather than all-day singing.

4. That we use our own literature in our schools, and that all our officers and teachers be urged by their pastors to use our own monthly magazines which lay special emphasis on Sunday School work.

J. D. DOLLAR.
S. D. LANKFORD.
H. T. GRAY.

The report of the Committee on Sunday Schools was read by Rev. S. D. Lankford and discussed by Rev. J. D. Dollar and Dr. S. L. Beougher and Rev. W. C. Carpenter. Adopted.

REPORT OF COMMITTEE ON CHRISTIAN ENDEAVOR.

We, your Committee on Christian Endeavor wish to make the following report: We feel that we, as the Georgia and Alabama Christian Conference, are not doing our best in the way of training our young people unless we, as a Conference, help to organize a Christian Endeavor Society in every one of our Churches, as we are sure to loose our young people. Without the young people, our Churches cannot be just what they ought to be. We need the help of our young people in every Church. Therefore, we recommend:

1. That every pastor in the Georgia and Alabama Conference try to organize and maintain a live C. E. Society.

2. That we try to strengthen the societies that we already have.

3. That we have a Sunday School and Christian Endeavor convention on the second fifth Sunday at Beulah Christian Church, and that every Church and pastor help to put it over.

MISS ALYMER GOODWIN.
MRS. ETHEL ABELL.
MISS MARY TALLEY.

An address was delivered by Miss Mary Talley. Rev. C. W. Hanson also addressed the Conference.

Motion was made that a Sunday School and Christian Endeavor convention be held at Beulah Christian Church, Phoenix City, Ala., on the second fifth Sunday of next year. Carried.

Motion made that the Conference Secretary notify Churches three months in advance of meeting of the above convention.

Ministerial and Church reports were read and approved.

The next Conference will meet at La Grange, First, on Tuesday after the first Sunday in October.

A resolution was offered by Dr. S. L. Beougher, representative of the Alabama Conference, relative to uniting Christian and Congregational Churches.

RESOLUTION.

In harmony with the action of the General Convention of the Christian Church, which voted to unite with the Congregational Church at their meeting at Urbana, Ill., and at the meeting of the National Council of the Congregational Church, held at Omaha, Neb., voted to unite with the Christian Church; be it, therefore,

Resolved, That the Georgia and Alabama Conference concur in the movement and recommend the same to the local Churches, to the end that the two denominations be brought into a closer affiliation and, just as soon as possible, arrive at an organic union.

S. L. Beougher.

Discussed by Dr. Beougher and Rev. W. C. Carpenter.

A motion was made to adopt the above resolution.

Report on moral reform was read by Rev. S. D. Lankford.

REPORT OF COMMITTEE ON MORAL REFORM.

One of the most important questions confronting us today is with reference to the observance of the Christian Sabbath. Today the pulpit or its equivalent is being neglected for the sake of the popular worldly pleasures. We beg our ministers and Christian men and women to openly and unhesitatingly condemn the sins that are confronting us today as a people. We recommend:

1. That we, as a people, express our condemnation of every immoral agency of whatever nature.

2. That our young people be provided with innocent amusements at home and at school, and also in the Church. That they be encouraged to stay there rather than go after the worldly pleasure.

3. That we stand firmly for the enforcement of the law against Sabbath breaking, and that the Sabbath be respected by every one.

S. D. Lankford.
A. H. Sheppard.
T. W. Gray.

Report adopted.

Address by Rev. T. W. Gray.

SECOND DAY—EVENING SESSION.

Devotional service was held.

The annual session of the Missionary Association took place.

REPORT OF THE MISSIONARY ASSOCIATION.

The Missionary Association met in its twentieth annual session with the Georgia and Alabama Conference. A short talk was made by the Vice-President, Rev. C. W. Hanson, discussing the faithful work of the President, Rev. H. W. Elder.

The following officers were elected for the ensuing year: Rev. H. W. Elder, President; Rev. C. W. Hanson, Vice-President; Miss Mary Talley, Secretary and Treasurer

Dues collected from old and new members, $60.00; amount in treasury, $66.25—total in treasury, $126.25.

A free-will offering of $30.18 was taken for Bro. Elder. A motion was made that we take $19.82 from the missionary treasury to make the donation $50.00. Adopted.

A motion was made that we pay the Secretary of the Association $3.00 for her services.

On motion, the Missionary Association let the Conference Treasurer have $25.00, leaving a balance in treasury of $78.43.

A motion was made that we stand adjourned until the next annual session of the Georgia and Alabama Conference at Hill Side Christian Church, La Grange, Ga., October, 1928. Motion adopted.

Rev. H. W. Elder, *President.*
Miss Mary Talley, *Secretary.*

After adjournment of the Missionary Association, Chas. D. Johnston gave a very interesting talk about "Our Orphanage." A free-will offering of $11.80 was taken for the home.

An address on "Our Colleges," by Dr. S. L. Beougher.

On motion, Conference adjourned until Thursday morning, 9 o'clock.

THIRD DAY—MORNING SESSION.

Called to order by the President. Devotional service by Rev. J. D. Dollar. Reading of minutes of previous session. Approved.

REPORT OF COMMITTEE ON EDUCATION.

We are living in an age when we must educate our people or be left behind. We should rally to Bethlehem College with our money and with our boys and girls. We have several students in Elon College. We have more boys and girls who will do excellent work for our Church.

H. W. Elder.
A. H. Sheppard.
C. W. Hanson.

Report adopted.

Address by Rev. J. D. Dollar.

Reports of special committees.

REPORT OF COMMITTEE ON NOMINATION OF DELEGATES.

Following is the report of the Committee of Nomination of Delegates to the Southern Christian Convention: Ministers—H. W. Elder, H. M. Gray, C. W. Hanson; laymen—Walker Pearson, T. J. Holland, and D. S. Hogg.

Report adopted.

Report on home missions was read by Miss Mary Talley.

REPORT OF COMMITTEE ON HOME MISSIONS.

We need to realize the opportunity that awaits us. The fields are white unto the harvest. All around us are splendid opportunities. We need to face them with unfailing fortitude.

1. Our need is men who are willing to go and do this work in the face of hardship and sacrifice. The most of our Churches were planted by men who were without money or the promise of it. If we wait to send out men with a guaranteed salary to develop these fields. Many of us will be in our graves before it is ever done. Suppose that all our active ministers would try to open some new work in connection with their regular work. It can be done, and we must lay the matter on the hearts of our ministers. There are fields adjacent to all of our Churches that could be worked in this way.

2. This will call for money, and our people will give it if they see the merit of it. The most of our Churches want the assessments lowered, but your committee feels that we are not doing half what we should. Many of our people do not understand what it means to tithe. We need some Bible teaching along this line. Your committee wants to see the work advance, and we can if we will.

H. W. Elder, *Chairman.*

On motion, the report was adopted.

Address by Rev. A. H. Sheppard.

The report on superannuation was read by H. W. Gray.

REPORT OF COMMITTEE ON SUPERANNUATION.

We, your Committee on Superannuation, recommend that we endeavor to raise all the money we can for this fund, for it is a great thing for us to do, as we cannot do anything greater than to take care of our preachers and their wives.

We recommend that Rev. H. W. Elder be placed on the superannuated list, and that he may receive all the help that the Superannuation Board can do for him, for he is worthy of everything that we can do for him. We are all so sorry that dear Bro. Elder's health has failed him, for we realize that he is one of our strongest preachers and that he has done a great work; we believe that he has done more for the Georgia and Alabama Conference than any other man has done. Let us pray that he may regain his health, so he can continue his great work.

A. H. Sheppard,
H. M. Gray.
S. D. Lankford.

Report discussed by D. S. Hogg and adopted.

Rev. A. H. Sheppard made a beautiful talk on behalf of Bro. H. W. Elder and his faithful work in gospel ministry.

Conference adjourned, to meet at 8 o'clock, with the annual session of the Christian Missionary Association. Benediction by C. W. Carpenter.

THIRD DAY—EVENING SESSION.

Resolution of thanks extended to Enigma Church and community was read by Rev. J. D. Dollar. Adopted.

RESOLUTION.

Resolved, That we express by a rising vote our appreciation to the good people of the Church and community for their kind hospitality and the royal manner in which they entertained us while in their midst. We trust also that we may be able to leave a blessing with them.

J. D. Dollar.
A. H. Sheppard.
W. C. Carpenter.

The Publicity Committee was instructed to write an account of the proceedings of this Conference for publication in our Church papers.

Motion was made and passed that all bills against the Conference be paid.

REPORT OF TREASURER.

Home Missions

On hand last session	$ 117.38
In treasury	117.38

Foreign Missions.

On hand last session	$ 69.04
Paid to W. C. Wicker	69.04

College Funds.

On hand last session	$ 117.38
Paid to W. C. Wicker	117.38

Convention Missions.

On hand last session	$ 117.38
Paid to W. C. Wicker	117.38

EDUCATIONAL FUND.

On hand last session		$ 69.04
In treasury		69.04

SUPERANNUATED FUND.

On hand last session		$ 55.24
Paid to W. C. Wicker		55.24

CONVENTION FUND.

On hand last session		$ 55.24
Paid to W. C. Wicker		55.24

CONFERENCE FUND.

On hand last session		$ 95.23
Oak Grove paid for ANNUALS		1.00
Beulah paid for ANNUALS		.70
		$ 96.93
Paid to Miss Mary Talley for service	$15.00	
Paid to H. M. Gray for programs	6.00	
Paid to H. M. Gray for ANNUALS	42.50	
		63.50
Balance in treasury		$ 33.43

SPECIAL HOME MISSIONS.

On hand last session		$ 12.13
In treasury		12.13
Total on hand last session	$ 708.06	
Paid out since	477.78	
Balance in treasury to date	$ 231.98	

COLLECTED THIS SESSION.

Home missions	$ 99.86
Foreign missions	69.90
Educational fund	49.93
Superannuated fund	49.93
Conference fund	49.93
Convention fund	49.93
Convention missions	79.90
College fund	49.94
Cash collection for Conference fund	14.16
Borrowed from Missionary Association	25.00
Total collected this session	$ 538.48

H. B. FLOYD,
Treasurer.

Report was adopted, with amendment that H. B. Flory, Treasurer, do not replace Conference funds lost in Bank failure.

Moved and seconded that H. B. Floyd be paid $10.00 for his services as Conference Treasurer. Carried.

CONFERENCE ASSESSMENTS FOR 1928.

Ambrose	$ 55.00
Beulah	45.00
Eagan	20.00
East La Grange	35.00
Enigma	55.00
First, La Grange	160.00
Hill Side	50.00
Hoganville	15.00
Lanett	160.00
North Highland	45.00
Oak Grove	110.00
Providence Chapel	20.00
Rose Hill	40.00
Richland	50.00
Union	20.00
Vanceville	55.00

To be divided as follows

	Per Cent.
Conference home missions	20
Convention home missions	16
Foreign missions	14
Education	10
Conference fund	10
Superannuation fund	10
Colleges	10

Motion made and carried that the minutes of this session of Conference be printed in THE CHRISTIAN ANNUAL.

Moved and seconded that we use our new literature as adopted by the Southern Christian Convention as to Church report blanks, etc. Carried.

On request, Rev. S. D. Lankford was granted a letter of dismissal and recommendation from this Conference to the South Georgia Methodist Conference.

On motion, Miss Mary Talley was elected as Conference Secretary upon the resignation of Rev. S. D. Lankford.

Rev. W. C. Carpenter was elected Assistant Secretary.

Standing committees were appointed as follows:

Executive—H. M. Gray, J. D. Dollar, C. W. Hanson.
Educational—A. H. Sheppard, W. C. Carpenter, T. W. Gray.
Foreign Missions—T. W. Gray, T. J. Dean, H. T. Gray.
Sunday School—W. C. Carpenter, A. B. Mann, W. W. Willingham.
Home Missions—J. D. Dollar, W. D. Wilkinson, Vinson Reese.
Christian Endeavor—Miss Mary Talley, Mrs. Ethel Abell, Miss Odie Mae Cole.
Moral Reform—W. C. Carpenter, C. L. Reese, Paul House.
Religious Literature—J. D. Dollar, T. W. Gray, A. H. Sheppard.
Superannuation—H. M. Gray, W. C. Carpenter, C. W. Hanson.

The minutes of the last session were read and approved.

Rev. J. D. Dollar led in a short devotional service, after which it was moved and carried that Conference stand adjourned, to meet with First Christian Church, La Grange, Ga., on Tuesday evening, 7:30 o'clock, after the first Sunday in October, 1928.

REV. H. M. GRAY, *President.*
MISS MARY TALLEY, *Secretary.*

(Continued from Page 11.)

Then the little girl asked: "But, Papa, what way are you going?" This got him, and a little child led him to Christ.

Prayer.—Dear Lord and Saviour, we confess to Thee our sins of neglect. Make daily religion a means of grace to us. Keep the gospel and truth before our minds and enable us to renew our vows to Thee. *Amen.*

SATURDAY.

GOD'S TOUCH.

"Thou has laid Thine hand on me."—Psa. 139:1-6.

Assurance, faith undaunted, belief ripened unto knowledge, danger signals, warning senses, friendly advice and counsels, deterrents to impiety, protections from harm or dangers, comfort in sorrows and trial, sanctions in right, approval of conscience, the guidance of wisdom, conscientious "hunches," strength to endure great hardships, joys of righteousness—these all and many others are the hand of God on us. They are visions, any one of which may change the whole life; and the earnest seeker is heir to them all. Simple, weak and ignorant though we be, we can look back over our path and marvel at the wise and wonderful way in which we have been ushered along through life, and truthfully say, "Thou hast laid Thine hand on me."

Prayer.—Our dear Lord and Father, we confess our sins. Ungrateful creatures we are for all Thy benefits towards us, and while we go forward to our goal, may we not forget Thy mercies and that Thou art with us forevermore. *Amen.*

SUNDAY.

DOING THE SAME THING FOR JESUS.

"Inasmuch as ye did it unto one of the least of these, ye did it unto me."—Matt. 25:45.

"Mother," said a little boy, "I wish Jesus lived on earth now." "Why, my darling?" "Because I should like so much to do something for Him." "But what could such a little bit of a fellow as you do for Him?" The child said: "Why, I could run all His errands for Him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges for poor old Margaret; I will let you take them and do an errand for the Saviour, for when upon earth He said, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.' Whenever you do a kind act for anybody because you love Jesus, it is just the same as if the Saviour were now living on the earth and you were doing it for Him."

Prayer.—Dear Father of love, we pray Thee that we may be thoughtful for others in all our dealings with them, knowing that our lives are what we are in the world around us, our influence the eternal destiny of all around us. *Amen.*

FROM ALABAMA.

It was my pleasure to attend a meeting of the Woman's Missionary Society of Beulah Church, held at the home of Mrs. Nellie Hand, this P. M. There was a fairly good attendance and a very interesting meeting. You would think this a plucky little band if you could be with them just a little while. Mrs. Y. E. Denney was re-elected president, and Mrs. Lena Wilkins was made secretary and treasurer. The society set themselves to the task of raising their goal for 1928. They are arranging to send a box of clothing to Miss Adams, in Porto Rico, next week. They are planning to have an oyster supper on Saturday night after Thanksgiving, the proceeds to go to the society.

In the future they will meet twice a month instead of just once a month. They appointed a committee to arrange a quilt sale, the proceeds also to go to the society. It is remarkable what a few faithful ones can do when they undertake for God and His Church.

Dr. Beougher and I attended the State conference of the Congregational Church, held at Union Grove Church, in Marion County, Ala., Saturday and Sunday, November 5th and 6th. We had a fine trip, were cordially received, and enjoyed every moment of our stay. Dr. Beougher preached a very fine sermon Saturday evening at 7 o'clock. This writer preached Sunday at 11 A. M. We started home immediately after the sermon, but our train being late we spent the night in Birm-

ingham, reaching home Monday at noon.

I feel sure our trip was well worth while. I think that the State conference will be represented at our Conference next fall by a fraternal delegation. The fellowship of the two Churches will be greatly strengthened through the interchange of such representations. I hail with delight the increasing interest that is being manifested by our Churches at the beginning of the Conference year. Quite a number of our Churches are putting on the budget plan and proceeding at once to do the work.

Our Home Mission Board has set its goal for one thousand dollars' special home mission funds this year, to be raised by private pledges and paid quarterly. We aim to give every loyal member of the Christian Church in the Alabama Conference a chance to do some special service for our dear old Church this year. It is necessary for us to have more funds to do more work. Our people are anxious, they are willing, they are loyal. We must give them a chance. Pray for us, friends, as we put the campaign forward.

Yours in Jesus' name,

G. D. HUNT.

QUARTERLY REPORT.

Receipts.

Valley of Va. Cen. Conference:		
Women's Societies	$ 161.73	
Young People's Societies	88.06	
Willing Workers	3.08	
Cradle roll	35.64	
		$ 288.51
Alabama Conference:		
Women's Societies	$ 50.85	
Cradle roll	1.25	
		52.10
North Carolina Conference:		
Women's Societies	$1,352.57	
Young People's Societies	254.84	
Willing Workers	74.09	
Cradle roll	102.02	
		1,783.52
Eastern Virginia Conference:		
Women's Societies	$2,223.30	
Young People's Societies	838.75	
Willing Workers	346.00	
Cradle roll	100.00	
		3,508.05
Total		$5,632.18

Disbursements.

Foreign Missions:		
Japan—Dues	$ 271.87	
Specials	1,004.71	
Kindergarten	118.83	
Bible Woman	25.00	
Sunday School	12.50	
Mr. Kitano's salary	540.00	
Mr. Matsumo	68.75	
Mrs. Fry's School	50.00	
		2,091.66
Porto Rico—Santa Isabel		766.49
Ellen Gustin Fund		27.71
Home Missions:		
Richmond—Dues	$ 271.88	
Specials	1,354.71	
		1,626.59
Mountain work		816.65
Elon Orphanage—Irene Boone	$ 15.00	
Mary Gilbert	15.00	
Baby home	120.08	
		150.08
O'Kelly Memorial		1.60
Total		$5,480.78

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DERROW—KNUPP.

On the morning of October 26th, Mr. Frank Derrow and Miss Fern Kupp came to my home and were united in the holy bonds of matrimony. The ceremony was witnessed by only a few intimate friends and relatives. After the ceremony, the happy couple left for a bridal trip to Washington, D. C. They are splendid young people of the Concord neighborhood.

A. W. ANDES.

PATTERSON—GRAHAM.

On October 22, 1927, Dr. H. McKinley Patterson, of Burlington, N. C., and Miss Nina Graham, of Union Ridge, were united in marriage by the writer at his home in Burlington, N. C. The ceremony was witnessed by a few of their many friends who vied with each other in congratulations and hearty good wishes. Their many friends wish for them a long, happy and prosperous life.

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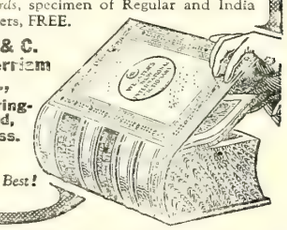

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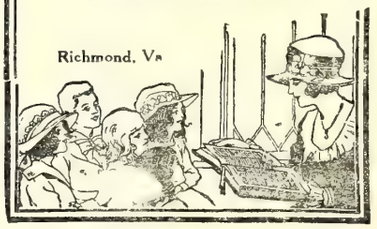

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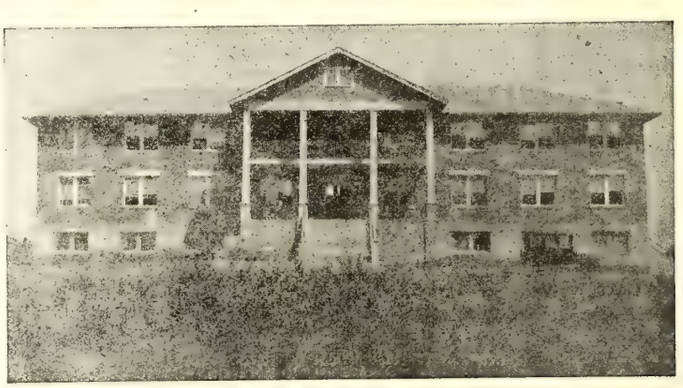

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, NOVEMBER 24, 1927. NUMBER 47.

THE SUN'S OBSERVATORY

REV. S. M. LYNAM.

John H. Finley Says.—

Education is the process of conquering one's environment. The widening of this circle ends only with life. Every day the world should be made new by some new acquisition of truth.

Great Electric System.—

A ten-million-horse power electric system has just been completed. There are connecting wires from Pensacola in Florida to Boston, Mass. It is said to be the largest interconnecting system in the world. The city of New York is not included in the great system, but it reaches Boston, Chicago, Philadelphia, Atlanta, and Birmingham, and other cities. Such vast organizations of power challenge our admiration, but we should be concerned that the power of the Church to balance in the complexities of modern life is sufficient in order that the material may not dwarf the souls of those who manage and use them.

Extravagances.—

For the past several years the American Woolen Company has been in financial difficulties. This was surprising to the business world, too, because the American Woolen Company is the largest manufacturer of woolen goods in the United States. It was discovered recently, however, that for some time the salary of the president, the late William M. Wood, was about one hillion dollars a year, and there were uncovered other extravagances in proportion. Mr. Wood, it may be recalled, committed suicide in Florida during 1926. This great manufacturing company is one of many such doubtless so mismanaged in the country, but which have not yet been investigated.

A New Publishing House.—

The Methodist Book Concern dedicated a new publishing house recently at Dobbs Ferry, N. Y., about twenty miles north of New York City. The grounds on which the property is located comprise about ten acres for which more than two hundred thousand dollars was paid. The buildings and improvements cost $1,068,724. It is interesting to note that the Methodist Book Concern started in 1789 with a borrowed capital of six hundred dollars. The concern now has assets valued at more than eight million dollars. The Methodist Church has made an amazing success of the publishing interests of the Church. Manufacturing operations have been going on in the new building since the first of the year.

"Y" Growing.—

The general board of the Y. M. C. A., meeting in Chicago recently, announced that for the first time the membership of the sixteen hundred United States and Canada Y. M. C. A. organizations had passed the million mark. There are 1,005,814 members, to be exact. During the past year the organization spent on its State and foreign work $57,125,000, which was about three million dollars more than the Y. M. C. A. spent last year. Ten years ago the total expenditures amounted to only $21,919. It now owns property and funds worth $205,184,000. This is an increase of a hundred and four million dollars in holdings within the last ten years. The facts show that the Y. M. C. A. is a growing organization.

"Golden Rule" Nash Dies.—

On October 30th, Arthur Nash died in a Cincinnati hospital. The cause of his death was heart trouble. Mr. Nash was head of the A. Nash Tailoring Company, of Cincinnati, and was known far and wide as "Golden Rule" Nash because of the business principles for which he stood. He urged that his employees practice the Golden Rule in their dealings with him, and he undertook so to deal with them. Mr. Nash started business by taking a horse and wagon and a few bolts of cloth and going about the country taking orders for clothing. He was so well known for his position in the business world that he was a frequent speaker at conferences and conventions on the Golden Rule in business. He has written a book dealing with that subject.

Poetry and Home Missions.—

The Rev. Ernest G. Guthrie, general director of the Chicago Congregational Missionary Society, in a recent address declared that in order to go very far in home missions we must know our great cities, and then he went on to say that if he could have his way he would send the young people through Chicago with a volume of Carl Sandburg's poems and let them see not the beautiful, but the dark and forbidding side of the life there, the hopeless agony and wretchedness. Mr. Guthrie has struck a new note, and the home mission work of the Church is to be henceforth in the cities, and we should know those cities. It would be helpful to know them as Sandburg knows his Chicago, and whatever helps to that end may be helpfully used, be it poetry or prose.

A Great Ministry.—

The Disciples Church of University Place, Urbana-Champaign, Ill., celebrated the rounding out of the twenty-five years of the pastorate of Dr. S. E. Fisher. Dr. Fisher brought the fraternal greetings from the Disciples to the General Convention of the Christian Church, meeting in Urbana a year ago. Under the leadership of Dr. Fisher, the Church has increased its membership twenty-fold. Since the commencement of his ministry, the population of the town has doubled the enrollment of the university has quadrupled, and the spiritual life of many s[illegible]s has been deepened and enriched. A[illegible]day School service on the day of c[illegible] 932 were present and seventy-five [illegible] united with the Church at the mor[illegible]vice. It was a great day in a great pas[illegible]rate.

O Atkinson 9 1 2

Linking Up the Empire.—

A telephone service between the eastern part of Canada and Great Britain has been started. The service will be available from noon to 11 P. M. daily. The charge for the service is about seventy-two dollars for the first three minutes and twnety-four dollars for each additional minute. This telephone brings the dominion into closer contact with the mother land. Very gradually the empire is becoming closely linked together. When Queen Victoria ascended the throne in 1837 it required six months to let all her subjects know of it. When she died in 1901 it took only six minutes to flash the news around the world. But human voices could not then be the bearers of that sad message. Now it is possible to speak, to talk from London to many parts of the empire. Through scientific discoveries and appliances, the world is being brought very close together. It is becoming a very small world in which we live, and through science the fairy tales of our childhood are becoming the common-place realities of life.

Charlie Schwab Succeeds.—

When the American Iron and Steel Institute met recently, Judge Elbert H. Gary had been dead two months. He was not there to make a careful speech. In his old chair sat Charles Michael Schwab, recently elected successor to Judge Gary. Mr. Schwab had made the Bethlehem Steel Corporation the most successful competitor of United States Steel. Early in the century, Judge Gary sought to bring all the manufacturers of steel into one gigantic organization, but he failed in his effort because some would not enter the combination, and among these was Charles M. Schwab. In 1909 the judge brought into being the American Iron and Steel Institute and was until his death its first and only president. Mr. Schwab and Judge Gary were not always harmonious, but in the institute they worked together. The other members liked Mr. Schwab, and so he was chosen to succeed Judge Gary. In his first speech he intimated there must be a change in the price of steel and it was suggested by the president of his company that there might have to be a reduction in wages which the representatives of United States Steel opposed. However, some changes in the business world may be expected with this new figure in the old chair of Judge Gary in the institute.

NOTES-PERSONALS

Read the action of the Publication Board in this issue. Also the Conferences have voted December to be "Sun Month."

For Peloubet's Select Notes on the International Sunday School Lessons, send to The Christian Sun, 1536 East Broad Street, Richmond, Va.

Rev. W. J. Edwards, Ether, N. C., one of our good preachers in the Western North Carolina Conference, would be glad of work as pastor the coming year, and is ready to move to any field or Church that may desire his services.

We regret to learn that Mrs. R. L. Williamson, wife of our beloved pastor at Sanford, has been ill and in the hospital for several days. We are pleased to have a line stating, however, that she is improving, and we are hoping for her early recovery.

Rev. J. M. Roberts, Windsor, Va., one of our very able and competent preachers, is open for some pastoral work the present year, and any Church desiring the services of a preacher of power and influence would do well to correspond with Brother Roberts.

The Churches in South Georgia do not forget the hand that was kind to them when strong and the voice that spake to them so helpful when it could be heard. Our Church at Ambrose, Ga., raised $75 and gave him some time ago and have voted him a salary of $50 per year, payable quarterly. This is noble on the part of this little Church which Bro. Elder built.

Dr. Daniel Albright Long will celebrate the completion of sixty years in the Christian ministry November 20, 1927, by preaching two sermons—11 A. M. in the First Presbyterian Church, Effingham, S. C., and at the First Presbyterian Church, in the city of Florence, S. C., at night. Dr. Long was eighty-three years young May 22, 1927. May he live many years to bless and to be a blessing.

Rev. J. D. Dollar, who recently moved from Roanoke to become pastor of our Church at Lanett, Ala., writes that he is enjoying his work and is most favorably impressed with his new field of labor; that the congregations are increasing at every service and the attendance at Sunday School is increasing in a very satisfactory manner. A Christian Endeavor Society was organized in the Church on Sunday evening, November 13th, with a goodly membership and fine prospects.

Mrs. W. M. Melton, president of the Alabama Woman's Conference, writes most hopefully of the women's work in her Conference. One society has recently been organized and another is on the eve of organizing. The Wadley Society is giving a birthday dinner on Thanksgiving, with a prepared program for a real dinner and a great, good time together. The Wadley Society has pledged to raise $100 of the quota this year, and they have gone to work in time. Our belief is that, in a few years, the Alabama Conference will be among the strong women's conferences of the Southern Convention.

Just hand it to our friend, Dr. Staley! He knows how, by some strange magic, to write just the fetching line at the proper time. See his "Suffolk Letter" last week on "Keep Up and Catch Up." Well, sir, one of our good subscribers had finished reading that article and then glanced at his label and saw that he was about four years behind in paying for his subscription. Forthwith and immediately that reader, moved by the Staley philosophy, wrote his check, paying all back subscription and a year in advance. He decided it was time to "catch up," and he did. Now, that is what we call business. We are just hoping Dr. Staley will keep on giving us that Suffolk Letter with its fine philosophy and great Christian truth. Our good friend, in closing his letter about Dr. Staley making him catch up, says: "You are giving us a splendid paper, and one that deserves much better support than the Church is giving it." This was a layman writing, but we wish about 100 preachers would decide that very thing, and during the month of December, "Christian Sun Month," would tell their people about it and secure at least ten subscribers each.

THANKSGIVING PROCLAMATION.

Under the guidance and watchful care of a divine and beneficent Providence, this country has been carried safely through another year. Almighty God has continued to bestow upon us the light of His countenance, and we have prospered. Not only have we enjoyed material success, but we have advanced in wisdom and in spiritual understanding. The products of our fields and our factories and of our manifold activities have been maintained on a high level. We have gained in knowledge of the higher values of life. There has been advancement in our physical well-being. We have increased our desire for the things that minister to the mind and to the soul. We have raised the mental and moral standards of life.

We have had the blessings of peace and of honorable and friendly relations with our sister nations throughout the world. Disasters visiting certain of our States have touched the heart of a sympathetic nation, which has responded generously out of its abundance. In continuing to remember those in affliction, we should rejoice in our ability to give them relief.

Now, that these twelve months are drawing to a close, it is fitting that, as a nation and as individuals, in accordance with time-honored, sacred custom, we should consider the manifold blessings granted to us. While in gratitude we rejoice, we should humbly pray that we may be worthy of a continuation of Divine favor.

Therefore, I, Calvin Coolidge, President of the United States, do hereby set apart and designate Thursday, the 24th day of November, next, as a day of thanksgiving and prayer, and recommend and urge that on that day our people lay aside their usual tasks and, at the family fireside and in their accustomed places of public worship, give thanks to Him who holds all in the hollow of His hand.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the City of Washington, this twenty-sixth day of October, in the year of our Lord, one thousand nine hundred and twenty-seven, and of the independence of the United States of America the one hundred and fifty-second.

CALVIN COOLIDGE.

FRANK B. KELLOGG,
Secretary of State.

TARBELL'S TEACHERS' GUIDE.

A commentary on the International Uniform Sunday School Lessons, 1928; the most complete and useful volume on the International Lessons ever written. It is designed for use by teachers and pupils of all grades from that above the primary up to and including Bible classes of all departments. It is nicely printed, in plain, open type, easy to read. Illustrated with diagrams, charts and paintings by celebrated artists. The price, postage prepaid, is $2.00 per copy. Send your orders to The Christian Sun, 1536 East Broad Street, Richmond, Va.

Our Raleigh Church has extended a call to Dr. J. E. Kirbye, of Detroit, Mich., and we understand that he has accepted the call and is now in Raleigh. Dr. Kirbye recently visited Elon College and also briefly a session of the North Carolina and Virginia Christian Conference. He was much pleased both with Elon and with his visit to the Conference. He made a very favorable impression upon the Conference during the few moments in which he addressed it. Dr. Kirbye was brought up in the Christian Church and his first pastorate was in the Christian Church. He has been identified for the last several years with work in the Congregational Church. He told us at Conference that the Christians and Congregationalists did not have to unite; they were already united in principles and in practice. It was up to them to say whether they would walk together, or ride together, or fly together. Our differences are imaginary rather than real, though some customs and traditions may have sprung up in one communion that do not obtain in some localities in the other communion, but we are one just the same, and it is up to the two communions to say whether they will go on together or not.

We learn with deep regret of the sudden passing away of our dear friend and good brother, Deacon D. I. Cummings, of our Mt. Bethel Church, in Rockingham County, on November 8th. Bro. Cummings was an uncle of Rev. F. C. Lester, of our Waverly Church, and one of the most devout and faithful Christian men in all our acquaintance. We will certainly miss his famliiar face at Mt. Bethel and from our annual Conferences, which he usually attended as a delegate from his Church. The following information is taken from the *Greensboro Daily News*, November 9th: "D. I. Cummings, sixty-five years of age, died suddenly today at 1 o'clock at his home at Bethany, fifteen miles southwest of Reidsville. Mr. Cummings appeared in his usual health; in fact, on Monday he attended a neighborhood cornshucking. Early Tuesday morning he suffered an attack from the heart and died without a struggle. Deceased had been an influential farmer of the Bethany section all of his life. He was a consistent member of the Mt. Bethel Christian Church. He is survived by his wife, three sons—G. B., I. F., and B. S. Cummings, and three daughters, Mrs. S. A. McCollum, Mrs. J. F. Parker, and Miss Thelma Cummings. Funeral services will be conducted Wednesday afternoon at 2 o'clock from Mt. Bethel Christian Church."

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JOY AND CALVARY.

REV. JOHN G. TRUITT, *Preacher.*

"Jesus . . . who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:2.

Too many of us have looked at the wrong place for joy. We have confused happiness with its deeper companion. And sometimes fun is mistaken for happiness. Fun, happiness, joy are three great workers in the realms of human need; but the greatest of these is joy. Joy is abiding, and is not changed by the things that change the countenance. Beneath a face filled with anxiety, or sorrow, or struggle, there may always be joy unabated and abiding. There is not much fun when a face is filled with excruciating pain, not much happiness when tears pour down across the cheek; but ever within there may be a joy which the world cannot take away. It may be that our lives are just a bit empty of the kind of thing of which I speak. The days are passing without much real success in the matter of laying up joy within; if we gather quite a bit of fun, and a fairly good supply of happiness, we are just about ready to forego the matter of joy. But this is not as it should be: "Ask and ye shall receive, that your joy may be full."

But if we ask Jesus for joy He may carry us over the Calvary route to it. "Jesus . . . who, for the joy that was set before Him, endured the cross," has shown us most clearly that the joy way is the service way, and that service is not to cease this side of serving to the uttermost of one's ability. The joy-song sung by the angels at Jesus' birth was not sung in ignorance of the fact that the cross was just ahead; nor did Jesus teach and demonstrate service on that last late night hour to His disciples unaware that on tomorrow He would taste death for every man. Instead, He says: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." And so, "Behold, I bring you tidings of great joy," may well mean in the light of the life of our Lord—behold, I bring tidings of a great Servant, who shall give unto all the people of the world the great opportunity, privilege and joy of serving others.

"O joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain
And feel the promise is not vain
That morn shall tearless be."

"Your sorrow shall be turned unto joy." How? "The seventy returned with joy." Why, the seventy had been using the spiritual building tools of Jesus! They had felt the thrill of handling the saving power of God. They had seen a new light come into the faces of the despairing, and that light came in spite of the fact that the outside environment of servitude and slavery to Rome had not been changed. Have you seen the great movie "Ben Hur"? Do you remember the scene in Nazareth where a poor, naked, beaten slave was prostrated near a pool of clear water while his masters drank? His body was lacerated with the driver's whip; his limbs were limp and could hardly straighten under his weight. He wanted a drink of water so badly, and a master held a cup of water to his lips to—just as his parched lips were about to partake of it—pour it on the ground. Do you remember how the poor slave tried to lap up a bit of it from the dust, and how the foot of the master wiped it out and kicked the slave? It was a heart-rending scene. But a hand, while the masters talked a moment among themselves, stopped its sawing and reached out and dipped the large dipper into the water and held it gently, lovingly and long to the parched lips of the poor slave! If you have seen that picture you know what I mean by a new light coming into the face of the despairing.

The seventy had obeyed Jesus, offered service, and seen things happen in the lives of others, and quite naturally "they returned again with joy." Paul, in writing a letter to some people he had won to Christ, by serving them with the gospel, spoke of them as "my joy and my crown." That saving others should bring joy is no more than we may expect after we have looked upon Calvary.

Jesus' joy was that of seeking the lost; of giving life for death; exchanging guilt for forgiveness; going about doing good. But here we find Him a prisoner, His efforts seemingly interrupted, and His disciples despairing of His likelihood of ever continuing His loving service. He is being sentenced to death. He is climbing Golgotha's hill, and with Him are going two thieves and murderers. Do you suppose the joy in the heart of Jesus had now forsaken Him?

The two thieves had looked for their fun; they had sought their thrill; they had lived romantically(?), had their "fling," seen life, and gotten lots of it; but they had missed happiness, and joy they had never tasted. These two young fellows were coming to an untimely death because their actions had been extremely bad; the third young Man was coming to His death because His had been always good. Fear and disgrace filled the hearts of the two; fearlessness and grace and joy filled the heart of the one.

The mob had sought their happiness where men had gathered to perjure their honor away, and to crucify the innocent one. There may be found at times a fleeting satisfaction in following the wrong crowd, but as this mob dispersed each one to his own place there was no happiness left in their lives and no joy in their souls. They had erected three crosses, and at the base of one might have been written, "justice"; another "love," and the other "injustice." They had done their work well, but Jesus was not yet finished with His task. "Jesus . . . who, for the joy that was set before Him, endured the cross."

He who hanged on the cross named by us "justice," admitted he was getting his just deserts. In such an hour he was able to see the rightness of his situation, and th werongness of the crucifixion of Christ. He was sorry for a fellow-sufferer who had done no wrong; but more than that, he saw Him as Lord of the entire situation, and realized by a God-given inspiration that Jesus was allowing all this to come to pass "for the joy that was set before Him." In that moment he prayed Him, "Remember me." Oh! beautiful gleam of heaven, light in an hour of unutterable darkness. Wherever Jesus had gone hitherto He had been able to save others, and His supreme joy was that of saving others, and of eventually saving the whole lost world; but it would seem that there was no place for any such joy on Calvary. The privilege of saving another was like a cup of water in an hour of infinite thrist, and here, behold, He has His convert even on the cross itself!

Ah! is that not but an acted and living parable of what Jesus was at that very moment doing for the whole world? The world is dying, helplessly in its sin and misery; but by looking to the cross it has its promise of paradise! "He saved others," yes, indeed; and in the losing of His own life, by His own words, He is to save it also—and He did save it, as our every Easter is but a renewed reminder. The thief's justice was killing him, and whatever pleasure he had ever had was a thing forgotten and powerless; but He who hanged on the cross, which we may name Love, had mercy upon him and thereby tasted already a foregleam of the "joy set before Him." And the cross of love became the throne of God, and the cross of justice tempered by love became the gateway to glory; and both crosses lost their ugly meaning.

But why name one of the crosses of the thieves injustice? Was he not getting justice? Yes, and no. Yes, because he was justly condemned by the courts; no, because he had come into the presence of Jesus Christ, had heard Him speak, saw Him suffer, and yet withal chose to remain estranged from Him. Do I make myself clear. He should have been a son of the loving Heavenly Father, a brother of Jesus Christ, a reconciled prodigal; but he had brought injusitce upon his own head by his own holding out against the redeeming work of Jesus Christ. Is he not a living example of just what much of the world is doing, namely: chosing the road that leads to death rather than the one which leads to life everlasting? You may come under the very shadow of the cross, and into the very presence of Christ dying for your sins, and yet turn away bitterly cursing Him, as did the thief; or sorrowfully, as did the rich young ruler.

Jesus is able, able in the hour of His death to give you life, pardon, and companionship of joy, which none other can give. And just as He, upon the cross, had a foregleam of "the joy set before Him," you may right in this life have, by your acceptance of Him, something of the meaning of the invitation of his: "Enter thou into the joy of the Lord."

SANFORD LETTER.

Our revival meeting here began the third Sunday in October. The pastor was ably assisted by Rev. C. H. Rowland, D. D., who did the preaching after Sunday. His sermons were plain, powerful expositions of the Word and reached and gripped the hearts of those who heard. There were about twenty professions of faith and several renewed their covenants with their Saviour. At the next service following the close of the meeting five united with the Church. We are expecting several others to come into the Church as a result of the meeting. We shall ever remember Bro. Rowland's faithful, earnest and loving service while with us.

R. L. WILLIAMSON.

SUNSHINE SOCIETY.

Our good friend and brother, W. E. Walker, Burlington, N. C., suggests that CHRISTIAN SUN readers who want THE SUN to go to shut-ins and those unable to take it and want it, send some money to the editor and become a member of "The Sunshine Society." Bro. Walker paid in the first dollar. This is a fine idea. We are going to keep a record of the income of "The Sunshine Society" of those who send in, and then of those to whom the paper is sent with the money thus sent in. If any SUN reader would like to see THE SUN go to a shut-in or to one not able to take it, send a dollar or two, or more, and become a member of "The Sunshine Society." The editor will receive the money and pay it out only on deserving subscriptions.

J. O. A.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE WESTERN N. C. CONFERENCE.

This Conference met in its fifty-seventh annual session, at Pleasant Hill Church, Tuesday, Wednesday and Thursday of last week. The sessions were not as largely attended as usual, as we presume it was a busy season for many, but the fellowship was delightful and the hospitality was royal. The local Church, with its friends, certainly did everything desirable to make the Conference happy and successful. Dr. G. O. Lankford is the president, and presided with becoming reverence and dignity. Bro. J. H. Harden, of Graham, is secretary, and believes in keeping a perfect record as he goes. Bro. Jack Stafford was his assistant and was kept busy through the session in properly recording all reports and with accuracy making much-needed records. Dr. P. H. Fleming, former pastor of the Church, could not be present and preach the first day as scheduled, but was present and preached on the second day to the delight of the Conference and the community. Rev. F. P. Ensminger, superintendent of missions in the Congregational Church, who was to have been present and preach the second day, arrived on the third day and delivered a message of brotherly love and fraternal greetings. The Committee on Religious Literature recommended that December be made "CHRISTIAN SUN Month" and that pastors be urged to put on a campaign for THE SUN that month and seek to largely increase the subscription list. The Committee on Foreign Missions recommended that a committee be appointed to take steps to organize the men of the Church for kingdom extension. Mrs. W. R. Sellers, of Burlington, made the report of the women's work to the Conference and inspired the entire body by a recital of the fine work the women had done the past year. Dr. W. A. Harper, president of Elon College, greatly enlightened and edified his audience with a recital of the achievements of Elon College in the past thirty-nine years. Dr. Harper's address was well received, for it told in plain facts not only what we had achieved, but what was necessary if we are to achieve in the future.

The Conference was delighted to have Rev. D. P. Barrett speak about the work of our missionaries in Porto Rico for the past twenty-five years. It was a most inspiring address, and all present realized something of the great things that had been done in the name of our Lord, and something of the privileges and obligations that await us in Porto Rico.

The Conference licensed one candidate to preach the gospel as a probationer, and ordained three others as elders, viz: Bros. E. C. Brady, R. H. Coble and D. R. Moffitt.

There was general regret of the inability of Rev. W. N. Hayes, a life-long and loyal member of the Conference, to be present at this session. He was too feeble in health to attend.

The Committee on Home Missions reported that the work at Addor had been begun the present year and was to be supplied the coming year by Rev. H. V. Cox as pastor. The new building at Hank's Chapel and also that at Smithwood have been completed during the year. Bro. B. S. Moffitt, chairman of the Committee on Sunday Schools, made a forward-looking report and urged the necessity of a live Sunday School in every Church. Rev. T. E. White, in making the report on education, emphasized the great work that Elon College is doing for the denomination and made an appeal for loyal support.

Superintendent Chas. D. Johnston made a telling talk on "Our Orphanage," in which he urged all the Churches to make the Thanksgiving offering as liberal as possible. Rev. J. M. Allred, in behalf of the Committee on Moral Reform, presented a forward-looking report, recommending a more faithful observance of the Holy Sabbath, a strict adherence to temperance and temperance laws, and the necessity of building up good morals in every Church and in every community. The Church letters showed some gain in membership in the Churches the past year, and about the same amount of apportionment sent up to Conference as that of last year.

The Conference adjourned to meet Wednesday after the first Sunday in November, 1928, at Pleasant Ridge Church. There are signs of progress and spiritual activity in this Conference.

J. O. A.

THE ORPHANAGE AND THANKSGIVING.

More and more the people, especially of Christian lands, come to recognize their duty and their privilege in contributing to those in need around about us. The State is now engaged in welfare work, seeking through its strong arm and vast organization to relieve human need and suffering wherever found. The Church, through its Orphanages, is not only relieving this physical need, but is seeking to train children (bereft of father or mother) in a Christian atmosphere. Recently a publicity committee, in behalf of the North Carolina Orphan Association, sent out 20,000 copies of a letter, calling upon the good people of North Carolina to remember the orphan on Thanksgiving Day. The association calls upon every citizen to give at least the income of a day to help the cause of the orphan. This letter declares:

"In this good State there are literally thousands of orphan children, dependent and deserving, who will be handicapped for life unless in their tender years they can have the sheltering care and culture afforded in our orphan homes. Every one of these homes is besieged by applicants for admission who cannot be accepted for lack of means. Shall a great progressive people permit such a condition to continue?

"The committee hopes that the men and women of North Carolina will not receive this appeal in vain, but that thousands of them will answer during the Thanksgiving period in a manner befitting the progressive spirit of a generous people."

Our own Orphanage at Elon College is one of the best-kept, as well as one of the most deserving, in all the State, and the Christian denomination feels a pardonable pride in this institution, so near and dear to its heart. Our belief is that our Christian people will not forget during this Thanksgiving season the needs of our institution, and that throughout the Churches there will be a liberal response to the worthy appeal our beloved superintendent, C. D. Johnston, is sending out. Here is hoping that he will not be disappointed and that the returns will gladden his heart and make us all happy in seeing our orphan children well cared for and provided with food, raiment and comfort for the winter months and for matrons and teachers who will guide them mentally, morally and spiritually into the higher and better ways of life. J. O. A.

GOD AND "YOU."

Seemingly an increasing number of ministers and others who lead in public prayer employ the word "you" in addressing the Almighty. For example, "O Lord, will *you* help us and will *you* direct us today?" We are puzzled to understand how this transition has come about from the more respectful and reverential "Thou" and "Thee" in referring to our Heavenly Father. It may be custom or usage, but for our part to hear a minister or any one leading in public prayer say "you" in praying to our Heavenly Father takes away, for us at least, something of the solemnity and the reverence that is due our Creator.

In the first place, to employ "you" is unscriptural. We do not find our Saviour, though one with the Father, ever addressing Him as "you," nor do we find it in any of the prophets or in any of the New Testament speakers or writers. With all these, when a second person is employed, it is always the respectful and reverential "Thou" and "Thee." In the use of "you," one feels that there is a lack of proper reverence, since "you" is the term of equality and familiarity in addressing a second person.

In the second place, good usage is certainly against "you." Coming out of Scripture and out of the good language and literature of the past, is the use of "Thou" and "Thee," and not the use of "you" when addressing Deity in the second person. We even show our courts of justice and the judges there more respect than to use the familiar term "you." In court, one will address the judge as "your honor" or employ some other term that exalts him in speech beyond the equality and familiarity of "you." Our language has been so handed down to us that when we employ the term "you" in addressing a second person, we, by that act, put ourselves on something of an equality with the one addressed. And so it seems to us when a minister or any one leading in public prayer addresses the Almighty as "you" and makes a plea that "you will give us pardon and wisdom" and that "you will give us our daily bread," it seems that the person thus speaking is, without intending it, of course, putting himself on an equality with the one to whom he is addressing his petition. As stated in the beginning, we fail to understand how the familiar and common use of "you" in addressing the Lord has crept into so many pulpits and public places. Our Lord Christ did not think it robbery on His part to put Himself on an equality with God, nor did He

think of His Father as a being who was far off and untouched by our infirmities, but so far as our language has it, He never assumed to talk to the Father in terms of "you." Let us think about it, brethren and friends, and see if there be any merit in the matter. J. O. A.

LIFE'S CHALLENGES.

By J. Wallace Woodford.

(Address delivered at special service in charge of the Young People's Division, by its superintendent, Mayor J. Wallace Woodford, in People's Christian Church, Dover, Del.)

Challenge is a word of peculiar appeal to most of us. It is one of those words that jolts our consciousness and arouses our instincts.

In the long ago, when "knighthood was in flower," a challenge usually took the form of a smack in the face. This called for action if the person insulted wished to remain in polite society —usually a duel to the death. The challenges that are constantly being flung into the faces of humanity today assume a different form, but, nevertheless, they are just as real. And, like the challenges in the days of chivalry, they invariably incite us to action. We either accept them with a flash of enthusiasm and a shout of enlistment or we reject them and run away like guilty things afraid.

This mystery we call "life" is constantly hurling challenges at us. Life, in fact, is fairly bristling with challenges of every description. It is an eternal question-mark demanding with tantalizing insistence decisions, attitudes and actions in all of our relations.

Let's have an interview with life and find out some of the challenges it has to offer in this day and time. In the first place, we are challenged to build the temple of our life strong and stately so that it will endure and grow more beautiful with each setting sun. It was Lincoln who said: "Man is not born, he is built. It is the child who is born." Day after day, out of the hard and misshapen things of life, we make our selection and build our temple.

Now, the foundation of this temple could not be anything else but character. I know sometimes we grow weary of hearing about character building and development. Young folks often think it is an old, old story to be heard and endured with patience. But the reason character building is stressed so persistently is because its importance is universally recognized. And the significant thing about the matter is that this appreciation grows with observation and experience. For, as an eminent divine has said: "With many overhead schemes for the world's salvation, everything rests back upon integrity and driving power in personal character."

We walk the streets of our cities and look with a feeling akin to awe upon the massive skyscraper towering into the air, and housing thousands of men and women. We wonder how it is possible for this great building to stand there, granite-like, year after year, repelling the buffet of storms and winds and withstanding the devastating hand of time. The mystery is revealed, however, when we see such buildings in course of construction. They are not built on shiftnig sand, but deep down into the earth the shafts are sunk until bedrock is reached, and then this is re-enforced by tons and tons of concrete. The gigantic building scoffs at the wind and laughs at time because of the type of its foundation. People work and live in the skyscraper thousands of feet above the ground with not a thought of fear lurking in their minds, because they know that underneath the structure of stone and steel there is a foundation that will endure.

And so it is with the life of the individual. If it rests upon a foundation of upright character that life will stand, steadfast, serene, immovable the same year after year despite the biting winds of adversity and temptation. Success or failure will leave no enduring scars. Age will not mar its brightness nor impair its usefulness. Such a life, too, attracts like a magnet the confidence and respect of mankind, because its deeds bear testimony that underneath is a sure and stable foundation.

The superstructure of a building is always built in accordance with the foundation. It costs more and takes longer to build strong and deep foundations, but the extra cost is more than offset by the type of building it is possible to erect. The foundation makes it possible to build a thirty-story building on a valuable site instead of just a three-story building. In other words, the strength of the foundation determines the height of the building and its earning power.

It costs a great deal to build a strong foundation of character. The cost, of course, is not measured in terms of money, but in sacrifice and time and energy. But all the time and energy that one puts into the building and development of character, the sacrifices—depriving one's self of pleasures that allure but eventually destroy, are richly rewarded by the products of health, happiness and success that result from such an investment. The life, too, that rests upon the bedrock of integrity has greater earning power and is capable of rendering more efficient service. Just as the superstructure of a building indicates the type of its foundation, so the manifestations of the individual life constitute a clear index to its character. The conduct of our lives, after all, is the only proof of the sincerity of our hearts.

Therefore, if we would mount the ladder of success; if we would attract the confidence of our fellow-men, we must pay some attention to this thing we call character. Character is recognized today as largely the finished product of the thoughts we think and the ideals we cherish. What we are depends upon the thoughts we harbor in our minds. "As a man thinketh, so is he." Every action is preceded by thought. Every accomplishment first finds fruition in the recesses of the mind. Thoughts have the power to either make or break us. They can build or destroy; they explain the chasm between clown and king. A thought is truly mental dynamite blasting its way to expression. When one is alone, he usually falls into thinking. Most of our serious thinking is done when we are by ourselves, and it is largely these "alone" thoughts that mold the individual. They have a way of accumulating like snowflakes. So, as a suggestion, set a trap and catch those thoughts that are constructive, and then let the chaff drift out of your consciousness.

"Eternal mind the Potter is,
And thought the eternal clay.
The hand that fashions is divine
His works pass not away."

Thought produces habit and determines action. Or, as Prof. James puts it: "To sow a thought is to reap a habit; to sow a habit is to reap an action; to sow an action is to reap a character; to sow a character is to reap a destiny."

Then, another element that affects the texture of character is idealism. I know it has become a popular pastime here of late with some of our so-called "intellectuals" to poke fun at anything that borders upon idealism. They derive a lot of satisfaction in deriding those organizations and men who emphasize the value of ideals and seek to have them applied in a practical manner. They seem bent on covering us with a pall of disbelief in those things that humanity has cherished through the years. They would undermine our faith and have us build our lives on the quicksand of skepticism. But the loud and vaporous noise these highbrows are making through the land and their empty writings will soon pass away, and these self-appointed apostles of materialism will ere long be slumbering in forgotten graves.

Idealism is something we can't do without. Idealism is one of the essential elements of growth; it is the lifeblood of humanity. Idealism is the scarlet thread that holds civilization together and distinguishes it from barbarism. Ideals are to life what the rudder is to a ship; they hold us on the right course. No organization or institution could long endure unless its creed and policy were tinted with the golden hues of idealism. No individual ever weighed much in the scale of achievement who did not have nestling in the inner shrine of his being some ideal that had become his guiding star.

This institution we call the Church is saturated with the supreme ideals of life, and is dedicated to the task of spreading the gospel of idealism. Its birth marked the dawn of modern civilization. Its ministry has liberated those forces that have lifted mankind up to higher levels and exalted human personality.

Our nation was conceived in the spirit of idealism, and its wonderful progress can be attributed largely to a whole-hearted endeavor on the part of its people to translate that spirit into a system of government. It is true that sometimes we seem to swoop beneath a cloud that bewilders and brings fear and dismay to our hearts. There have been times when we have thought that surely civilization itself must be reeling to its ruin. But in such emergencies, faith in the destiny of America comes to our aid, and a firm belief in the goodness of things bolsters up our wavering spirits; through a rift in the cloud we see the rainbow of promise spanning the sky, and we emerge from the valley of gloom into the light of a new day.

Life, then, challenges us to come out of the cellar where the air is damp and cold, where life is at its worst—sordid, mean and ugly—and look out of an upper window upon the heights of idealism. There we find the sun cheering us with its rays of faith and love, and there we find life at its best in all of its beauty and worthwhileness. One of England's great statesmen sums up what I have been trying to say in this connection, when speaking from a long life of varied experience, filled with victories and discouragements, he gives the world, and especially young people, this advice: "Always keep with you wherever your course may be the best and most lasting gift a universe can bestow; the company of great thoughts, the inspiration of great ideals, the example of great achievements, and the consolation of great failures." Life also challenges us to pursue truth.

"But what is truth? T'was Pilate's question
To truth itself; that deigned him no reply."

And that answer never has been given to the children of men. Truth is something that each individual must interpret for himself in the light of his knowledge and experience. It does not come unsought or handed us as a gift from heaven. The light of truth breaks in upon us only after the night of searching and seeking.

The great truth that mankind is eternally seeking is a definite knowledge of God. Down through the years men and women have sought God in many and various places. The ancients enthroned their gods on sun-crowned Mount Olympus, and saw the manifestations of their power in the thunderbolt and the ripening harvests. Some have tried to imprison the attributes of Deity in wood and stone. Others have seen in the sun the Creator of the universe. In all ages and in all climes man has felt that instinctive hunger to know God. Humanity has never had any serious misgivings

(Continued on Page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

Time works on the smallest scale and produces the largest results. Time begins with seconds, grows into minutes, hours, days, years, and centuries. That is God's way in nature; and His way is the best. The century-old oak, or the twenty-century old olive tree in the garden of Gethsemane, both started in the smallest way. That is the way of history. Single incidents grow into nations. The landing of the Mayflower was small in itself; but Old Glory waves over a great nation. The Babe of Bethlehem, laid in a manger, was a small affair in the eye of man, but Christianity is the fruit of that Babe and the song of the heavenly host over the Judean hills, as the shepherds kept watch over their flocks by night. When Naaman got angry because Elisha told him "to go and wash in Jordan seven times, and thou shalt be clean," then his servant said to Naaman: "If the prophet had bid thee do some great thing, wouldst thou not have done it? How much more then, when he saith to thee, Wash and be clean" (2 Kings 5:13). It is not the great things that men do, but the many little things that count in the world and in the Church.

I heard an official of another Church and another denomination, say the other day that 63 per cent of their membership paid nothing last year. A factory could not run if 63 per cent of the machinery did not work. A farmer could not live if 63 per cent of his seed did not come up, whether corn, wheat, cotton, peanuts, or potatoes. It is not the big stalks of cotton that make the fifteen million bales, but the millions of little boles. This is just as true in the Church. The best way, and it may be the only way, a Church can do its work is for all the members to contribute their much or their mites to the support of the local work and the general enterprises of the denomination. No member can do this successfully by waiting to the close of the year to begin. The average person doubts that so much has been purchased when he first looks at the bill. I had a good member of a country Church to request me, years ago, to ask the assessment committee to reduce his assessment from seven dollars and a half to five dollars for the year. After extending our conversation, I asked him what his tobacco bill was for a year. He replied, oh, not much—about ten dollars. I said, you know why your tobacco bill looks small and your Church assessment looks large? It is because you pay your tobacco bill by little all through the year, and your Church bill at one time. He said, "Do not have my assessment reduced." He had his eyes opened, and when he did he was willing to do what was right and wise.

The new Conference year is opening in most of our Churches, and this is written as a reminder of Church necessity and membership obligations. The Church can no more live without money than business or home can live without money. Now is the time to begin to pay, by the week or by the month, as the Church has weekly or monthly services. It takes a whole year to do a year's work. It cannot be done at the end of the year. If one had the money, he would lose the spirit of systematic giving by waiting to the end of the year. The end of the year giving is poor business; all-year giving is good religion.

W. W. STALEY.

ELON LETTER.

Every age of the Church has had its own peculiar problems which the statesmen of the Church had to face and solve. There appear to be five such problems today for the Church.

The first and the fundamental of these, of course, is the problem of Christian union. There is no question that John R. Mott was right when he said that the great social sin of the organized Church is disunion. Jesus prayed for the oneness of His followers, and the petty, sectarian divisions of His Church are a frustration of His plan as well as of His prayer for His followers. The leaders of the Church of Christ today have sensed this as their major problem, and two world conferences have been held approaching the matter from two viewpoints. The Stockholm conference, held in 1925, approached it from the standpoint of life and work, and the Lausanne conference, held in 1927, approached it from the standpoint of faith and order. However divergent these two ideas are, there is no question that eventually the Christian statesmen of the world must discover a basis whereby they can be reconciled and the Churches of Christ united.

The evangelization of the world is likewise a major problem for modern Christian statesmanship. Jesus commanded His disciples to go unto all the world and to preach the gospel. It is now nearly two thousand years since that great command was given, and barely a third of the earth's population is even nominally Christian. The Church must be up and doing to meet its missionary obligation.

Christian education looms large on the horizon of the unsolved problems of the Church of Christ. We can never rise higher than our leadership, and unless we are able to motivate our youth in terms of Christian service, they will paganize our Christian civilization when they have come to adulthood. There is paramount need now for strong programs for training Christian leaders in this day when the denominational colleges, relatively speaking, are losing ground in comparison with the growth and extension of State institutions of higher learning. We do not get our Christian leaders from State institutions. We get them from our denominational colleges, and that Church is committing a fatal blunder which does not strengthen its institutions, which of necessity must be the training-ground of its leaders.

Internationally speaking, the Church has a great problem in the field of universal good will and the promotion of the peace of the world. War cannot be justified by Christian principles. Brotherhood is the normal status of the world, a brotherhood based on the teachings of Jesus and guided by His Spirit. The Church must not leave to politicians decision as to programs and procedures with reference to world peace. Our great Captain is the Prince of Peace, and His Church must become the agency giving strength and potency to every movement promotive of the world's peace.

The fifth problem touches all the others. It is the financial problem. Day by day the financial administration of the kingdom becomes a vexing issue for Christian statesmanship. Mission boards, colleges, boards of publication, boards of superannuation, and other enterprises of the Church are "enjoying" large deficits which have a way of increasing. Bankruptcy confronts the institutions and enterprises of the Church. This has been brought about by an unbusiness-like and spasmodic method of financing the Church and its enterprises, appealing to emotion and with no settled policy or program equally providing for all enterprises on an equitable basis. The most hopeful sign on the financial horizon for the Church is the determination of the Churches to budget their financial programs so as to give unity and system and an adequate basis of appeal for every cause in due and orderly fashion.

We cannot forecast that the problems of the future may be for the Church, but for this day and generation undoubtedly the five that we have mentioned are challenging the finest leaders of the Church to become real statesmen in the realm of the kingdom.

W. A. HARPER.

SOMETHING TO THINK ABOUT.

The one hundred and seventh session of the Eastern Virginia Christian Conference, which convened at South Norfolk Christian Church last week, gave us something to think about. In the first place, the thoughtfulness, kindness courtesy and hospitality of the members of the Church and pastor left an abiding, pleasant memory on our minds who assembled there, then the various subjects discussed by the reverends, D. D.'s and prominent ladies present aroused our thinking faculties and put them in action.

Dr. W. H. Denison's address on "Money as a Spiritual Blessing in an Individual Life," was a masterpiece of earnest, beseeching utterances that ought to have been heard by every layman within the bounds of the Southern Christian Convention. And his other address on "Our Church Problems" ought to be published in pamphlet form and sent out to the fifty per cent of inactive, indifferent, careless, thoughtless, unworthy members of which so many of our Churches are plagued and tormented with. After the report on home missions by Hon. J. E. West, chairman, an address, "How to Build a Strong Home Base," was delivered by Dr. J. O. Atkinson. As usual, Dr. Atkinson unfurled the mysteries of thought, which, if accepted and put in action, would accomplish that for which our hearts so much yearn.

The presentation of the Woman's Missionary Conference and the report by Mrs. M. L. Bryant was expressive of earnestness, consecration, devotion and untiring efforts of the women in that worthy sphere of service. Following the report on Christian education by Rev. J. G. Truitt, chairman, an address on that theme was given by Miss Pattie Coghill. Miss Coghill always appears before an audience with such an expression of grace, ease and pleasantness that she just captivates her hearers and carries them along with her in every thought and expression. Her thoughts were timely, worthy, and highly appreciated. Rev. T. N. Lowe and Rev. E. B. White were ordained during this session of Conference. Dr. W. W. Staley, Dr. I. W. Johnson, and Dr. N. G. Newman were the ordaining presbytery. Rev. J. F. Morgan presented the Bible to the candidates with very commendable and appropriate remarks, and Dr. L. E. Smith gave the charge to them with much pathos and feeling.

Thursday evening we had an address by Rev. D. P. Barrett, missionary to Porto Rico. Bro. Barrett's history of the conditions in Porto Rico when he entered there twenty-six years ago, or even today, were so amazing that it was somewhat difficult for us to grasp the real facts as they exist. Such sad, shameful, needy, depraved, demoralizing situations outlined, reveals what a people has to endure who is in heathenism or ruled under some system of religious propaganda. Possibly the only item passed by our Conference that aroused our reluctance was the transferring of the Dover Christian Church to the New Jersey Christian Conference. When we consider the

strength, the pleasant, amiable working qualities of this Church and the power of thought, of expression and the ever-ready wisdom for devising plans of progress as so often revealed by their pastor, Dr. Roy C. Helfenstein, it is with sadness that we agree to let them leave us, but we are hoping for greater things for them and the kingdom because of advantages of a nearer Conference where there can be more co-operation between Churches.

Well, we were glad to be at this Conference and meet so many of the Lord's people who are striving to bring to pass the things which are the most worthwhile in God's service.

M. W. Hollowell.

NEW EXPERIENCES IN SOULS.

Paul, in writing his first letter to the Corinthians, says: "Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened." To purge means to cleanse or free from impurities or guilt; to make clean or pure. We are told that just before the Passover feast they searched their houses in the most diligent manner for any old leaven that might have been left over or hidden away behind other things, and threw it out, sweeping every part clean. So the apostle admonishes us not to undertake to keep the feast of salvation with the old leaven, or impure principles of sin, that actuated us while in sin, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Some one has said: "We are to worship God with such purity of affections and conduct that even the light of God shining in our hearts would discover only the truth." We must have the old leaven purged out. We must be made new creatures in Christ. So we are considering some new things that come into every new-born soul.

The first thing we notice is a new walk. In Romans 6:4, Paul says: "Therefore, we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This baptism represents our death to sin and our resurrection out of death in sin to walk in newness of life. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." John says, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Then, in the second place, the Christian has a new life imparted unto him, even the life of Christ. In Romans 8:2, the apostle says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." In Gal. 2:20, we have a most beautiful and expressive passage of Scripture, showing plainly the source of the Christian life. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live I live by the faith of the Son of God who loved me and gave Himself for me."

Again we notice every Christian has a new nature. Peter says, "Wherefore are given unto us exceeding great and precious promises: that by these ye might become partakers of the divine nature, having escaped the corruption that is in the world through lust." In 2 Cor. 5:17, Paul says, "Therefore, if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new.

Then, again we notice every Christian comes into a new attitude toward God. When once saved, our attitude toward God is changed. We were in rebellion against Him. Our faces were turned away from Him and our backs toward Him. We did not love God nor regard His word. Now His word is, so to speak, the man of our counsel and the guide of our life. Paul says, "I bear in my body the marks of the Lord Jesus," and again he said, "I am now ready to be offered." It is every Christian's duty to be ready to meet the Lord at any moment. We may if we will. The Lord will enable us.

In view of the above, we notice lastly that every real Christian has a new standing. We did have our stand in the world, in sin, in disobedience. We represented the wicked one. We were on his side, but now we have taken our stand in the kingdom of God, in righteousness, in obedience to the word of God. Now we represent God; we represent Christ; we represent His word, His cause, His truth, and His salvation.

We have had the old leaven purged out, and the new leaven of righteousness has filled our souls. We have been born from above. We are new creatures in Christ Jesus. Old things have passed away, such as malice, hatred, anger, envy, the murderous spirit and the spirit of rebellion against God. The old sinful practices and habits are gone forever.

The fear of man, the love of the sinful world, and all those things which we know to be unholy and contrary to His word are gone. Then, as Christians, we have a new walk, a new life, a new nature, a new attitude, and a new standing.

Jay Wm. Barrett.

Norfolk, Va.

A GOOD CONFERENCE.

The recent session of the Eastern Virginia Conference, held in the South Norfolk Christian Church, was in almost every way a fine success. In the first place, the Rev. O. D. Poythress and his good people entertained the Conference most royally. In the second place, the new president, Rev. H. S. Hardcastle, presided over the session in a most pleasing and efficient manner, thus proving that it was not a mistake to elect a young man to this position of honor.

The addresses of the Conference were of a high order, and were much enjoyed. The discussions in the business sessions, while waxing a little warm at times, could not be termed "quibbling," as some dared to call it, for "quibbling" means evading the truth, while those engaged in the discussion were seeking the truth.

The Conference might also be called a singing session, for no one would watch W. H. Baker lead a song service without at least trying to sing. The music was great.

The Conference decided that the preachers should not read their reports before Conference any more. I voted against this, because I sincerely felt it an unwise thing to do, since I feel every minister should be given a chance to appear before his Conference personally. As the matter now stands, only a small per cent of the ministers will ever appear before Conference, as most Conference programs are made up of just a few taking part. However, time will be saved by not reading the reports, and if a minister is not able to attend Conference, he can report in writing and thus still be enrolled as having reported to Conference, and can still be in good standing, so far as his reporting is concerned.

The Conference did a wise thing in electing one of our finest laymen, Mr. E. T. Holland, as vice-president, thus showing that it has great confidence in the laymen of the Church.

Missionary D. P. Barrett presented the "Unfinished Porto Rico Task" in as masterly a way as I have ever heard, and we were all doubly proud of him and his great work in that field.

The missionary pageant, presented by the First Church of Portsmouth, held the audience spellbound, and presented a mighty truth. The Conference most thoroughly appreciated this good work of our young people o fthe Portsmouth Church.

The next session of the Conference is to be held at the Christian Temple, Norfolk.

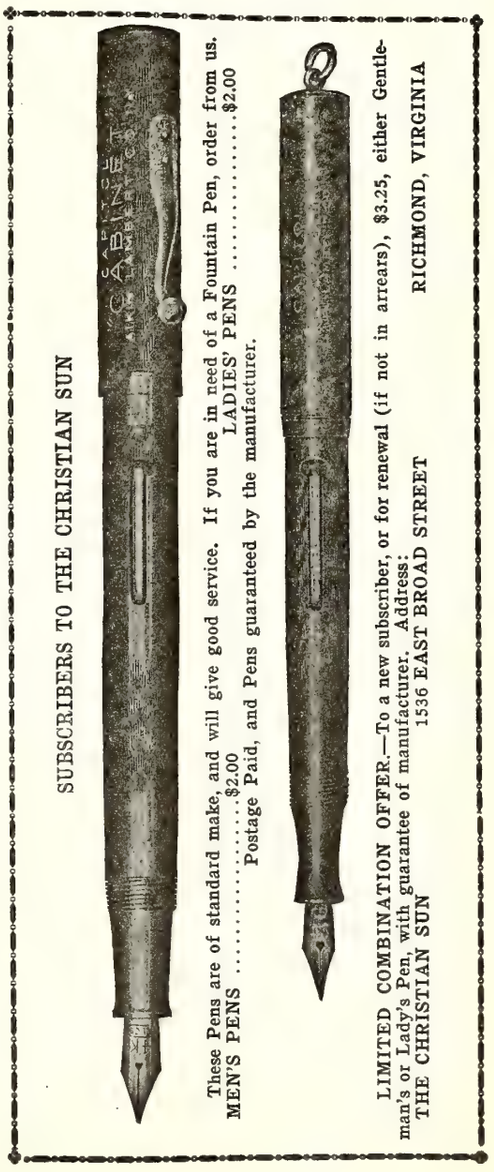
J. F. Morgan.

HAVRE DE GRACE, MD.

The members, with their minister, Rev. Milton W. Sutcliffe, of the Webster Christian Church, who attended the Eastern Virginia Conference, returned home feeling greatly benefited in many ways. We heartily thank Bro. Poythress and his congregation for the splendid way in which we were received and entertained. Unfortunately, the writer, with several others, were sorry they could only be at the Conference one day, but enjoyed the splendid sermon on Wednesday evening. Our Church being a new Church in the Conference, and at such a distance, it is a privilege to attend the Conference and learn to know our people.

It is with deep regret we learn the Dover Church is leaving the Virginia Conference. We feel very close to the Dover Church and always think of it as our mother Church. The Webster Church enjoyed having the Conference meet with them last year, and it is hoped it will be our privilege to entertain the Conference again in the near future.

Harritee E. Cooley.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STEWARDSHIP AND PROMOTION.

Warren H. Denison, *Secretary.*

The Call to Chrisian Stewardship.

If you want some real help to make tithing clear to your people, and many of them are perplexed about it, you should read "The Call to Christian Stewardship," by Crawford.

If December 11th is to mean much to your congregation, and if scores are to be enlisted and enrolled as tithers on that great day, it will be of help to you in preparing for it. We should have 5,000 tithers enrolled that Sunday. We have enrollment charts for lists of tithers free for the asking. We urge with all the emphasis at our command the co-operation of every pastor in the Christian Church to thoroughly prepare for a great enrollment service; and this is not primarily for what it will mean to your Church as an organization, but for what it will mean spiritually to the persons enrolling.

Change of Address.

If any minister in the Christian Church has recently changed his address or is sure he will do so soon, and has not already notified the Secretary of the General Convention, he must do so by December 1st, at the latest, if he wishes it corrected in the forthcoming "Christian Annual."

Rev. E. R. Caswell, pastor, Laconia, N. H., says that the stewardship message is vital. This is his message: "There are many reasons why every Church and pastor should stress in plain terms the stewardship message. Among them are these: (1) For one's own sake. How can a man be just with God while hearing the needs of God's work if he withdraw his will from the responsibility God has placed on him? (2) For Christ's sake. How He suffers in the needs of the unsaved and unevangelized world! Were all to render proper stewardship, His sufferings soon would be replaced by glory and gladness."

Tithers' League of the Christian Church.

Below is the pledge which is used by Churches in securing their enrollment. It may be neatly inscribed in a book kept for the purpose of steadily adding new enlistments in tithing, or it may be neatly written on a sheet of good paper and signatures be secured underneath. The actual enrollment is the important matter. The pledge: "My acknowledgment and purpose as a Christian steward. In loving loyalty to my Lord, and as an acknowledgment of His ownership, I covenant to pay at least the tenth of my income for the purpose of maintaining and extending the kingdom of God."

Lev. 27:30-32: "And all the tithe of the land, whether of the seed of the Lord or of the fruit of the tree, is the Lord's; it is holy unto the Lord . . . and concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

GLORIOUS BIRTHDAY.

There are days and days. There are special days for almost every conceivable concern. There are just as truly significant days in the life of every individual. Every day should be and is a leaf in the history of life. But there are days which are pre-eminent. Such days as birthdays, the day one marries, and the day when a new light enters are paramount.

On Sunday, November 6th, Mrs. Bettie Copeland, of Eagle Springs, N. C., enjoyed the commemoration of her eighty-seventh birthday. And she did not enjoy it alone. Her children, grand-

(Continued on Page 13.)

LIFE'S CHALLENGES.

(Continued from Page 5.)

as to the existence of God. Its heart has always beat in the affirmative on this question. The eternal quest has been to know and understand God aright. When asked how he knew there was a God, the Moslem said: "As I know by the tracks in the sand whether man or beast has passed there, so the heavens with its stars and the earth with its fruit show me that God has passed."

The prophets of Israel tried with patience and fortitude to interpret God-Jehovah to the Children of Israel. They painted Deity in the colors of their own ideas and conceptions—a tribal God, exacting unswerving obedience, and wreaking dire vengeance; a God that inspired fear above everything else.

Then Christ walked with majestic tread into the arena of history, clothed in the habiliments of love and mercy, dissipating and age-long shadows of fear and hopeless dejection, and filling the world with light and hope. Through the life and teachings of Jesus we see God revealed, and through our individual interpretation of the truth that fell from the lips of the Nazarene we form our conception of our Heavenly Father. Jesus stands before us as the unique and shining incarnation of God. As a result of his ministry on earth, we know that the Creator is not a distant monarch, unapproachable, inaccessible, to be approached at set times and by a selected few. We know that He is a reality with whom we come in contact through all the avenues of sensation. We feel him in the whisperings of conscience, in sympathy with suffering, in burning indignation against wrong, in shame, in longing, in aspiration.

Another phase of truth that lures us on in our search is the desire to ascertain God's purpose for us in the world. Why are we here? Where are we going? These are the eternal mysteries of the universe that baffle solution. These perplexing questions constitute the riddle of the ages that science, with all of its knowledge and research, has been unable to fathom.

Jesus, however, gives us at least an inkling of why we are here. He discloses in His teachings, and exemplifies in His life that we are here to serve—to work; to help our fellowmen, and to make our contribution to the onward march of civilization. "Always toward perfection," said Herbert Spencer, "is the mighty movement."

Life, therefore, challenges us to work. Now this is not exactly a joyous suggestion with some folks. "Let George do it" is still a popular slogan in some quarters. We sometimse hear people say: "The world owes me a living." But this is not true. This is the attitude of the parasite and the crook. The world does not owe us a living, but we owe the world a life. Give the life and you get the living, plus. As some one has put it: "Thank God for life, and every new hour of every new day do something to make somebody else thank God you lived." That, it seems to me, is a worthwhile ambition. No, it is not for us to retire to the "house by the side of the road and watch the race of men go by." Christ didn't set such an example. His life was a continuous pageant of service to humanity. So, rather, we should take to our hearts the admonition of another poet:

"We are not here to play, to dream, to drift;
We have work to do, and loads to lift."

"The world is not a playground, but a schoolroom. Life is not a holiday, but an education." It's fine to enjoy the pleasures that life offers; but the pursuit of mere pleasure is a vain endeavor. Work plus pleasure; recreation plus application—these constitute the magic formula that produces lasting results and brings us to our destination.

When we hold before our eyes such a conception of the great eternal plan, and seek zealously to carry it out to the best of our ability, then we need not concern ourselves about where we are going. God's promises and their echo within our own breasts assure us that the ending of this life is but the commencement of a more glorious existence; or, in the rhapsody of the negro spiritual: "Dere's no break, ain't no end, jes' a-livin' on: Wide-awake, with a smile goin' on and on."

Life again challenges us to sense the beautiful in the world. Now, beauty is hard to define. The explanation depends largely upon one's point of view. But if it is hard to define, we all recognize its presence in certain things. There is a unanimity of opinion among people in general; for instance, that there is beauty in the liquid lines of Shakespeare's poetry, in the softly blended colors of a sunset, and the moving chords of a Beethoven symphony.

Stand on the shore of Lake Champlaine, that jewel of nature, in the deepening twilight of a summer day. The very atmosphere breathes peace and tranquility. Silhouetted against the sky line upon one side are the Green Mountains of Vermont; upon the other, the Adirondacks of New York. They stand there like giant sentinels warding off the rasping and jangling sounds of a noisy world; while overhead is the matchless pageantry of the evening sky. In such a scene as this we sense the meaning of beauty and catch one of the supremest visions of God's artistry. Or watch with awe-struck eyes a Lindbergh mount into the air on wings in the cold gray dawn of morning, and follow with bated breath his progress as he wings his way across the trackless ocean unerringly to his goal. In such an exploit we see the qualities of faith and courage and skill merge into a wondrous mosaic of beauty.

Beauty finds its way into nearly all things, and it is our business and our privilege to discover it whenever and wherever we may. It is something more abiding than a glorious panorama of nature, the color of a rose, or a woman's profile. It is, in the largest sense, the best of anything. It is the noblest word or deed. It is the highest aim or dream. It is that something which all of us, subconsciously or otherwise, are striving to acquire. In love, we like to think the beloved has something of beauty, whether it be in face or character. In friendship, we like to see the blended beauty that affection, loyalty, trust and truth create. Beauty, like truth and justice, is one of the strong and abiding treasures of life. It does not come unsought; but if we try earnestly enough we may even find it down in the valleys of the world where the shadows of ugliness fall across our path.

So many of us endure with complacency a second-rate existence. We think second-hand thoughts. We live through second-hand experiences. We content ourselves with the ordinary, the drab and the commonplace things of life. We remember the thorns and forget the roses. The clarion call of the universe is ever urging us to enter into the avenues of beauty and taste of the grandeur of life; to forget the grays and remember only the colorful experiences; to side-track the sordid and give right of way to the glad.

The trouble with most of us is that we shut beauty out of our lives too long. We feel the desire throbbing within us to feast our eyes upon the loveliness of nature, the nobleness of character, the handiwork of God. We would open our ears and attune them to the heavenly harmonies—the music of the sphere. We would have our hearts beat high in appreciation of noble deeds and gen-

erous acts of service. We long for these things—but, somehow, we haven't the time to realize our desires. We intend to feast our senses upon beauty—after a while. We become obsessed, however, with the business of life, trying to make a living, and the afterwhiles of our desires stretch farther and farther into the vista of years. Now is the time to fare forth into the valleys with eyes wide open to their beauty. Now is the time to gather unto ourselves the strength and courage that come from the eternal hills. Now is the time to see the good in others, and appreciate the blessings of God. Now is the time to live wisely, to love beauty and serve unselfishly.

Then life flings out another challenge to hurrying humanity. A challenge that is basic; the governor upon the motor of existence, restraining impulses and controlling judgment. Life challenges us to appreciate true values. God gave man many wonderful gifts, but none of them excel the faculty to appreciate things at their true worth. A proper appreciation of just what it means to live in this land where the "air is full of sunshine and the flag is full of stars" brings the glow of love to the heart and kindles the spark of patriotism in the breast. A proper appreciation of the sacrifices a mother and father have made to rear, educate and fit him for the adventure of life arouses in the boy or man that deep feeling of reverence and gratitude that lingers in his memory like the fragrance of an everlasting flower.

We must learn to evaluate our experiences, and must have proportion and perspective in our assessment of their worth. A ten per cent investment is a thrilling discovery. The wise financier who uncovers it may rub his hands in glee, yet suspicion lurks in his mind. His ripe judgment and experience tell him to be leary of a security bearing such a high rate of interest. It may look good and promise much, and the return is fine, but there is an element of risk involved; its tenure of life is liable to be of short duration. And so the financier usually recommends to his customer securities bearing a lower rate, but have been tried by the test of time. The financier and the banker know values.

Life is an endless chain of experiences, the good and the bad, the constructive and the destructive all crowding upon us with their invitation to make them our own. Some are alluring, and although there is a feeling of doubt in our consciousness as to their worthwhileness, we plunge in only to find they are hollow, yielding us nothing but a harvest of barren regrets. Other experiences seem hard and uninviting; they promise work and hardship, and sometimes even suffering. Our first impulse is to shun them, but something within urges us to make them our own, and our lives become enriched and ennobled. It is a wonderful faculty to be able to judge things at their true worth; to select and use those that build, enrich and ennoble, and reject those that are worthless and destructive.

A proper appreciation of America makes for courageous citizenship. A proper appreciation of the home results in stability and integrity and raises the value of the enduring things of life. A proper appreciation of the Church awakens the desire to serve and support its interests. A proper appreciation of God makes us love Him more and fills us with gratitude for His manifold blessings.

These are some of the challenges of life. May we accept them with zeal and enthusiasm and consecrate our minds, our hearts and our hands in achieving them gloriously.

"Forenoon and afternoon and night; forenoon
And afternoon and night; forenoon and—what!
The empty song repeats itself. No more?
Yea, that is life: make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won."

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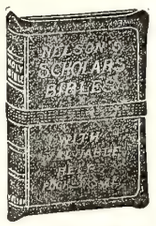

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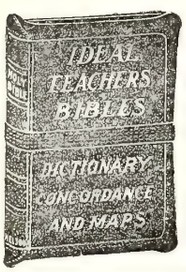

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THE CHRISTIAN SUN
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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson X—December 4, 1927.

Isaiah Teaches Right Living.

Golden Text: "Pure religion and undefiled before God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."—Jas. 1:27.

Lesson: Isa. 3:1-5:30.

Devotional Reading: Isa. 55:6-13.

Isaiah believed that true worship was a very vital element in the religious life. He also believed that true worship should find expression in righteous living. Holiness was the inner aspect of life or character which found expression in righteousness or conduct. It was not enough for men to worship God, even though they worshiped Him in spirit and in truth; they must give expression to their religious impulses through righteous living and fruitful service.

It was because of this fact that Isaiah had a quarrel with Israel, for their worship was not only not issuing in righteous living, their worship was not acceptable worship because it was mere formalism. Furthermore, there was no fruitage in the nation. Isaiah illustrates this by a parable that had a very practical meaning for the people of Israel. He tells the story of a man who planted a vineyard on a very fruitful hill, and who carefully cleared off the stones and rubbish, thoroughly cultivated it, planted only the choicest vines, and built a watch-tower so that it might be fully protected. In the light of these facts, he built a wine-press, for he had every reason to expect that under such conditions the vineyard would bring forth an abundant yield of choice grapes which could be converted into choice wine. But, alas! in spite of all his preparation and his pains, the vineyard brought forth only wild grapes, unfit for use.

"Now," says Isaiah, "that is simply a story of Israel." "Israel was above all peoples a chosen people, not because of any favoritism of Jehovah's, but because of special endowments and qualities which made her particularly adapted to give to the world and to civilization the highest religious conceptions and the largest measure of service. Jehovah has taken special pains with Israel, has done everything that could be done." He has every right to expect fruitage in righteousness. But what does he receive as a fruitage from Israel his vineyard? Instead of righteousness, he finds the fruitage of greed, of drunkenness, of selfish indulgence, and of dissipation. Men were in a mad rush for material gain, and they had no compunctions of conscience as to how they got it. Drunkenness had become so prevalent that men not only tarried long and late at the wine-cups; they rose up early in the morning in order to put in extra time in riotous living. Men and women alike were giving themselves to selfish and sinful indulgence, and they were doing it in a sense of haughty superiority. The result of all this was that the eyes of the people were being blinded to the vision of things spiritual, their ears were deaf to the voice of God, their hearts were unresponsive to divine impulses.

It was a serious situation and there was need for warning. Isaiah very bluntly told Israel that such a condition could not go on. It had within it the forces that eventually would make for its own downfall and destruction. Just as the vineyard became barren, as its walls were torn down, and it became a prey to plunderers or wild beasts, just so much Israel eventually paid the price—and a fearful price for her sins. Their guilt would be all the more terrible and their punishment all the more severe because of their superior knowledge and their superior privileges. "The wicked shall be turned into hell and all the nations that forget God," said Isaiah.

Let us all learn from this parable, which was written for our instruction. In a sense, we are all vineyards of the Lord. We are not all equally endowed, but there is in each one of us potential fruitfulness in the things that concern the kingdom of God, and each of us will be held to a strict account of his stewardship. We cannot evade the issue. We shall be judged by our fruitfulness. Woe unto that man or woman who has within his life those factors or forces that are making him or her unfruitful either in holiness of character or righteousness of conduct. "Thus God deals with nations and individuals. He gives an opportunity to all, and with the one desire that there should be an adequate response, but when the yield is of wild grapes, sooner or later judgment must fall."—*F. B. Meyer.*

CHRISTIAN ENDEAVOR.

December 4, 1927.

Topic: "What is Prayer?"—1 Jno. 5:14, 15; Eph. 6:18, 19.

Suggestions:

1. If you have not already made plans for a public program at Christmas, do so now. It may be that your Church or Sunday School plans for a special program on Sunday, the 25th, but in many Churches there will be no program unless the C. E. Society puts on one. One young people's society last year had the entire Church join in a "white gifts" service. (This is the most beautiful and helpful kind of Christian service. Information about this may be had by writing Pattie Coghill, Henderson, N. C.)

2. Plan to do something for some needy individual or family at Christmas time. Have you ever tried Christmas caroling? It helps the society and brings cheer to many people.

3. December 4th has been set aside as "Golden Rule Sunday" and will be observed by all denominations. You might receive an offering for the Near East Relief at your Christian Endeavor meeting. Many people do not eat Sunday dinner, or eat a light one, and give the price of the dinner to the Near East Relief.

Leader's introduction:

"More things are wrought by prayer than this world dreams." Perhaps a great many more people pray than we suspect. Many of us are careless about praying. Many pray when they need help, and seem to forget God when everything is all right. Prayer is the privilege of all, yet some people do not pray until it seems impossible for them. Many of our prayers are selfish, never getting beyond our own selfish thoughts and desires. What does prayer mean to you?

What Is Prayer?

"Prayer is like opening a sluice between the great ocean and our little channels, when the sea gathers itself together and flows in at full tide." —*Tennyson.*

Prayer is communion with God. It is talking to Him and listening to Him. It is the reaching out of a "soul" toward one who is higher, bigger and better. God is the source of all strength and power, and we should go to Him often. God is always the understanding, faithful and loving Father. Prayer is praise and adoration, thanksgiving, supplication.

Individual Prayer Life.

There are some people who seem to know the secret of happy, Christian living, who are in harmony with the universe, and "radiate" goodness. These are the people who know the Father through prayer, who come to Him often, who feel that He guides their lives. Every person should have a certain time each day for secret prayer. There is strength in having a special time and place.

William Goodell said: "Whoever prays most, helps most." This is faith plus works. One cannot pray often without living a better life.

Paul said: "Pray without ceasing" (1 Thess. 5:17). Every Christian should pray so much that prayer is such a part of his life that he does it unconsciously. Many real prayers are prayed when people are hard at work.

"Ten minutes spent in Christ's society every day; aye, ten minutes, if it be face to face and heart to heart, will make the whole life different." —*Henry Drummond.*

"Let us advance upon our knees."—*Neesima.*

Public Prayer.

Congress opens with prayer. Many business meetings open with prayer. We find evidences around us everywhere of people seeking God's guidance through prayer.

Thousands of people are helped each week by the prayers prayed publicly in Church services and Sunday Schools. Prayers should be as carefully thought out as sermons. There is a unity about public prayer which is helpful. "Prayer creates an atmosphere of trust, confidence, hope, unselfishness, and thoughtful love. It leads us into the heart of God."

Family Worship.

There should be a definite time and place for worship in every home. Nothing should crowd this out. Family worship should be for all—meeting the needs of every member of the family. It should be conducted in turn by each member of the family who is old enough to conduct it. What a nation this would be if there was a family altar in every home! The whole world would soon be brought to Christ.

Talks:

1. "Prayer and Missions." David Livingston died on his knees.
2. "Teaching Children to Pray."
3. "The Prayer Life of Christ."

Questions.

Why is the Lord's Prayer so wonderful? (Have some one read it, sentence by sentence, and discuss it.)

2. Will not God give all good gifts without being asked?
3. Shall we pray for the same thing more than once? (Luke 18:1.)
4. Is half-hearted prayer answered?
5. Is failure to pray a sin? (1 Sam. 12:23.)

Close the meeting by using the Scripture suggested, followed by a chain of sentence prayers, and singing a prayer hymn such as "Lead, Kindly Light," "Jesus, Saviour, Pilot Me," "I Nee Thee Every Hour."

Pattie Coghill, *Sec'y.*

Millions of European insects, resembling small fighting monoplanes, are being "trained" and multiplied by Dr. L. C. Howard, at the government laboratory in Arlington, Mass., under an appropriation of $10,000,000. Within the next few years these parasites will be loosed upon the country districts to wage a bug-eat-bug campaign against the deadly corn borer.

DEACON JAMES SAMUEL PEEL.

By Rev. I. W. Johnson.

(Remarks by the pastor at the funeral service of Deacon J. S. Peel, conducted at Liberty Spring Christian Church, October 10, 1927.)

"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."—Matt. 25:23.

James Samuel Peel, son of Jeremiah and Mary Peel, was born in Nansemond County, Va., near Liberty Spring Church, April 23, 1851, and died Saturday, October 8, 1927, at the age of 76 years, 5 months and 15 days. He was married to Miss Margaret Smith in 1883. His widow, a half sister, Mrs. Emily Parker; a half brother, Rev. R. H. Peel, and several nephews, nieces and other relatives survive him. He united with Cypress Christian Chapel when a young man. He transferred his membership to Liberty Spring in the year 1884 or 1885. In this Church he served as superintendent of the Sunday School for a number of years. He was an honored deacon, a member of the building committee when the Church was built in 1904, a member of the building committee when the Sunday School addition was erected, served as teacher of a Sunday School class for several years, and in many ways took an active part in the leadership work of this Church. He had been feeble for several years, but attended Church, when able, through all his affliction.

It has been my happy privilege to be his pastor for just twenty-four years. These years have brought many hours of pleasant and intimate fellowship with him and his family. This is not the time nor occasion for me to speak of him except in the capacity of his pastor. If I were permitted, and if it were in good taste for me to express all my personal feelings at this time, your patience would be taxed and my own feelings would be subjected to too great a strain.

But I do wish to be permitted to say a few things, as pastor, today. The text, "Well done, good and faithful servant; enter thou into the joy of thy lord," expresses in Scripture a truth which can well be applied to him and his life.

1. He was a good man. Deacon Sam Peel was not perfect, and he knew his imperfections and sought to overcome them. But he was a good man. He was dependable. He was deeply religious. He was a man of good character. He hated hypocrisy and sham. He was frank; and he was not inclined to conceal his convictions to win favor or to avoid adverse criticism. His convictions were deep, and he was not easily moved to surrender if he thought he was right.

2. He was a faithful man. He was punctual and regular in Church attendance, and sought to promote the work of the Church to the best of his ability. In the management of his private affairs he was diligent in business, industrious and economical, honorable and trustworthy. By hard work and wise management he was able to provide well for his family. In the financial support of his Church he was generous and liberal. He not only gave financial support to the work of the Church, but he gave his pastor unselfish and whole-hearted support during the twenty-four years of our labors together. It would be permissible for me to say that he made provision for a generous gift to support the work of this Church after his death. He was a good example of a good and faithful servant as a layman in his local Church and community.

Hence, as his pastor, using this Scripture, I say, "Well done, good and faithful servant; thou hast been faithful over a few things; enter thou into the joy of thy Lord." He entered somewhat into the joy of the Lord while a servant here. It was a joy to him to be in his Church on Sunday. And it was fitting that he should leave this frail, tired body at the end of the week, at the twilight, while the darkness was falling, and then have the joy of knowing that his first day with Jesus was Sunday. He sleeps, but we shall meet again. We shall worship and praise together again. Blessed be his memory in our hearts.

"DECRIED IN THE PULPIT."

In the *New York Herald-Tribune,* Friday, October 28th, under the above caption, as a leading editorial, appeared the following:

"To the question whether the Church Temperance Society of the Protestant Episcopal Church really represented its denomination in denouncing prohibition eighteen months ago, the answer is now clear. It did! In a questionnaire submitted to 5,000 Episcopal clergymen, the replies, so far received, display a sentiment of two to one against the present regime. Surely not even a prohibitionist can believe any longer that this sentiment is the personal expression of the Rev. Dr. James Empringham.

"The Rev. Orville S. Poland, head of the New York Anti-Saloon League, counters the fact with characteristic Anti-Saloon League tactics. He charges Dr. Empringham with being on the payroll of the Association Opposed to the Eighteenth Amendment. This Dr. Empringham unequivocally denies. But who cares? Dr. Empringham's affiliations cannot, after the result of the present canvass, which shows an overwhelming majority of the spokesmen for this influential sect in the so-called "wet" camp.

"Who are these men who condemn national prohibition? Are they wine-bibbers who resent interference with their favorite indulgence? Are they the paid agents of the 'liquor interests'? How happy the Anti-Saloon League would be if it could find an excuse for including them in either pet classification! Unfortunately for the successors of Wayne B. Wheeler, they are neither. They represent that large element in the community whose primary object is social welfare. In the beginning many, possibly a majority of them, believed that national prohibition would promote social welfare. They have been painfully disillusioned. And bearing no professional brief for the tenets of Mr. William J. Bryan or Mr. Wayne B. Wheeler, they now testify to their disillusionment. Let Mr. Poland rave! The fact is that national prohibition is a 'flop.' Its disinterested friends acknowledge it."

Yet there are those who tell us that prohibition will not be an issue in 1928. Loyal crusaders like Francis E. Willard, William Jennings Bryan, Wayne B. Wheeler, and a host of others have been called to lay down their arms and leave the battle for God, home and native land to others. Prohibition mourns her heroes fallen. The cause is for all time. Now is the time to agitate, educate and organize. The bugle call has been sounded that will "never call retreat."

D. A. Long.

CONGREGATIONAL BOARD MEETS.

The editor of The Christian Sun was invited and urged to be present in Atlanta at the seventh annual meeting of the Congregational Advisory Board of the Southeast on November 8th and 9th, but owing to a conflict of dates he could not be present. Through the kindness of some one, there has been sent to us a copy of the findings, and we think the same will be interesting to Sun readers. It may be said further in this connection that the Western North Carolina Conference, in session last week, endorsed and approved items two and four, as they pertain to the Country Life Academy, Star, N. C., and the Atlanta Theological Seminary. Now, the findings, as handed us, are as follows:

"Whereas, the National Council of Congregational Churches and the General Convention of the Christian Church have voted for the uniting of the two denominations; and whereas, an important part of the work of these two denominations consists in their educational enterprises in the Southeast; and whereas, these educational institutions are so located geographically in strategic centers as to make the federation of their work advisable; we, therefore, suggest and recommend:

"1. That Thorsby Institute, Thorsby, Ala., and Bethlehem College, Wadley, Ala., be federated as preparatory school and junior college, respectively.

"2. That Pleasant Hill Academy, Pleasant Hill, Tenn., and the Country Life Academy, Star, N. C., be developed into junior college grade.

"3. That the curricula of these institutions mentioned above be so standardized as to prepare for entrance to Piedmont College, Ga., and Elon College, N. C.

"4. That the courses of work of these preparatory schools, junior colleges, colleges, and the Atlanta Theological Seminary be so co-ordinated as to create an effective educational system to meet the needs of the federated or united denominations.

"5. That we hereby request the American Missionary Association, the Congregational Foundation for Education, and the Southern Christian Convention to take appropriate action looking to the development of this comprehensive educational plan."

The Board of Publications of the Southern Christian Convention met at 11 A. M., October 27, 1927, in the Burlington Christian Church, with the following members present: Prof. L. L. Vaughan, Dr. P. H. Fleming, Dr. E. L. Moffitt, and Rev. Stanley C. Harrell; Dr. P. J. Kernodle, Managing Editor of The Christian Sun, meeting in consultation with the Board.

Prof. L. L. Vaughan stated the object of the meeting to be the consideration of means whereby the circulation of The Christian Sun might be increased. On motion, the following action was adopted:

Whereas, the immediate need is for increased circulation of The Sun, we therefore recommend that, in order to stimulate interest in securing new subscribers, we make the following offer to Woman's Missionary Societies, Ladies' Aid Societies, Sunday School Classes, or similar organizations of the local Church which may be recommended by the pastor: For new subscribers for one year, at $2.00, the Society or Organization to be allowed 50 cents; for new subscriptions for six months, at $1.00, the Society to be allowed 25 cents. The arrangements for such solicitation on the part of Societies are to be made through the office of the Editor, Dr. J. O. Atkinson.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

A CHRISTIAN'S CONCERN FOR HIS BROTHER.

"Dearly beloved, I beseech you . . ."—1 Pet. 2:11-15.

Peter's manner of addressing his Christian brethren is full of instruction for all. Christian people are in this world not merely to think of themselves, but also of one another. They are here to plead with one another in the interest of the highest things. They are here to speak to one another the cheering word and to do good to one another in the spirit of Jesus Christ.

Many go the wrong way for the simple reason that there is no one to plead with them that they should go the right way. There are many whose hearts are cold and indifferent because, as they say: "No man careth for my soul!"

"The tender word unspoken,
The letter never sent,
The long-forgotten messages,
The wealth of love unspent.
For these some hearts are breaking,
For these some loved ones wait:
Oh, show them that you think of them
Before it is too late!"

Which is but to say that Christians are in this world to bear one another's burdens, to think of one another and to plead with one another in the interest of the highest things, saying, as Peter once did, "Dearly beloved, I beseech you . . ."

Prayer—By one of the parents, asking that, by God's grace, we may be enabled, through the example of a Christian life, to win others to the kingdom.

TUESDAY.

WHEN WORLDLY HONORS PASS AWAY.

"He was called the Friend of God."—James 2:20-23; Isa. 41:8.

Down in the Greenwich village neighborhood, there lived for several years one of the most tragic figures of that bizarre section of New York City. No one who saw the old man will forget his stately carriage, his flowing hair, nor the kindly smile that subdued the lines of sorrow. Many knew he was a Russian who had escaped from that country soon after the death of the czar. Very few, however, knew that he had been a member of the former upper classes. After the old man's death, a waitress in a Russian restaurant related how his face would brighten when she addressed him by the title "Count." Home and possessions were gone, most of his wealth likewise, and his family prestige was discredited; but he still clung to his hereditary title as a memory of the past.

It is true that a governmental upheaval, such as occurred in Russia, may deprive thousands of their worldly titles. History is strewn with such flotsam and jetsam. But what are human titles, after all? There is a title, however, that we all might covet, and one which no national catastrophe can take away. Governments may fall and perish; but to be known as "the friend of God"—that is abiding! Whatever our lot or portion, what an honor, far beyond any the world can confer, is implied in such a title! Yea, even were a man poor, still would he be rich indeed, if God so honored him—"Abraham, my friend!"

Prayer—By one of the parents, asking that our entire lives may be divinely guided and our efforts for the advancement of God's kingdom so sincerely and self-denyingly rendered that we shall be acknowledged as faithful servants.

WEDNESDAY.

HEAVENLY RECOGNITION.

Shall we know our loved ones in heaven? If so, what Scriptures teach the fact?

I believe we shall know each other in heaven, but I must not dogmatize, lest I be mistaken and mislead another. I can see no reason why the redeemed of the Lord may not know each other in the next and better life. Certainly if we may know and recognize while on earth the faces of our friends, why not recognize those who have gone before when we meet in heaven? I can see no reason why we shall not know each other when we meet in heaven. When Moses and Elias appeared on the Mount of Transfiguration they were recognized as Moses and Elias, though they had been in heaven for about 1,500 years. The rich man in hell recognized Lazarus in Abraham's bosom at a long distance. Stephen, in Acts 7, recognized Jesus standing at the right hand of God. Now, if these persons who are still on earth at the time to which reference is made, recognized those who had gone to heaven long before, as well as those who had but recently gone, I can see no reason why we may not—indeed, why we must not— know each other in the world to come. To say that we would not know each other there would presuppose two things which seem quite impossible, viz: (1) That in heaven we should lose our identity entirely. That seems unthinkable! (2) If we do not lose our identity and still did not know each other, that fact alone would seem to argue that we had lost our minds. Neither of these seem at all thinkable, and therefore we choose to believe we shall know each other there as readily and as surely as we know each other here.—*Selected.*

Prayer—Lord's Prayer, all the circle joining.

THURSDAY.

MARKS OF A CHRISTIAN.

"What do ye more than others?"—Matt. 5:47.

An outstanding Christian, one known both of men and God as a Christian, has three main things in his life he follows, viz: creed, character and conduct. His creed is what he believes. When one decides to join the Marine Corps, he believes he can make a marine. That is his ambition and delight. That is his creed. Immediately he enlists, takes the oath, puts on the uniform and submits to the training that he may attain his creed, and he submits to severe sacrifice and discipline to make good. He also swings himself into a line of conduct whereby he may inspire himself to his achievement and also be recognized as a marine. He puts on the uniform to distinguish himself from all others. He wishes to look like a marine. He is proud of its traditions and his actions are made to conform to these. Is it any different in being a Christian?

Prayer.—Our Father, in Thee we live and move and have our being. Forbid that we shall depart from it, but to have our faith pinned to glory, our lives planned to His pattern and our actions set to the achievement, growing daily in grace, and in the knowledge of the Lord. *Amen.*

FRIDAY.

THE LIFE OF CHRIST IN US.

"Partakers with me of grace."—Phil. 1:3-7.

The way we think of those about us is a revelation of the condition of our own attainment in grace. It is important that we test our life by this measure, and then pray for a bestowment of more grace which will enable us to see the grace in others. Our seeing the good and the possibilities in men opens the way for us to let Christ have His beginnings in their lives. We love others to Christ, not criticise them. We draw them to Him, not drive them. It is the outgoings of the life of Christ in us that qualify us to see the good and the possibilities of increasing good in others, even a possible saint in the greatest sinner.

Observe the effects of your criticism of others upon ourselves. How cold we are when we see the weaknesses and the failures of others, and how incapable we become to help them or any one else. Learn rather to love and to appreciate. If we would cultivate the Saviour's spirit of love and forgiveness and sacrifice, we should have a Pentecost all the while.

Prayer—By one of the parents, asking that we and our children and all whom we can influence may grow in the Christian life, and help others.

SATURDAY.

THE FAITH THAT TRIUMPHS.

"Now I know in part; but then shall I know even as also I am known."—1 Cor. 13:9-13.

Birth, life, death are mysteries. There are mysteries in the Bible and mysteries out of the Bible. We know some things now; but some day we shall know more fully. Faith stays us now; sight shall be our sufficiency then.

But there are some things that are perfectly plain—the Golden Rule, the parables of Jesus, our duty toward our fellow-men, and those rules of conduct and precedents of character that are Christ-like and godly. The gospel is not a mystery, but a ministry. It is not an experiment, but an experience. It is not a series of philosophical doctrines, but a guide of beautiful deeds. Charles Kingsley said: "Life is too short for logic; what I do, I must do simply. God alone must judge, for God alone shall guide." He who earnestly endeavors to follow the New Testament ideal as exemplified in Jesus, and accepts Him as Saviour, has divine assurance of forgiveness, both in this life and that which is to come.

Prayer—By one of the parents, asking that we may have faith in God, faith in the finished redemptive work of Jesus Christ, faith in prayer, faith in the promises, and faith in the ultimate triumph of the gospel throughout the world.

SUNDAY.

THE HEAVENLY STAIRWAY.

"Ask, and ye shall receive, that your joy may be full."—John 16:24-28.

There is one approved and tested way by which we may come to know God. That is the way of prayer. We cannot come to know Him by ignoring Him, and we cannot know Him merely by reading about Him or by listening to ingenious sermons that speak of Him. But we can know Him by seeking after Him on bended knees in the chamber of prayer.

We may be like the outcast, clothed in crime. Or we may be the victim of this world's injustice. Men may have taken from us every earthly treasure. Have we ever stopped, however, to realize that, arriving in such a sad predicament, there is still one privilege we hold that no evil of men can ever take from us? It is the privilege of prayer, the freedom that we have to call upon God in our need, the willingness that He has to hear us and to help us! An oft-repeated poem says:

"Prayer is the stairway to heaven,
And whoever will may climb."

Those words are precious and they are true. They are true because they rest upon the promise of Christ Himself, and precious because they show the soul the pathway by which we are led out of the darkness of sorrow and doubt into the clear light of a living faith in a living God.

Christian Orphanage

Dear Friends:

What would make you real happy on Thanksgiving Day? Of course, you will enjoy the good dinner which kind and loving hands will so carefully prepare for you. You will enjoy having your family around your table to enjoy your dinner with you. It will be a real pleasure to talk with them and enjoy the occasion together. We hope and pray that you will have a real good time. The thing I believe would bring you real, genuine happiness and fill your heart with real joy would be to write a nice personal check and mail it to the Christian Orphanage to help us to care for our 103 little children. What if every one who reads this letter would do that! Your superintendent would be the happiest man in North Carolina and would rejoice because he had so many loyal friends.

Don't forget your Orphanage on Thanksgiving Day.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 24, 1927.

Brought forward		$18,238.19
Sunday School Monthly Offerings.		
Mt. Zion	$ 2.94	
Elon College	6.25	
Pleasant Grove	3.49	
New Lebanon Sunday School	2.00	
New Lebanon Baracca Class	2.00	
Greensboro, Palm St.	6.90	
Shallow Ford	3.18	
United Church, Lynchburg	2.58	
		29.34
Western N. C. Conference:		
Shiloh		1.04
Eastern N. C. Conference:		
Amelia	$ 3.00	
Piney Plains	9.25	
Plymouth	7.02	
Mebane	1.25	
Oak Level	1.60	
Turner's Chapel	1.82	
Bethel, Wake	3.70	
		27.64
Eastern Va. Conference:		
Cypress Chapel	$ 5.07	
Barrett's	17.07	
Suffolk	25.00	
Wakefield	8.25	
		55.39
Valley Virginia Conference:		
Leaksville		1.45
Georgia and Alabama Conference:		
Beulah		3.06
Alabama Conference:		
Noon Day	$ .67	
Pisgah	3.70	
		4.37
Special Offerings.		
Storey Milling Co., Gibsonville, cash		80.00
Endowment.		
Lawrence Holt Endowment Fund		150.00
New Building Fund.		
D. J. Fitch, Burlington, N. C.	$15.00	
Bethel Church	20.00	
Mrs. Esther Jenkins, St. Paris, Ohio	10.00	
Christian Chapel	20.00	
F. & J. Read, Palmer Springs, Va.	10.00	
		75.00
Thanksgiving Offerings.		
N. C. & Va. Conference:		
W. E. Cook, Haw River	$ 5.00	
A. D. Gerringer, Hines Chapel	10.00	
Dr. S. D. McPherson, Durham	10.00	
Mr. & Mrs. W. B. Madison	10.00	
Holt R. Gerringer	10.00	
Rev. J. W. Knight	5.00	
		50.00
Western N. C. Conference:		
Dr. W. E. Walker, Burlington, N. C.	$ 5.00	
Mr. & Mrs. W. H. Fogleman, Liberty	15.00	
		20.00
Eastern N. C. Conference:		
C. A. Ballentine, Catawba Springs	$10.00	
Miss Lou Ballentine, Catawba Spgs.	5.00	
A. Friend, New Hill, N. C.	25.00	
Mt. Auburn Church	43.40	
Miss Stella Johnson, Hayes Chapel	5.00	
Mr. & Mrs. Oscar Summers, Raleigh.	15.00	
		103.40
Eastern Virginia Conference:		
Wakefield Church	$25.00	
Joseph Brickhouse, Norfolk	2.50	
Mrs. Lula Brickhouse, Norfolk	30.00	
Cordelia Scales, Disputanta, Va.	1.00	
Ivor Church	30.25	
		88.75
From Churches and Sunday Schools		262.15
Outside Help.		
W. N. Reynolds, Winston-Salem	$500.00	
Junius Parker, New York	100.00	
Bowman Gray, Winston-Salem	50.00	
Mrs. J. Shelley, Crawfordsville Ind.	10.00	
Miss M. L. Kimball, Southern Pines	15.00	
G. A. Brown, Oregon, Ill.	25.00	
W. E. White, Mebane, N. C.	10.00	
		710.00
Grand total		$19,637.63

GLORIOUS BIRTHDAY.

(Continued from Page 8.)

children, great-grandchildren, her brothers and sisters, as well as many other relatives and friends counted it a joy and a privilege to meet and feast together. There were a hundred or more people there to partake of the bounties of many kind-hearted ladies who so lavishly and unmercifully loaded the "poor" table with everything desirable and palatable. A feast-time long to be remembered! Many expressed their gladness at being present, and decided to celebrate Mrs. Copeland's eighty-eighth birthday one year hence if she lives until that time.

The influence of Mrs. Copeland's life is welling up and shining out through her progeny. The writer of this article has only known her for a short while, but he is able, in the lives of her offspring, to interpret rigid discipline administered at her knee. Her sons and grandsons are not presidents nor members of Congress, but they are outstanding citizens in their communities. Leaders and great men of any age may rightfully contribute their greatness to a mother's influence. She nurses and cares for them when they are unable to care for themselves—the time which Jesus recognized as the golden seed-time—when the destinies of men are shaped. There is a tendency to forget and neglect the hand that rocks the cradle—the hand that rules the world. But relatives and neighbors of Mrs. Copeland recognize that she must neither be forgotten nor neglected. They are determined that she shall not be as evidenced by their attendance at, and perpetuation of, these glorious birthdays which every attendant enjoys.

May God add many years to Mrs. Copeland's life and usefulness in her community.

E. CARL BRADY.

Elon College, N. C.

The man who hides behind a woman's skirt today is not a coward—he's a magician.—*Lord Dewar.*

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Tray No. 10—Interlocking, with 30 plain glasses	6.50
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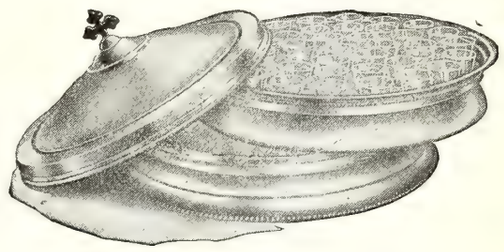
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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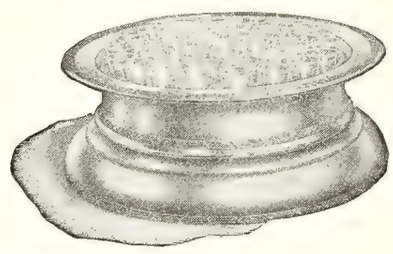
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00

Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

More letters from Pollyanna! How nice! See if all you Pollyannas can keep your Pollyanna friend till you are grown-ups. Wonderful, dears! Read all these good letters. These are the best ones, and of course you, every one, want to read every word. Next summer we will play again.

YOUR EDITOR.

Dear Editor:

I am writing to you to let you know how nice my Pollyanna has been to me. I know my Pollyanna is the best one of all. She sent me several nice letters and the cutest little gift. I surely have enjoyed the Pollyanna game and wish it could have been longer.

With lots of love to the Kiddies' Korner.

Sedley, Va. LINNIE HANCOCK.

Dear Editor:

Oh! I just know you have given me the very best two Pollyannas there is. Elizabeth Joyner, from Zuni, Va., has written to me several times, and writes such sweet letters. My other Pollyanna has sent me her picture, and she is sure pretty. I have a new kodak now, so I'm going to take some pictures and send my Pollyannas one.

Oh, Editor! please let us play this game a long, long old time. It is so very nice. I always come home from school on Wednesday and Thursday and ask did I get THE CHRISTIAN SUN. Will it be all right for us to write to our Pollyannas after the game is over? I think it will be so much fun sending tiny Christmas gifts and cards, don't you?

Grapes are ripe now, and I'm going to send my Pollyannas some, because they have been so nice to me. Our school has started now. I go to Drewry High School, Warren County. If you ever come to Drewry come to see me.

Well, I must close, hoping we can have a long, long time to play yet.

Your Kiddie,

Ridgeway, N. C. REBEKAH ELLINGTON.

Dear Mrs. Whitsell:

I am writing you about my Pollyanna. We are having a good time playing Pollyanna. I wrote her a letter and she wrote me one. Then I wrote her another letter and sent her a book of Winchester, telling about all the historic things and about the apple blossom festival; also a picture of my school and a little present. And what do you think she sent me? It was a beautiful box of handkerchiefs.

Love to all the Kiddies. MARGARET EARP.

Winchester, Va.

P. S.: I forgot to tell you the name of my Pollyanna. Her name is Ruth Smith.

CAMP FIRE GIRLS.

Wo-he-lo for work.
Wo-he-lo for health.
Wo-he-lo, wo-he-lo,
Wo-he-lo for love.

The cheer of the Camp Fire Girl, full of life and enthusiasm; yes, and of service. Shut your eyes, reader, and dream awhile with me of these Camp Fire Girls themselves.

First of all, see these girls in the home, for the camp fire symbolizes the hearth fire. It centers around the home. Hachee is preparing a meal all alone—a real, wholesome meal; nor is she scowling because the whole responsibility is on her. She's competent because she loves her home; she prides herself on keeping her home cheerful and neat and cozy. Housework isn't drudgery to her. No, she's singing as she works. Hear her: "Wo-he-lo for work!"

Now, let's watch her in God's great out-of-doors. She knows it as a friend. The flowers and the birds are hers. She's safe in the water, too. She's safe in the woods. Should she be compelled to seek refuge out-of-doors, she can. She knows God's great out-of-doors!

Watch her in sports. How she loves her sports! Her fairness and teamwork impress you. She can take defeat and congratulate the winner. She knows this out-door exercise will make her stronger and she loves her health and strives to keep it. The Camp Fire Girl is a true citizen, upholding the laws of her country and striving to uphold right in her community. She loves God and serves Him and her fellowmen.

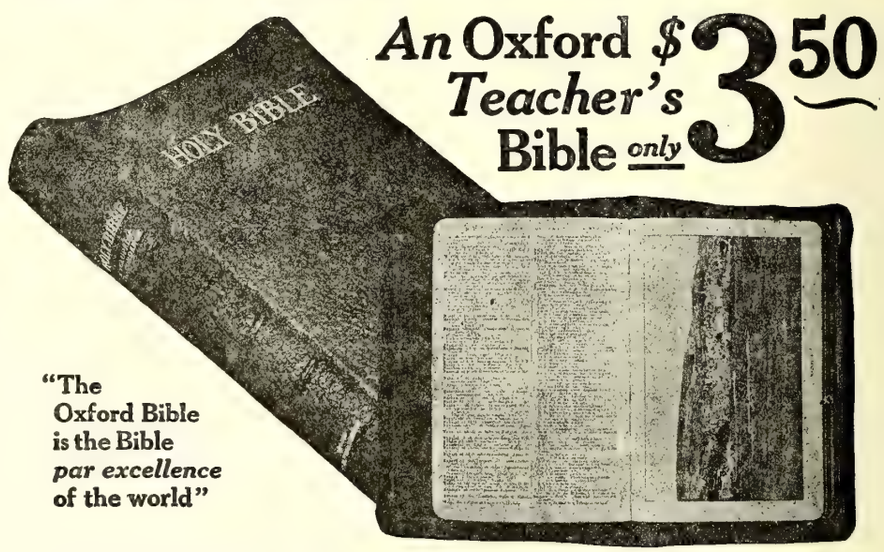
She is ready for emergencies. The knowledge and use of first-aid is hers. She is fully able to meet life and face it squarely and live, live, live! Well, you say, the Camp Fire Girl must be an ideal girl; almost perfect. Well, that's just the desire of every Camp Fire Girl. Of course, it takes practice, and time, and effort; but she gives her best to life and is happy in service.

Let me tell you the Camp Fire Girls' law, which she tries her best to follow: "Seek beauty; give service; pursue knowledge; be trustworthy; hold on to health; glorify work; be happy."

Besides the law, the Camp Fire Girls live up to their name, which is Indian in its sound. Here is an example or two of just what the name means to the Camp Fire Girl: One girl chose as her name, "Hachee," made from the first letters of the words happy and cheerful, because she wanted to be happy. Her symbol is the chipmunk, because it seems so happy. Another chose "Aihi," made from aim high, for that was what she wanted to do. As her symbol, she chose the white lily, symbolizing purity, because purity is a high aim.

The First Christian Church at Burlington has a Camp Fire group, and the girls have already learned to love and follow the camp fire and its law. True to their motto, they seek to give service, for "Wo-he-lo" means love. JULIA WOODSON.

OXFORD BIBLES



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Specimen of Type

6 And Ā-hī′-shär *was* over the household: and [4]Ăd-ō-nī′-răm the son of Āb′-dă *was* over the [2]tri-

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Our primary, elementary, high and rural schools cover the training periods of childhood and youth. The future of every child is largely determined by the experience and progress made during these periods. Every means, therefore, should be directed towards making the school experience not only interesting but productive of the best possible results. To do this requires skilled teachers who know how to interest the child in his work, and through sustained interest to get him to do his level best each golden school hour. Such results not only develop the child's mind, but unawares he acquires studious habits—the real value and motive of all training.

Every teacher worthy of her profession is a constant student. Her student days never end. She is always acquiring information which is of two sources: (a) from her personal experience; (b) from the experience of others, which she makes her own as rapidly as she can assimilate it and put it into practice. The profession in this respect is not unlike that of the physician or the lawyer who practice their knowledge on their patients and before the courts. A doctor or a lawyer without recourse to the experience of other doctors or lawyers would soon be without patients or without clients—which marks the difference between quack doctors or shyster lawyers and those learned in their profession.

The people, through centuries of experience with the parochial and private schools and nearly a century of public schools, have found out the great advantage of the latter over the former. They know that the greatest advance in the affairs of the world is in those nations which have made education a public function and a public responsibility. Consequently, the public school and the public library have become for all time fixed institutions. But to grow and solve the increasing problems of society there must be placed in the hands of the teacher the latest facts and practices of the profession. Those are obtained only through research and investigation of the facts and practices existing in schools all over the country and the civilized world. We say the "civilized world" because the experience and the problems of the civilized world are all pretty much the same and so related as to be invaluable to each part.

What the teachers and the administrative officials of our schools need are facts and yet more facts. Moreover, they must have facts and yet more facts if education is to solve the social economies and political problems of an increasingly complex civilization. They must have them or our civilization will fall for the want of a great vision to supply them—for teaching or the development of the mind is a never-ending process which must be sustained with the constant addition of new educational matter applicable to the needs of the hour.

Now, of the $63,000,000 appropriated to the cause of education by the national government in 1926, only $200,000 was allowed the Bureau of Education to cover all of its normal activities, only a part of which, however, went for research and investigation. Yet, assuming that all that the bureau received went for this purpose, the ratio would be one dollar to the services of elementary, primary, high and rural schools to $315 for the other educational activities of the national government.

However, the educators of the country and those who are urging a department of education, are not complaining because of the amount devoted to other educational activities, but maintain that since the elementary, primary, rural and high schools hold first place in the development of the mind they should receive services worthy of their importance to the child and to the nation.

Efforts for a fair deal to the school children of the whole nation have been going on before the national Congress for nearly two generations. Some progress has been made, and the country is now on the threshold of a great awakening which will result in the creation of a department of education that will recognize the importance of the child and youth period as well as other national factors in education. R.

CHRISTIAN UNITY.

Resolutions on Christian unity adopted by the General Board, Dayton, Ohio, October 20th:

1. That the Commission on Christian Unity be instructed to seek, November 1st or at the first opportunity, an agreement with the Congregationalists as to a basis of organic union.

2. That the said basis be ready for submission to the General Board Octobre, 1929, or October, 1928, if possible.

3. That the said basis be then sent by the General Board to the Conferences meeting during the year October, 1929, to October, 1930, for their action.

4. That the said basis be then presented to the quadrennial of 1930 for disposition.

5. That godspeed be bidden our brethren of the Conference of the Christian Church in Ontario if they desire to seek union with the United Church of Canada.

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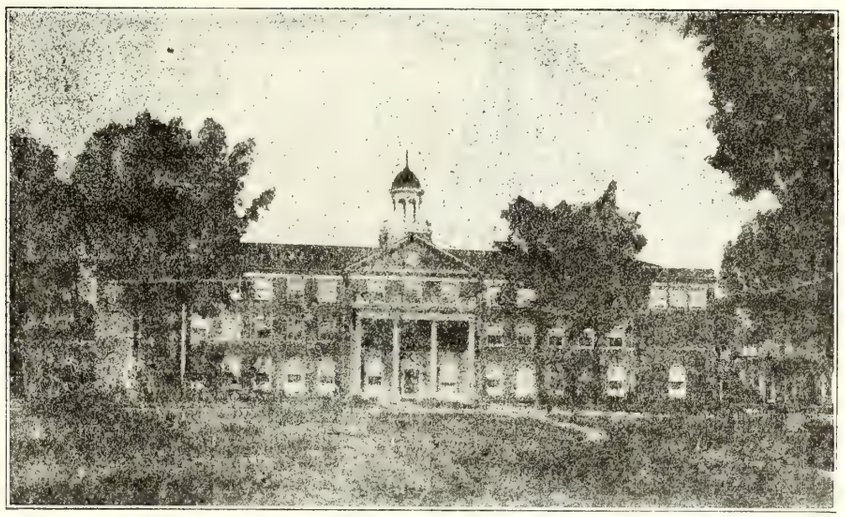

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C. M. CANNON, REGISTRAR,
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Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

GILLIAM.

Mrs. J. W. Gilliam, Alamance County, N. C., died November 3, 1927, at the home of her son, R. L. Gilliam, in her 67th year. Her husband preceded her to the grave some months ago. She is survived by three children and twelve grandchildren. The funeral services were conducted from Union Christian Church, and her body laid to rest in the Church cemetery.

P. H. FEEMING.

TURNER.

Mrs. Parnly A. Turner was born February 18, 1872, and died October 7, 1927, aged 55 years, 7 months, and 19 days. Sister Turner was a faithful member of Newport Christian Church and a devoted Christian wife and mother. She was held in high esteem by neighbors and friends. Surviving are her husband, Robert C. Turner, and five children, all grown. Funeral services were held at Newport on October 9th.

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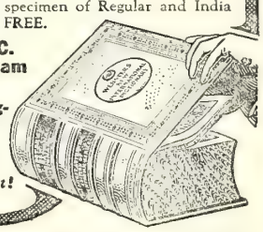

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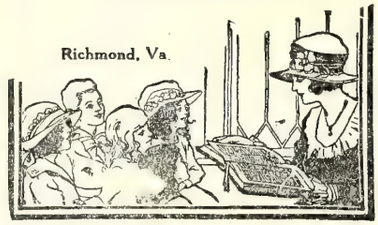

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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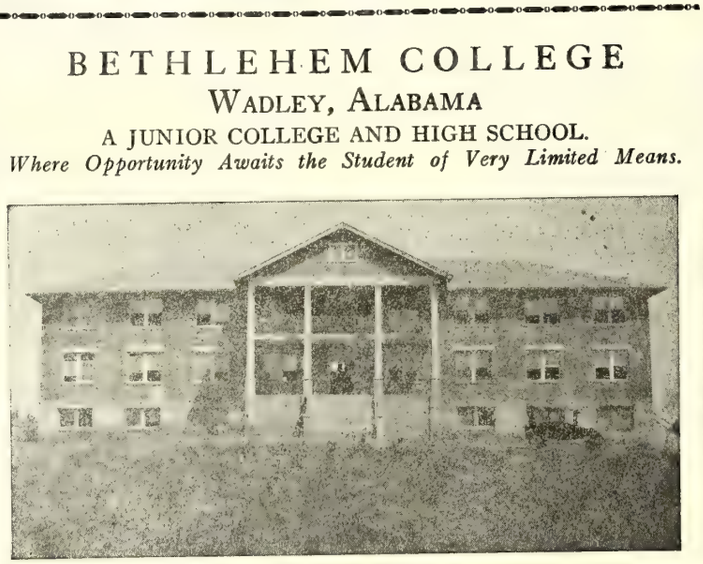

GIRL'S DORMITORY.

Behtlehem College, Wadley, Ala., will open September 5, 1927. This institution is a Junior College and High School, which is co-educational, where scholarship ranks high and expense is low. It is thoroughly Christian, absolutely non-sectarian, and vitally American. A school where opportunity awaits the student of very limited means—$68.00 pays all college expenses, except books, board and room. Board, $15.00 per month, and room $3.00; total expenses for a term of nine months, $250.00.

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For catalog and other information, address S. L. Beougher, President.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

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THE SUN'S OBSERVATORY

REV. S. M. LYNAM.

Japanese Catholic Bishop.—

To the Right Rev. Gennaro Hayasaka was given the miter, crozier, ring and gloves emblematic of his office as bishop by Pope Pius XI in an imposing ceremony at St. Peter's Cathedral in Rome. Bishop Hayasaka is the first Japanese to be invested with the office of bishop by the Roman Catholic Church.

President Coolidge Honored.—

Upon President Coolidge will be bestowed the Medal for Distinguished Public Service and an honorary membership by the Union League when he goes to Philadelphia at an early date. The medal and an honorary membership have never before been bestowed upon a President. The medal was awarded to Presidents Lincoln and Johnson, and honorary memberships upon Presidents Harrison, McKinley, Roosevelt and Taft.

Against the New Book.—

At a meeting of more than a thousand of the clergy of the Church of England, in London, disapproval of the revised Book of Common Prayer was voiced. The Bishop of Manchester, now more than eighty years old, was not able to make a speech, but in pronouncing the benediction, Rev. Edmund Arbuthnott Knox, the Bishop of Manchester, prayed that the Lord would not send the beloved Church back to those things from which the Reformation delivered it.

Thirty Per Cent on Wheat.—

France has imposed a 30 per cent tariff on American and Canadian wheat. Wheat authorities feel that this will not at once militate against wheat prices because of the shortage of the French crop. They are confident that it will simply raise the price to the French public. By a truce, other duties in dispute have been restored as formerly, and between a half and one million dollars' worth of American goods are flowing through the French customs which have been tied up for some time. The tariff question, however, is not settled permanently, and France insists that she has the right to discriminate against American goods if necessary to force down the tariff of that country.

Around the Lord's Table.—

At Lausanne the delegates could not take the Lord's Supper together. There is to meet in Baltimore on January 12th and 13, 1928, a body of Christians representing nearly half the great bodies of the universal Church. It will be the first meeting of the Christian Unity League, of which a Disciple is president, a Presbyterian vice-president, a Methodist secretary, and an Episcopalian treasurer. At the close of the last day of the meeting, after a word on the "Cross as the Symbol of Unity," the representatives will sit down together at the Lord's Supper.

The invitation speaks of it as a meeting of those who are not afraid to sit down in the remembrance of our Lord's sufferings. The question of the sacraments which has divided so many Churches was brought into being by our Lord as a means to unity. How strange it is that we have so turned aside from His purpose!

A Royal Custodian.—

A meeting of the English royal family was hurriedly called to discuss the disposition of the fortune of the late Queen Alexandria. Her estate amounts to nearly fifteen million dollars, mostly in heavy gold and silver plate and in other art treasures. The personal property of King Edward passed to her for her lifetime, and then much of it was then to pass to King George, but this did not include the plate, art treasures, and furniture. Apparently, it was the queen's wish to leave much of this to Prince Olaf of Norway, her favorite grandson.

The matter, however, was not definitely settled, since the queen died without a will, and will have to be settled by those having claims on the property. The Prince of Wales is anxious to take up his residence at Marlborough House, but refuses to do so until some equitable distribution has been made of the furnishings, particularly of the ten million dollars' worth of gold and silver treasures in the plate room. About all that the royal meeting accomplished was to appoint King George custodian of the treasures, and without his consent nothing can be moved. The suites which the prince desires to occupy have been emptied and are being put in readiness for his coming. It would seem that division of property causes trouble among both high and low.

Coal Troubles in Britain.—

Thousands stood by in Trafalgar Square, London, England, recently to show their sympathy with the two hundred and seventy miners who had made a ten days' march from South Wales. They believed that if Premier Baldwin could hear a first-hand story of the sufferings of the miners he could not longer refuse to do something about it. The march was organized by notorious Communist leaders, and the trade-unions and official Labor party would have nothing to do with it. There was much in the demonstration that was theatrical. Like a college yell, those present, under the prompting of A. J. Cook, shouted, "Baldwin must go" repeatedly. They sang "Land of Our Fathers" beautifully and well in Welsh.

The police by intimation stopped the march into Runnymede meadow, where in 1215 the barons secured Magna Carta from King John. The meadow is now a part of the grounds of Windsor Castle. While the demonstration was organized by the Communist forces, and while it was theatrical, there is great suf[illegible] the coal industry in Great Britain. [illegible]er of a million miners have no w[illegible]ose who are working receive starvat[illegible]ges. The exports are large, but the prices are so low that the owners are losing. It is proposed that the government pension off all miners over sixty-five; that it compel the pits to unite, and that it make government loans for much-needed improvements. Sir Alfred Mond sums up the situation by declaring that the coal industry is undergoing an operation without an anesthetic, and the uneconomic pits are bleeding to death. In the coal industry the country is facing one of the gravest of situations.

$ 1 2[illegible] O Atkinson.

Marriage a la Lindsay.—

Judge Ben B. Lindsay has been advocating companionate marriages recently, and the papers have been full of the arrangement entered into by the Kansas publisher, E. Haldeman-Julius, and a creamery owner, one Roselle. The daughter of Mr. Haldeman-Julius will enter into a companionate marriage with the son of Mr. Roselle. The marriage ceremony was performed by Rev. L. M. Birkhead, pastor of All Souls' Unitarian Church. By the marriage, the groom, Aubrey Clay Roselle, assumes no economic responsibility. Miss Josephine Haldeman-Julius retains her maiden name and will continue her schooling at her father's expense. She is eighteen and in high school. The groom is a college sophomore, twenty years old. The ceremony did not contain the words "till death do us part," nor did Josephine promise to obey Aubrey. It is understood that the marriage is entirely legal, but that it may be dissolved if the young people find it undesirable. Mr. Haldeman-Julius defends the arrangement on the ground that many young people are ready for marriage before they can assume the economic responsibility for it, and that the young people will be better able to live a married life and do their work than they would single.

Of this unnatural marriage, Dr. Stephen S. Wise, the noted Jewish Rabbi, says: "It takes the lock out of wedlock and ends the wed." He goes on to declare that it is not marriage with birth control, but birth control without marriage. In such a companionate marriage, birth would be the awful result of an arrangement instead of the glorious crowning of marriage. It would appear that Judge Lindsay's long experience with delinquent youth has colored his thinking, and he has been brought to propose cures which may easily do the race more injury permanently than the diseases which he would heal.

NOTES-PERSONALS

Our Sunday School at Cary, not long since organized, but a very healthful and vigorous youngster, indeed, is the latest to join the increasing number of Sunday Schools making a once-a-month offering to missions, and their first offering was $7.35. We are sure this youthful Sunday School will not be the poorer, but the richer and the better, for its loyalty to the Conference and to the cause of the Church we love.

Chaplain H. E. Rountree is under orders to leave his work at Parris Island, S. C., and is to join his ship, the Utah, about the middle of December. The home port is Boston, Mass., and Bro. Rountree's family will probably locate in that city. In giving us this notice, he inclosed a report of his work for October, from which report it is gathered that during the month in his work he had 19 converts, 167 consecrations, 19 men joined the Church, 16 baptisms, among the other activities of the month.

The Christian Missionary Association of the North Carolina Conference is to meet in annual session with the Church at Elon College on Thursday, December 8th, at 10 A. M. Rev. W. C. Wicker, D. D., is president of the association; Rev. C. H. Rowland, D. D., vice-president, and Rev. Stanley C. Harrell, Durham, N. C., secretary-treasurer. We presume that Bro. Harrell has notified, or will notify, all members to continue their membership and be present and help to make the meeting a success and the day a glorious one.

Here goes our heartiest congratulations to our friend and brother, and also the good wife of Rev. M. T. Sorrell, pastor of our Danville Church. Bro. Sorrell knows how to get into the good graces of the good folks, and then all unexpectedly to him something happens to make his heart glad. We learn that at his last appointment, Saturday, November 19th, some good sisters of the Church presented him and his good wife with a nice kitchen cabinet, which is exceedingly useful as well as ornamental, and will cheer the home as well as gladden the heart of Bro. and Sister Sorrell.

Rev. J. D. Wicker, one of the patriarchs, beloved and faithful minister of the Eastern North Carolina Conference, for the first time in many, many years was unable to attend the recent session of his Conference. Bro. Wicker is now quite feeble at his home near Sanford, N. C., having suffered a stroke of paralysis some weeks ago. Surely a true and loyal soul has made a great contribution to a good cause through the years, and he must have even now, in the days of his affliction, a supreme consciousness of battles well fought and of great and good victories nobly won.

The Christian Missionary Association of the Eastern Virginia Conference meets at Holland, Va., on Tuesday, December 6th, at 10 A. M. Rev. O. D. Poythress, South Norfolk, is president of the Conference. We have been advised that the chief topic for discussion will be "Men and Missions." This is getting to be a live topic with us, for the men are inquiring how it comes about that the women are doing so much for missions and the men so little. In the various conferences, committees were appointed to take action in the matter and see if Men's Missionary Societies, whether under that particular name or not, might not be formed in every Church.

AN APPRECIATION.

No Conference could have been more gracious than was the Eastern Virginia Conference in considering and granting the request of People's Christian Church, of Dover, Del., to have its membership transferred to the New Jersey Conference. The request wsa made by the Church with deep regret and great reluctance, and the request was granted with the same attitude on the part of the Conference, as the fellowship enjoyed by People's Church in the Eastern Virginia Conference has been most happy.

However, the Conference realized, as did the Church, that in order for the different organizations of the Church to be in closer contact with Conference and denominational activities, the Church ought to be affiliated with a Conference of nearer geographical location. Hence the transfer of membership to the New Jersey Conference which is very much nearer Dover, the nearest Church of the Eastern Virginia Conference being farther from Dover than is the farthest Church in the New Jersey Conference. The new relationship will enable the Church to have representation at all the Conference gatherings, and the Women's Missionary Society and other organizations of the Church will be able to send delegates to their board meetings—a thing which heretofore has been impracticable, if not impossible, as it required three days to make the round trip by automobile to the nearest Church in the Eastern Virginia Conference, whereas some of the Churches in hte New Jersey Conference can be reached by automobile from Dover in three or four hours.

Though working in a different Conference, the pastor and membership of People's Church will never forget the sweet and helpful fellowship of the Eastern Virginia Conference, nor will they forget their many friends in the Conference. But trusting that in the new relationship with the New Jersey Conference, the Church may render a larger service to the denomination of which each Conference is a part, we look to the future and to God. Sincerely,

R. C. Helfenstein,
Pastor People's Church.

WINDSOR, VA.

The writer has filled an appointment at each of the Churches in this field, namely: Windsor, Isle of Wight Courthouse, Antioch and Bethlehem. The sweet spirit of love and co-operation existing in the field as a whole cannot be excelled anywhere in the land. I find that the three Churches here in town—Methodist, Baptist and Christian—are as friendly towards each other as a young man would be towards his sweetheart. Actually, one cannot differentiate them by associating with them. The weekly prayer-meeting alternates each week in the Churches, and they try to have the ministers to do likewise. The Church services do the same way to some extent; however, each minister is expected to conduct the service in his Church. But all denominations go out to hear him and to worship together. The people of this town are far along the way heavenward in this respect. They seem to realize the truth of the gospel of Christ. "There will be no denominational distinctions in heaven; and I am glad that there will not be. The young people of this field are eager and energetic. They need some one to lead them, and the impression I have gotten of them is that they will make their mark in whatever they attempt to do.

Although these people are so fine, sympathetic, loving, lovable, they seem to have it in for the preacher. On the night of November 22nd, there came a knock at the door of the parsonage. Of course, the parson stays at the parsonage; and Mrs. Parson was there also. But the parson went to the door, and what should he see but an army of women, and two men for officers; each woman and man had something in their hands. Well, sir! such a pounding as they gave the parson and "Mrs. Parson" was a sight to behold. They just delivered pound upon pound. I think they must have wanted "Mr. and Mrs. Parson" to keep sweet, as they brought thirty-two pounds of sugar; also canned fruits, pickles, potatoes, turnips, towels, bed sheets, and a beautiful, hand-painted vase full of flowers, all of which are greatly appreciated. However, I am feeling fine at present, and have managed to keep away from the hospital this long.

G. A. Pearce.

THINGS WE LIKE TO HEAR.

It is now 3 o'clock P. M., November 25, 1927, and I have just laid The Sun down, which was published yesterday. In it I found many good things to employ the mind, one of which was Dr. Atkinson's comment on Dr. Staley's letter of last week on "Keep Up and Catch Up." I looked on a little farther over the pages and found another fine letter from the same author. In this letter, Dr. Staley shows, or reveals, the beautiful secret of the accomplishment of little things. He impressed the importance of Church members to begin to meet their obligations by little payments instead of waiting until time would so elapse that the amuont would seem large. In this letter was a revelation of the sad results of any organization where 63 per cent of its power failed to act through the channels of duty. Said he: "It is not the big stalks of cotton that make the fifteen million bales, but the millions of little boles." Say, brother, have you helped to produce some of these little boles? If so, the harvest has come, and you have reaped the reward of your labor. But what about the most solemn secret promptings of the life that gives no rest, no peace of mind until duty is done! Take up the paper again and reread this fine letter until you are forced to act.

It is sad that so many professing Christians are so thoughtless, so indifferent about their obligations to their Church! Last year, at the close of our Church work, I was in the presence of our financial secretary when one of our members (a deacon) came up and handed her his whole year's assessment. My! suppose every member of our Church had been as considerate, as active, and as thoughtful as this dear good brother—we would have closed the doors of our Church and let our pastor have a good, long rest; and we could, as a Church, have been dwelling in the realms of sweet repose of idleness and restful poise. Oh, brother! oh, sister! awake, put on the garments of righteousness, and "praise the Lord for His goodness and for His wonderful works toward the children of men."

M. W. Hollowell.

AN ACKNOWLEDGMENT.

At the close of the service at Damascus last Saturday evening, the good people surprised their pastor with a real pounding. This was increased Sunday at 11 o'clock. When we got home and began to investigate our surprise, we found various kinds of canned fruit, preserves, sugar, coffee, etc.—the very things the minister's family needs. I know of nothing that brings more joy into the minister's home than the realization of the appreciation of his people in remembering his family in this manner.

We pray God's blessings upon every one that had a part in this pleasant surprise, and that we may be of more real service in the future than we have been in the past.

G. H. Veazey.

Elon College, N. C.

THE CHRISTIAN SUN'S PULPIT

THE TRUE AND EVERLASTING RICHES.

By Rev. J. W. Perry, D. D.

"And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail; that they may receive you into the eternal tabernacles."—Luke 16:9, R. V.

This story of a base, corrupt, and unscrupulous man is used to teach by a striking contrast the difference in the attitude of men toward material things which minister physical comfort for the life in the flesh and that toward spiritual things which minister to the soul's comfort for time and eternity. The unjust steward was providing for his future by depriving his master fraudulently of that which was due, and, when discovered, by making those associated with him the partners of his own crime. While yet he has authority, he helps one to cut his obligation in half, and another has a reduction in his of twenty per cent. It may sometimes happen that thieves fall out and honest men get their dues, but the order of human nature is that "thieves band together." This man was too shrewd to depend on the ties of gratitude for the comforts of life when his job was gone and he had no strength to dig and was too proud to beg. He knew that "man's inhumanity to man makes countless millions mourn." Almost every man of age and experience has felt the sting of somebody's ingratitude. Some one to whom he has been kind, who has been admitted to the intimacy of his home and the privilege of his hospitality and his table, has gone away and, Judas-like, lifted up his heel against him. He so shrewdly provides for his old age that those who had been associated with him will be compelled to receive him and care for him or go to prison for their crime. Many illustrations of this may be seen in the life of the world. So shrewdly had he planned that his worldly-wise master commended his shrewdness.

Our Lord draws from this story (1) a corollary truth that the children of this world are in the things that pertain to their life on the earth shrewder than are the children of light in regard to those things that pertain to their well-being in time and eternity; (2) the truth that the wise use of material things is to make friends by their use, so that when they fail, as they will, and there is no longer a desire or appetite they can satisfy, these friends so made will welcome you into the eternal tabernacles.

What if a board of stewards could be found in any Methodist Church who would be as zealous for the material and spiritual prosperity of the Church as the board of directors of some bank or business organization are for the prosperity of the bank or business they manage—would not the Church be more successful in its ministry? Why should they not be? Surely the Church and those eternal principles for which it stands are of more value to the lives and destinies of men than bank or business.

"What though the spicy breezes blow soft on Ceylon's Isle,
Though every prospect pleases, and only man is vile?"

Multiply the wealth of America a hundred-fold and commit it to a degenerate citizenry and shortly all will be wasted. But destroy it all with a very besom of destruction until all material wealth is gone and leave the wilderness land to righteous, God-fearing men, and within a generation "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Character creates and preserves wealth, and, more, the test of time adds to its strength and it endures through eternity.

Material things have their uses temporarily to give bodily comfort and strength for life's work and to maintain those institutions and agencies that make for righteousness and brotherly kindness. The greatest use is to help create a better world which makes for a happy eternity.

Once a Japanese was guest in my home. He was an earnest Christian, and our conversations turned about the progress of Christianity and its meaning in America, Japan, and the world, and sometimes our personal experiences. One day he startled me with the question: "What is the first thing you expect to do when you get to heaven?" My answer came slowly, for there was the wonder whether I should know how to behave well in that glorious company, and this was the answer: "I think I shall want to see the Lord first." His face showed great emotion as he said: "Yes, yes, I shall want to see Him, but when I have seen and adored Him I know what I want to do. There are people in the United States whose contributions sent missionaries to my country to preach the glorious gospel of the love of God, and they brought me this knowledge of the love of God in Christ Jesus which has saved me from sin and opened to me the kingdom of heaven. It is not possible for me to find these people now and thank them, but when in heaven I have seen and adored my Lord I shall ask Him to give me the names of all who have made any contribution toward sending the gospel to Japan, and then if it requires all eternity I shall hunt them up and express to each one personally my gratitude for having loved me and sent me this wonderful message of saving grace." Is that not making friends by means of the unrighteous mammon?

Our Lord sounds the very depth of this truth: "If ye have not been faithful in (the use of) the unrighteous mammon, who will commit to your trust the true riches?" We must prove ourselves worthy of the greater trust by the proper use of that committed to us now. "And," he goes further, "if ye have not been faithful in that which is another's, who shall give you that which is your own?" This is God's world, made for the use and comfort of all His children. If we do not use it as He wills, for His glory and the good of all men, how can we expect Him, when we no longer have use for material things and they fail us utterly, finally, and forever expect Him to give us an inheritance that shall be our own? "For they that say such things declare plainly that they seek a country of their own" (Heb. 11:14, R. V.). If we use not rightly the material things of this world, how can we expect to be heirs of that which we can keep forever? God help us to search our hearts and cast out worldly lust and all things that hinder.

Will there be any one in heaven glad to see you because you have used your substance to help him on? Any one blessed by your beneficence?

St. Paul says there are three things that last—faith, hope, and love, and the greatest of these is love. We can have these now and forever. Mammon is the least thing of life, for it will soonest fail us. In the spirit world it cannot minister to us. Love is the greatest thing in time or eternity. What makes life? What makes home? A young man thought of his old country home, and many things came to his memory as essentials in making it home. There was the little room into which he saw his mother go daily, and sometimes she took him there and introduced him to the eternal God. There was the old fireplace into which the great logs were piled in the winter evening, and the family gathered around. The father would bring up table, lamp, and the old family Bible and read for hours and hours the great stories of the Old Testament and the New Testament, and then he would pray in simple, homely speech until it seemed to the boy's imagination heaven must be very close. There was the little room where he slept, the variegated rambler which grew up by the room, the snowball and lilac by the gate, and his mother's hands had planted them. There was the zigzag path to the spring, the old chestnut on the hill, and the swimming-hole at the river. But later he learned that none of these were necessary, for they were all gone, and it was home because of the presence and love of father and mother. No matter the house, whether humble or grand, in the city or mountain gorge, wherever they are to love is home and the most blessed place on earth. If love sits by the fireside, you cannot drive happiness out. Bring in poverty, affliction, and grief, but happiness stays. Build and decorate the costly palace and furnish it with all luxury, but leave love out and you cannot draw happiness inside. Love is all. Let us use the things of the world to inspire love for God and man.

What if you reach heaven's gate and find no one there to welcome you to the eternal tabernacle? James Whitcomb Riley, in one of his poems, describes a woman whose husband had got a patent right and was rich as all creation. She had a fine house on a fashionable city street, where there was "nary" beech or elm tree or hollyhock abloomin' at her door, and no one to come to see her or she cared to go to see, and nothing but the city, city, city and people, people, people, and in her heart hunger for the old home she cries, "Take me back to Grigsby Station, back where I was so happy and so poor!"

"I think I should mourn o'er my sorrowful fate
If sorrow in heaven can be,
If no one should be at the beautiful gate
Waiting and watching for me."

May we so use the unrighteousness mammon that an entrance shall be opened for us abundantly into the eternal city of God!—*Nashville Christian Advocate.*

The daily press now and then reminds one with illustrious examples of what it has cost and what it is costing to enforce prohibition and abolish drunkenness and debauchery. Repeatedly, we see accounts of the death of good men, brave and true, who have died at their post in the employ of their government and their country in trying to enforce law and order over the protests of those who insist on rioting and revelry. The Sun's editor calls to mind now the untimely death by gunshot on July 11th of our friend and brother, W. T. Lewis, Eagle Springs, N. C., and who died four days later. Bro. Lewis had only been working for the government eleven days, but he was doing his duty like a brave man, and died with his face to the enemy and in the cause of justice and righteousness. Many Elon students of the earlier days will remember him. He was held in high esteem at Elon and made for himself a good name while here. The gunshot that carried him to his untimely death left a widow with five children, the oldest twelve years and the youngest nine months. Little do we appreciate, let it be said again, the worth and even the price we are paying to have a dry country and decency and order around about us; but those who have been bereft have the comfort of knowing that they gave their loved ones in behalf of righteousness and to a glorious cause.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, Elon College, N. C.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DUTY OF MINISTER TO HIS CONFERENCE.

THE SUN'S editor has had the rare privilege of attending all our Conferences of the Southern Convention, save one, this fall. Among other incidents that impressed him was the attitude of our ministers to their Conference. Without in any wise intending to do so, many ministers violate their pledge in ordination by failing to support and take interest in the work of the Conference. In not a few instances, ministers seem to be mere visitors at their own annual Conference, and, as such, only spend a half-day or a day as on-lookers at their own Conference. This practice, we think, is deplorable, and we trust it is on the decrease rather than the increase; but we have our fears. Every minister of a Conference is certainly under bounden obligation to attend the annual session of his Conference unless there is a hindering cause beyond his control to govern or prevent. Bear in mind, Conferences are made up of ministers and Churches, and the minister sustains the same relationship to his Conference that the Church sustains. That is to say, he is an essential and constituent part of his Conference.

Surely, ministers who serve Churches in a Conference have not considered this matter seriously if they absent themselves from Conference on anything else than the most urgent necessity. We come together in Conference to confer with one another about the best interests of the Churches and of the enterprises which the Church undertakes to promote. On this account, the Conference needs the minister, because he is the key-man in the local Church and knows the situation in the local Church as no one else can know it. His absence, therefore, from the Conference is a distinct loss to the cause.

In the second place, the minister needs the Conference. All the year he is trying, or should be trying, to develop the kingdom of God as represented, not merely through his local Church, but through the Church organization of which his local Church is a part. How can he hope to promote these interests and be loyal to his Church and do his duty to the kingdom through the year if he absents himself from the annual Conference, which alone takes under advisement and discussion the interests and enterprises of the Church? Any minister who will absent himself without a most valid excuse from his annual Conference certainly ought not, through the year, to urge his deacons or his hearers in the local Church to attend his services, unless it be he is preaching one thing and practicing another. As a pastor in one Conference remarked, "The minister sustains the same relationship to his Conference that the individual member of a Church sustains to his Church, and unless the pastor is prompt and regular in attending his annual session of Conference, he has no right to urge members to attend the local Church through the year unless he means to be inconsistent."

The Conference has the same right to expect the presence, and the interest, and the support of its pastors that the local Church has of its members. We wonder sometimes if our pastors in all the Conferences give due consideration to this vital matter. The Conference needs the pastors, and certainly the pastors need the blessings and the benefits, the wisdom and the counsel that the annual Conference has to offer. Let us, as pastors, brethren beloved, take this matter under advisement and see if we can, with a clear conscience, easily absent ourselves from our annual Conferences.

J. O. A.

THE N. C. AND VIRGINIA CONFERENCE.

This body met in its 102nd annual session with the Church at Bethel, Caswell County, N. C., November 15-17. Dr. C. H. Rowland, of Greensboro, presides over this Conference with great grace and dignity, and no Conference has a better secretary than is Rev. Stanley C. Harrell. Bro. H. C. Simpson, of Greensboro, is the treasurer. It was very fitting, indeed, that Greensboro (First) Church make such an impressive and conspicuous contribution to this session of the Conference. It was at this vrey Church at the annual Conference twenty-eight years ago that a contribution of $100 was voted by the Conference with which to employ the late lamented Rev. L. I. Cox to go to Greensboro and survey the field and see if something could be done in the way of starting a Christian Church in that city. Bro. Cox went in behalf of the Conference, as he reported a year later, and preached one Sunday afternoon a month in the Friends' Church at Greensboro for the $100 compensation which Conference had given him. That was the beginning of our work in Greensboro which has grown to such proportions that the city now has two Christian Churches, which Churches make to the Conference the largest contribution of funds and membership of any city or rural Church in the Conference. Verily, the kingdom of heaven is like a grain of mustard seed, which being planted and nurtured, grows in great proportions.

It should be said that Prof. S. A. Holleman, who at the time was a teacher at Elon College, and Bro. H. V. Simpson, now of Greensboro Church, were on the home mission committee that appropriated the first $100 to Greensboro, and both refused to sign the report on home missions until a provision was put therein, even against the judgment and wisdom of some of the other members on the committee, that this $100 should be appropriated from Conference funds. The editor of THE SUN remembers very vividly the incident on that occasion and how some of the brethren on the committee and in Conference felt like they were throwing away $100 of the people's good money.

Dr. Rowland, the president of the Conference, delivered a most inspiring and moving address, using as his topic, "The Church at Her Best." The particular note of emphasis in Dr. Rowland's address was that the Church was at her best only when and as she was winning and holding the young people, and that before the Church could come to her best she must learn even more effectually than at present how to win and to hold the young people.

One of the outstanding features of the Conference was the presence and also addresses of Rev. and Mrs. D. P. Barrett, our missionaries from Porto Rico. Bro. Barrett told of his work in Porto Rico the past twenty-five years, and Mrs. Barrett gave a most striking and vivid interpretation of a Sunday's program in Ponce. This was very effectual, and the large audience was much moved by these splendid addresses.

Another outstanding feature of the Conference was an address by Bro. W. B. Truitt, president of the Sunday School Convention of this Conference. Bro. Truitt is an enthusiastic Sunday School worker, and his whole heart is centered on developing the Sunday School and Christian Endeavor work in the Churches, for he declares that the hope of the Church is in reaching the young people. Bro. Truitt is making an effort, by the assistance of his co-workers, to organize some Sunday Schools during the year as well as give impetus to the work the schools are doing.

The Conference voted to make December "CHRISTIAN SUN Month," and during that time to call upon the pastors and others interested to secure at least 150 new subscribers to THE SUN.

Under the report on education, Bro. Shelton Brady, Palm Street, Greensboro, was admitted to the biblical class as a candidate for the ministry. Bro. G. D. Underhill, Albany, N. Y., now in his third year as a pupil at Elon College, was licensed. Rev. H. George Robertson, of Elmwood Church, Providence, R. I., now in his junior year at Elon College, was also licensed by the Conference, the request coming to this effect from the Massachusetts and Rhode Island Conference, in which he was a licentiate. Rev. S. E. Madren, Rev. I. T. Underwood, and R. H. Coble were continued as licentiates. W. J. B. Hines, who had not reported to Conference for two years and not being heard from by the committee, was asked to return his license.

The Conference gave hearty endorsement of Elon College and the splendid work it is doing for Christian education. President Harper and other members of the faculty spoke in behalf of the college and gave many pertinent facts pertaining to religious education.

The other reports in routine character were about the average, and the returns from Churches were gratifying. There seemed to be an increase in membership and collections reported from the Churches. The Home Mission Board recommended that Belew Creek and Palm Street Churches be granted the privilege of putting a mortgage on their property with which to secure funds for erecting new buildings or improving the present ones. The home mission funds of the Conference were turned over to the Southern Christian Convention Board, with recommendation that the same be used in starting a work, if feasible, at Winston-Salem.

The Conference was very gratified to have during its entire session Bro. J. W. Sellers, formerly president and now a life-long member of the Eel River-Indiana Christian Conference, who took a lively interest in the proceedings, and with good suggestions helped in the deliberations of the body.

The Conference was quite edified and delighted with brief addresses on "Christian Union," especially the proposed union between the Congregationalists and Christians, by Rev. F. P. Ensmin-

ger, Star, N. C., and Dr. J. E. Kirbye, Raleigh, N. C. The presence of these brethren added much to the fellowship and friendship of Christians and Congregationalists, so much alike in principles and in practice.

It is useless to say that the Conference was royally entertained, for the people of the community simply outdid themselves in looking after every physical want and comfort of all who attended. Hospitality was lavish and abundant, and the fellowship delightful. Rev. J. F. Apple is the esteemed pastor and contributed much to the success of the Conference.

The next annual session of the Conference is to be held at Ingram Church, Halifax County, Va.

J. O. A.

A MOST SERIOUS SITUATION.

We presume that very few who really care and will take the matter to heart will read these lines, but we pass them on, at any rate, for what they may be worth. THE SUN'S editor chances to be on the Foreign Mission Board of the Christian Church, and he knows whereof he speaks in saying that the board members are sorely grieved and with a full heart deplore the situation as it obtains today. Let just a few lines here be quoted from the pen of our Foreign Mission Secretary, Dr. W. P. Minton, and we wish that these words could ring out from every pulpit in the Christian Church, for we know of a certainty that Dr. Minton is not overdrawing the situation. But read what he writes from his heart:

"At the time of the board meeting in October, the Foreign Mission Department reported a deficit of $10,589.51. By the first of November it had increased to $11,885.77, and it is still climbing. Funds ordinarily do not come in very well at this season of the year, and we expect some increase in the deficit now, but we cannot hope to tide over to March and carry the work without much larger receipts than normal for these months. As it now is, we have borrowed to our limit at the bank, and there is no way that we know of to secure the funds absolutely necessary if we are to keep the work going for the next four months. Right now, we are unable to pay the salaries of the missionaries home on furlough, and we do not have the funds in the bank to enable us to send the monthly checks to Japan and Porto Rico for the salaries of our missionaries and national workers there. Put yourself in the place of one of our missionaries on the foreiegn field and think what you would do if the monthly salary check failed to come and you had your family to care for and no other means of employment open to you in that strange land. It is not only a case now of keeping the work going, but of actually keeping our missionaries from serious personal suffering."

Think of it, CHRISTIAN SUN readers, and face the fact that the few missionaries we have on the foreign field cannot receive their salaries promptly, and those at home on furlough, including our own beloved Rev. D. P. Barrett and his good wife, whose sole dependence is on their furlough pay and monthly salaries, cannot receive them because we, of the home field and at the home base, are not paying them. Can we expect God in heaven and in earth to prosper a people and bless them whose attitude to the spreading of His kingdom and giving the gospel to those who have it not is an attitude of indifference, not to say of barrenness and opposiion? But read a few more lines from Dr. Minton:

"We have tried not to cover anything up in the statement of these facts, and yet we are hardly able to make you see the seriousness of our situation. We do not even have funds enough to send the Woodworths back to Japan. We have their steamship reservations, but no funds with which to secure them. Unless we act quickly, these reservations will be lost to us. They are scheduled to sail on December 28th, but they cannot go without sufficient funds to pay their passage. It will be a blot on our whole Church if we fail to return them on schedule time. Help us meet this crisis by seeing to it that all funds given for foreign missions are promptly sent in and that your budget apportionment is paid on a monthly basis. Immediate action will be worth more now than even larger gifts later."

These are, indeed, weighty words, and should go home to our hearts, but one wonders what we are going to do about it, for the falling off of foreign missions the past year has been very, very heavy and our people seem yet indifferent. It is, indeed, a situation grievous to contemplate.

J. O. A.

"TEN DOLLARS ISN'T MUCH."

So declared Rev. Stanley C. Harrell at the recent session of the Eastern North Carolina Christian Conference; and then he added most significantly, "unless it be for the Church."

Bro. Harrell was speaking about the Christian Missionary Association for the North Carolina Conference and was making an impassioned appeal for memberships in that association on the part of the members of the Eastern North Carolina Conference. He told of the contributions that the C. M. A. had made for certain strategic points for our work in the State and then pleaded for those who were present to respond by taking out memberships individually or for their organizations.

Bro. Harrell is right. Ten dollars is not much when it comes to buying shoes, or hats, or taking a holiday trip, or for any other purpose that represents personal interests or diversions, but when it comes to giving to the Church or its enterprises, ten dollars is so large an amount that it obstructs the light of the kingdom, so that the vast majority are unable to get any vision of the claims of the Church or the Head of the Church upon their generosity.

Bro. Harrell could have added, and with equal significance, that to those who place the interests of the kingdom first, ten dollars for the Church is not much. And happily I know a host—a growing host, too—to whom this is true, men and women, and boys and girls, who tithe and who would no more appropriate a penny of their tithe for themselves than they would steal from their neighbors. They would consider such an appropriation the equivalent of robbing God. They are happy when an opportunity is offered them of investing in the kingdom's work, and, strange to say, for them the windows of heaven are opened and they prosper not only in spiritual graces, but in material substance.

W. A. H.

THE SAVAGE AND THE BARBAROUS.

Even years of Christian culture have not taken out of us all that is savage and barbarous. The fact is, those ancient traits seem to be the most dominant sometimes. The more barbarous our "Christian sports" are and the more savage in appearance, the more popular they are with us. There is no sort of sport, amusement, or entertainment in Christian America that can begin to attract the attention, the crowd and the money that our prize fights attract—a battle between two giants of men who are trained for the business of beating up one another to the limit of human power and endurance. No spectacle of the year approached in popularity and in paid attendance or in press report the Chicago prize fight some weeks ago. The only explanation is that a prize fight more nearly approaches the savage and the barbarous than any other sport we have.

The next nearest approach to prize fighting, as a sport, is football, and there is no sport among the colleges, no game of any kind, that attracts by one-half the attention, the patronage and the support that football gets. Last Saturday, when the Princeton-Yale "classic" was pulled off at New Haven, the papers tell us that thirty special trains went out from New York City alone to accommodate the people of that metropolis. This says nothing of the regular trains, buses and automobiles that helped to transport to New Haven the 80,000 spectators who paid $5.00 a seat to witness the Princeton-Yale football game. A recent Sunday morning dispatch in the papers said a quarter of a million people here in the South attended the football games staged by college teams on each Saturday during the season. It is safe to say that considerably over a million people pay admittance each Saturday here in America during the season to see the most brutal sport that colleges indulge in. The returns are not in yet, but the casualties in broken arms, broken legs and broken necks will be appalling when they are turned in. (The reports will be given as soon as the season is over.) Baseball, basketball, tennis and other college sports are not in the class with football when it comes to attracting attention, a crowd and gate receipts. We noticed some time ago that one football game at a university paid for the whole season's expense in athletics, and in carrying on "the work" of the season. The only reason one can see as to why football should prove the most spectacular and drawing sport of college life is that it comes more nearly than any other sport to bordering on the brutal and the barbarous. At any rate, there are more casualties and fatalties resulting from this one sport than there are resulting from all the other college sporst combined. We are not offering any preachment or making any plea for or against the sport. We are just meditating on the facts as they are, and wondering how many more centuries it is going to take to get away from —war, for instance, and from the barbarous and the savage in human nature. In fact, is there any possibility of a people ever abolishing war, which, of course, is the most barbarous and brutal human indulgence, as long as we patronize and glorify the sports and the practices in peace that pertain to the dangerous, the hazardous and the brutal?

J. A. O.

ASSISTANTS IN EVANGELISTIC WORK.

The Executive Committee of the Mission Board of the Southern Convention, in session at Suffolk, Va., recently, adopted the following: "That we heartily endorse and recommend to the favorable consideration of our pastors, Churches and people Sam Leonard Davis and wife, of Norfolk, Va., as musical assistants in evangelistic work. In order that the character of their work may be brought to the favorable consideration of our people and the public, moved and carried that Bro. J. M. Darden, of our board, be elected as our representative to promote and direct the work of Mr. and Mrs. Davis and bring the same to the favorable consideration of those who may need or desire the efficient service which we realize Mr. and Mrs. Davis are capable of rendering in their chosen field of work for the Church." Already Bro. and Sister Davis are doing most acceptable work, and wherever they serve, the people are delighted and edified. Our Methodist friends have kept them much engaged in evangelistic services the past few months. Rev. Carr E. Gerringer, pastor at Wakefield, had them in three of his Churches Sunday, November 13th, and the great congregations who greeted them were thrilled with their evangelistic music and appeal.

Any pastor desiring their aid should write Bro. J. M. Darden, Suffolk, Va. J. O. A.

CONTRIBUTIONS

SUFFOLK LETTER.

The value of location enters into almost all relations and interests of mankind. Zero by itself has no value at all; but in proper relation to significant figures, its value rises to great values and adds to the value of significant figures. The smallest of the significant figures in use among us is one; but remove that one by placing a zero to its right and it becomes ten. Place six zeros to its right and it expresses a million. The value of significant figures depends upon their location. This is a good study for children as well as grown people.

The above principle enters into the world of business as well as into arithmetic. The location of land or houses determines their market value. Land in a desert would have no value for residence or school. The location of buildings in a city is determined by the street and the part of the city where business is to be conducted. The place where people pass in greatest numbers is the most valuable location for some classes of business. The government is very careful about the location of a post-office; and the city about the location of a market. Business has often failed for no other reason than false location; and it has succeeded for the same reason. The value of a residence is determined largely by its location.

There is another world where the same idea is revealed. It is in the field of citizenship. Men are great or small by the position they hold, the place they fill in society; but it is the zero class that makes men great. There are not many really great men, and even those are made greater by the multitude of small men. There are always men outside of the White House greater, as individuals, than the man in the White House; but the President is the greatest by reason of his location to which he has been elevated by the vote of the people. The voters push him up like zeros push up significant figures. The one million figure would be one by itself; the big man is little by himself. The State is not big in itself. It is great by the multitude of little citizens. More than a hundred million citizens make the President of the United States a great man. The same is true all down the line of political office-holders. That is, no doubt, the reason why Scripture says, through Paul, that no man "think more highly of himself than he ought to think" (Rom. 12:3). There is nothing farther from truth than over-self-esteem. Position by birth, in business, in politics, in the social world is no reason for self-importance, as it is a gift from others. We are members one of another and of no value apart from others. What would the most gifted know without books or association with other people? The richest man in New York City would perish for lack of bread if the unknown and unappreciated plowman did not till the soil. What would the President of a railroad be or do if it were not for the track-men and the firemen on the trains? He is great because the helpers in smaller positions do their part.

All that has here been written applies to schools and Churches. The great teachers, the great authors, the great musicians, the great preachers, are made by students, readers, singers, listeners, and the location or position in all these fields depends upon the estimate in which they are held by their patrons and admirers. Greatness everywhere is a relative term, and the greatest should be the humblest.

W. W. Staley.

ELON LETTER.

The other day I listened intently to an eloquent plea for missions by Dr. Atkinson, our Mission Secretary. He was urging the great audience that faced him to be missionary in order that their Churches might prosper, and he declared that God had not, according to the records of the past, prospered a non-missionary people.

It is possible to take any particular evidence of benevolent attitude on the part of a people and to arrive at the same conclusion. For example, there are the Seventh Day Adventists who have specialized as a people in ministry to health through their hospitals, particularly the Battle Creek Sanatorium and the Washington Sanatorium; and then there are the Disciples of Christ who have always been strong in their insistence on education. They have more colleges in proportion to their membership than any other denomination in the country, and in these colleges, from the beginning, they have maintained departments of Bible. God has blessed and prospered these two denominations wonderfully. And then there are the Episcopalians. They have specialized in the field of secondary education in clear, plain competition with the public schools. They have not included the college field, but God has prospered them in a wonderful way.

The most outstanding instance of a people who have been missionary is found in the Moravian Church. They spend more money on foreign missions than they spend on maintaining worship and the instrumentalities of the organized Church in the land of their home base. They are insignificant at home, but powerful abroad. They have no more members now than they had a hundred years ago. The Friends have actually decreased in number, though they have been wonderfully efficacious in the field of education. They have put practically all their energies in peace propaganda and in higher education, and as a consequence they have actually decreased.

The lesson, it seems to me, from these instances is that God prospers a people who are well-rounded and proportionate in their development. He does not prosper as a whole those who specialize in just one line of Christian effort, no matter what that line may be. The Christian religion is a religion for the whole of life and not for a segment of it. Jesus was interested in children (orphans), in the sick (hospitals), in the aged (superannuation), in teaching (education), in preaching (evangelization and missions), and in every other conceivable method of expressing interest in and love for our brothermen based on love for God. When He issued His great commission after His resurrection, His command was to go into all the world and to teach the people, baptizing them. He could not differentiate between missions and the sacraments of the Church and Christian education.

What is the meaning of the teaching and the example of our Master for His Church today?

W. A. Harper.

BIRMINGHAM LETTER.

The writer is much encouraged this time. Several names have been received since the last letter, which bring the total to twenty-four. I wish to thank every one who has responded to the request. These twenty-four names are the result of the efforts of only five persons in all the Southern Christian Convention. What might be the result if every one would respond? Mrs. Lena Stephens, of Wadley, Ala., deserves special mention, as she has sent approximately half the names thus far received. We are indeed grateful.

The names received since the last report are as follows: J. E. Armstrong, Mrs. C. U. Slay, Mrs. Early Moore, Mrs. H. C. Fuller, Miss Minnie Fuller, Mrs. Inez Champion, L. H. Pinckard. I am just wondering how many who read this list could add to it. You would help us so much if you would take time now to give us the names and addresses of those whom you know.

The results of the recent religious census of Birmingham have just been published. We are not represented because the Disciples of Christ insist here, as in many other places, on wearing our name—Christian. They have more than two thousand members in the city; at least the census shows that many Christians. There were listed two Cambellites.

A letter came to me today from E. W. Butler, registrar of the Congregational Conference of Alabama. It was a great joy to read it. He reads The Christian Sun. I wish to quote a bit of the letter. He tells of the presence of the Revs. G. D. Hunt and S. L. Beougher in the conference, and continues by saying "We hope the wedding bells may soon ring between the two denominations." That is the way we feel, Bro. Butler.

The Congregational Church, according to the census, has fifty members in the city. Bro. Butler closes by saying, "I hope to hear soon that your movement in getting a Church organized and a Church house is well under way. I shall be glad if we can unite in such a movement as they seem to have in Raleigh." That is our feeling exactly. Then why should I not feel encouraged in the work? Now, let's prove to the Congregational Church that all this talk we are doing on the subject of unity isn't just "talk." This is our next move, and we believe the Lord is behind it. Please, please give us your co-operation in accomplishing the task at hand.

Most sincerely yours,

Jesse H. Dollar.

FIELD NOTES.

People's Christian Church, of Dover, Del., has greatly enjoyed the fellowship of the Churches of the Eastern Virginia Christian Conference since the Delmarvia Christian Conference, to which People's Church originally belonged, was dissolved. The Church has always felt the handicap of being located so far away from the other Churches of the Eastern Virginia Conference, it requiring from a day to a day and a half for the Dover delegates to reach the nearest Churches of the Conference. This fact made it impossible for the Woman's Missionary Society and other organizations in the Church to take part in the Conference activities as they would like.

In order to be associated with a Conference much nearer to Dover, the official board of People's Church voted unanimously to submit a resolution to the 107th session of the Eastern Virginia Conference, requesting that the Church be transferred to the New Jersey Conference, all of whose Churches can be reached from Dover in from four to eight hours, thus enabling the Church and its organizations to take a more active part in Conference and denominational activities.

Because of the happy fellowship enjoyed with the pastors and Churches of the Eastern Virginia Conference, the pastor of People's Church, Dr. R. C. Helfenstein, and the members were reluctant and sorry to sever the relationship. But as the official board felt that, in the interest of the Church and the kingdom, People's Church con-

gregation should be associated with a Conference nearer Dover, the request was made.

No Conference could more graciously and more kindly grant a request than did the Eastern Virginia Conference, though with great reluctance and deep regret. But realizing the logic of the situation, the Conference, in the most beautiful Christian spirit, granted the request in the interest of the Dover Church, the Christian denomination, and the kingdom of God.

H. C. Taylor.

Dover, Del.

MEMOIRS.

(Read before the North Carolina and Virginia Christian Conference, at its recent session, and published by request.)

"Time goes, you say? Ah, no!
Alas, Time stays—we go."

Another year has passed, and we pause in our annual communication to think of and recall the names and faces of our departed; to meditate upon their splendid deeds of love and gracious qualities of mind and heart and soul; to strew the beautiful flowers of affection above the hallowed places where they shall sleep in restful peace—

"Till the stars are old,
And the sun grows cold,
And the leaves of the Judgment Book unfold."

Yes, some there were of them who were chosen of God to preach His word and whose membership and services in our Conference prompt us to make special mention of them.

Blessed work of faith and hope and love they spoke in their ministry to comfort the sorrowing and interpret the ways of God to man. But they have gone to reap their reward, and their works do follow them.

So, into the quiet of this hour, borne upon the wings of memory, come thoughts of those good men and true who have been accustomed to walk with us and talk with us and meet with us in our annual Conference sessions. But now they are absent in person, for they have passed out of human sight and have gone on before to await our coming.

As we pause here to remember them as they would pause to remember us were they standing here and we sleeping out there, may we seek to honor them; but nay, it is they who honor us, for to have had such good people among us was a joy, and to remember them a gracious privilege and a sweet benediction. Their hope was built on nothing less than Jesus' blood and righteousness, and we can best imitate their godly example by studying and obeying the Holy Book of God, which will bring to us the highest wisdom of God and which offers to man hope and consolation and life eternal.

Yes, at the altar of prayer and in the chamber of meditation, man should gather up his deepest thoughts and fashion his life for the beautiful home of the soul founded on faith in God and love of man, with the square of virtue to test the rightness of conduct, the plumb-line to mark the rectitude of act, the compasses to keep passions within due bounds and the twenty-four-inch gauge to divide time into labor, rest and service.

Rev. Jas. W. Wellons, D. D., and Rev. J. A. Ledbetter were Masons true, and preachers of the pure gospel of Jesus Christ. "Uncle" Wellons fell on sleep at the Masonic and Eastern Star Home, Greensboro, N. C., June 10, 1927, where he was chaplain of that institution and most devoutly loved. He wrote the sermon to be read at the last rites paid to his memory, and planned for the conducting of his own Masonic burial with a request that it be carried out. Dr. Wellons was a great, good and godly man. He was truly a preacher of righteousness and a pioneer minister of our denomination. He died in his one hundred and second year of age. Sweet rest to his spirit in the city of God.

Rev. J. A. Ledbetter departed this life at the post of duty and service, at Fancy Gap, in the mountains of Virginia. He was in a mission field, preaching the gospel of his Lord and Master, away from home and family, but, doubtless, happy in striving to teach and make others happy.

These godly men, with many others of our Church, have fought the good fight, finished the course, kept the faith, and within the last year have gone on before to be present at the crowning day.

"Sweet is the rest of those who lie
Under the grass and the open sky.
Pain no more shall come to them;
The lips of censure are dumb to them;
Sorrow, nor hurt, nor shame may touch
The breasts of those who we loved so much.
Age has lost them the same as we:
Always beautiful now they'll be.

"Safe are the souls of those who sleep
Where the trees are kind and the grass is deep.
Never a care may find them there;
Never a fetter may bind them there.
Those who are living must shed their tears,
Bear the weight of the heavy years,
Lose their beauty and suffer pain,
But never the dead shall sigh again.

"Mourn you not for the ones who lie
Under the grass and the open sky.
Never shall sin draw near to them,
Never shall terror bring to them.
They have gone home to the God above,
Sheltered now in His boundless love
From all that maketh man's misery:
Always beautiful now they'll be."—*E. A. B.*

J. W. Patton.

DR. LONG ANSWERS QUESTIONS.

Dear Brother Charles: Before I try to answer your questions, please let me say that I think you ought to take The Christian Sun, for two reasons. First, I cannot see how any man can be very much interested in the work of the Christian Church and not read The Sun, *The Herald of Gospel Liberty* and *The Christian Missionary;* second, you speak of "able editors." It is no reflection on former editors of The Sun to say that the paper now has seven of the finest scholars, ablest writers and most consecrated men that ever edited The Sun in its history. You take The Sun, and they will answer your questions better than I can.

Now, in regard to your question about "temperance and prohibition." First, how can a man preache a temperance sermon and not tell his congregation that it is all right to use whiskey or anything he wants if he does so in moderation? I turn to my dictionary, and it says: "Temperance is habitual moderation, especially in the indulgence of any appetite." In reply, I notice that you quote from the Standard Dictionary. Thus the first definition. The same dictionary, in the second definition, says: "The principle and practice of total abstinence from intoxicants." This shows that we should use the good things moderately and let the injurious things entirely alone.

Second question: "We take the Bible for our rule of faith and practice, why does it not say thou shalt not drink brandy and whiskey? Reply: The Bible condemns drunkenness. Under the Mosaic law, the drunkard and glutton were stoned to death (Deut. 21:18-21). Paul said: "No drunkard shall inherit the kingdom of God" (1 Cor. 6-10). The distillation of whiskey and brandy did not take place for hundreds of years after the last book of the Bible was written.

Question three: "Have you quit preaching and making addresses?" No, I made an address on "The Life and Labors of Frances E. Willard" for the public schools of Ebenezer last week. Next Sunday I expect to preach at the First Presbyterian Church, at Effingham, S. C.

Yours truly,

Florence, S. C. D. A. Long.

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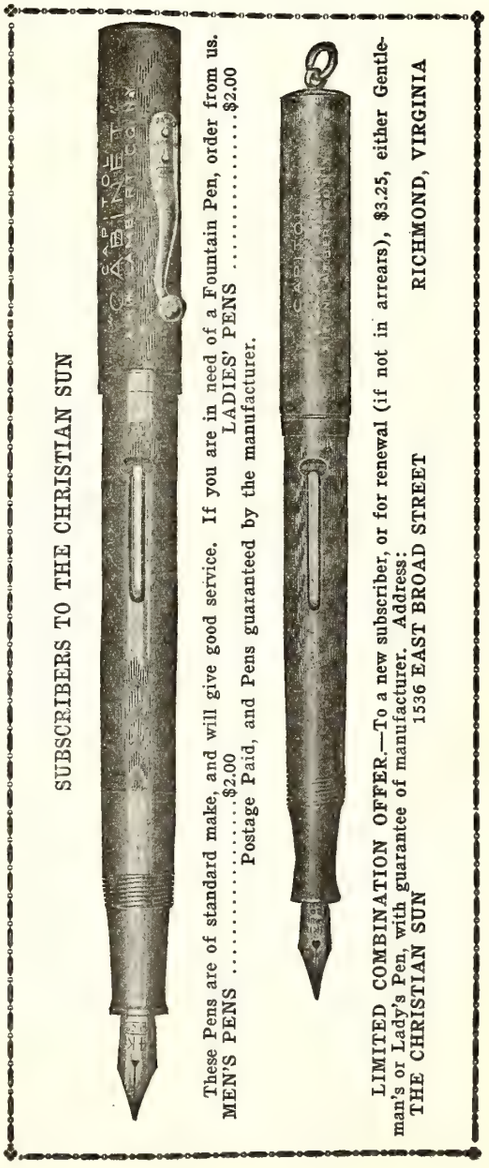
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MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

THE SUPREME MOTIVE IN MISSIONS.

Do the great Christian missionary motives change with changing times?

An interesting questionnaire was recently sent out to missionary leaders in America asking for an expression of opinion as to the most powerful motives that impel Christians to carry on Christian work among the non-Christian people. The answers were illuminating, though the scope of the inquiry was limited. Answers came from board secretaries, pastors, professors, and officers in women's missionary societies, but very few were recorded from students and none from business men.

Among the more than one hundred answers tabulated, the greatest number put first the desire to fulfill Christ's mission to the world. Other motives mentioned prominently were a desire to spread the kingdom of God, obedience to the command of Christ, the love of Christ for all mankind, and a desire to develop the best possibilities in those for whom we work. Some motives were stricken out as not to be considered, such as, for example, "a desire to hasten the second coming of Christ" and "pity for the future state of the heathen." Among motives thought to be losing ground were "the greater glory of God, a desire to extend the Church, and pity for the present life of those without Christ." Motives thought to be increasing in influence include a desire to help solve world problems, a desire for the broadest human fellowship and to promote good will between nations and races.

It would be more illuminating as to the present-day attitude toward missions if this survey could be made more inclusive, but the answers show the trend of modern thought among many engaged in missionary work—a lessening of motives based on obedience to the command of God and on a desire to rescue unbelievers from sin and eternal death, and an increase of emphasis on the human motives to improve present conditions and to increase brotherliness, and to promote international and interracial peace and good will.

Any unselfish motive is commendable that leads a man to help his brother-man and to bring about a better relationship between man and God and between man and man. But many motives are inadequate to induce persistent effort against difficulties and opposition and fail to inspire large sacrifice of time, money, comfort and life.

Is not the inadequacy of the motives that actuate some missionary workers, one explanation of the insufficiency of missionary service and support?

What are the adequate, most impelling missionary motives? Surely none that appeal to self-interest. It is natural that difficulties should discourage those who are working only for temporal improvement in human relations. The need is there, but the fact that some of the worst conditions exist in the most civilized and enlightened lands decreases hope of success.

The great compelling missionary motive is the same as it was nineteen centuries ago. Why should it change? Jesus Christ was the greatest missionary of all time and the great missionary Exemplar. His motive was love: first, a self-sacrificing desire to please God the Father, to make Him known and to fulfill His will; and, second, a compassionate love for mankind—a desire that men might be saved from the temporal and eternal results of their ignorance and sin. Jesus Christ came to do the will of His Father, and He was moved with compassion for shepherdless humanity. He gave His life to save them, without counting the cost to Himself.

To what motives did He appeal when He commissioned His disciples to carry on the work that He began? The first motive was loyal, loving obedience to Himself as divine Lord and Saviour. The second was like unto it—a compassionate love for shepherdless humanity, a self-forgetful desire to help save men from sin and its consequences.

If Christian missions are looked upon as a human enterprise to promote earthly ideals only, then we shall be moved, if at all, to carry them forward by certain humanitarian considerations; if the enterprise is a divine campaign under an ever-living, all-powerful Leader, then its aims and motives will be different. It was a divine impulse that actuated the apostle Paul when he exclaimed, "Woe is me if I preach not the gospel," and "The love of Christ constraineth me." It was loyalty to Christ's command and the sense of men's spiritual need for time and eternity that has actuated the greatest missionaries in the history of the Church—Xavier, Lull, Carey, Morrison, Martyn, Judson, Moffat, Mackay, Taylor, Paton, Scudder, Chamberlain, and unnumbered others who believed that all men need their Saviour and who counted not their lives dear unto themselves if only they might make known God and His way of life through Christ, to those who did not know Him.

There are many secondary motives for missionary service: the spirit of brotherliness and of gratitude, a desire to make the most of one's talents and to go where the need is greatest; but the primary, the impelling, compelling, propelling motives of loyal love to God and a compassionate love for man are alone adequate for all time and all circumstances. Should we not stress these motives more?—*Missionary Review of the World.*

PORTO RICO LETTER.

Dear Folks at Home:

Daily I see new pictures of life and meet with new and interesting experiences. Last week I had an opportunity of attending the Evangelical Union which was held in Youca. I made the trip by train. As the train moved along the beautiful seacoast and through marvelous mountains, my mind was occupied with the thought of the following lines:

"O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain."

If I had not known the origin of that song "America the Beautiful," I would have firmly believed that Katherine Lee Bates must have made a trip to Porto Rico and was inspired to write the song. It is a very vivid description of this island's beauty.

Well, while in Youca I had the privilege of meeting most of the missionaries on the island. The spirit that exists among the Christian leaders toward the union is very incouraging. I strongly believe that the time is near when the Churches of God will be made one. The sessions were very interesting and inspiring. Let us pray that God may lead our leaders toward the progress of His kingdom in all parts of the world.

On my returning trip from Youca I was in a very exciting automobile accident, but I am thankful to say that God protected me from injury. No one was hurt and no serious damage was done. Yes, it is wonderful how He cares for His own!

From the reports that I have heard and read, this is unusual weather that the island is having. It has been unusually hot and we have had a rainy season since the 12th day of September. However, I am grateful that Porto Rico has escaped many furious rain-storms that have been sweeping over the neighboring islands. Now it is getting cooler, and I seem to feel a little better. It seems that I have had my share, and now it is time for me to enjoy this strange life.

As I am cempelled to stay in my room during the hot hours of the day, where I devote most of my time studying the language, also the problems that confront our field. It is incouraging to know that our Churches are doing well without trained leaders. I find that the greatest need that we have here is trained leaders. We have splendid material, but it is necessary to give our young men and the young women special training in order to fit them to the different departments of our Churches. I have been working among the young people in Ponce, in order to start a training class, which will help them to start on the highway to leadership. To my observation, I find that the Porto Ricans are like parasitic plants—if they know the missionaries will lead, they always take the back seat. Of course, the duty of a missionary is to encourage the leadership among the natives, and he should go to his task willing to decrease while his associates, native to his adopted country, increase in carrying direct responsibility. Thus unselfish souls multiply their lives through others. I hope and pray some day we shall accomplish the purpose which we are working for.

I sincerely believe that God is responding to your earnest prayers, as I am feeling a little better; however, not very strong. You good folks of the different Churches, societies, and personal friends have made my life in Porto Rico more cheerful than I had anticipated. If it were not for your cheerful messages that I receive weekly, my condition would have been worse. However, I am happy to be chosen for this high life of serving Him through the difficulties. The love of serving Him and humanity make me forget all the difficulties and the hardships that come in my way.

Victoria Adams.

REPORT ON FOREIGN MISSIONS.

(Western North Carolina Christian Conference.)

It seems that this Conference should record its appreciation of the faithful work done on the foreign fields by all of our missionaries, and the special appreciation should be recorded for the stringent work done by Rev. D. P. Barrett and wife in Porto Rico. We wish also to express our gratitude to our other missionaries—Rev. and Mrs. B. W. Morton, Miss Victoria Adams, Porto Rico; Rev. and Mrs. C. P. Garman, Dr. and Mrs. A. D. Woodworth, Rev. and Mrs. W. Q. McKnight, Dr. and Mrs. E. C. Fry, Miss Martha R. Stacy, and Miss Angie Crewe, all of Japan, and to assure them of our heartiest co-operation, sympathy, and sincere prayers for the great and good work they are doing. We should congratulate the Churches and the ministers, both in Porto Rico and Japan, for their tireless efforts which have made some of them practically self-supporting. Felicitations should also be extended the Women's Missionary Societies of our Conference for their notable part in kingdom extension, both at home and abroad.

It is the sense of your committee that the time is upon us when a larger program in kingdom service and Church extension must be undertaken by our Church. Our women are doing a most magnificent and inspiring work, and the call of

the kingdom demands that our men be enlisted for a greater missionary endeavor and service. We, therefore, recommend that a committee of three laymen be appointed to confer with similar committees from other Conferences or with any committee of like character from any Conference or Convention in the Southern Christian Convention looking toward the enlistment of our men in a denomination-wide missionary program.

Respectfully submitted,
E. Carl Brady.
M. Eugene Street.

The chairmen appointed as committee called for in the above: J. H. Harden, Graham, N. C.; W. H. Freeman, Ether, N. C.; Egbert Truitt, Glen Raven, N. C.

CHURCH UNION IN CHINA.

By A. L. Warnshuis, D. D., *Sec'y International Missionary Council.*

The Churches in Asia are far in advance of those in America and Europe in successfully bringing together into organic unity the Churches that have resulted from the missionary work of different denominations.

In Japan, for a long time there have been no Presbyterians, North, and Presbyterians, South, or German Reformed and Dutch Reformed Churches. It is the Church of Christ in Japan that the missions of these American Churches are aiding in its development. This is true also of Methodists and Anglicans from different countries also have co-operated in building up united Churches. Similar facts are found in Korea. In India, the union is more inclusive. The South India United Church was organized by Churches founded by the Reformed Church in America, the United Free Church of Scotland, the American Board of Commissioners for Foreign Missions, and the London Missionary Society, the latter two being the missionary organization principally of Congregational Churches in America and England. Later the Churches established by the Basel Society entered the union, and negotiations with Wesleyan and Anglican Churches have been hopefully begun. All the Congregational and most of the Presbyterian Churches in northern and western India have recently formed the United Church of North India. The Lutherans in China, with missionaries coming from Churches in the West that have not yet found it possible to unite, several years ago established a United Lutheran Church in that country.

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The No-Tobacco League has printed a large edition of one-page leaflets on "Why Smoke, Anyway?" "A Stupid Slavery," "Tobacco vs. Thrift," and "Smokeless Breathing Air." They are brief, terse, pungent. They do not pretend to be exhaustive, but only suggestive and provocative of thought and discussion.

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The league will appreciate the co-operation of all who believe in their motto, "Let us keep the young folks clean from the blight of nicotine. Let us teach the youth the truth about tobacco." Address the No-Tobacco League of America, Chas. M. Fillmore, general secretary, 821 Occidental Building, Indianapolis, Ind.

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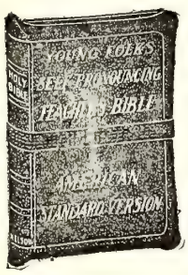

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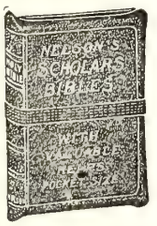

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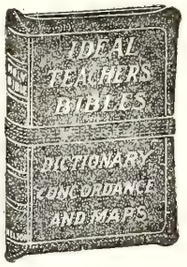

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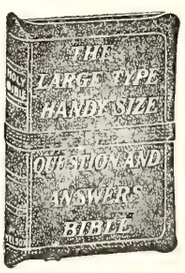

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XI—December 11, 1927.

Isaiah Counsels Rulers.

Golden Text: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."—Isa. 26:3.

Lesson: Isa. Chs. 7, 31, 36, 37.

Devotional Reading: Psa. 21:1-7.

Isaiah lived in stirring times. The Northern Kingdom had been carried into captivity, and several invasions had been made against the little kingdom of Judah by the powerful kingdoms lying both to the south and to the north. In fact, Judah might be likened to a football which furnished sport for the great kingdoms of Assyria and Egypt in a great game of aggression and appropriation.

Now, Judah was not a war-like nation. The Jews were not military. They had no standing army, nor did they have any appreciable emergency military strength. Thus it was that there seemed to be wisdom in the counsel of a party in Judah which suggested that Judah enter into an alliance with Egypt against the powerful Assyrian empire. This seemed all the more expedient in view of the fact that Sennacherib, at that time, was making a campaign against small, defenseless, unprepared Judah. It seemed all the more sound to the casual observer when Senacherib took all the outlying cities of Judah and advanced even unto Jerusalem with a large and powerful army. His representative, Rabshakeh, met the representatives of Hezekiah, the king of Judah, and suggested that Jerusalem and Judah pay tribute to Sennacherib and thus avoid destruction. This shrewd and oily fellow intimated that Egypt was not able to defend Judah (this was the truth), and he also suggested that Hezekiah was not a sound and dependable leader, because he had declared that the Lord would deliver Judah. "Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?" asked Rabshakeh; and the facts in the case demanded a negative answer. Could Judah, then, expect that the Lord would deliver them from this powerful army? It could not, intimated this crafty fellow. Therefore, the thing for them to do was to make a good bargain while the making was good.

"And it came to pass, when the king heard it, that he rent his clothes and covered himself with sackcloth, and went into the house of the Lord." The house of the Lord is a good place to go when people are in trouble. The sense of unity with our fellow-men in worship, the consciousness of the presence of the Divine, the messages from the hymns, the Scripture, the prayer, the special music, the sermon, the moments of silence—all these things help those who have discouragement, sorrow, weakness, bereavement, a sense of guilt, a sense of loneliness. It is good to go into the house of the Lord, not only in time of trouble, but at all other times.

"And Hezekiah went up unto the house of Jehovah and spread it (the letter) before Jehovah." If any man lack wisdom, let him ask of God, who giveth liberally unto all men." There is no detail of our lives so trivial but that the Father is concerned; there is no problem so momentous but that He will help.

"Then Isaiah sent unto Hezekiah, saying, Thus saith the Lord God of Israel." All the counsel that is sound is not the exclusive possession of those who are in positions of high authority. Kings and presidents, and governors and rulers of all degree would do well to have such a man as Isaiah as their advisers. The returns are not all in when one has simply counted up the material forces. There are moral forces involved in the great issues that concern nations, and the so-called impractical preacher may often be able to discern the ultimate moral issues better than the mere politician. Every nation needs to take the long look, and only those who see things in their ultimate relation to spiritual forces can take the long look. God is not necessarily on the side of the strong nation with the powerful material resources and with the largest army. God espouses the side of right and in the long run no nation can lose which dares to follow righteousness whithersoever it may lead. Better by far than huge armies and large navies, material resources and commercial supremacy, is righteousness. Whatever else the prophets believed, they believed that eventually the right should triumph and prevail.

We will do well to make a practical application of this truth to our own nation. America may become great in many ways, but she can eventually succeed only as she keeps true to the eternal principles of righteousness, and as she manifests in her life the spirit of unselfish service.

CHRISTIAN ENDEAVOR.

Sunday, December 11, 1927.

Topic: "Good Mottoes for Christian Living."—John 9:4; Eccl. 9:10.

Leader's Talk.

"Life is real; life is earnest!"

Good mottoes are helpful because they usually appeal to thoughtful people who are looking for ways to improve their lives and way of living. Every one should select mottoes that appeal to him or her most and memorize them for use when they are needed. The Bible is full of good mottoes for Christian living. The person who can quote a verse when he most needs it, finds comfort that people who do not know the Bible and other good mottoes and bits of poetry never know. They comfort one when in sorrow, heighten joy when one is happy, and spur on to bigger and better things when encouragement is needed. A real Christian realizes that he is dependent first upon Christ, the Master, who has given us such marvelous rules for living a Christian life, and secondly upon other people. No one "lives to himself alone," and for this reason a Christian should be glad to know how others think a Christian life should be lived.

It would be well for each of us to write out occasionally just what we believe about God and life and see if our ideas are growing. We should have a growing religion.

This verse by Edward Bulwer Lytton shows how deeply all of us depend upon God, some of us even unconsciously:

There is no unbelief.
Whoever plants a seed beneath the sod
And waits to see it push away the clod,
He trusts in God.
Whosoever says when clouds are in the sky,
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.
Whoever sees, 'neath winter's fields of snow,
The silent harvest of the future grow,
God's power must know.
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep—
There is no unbelief.
And day by day and night, unconsciously
The heart lives by that faith the lips deny:
God knoweth why.

Suggestions for the Meeting.

Let each one present give his or her favorite verse from the Bible, or motto. Discuss the mottoes to find all their meaning. Assign the daily Bible readings—mottoes—to members ahead to read and discuss.

Alice Freeman Palmer's rule for happiness: "See something beautiful each day, memorize something worth while each day, and do some act of kindness each day."

A motto for all: "The thing that goes the farthest toward making life worth while, that costs the least and does the most, is just a pleasant smile."

"Be glad of life because it gives you the chance to love and to work, and to play and to look up at the stars."—*Henry Van Dyke.*

"Put your troubles in a pocket with a hole in it."

Questions.

1. What do you think of the motto, "He who will not work without a motto will not work with one?"
2. Why are mottoes helpful?
3. What is meant by the motto, "If you always live with those that are lame you will learn to limp?" "Birds of a feather flock together?"
4. Is this true? "Home—the place where we grumble the most and are treated the best."
5. How may we better live up to the ideals of Christ?

Pattie Coghill.

REPORT OF UNITY COMMISSION.

To the General Board of the Christian Church:

Your Commission on Christian Unity is pleased to report progress in the work under its supervision during the past year. The Christian unity period, the month of January, assigned to us in the Church calendar, was used more effectively than ever before. While we have little data for a complete check-up as to the prevalence of its observance, the information available gives certainty that it was more generally observed than hitherto. Undoubtedly, our people are taking an increasing interest in the subject.

The commission has addressed a letter in the name of the Church to every national denominational gathering of which it has learned. With this has gone a statement of the desire and attitude of our Church toward unity as expressed by the Urbana convention. However, the World Conference on Faith and Order has captured the imagination of press and people this year in a way that has eclipsed minor gestures in this direction. The ending of that meeting has probably left an open way for more attention to and greater dependence upon other movements. To some national gatherings, personal or telegraphic greetings have been borne.

As per your instructions, conference has been continued with the Congregationalists as rapidly as that body has been willing to move. Immediately following the Urbana Convention, the Congregationalists and Universalists entered into a conference similar to the one which we had held with the Congregationalists at Toledo. They formulated a statement of like import, differing in some details, to the one issued from the Toledo conference. Because the General Convention had so recently approved the Toledo statement, your commission did not feel justified in substituting the Congregational-Universalist statement for the one previously adopted. While in the main it is a more carefully prepared and better phrased pro-

nouncement, in certain respects it is less happily worded to secure the endorsement of our people in every section. It is hoped that a meeting soon to be held, a declaration in which all three bodies may concur will be issued to supercede their predecessors.

The chairman of your commission, by the invitation of that body, addressed the National Council of Congregational Churches at their convention in Omaha last May. The reception of the speaker and of the attitude of the Christian Church in these matters was most cordial. That body endorsed the Toledo statement unanimously and instructed its Commission on Interchurch Relations to continue conference with us looking toward the closest possible affiliation. They also approved the procedure with the Universalists and certain relations of comity with the Presbyterians in a less extensive area. Their hospitable attitude toward union, together with some of the resolutions passed, have already been fully reported through *The Herald of Gospel Liberty*. The following resolutions by the council should be in our thought in the consideration of this report:

"That the Commission on Interchurch Relations be authorized during the next biennium to do its utmost to draw together into a closer federal union not only the two Christian groups with which we are in active conference, but all of the Churches of the Congregational order.

"That the National Council place itself on record as being willing, for the sake of promoting the larger unities which our Churches earnestly desire, even to surrender its historic name, or to return to its historic designation (Churches of Christ) which is still largely used among us."

Upon a suggestion originating in our commission, a meeting will be held by representatives of Congregationalist, Universalist and Christian commissions. This is now set for November 1st, in New York. From this it is hoped a call may go forth in the name of the three Churches for a conference by a number of Churches having the Congregational form of government to freely consider the whole question of closer affiliation among all such denominations.

We have continued to maintain an undisturbed relationship in the Federal Council of Churches of Christ in America, the Universal Christian Conference on Life and Work, and the co-operative organizations in missions and Christian education. The co-operative attitude of the Christian Church in its work abroad is a very commendable feature of its foreign program. During the year Dr. George C. Enders, of Defiance College, attended the Lausanne World Conference on Faith and Order as a visiting representative by vote of our executive committee, a part of his expenses being borne by the General Convention. Dr. Harper was made a member of the continuation committee of this world conference.

Your commission plans to continue its present propaganda, both within our own Church and among other denominations. With an increasing vigor, we hope to—

1. Get the subject of Christian unity on conference programs.
2. Get a more general and a more effective observance of the Christian unity period.
3. Create a larger volume of tract literature for general distribution in our Churches.
4. Continue to send greetings accompanied by a statement of the position of our Church to the general meetings of other bodies.
5. Hold conferences for mutual understanding and fellowship with such other evangelical communions as may be responsive to our overtures.
6. To pray and urge our whole constituency to pray "that they all may be one" and to live in the practice of that prayer.

COMMISSION ON CHRISTIAN UNITY.

CHRISTIANA.

I want to tell the readers of THE SUN about my experiences at Christiana. This Church is located in Talliaferro County, Ala., about ten miles north of Dadeville. It was about twenty-five miles from my home. The Church was organized by my father in a school-house. I took charge of it soon after. On my second trip I stopped to spend the night with the school teacher, about ten miles away. He asked me where I was going, and I told him. He said I ought not to go. I asked him why, and he said they called that place "The Devil's Den." I said I was out to fight the devil and I thought it a good place to put up a good fight. I went on and put up a fight. A few people in that community had given it a bad name, but I found a good citizenship there. We worshiped in the school-house for nearly two years.

One cold day on Saturday I got the school-house, and there were only four people—three women and one man. I was cold and it was getting late. I told them we had just as well go where we could get warm. The man spoke up and said he had walked nearly two miles to hear me preach and he wanted me to preach, so I preached from the text, "Thou Art the Man." This man had never united with any Church. I think it was at the next appointment that he joined. He told me to make out a bill for a Church. We already had a lot, so I made a bill for the material, and at my next appointment I found it on the ground. At my next appointment I found the house up and they were making the seats. Soon after we got into the new Church building he called for his letter, but I never got his reason for so doing. He still attended the Church and helped in the support. His name was George Hammash. He was a good friend to me. The first revival we held in the new Church a fine young man by the name of Wesly Bryant was leading the music for us, but he had never united with any Church. I went home with him on Sunday. I asked him why he had never united with any Church. He told me that years before that he felt one night at a Methodist meeting that he ought to join, but he resisted that, and it had never come to him again. He said if he ever felt that way again he would join. I asked him to promise me that night if God would return to him as he had felt in his heart before that he would yield. He said he would. That night we had a real good meeting. When we announced the doors open for the reception of members, he got behind me and was leading the singing. I don't think he ever sang as he did that night. I was praying for him. He sang that old song, "My Soul is so Happy I Cannot tell." I turned around and looked him in the face, and he threw the book upon the floor and his arms around me and said aloud: "I feel it again and I want to join the Church."

It has been thirty-odd years since I was the pastor. We had a district meeting then while I was pastor. I had arranged for certain homes to take the delegates from the Churches. When I called out for the delegates from Beulah to stand up, there was only one that stood up, and his name was Drake. I said, "Bro. Drake, you will go with Bro. Duck." It caused quite a laugh. Bro. Duck walked over and took him by the arm. I shall never forget the good old times we had at the Church and in the homes of the good people. I fondly remember the Jennings, Bryants, Ingrams, Fullers, Greens, Vincents, Huckabys, Duck, Hannahs, and many others. May they be faithful to God, and God bless them.

H. W. ELDER.

NOTICE.

The 1926 session of the Christian Missionary Association, which met with Burlington Church, fixed the time of meeting for Thursday after the first Sunday in December, 1927, which is Thursday, December 8th; but the place of meeting was left to be selected by the executive committee. The committee has acted, and the Church at Elon College is to entertain the association, and all members are urged to be present and others who will join us in the great and good work the association is undertaking to do in the field of home missions. The annual membership for men and organizations is $10, and for women and children $5. We shall certainly be glad to receive a large number of new members and to see all old members present at the forthcoming session.

W. C. WICKER, *Pres.*

The Board of Publications of the Southern Christian Convention met at 11 A. M., October 27, 1927, in the Burlington Christian Church, with the following members present: Prof. L. L. Vaughan, Dr. P. H. Fleming, Dr. E. L. Moffitt, and Rev. Stanley C. Harrell; Dr. P. J. Kernodle, Managing Editor of THE CHRISTIAN SUN, meeting in consultation with the Board.

Prof. L. L. Vaughan stated the object of the meeting to be the consideration of means whereby the circulation of THE CHRISTIAN SUN might be increased. On motion, the following action was adopted:

Whereas, the immediate need is for increased circulation of THE SUN, we therefore recommend that, in order to stimulate interest in securing new subscribers, we make the following offer to Woman's Missionary Societies, Ladies' Aid Societies, Sunday School Classes, or similar organizations of the local Church which may be recommended by the pastor: For new subscribers for one year, at $2.00, the Society or Organization to be allowed 50 cents; for new subscriptions for six months, at $1.00, the Society to be allowed 25 cents. The arrangements for such solicitation on the part of Societies are to be made through the office of the Editor, Dr. J. O. Atkinson.

NOTICE.

A session of the Christian Missionary Association of the Eastern Virginia Christian Conference will be held on Tuesday, December 6, 1927, at the Holland Christian Church. It will be a one-day session, beginning at 10 o'clock. All members of the association are urged to be present. Features of the meeting will be an address on "The Men of the Conference," by Dr. L. E. Smith, and a round-table discussion on "Inlifting their Strength."

O. D. POYTHRESS, *Pres.*
JOHN G. TRUITT, *Sec'y.*

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

WHAT IS HEAVEN?

"This mortal must put on immortality."—1 Cor. 15:53.

Mortality is our earthly nature and existence, which is fragmentary, incomplete and passes away. Immortality is the divine in us, the unending, the abiding and the complete life. Therefore, one devotes the incomplete and the other the complete; one the beginning and the other the fruition; one is the bud, and the other is the flower and fruit.

The mortal, earthly, beginning incomplete life is full of hardships, burdens, misfortunes, errors, omissions, sins, etc., but we bear with them all because of the happiness in the completion which rewards us for all our pains.

If completion is delayed and a long time coming, do not be discouraged. Remember that we struggle a long time with seed and the garden and the growing of flowers. One morning we slip out into the garden and behold the full-blown blossom. Its beauty and fragrance justifies the whole year's waiting, toil and care. Let this thought quiet your anxious doubts and fears. Keep on in the Christian hope that this life is the vestibule of the glorious temple beyond, where the flower and fruit of life is unfolded. This key of hope and faith is the only one that unlocks the future where all is complete and perfect.

Prayer.—Our Father, banish from our minds all anxiety concerning the future life. Give to our consciousness the assurance of the power of the resurrection to give us a spiritual life perfected in His likeness. Inspire this mortal life every day to live for that, and that only. *Amen.*

TUESDAY.

THE BEGINNING OF THE COMPLETE LIFE.

"When this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—1 Cor. 15:54.

Speaking in relation to a definite experience, the resurrection is the beginning of perfection. Paul, in this Scripture, describes how the imperfect ceases and the perfect begins—one merged into the other. Rather beautiful to read: "Sown in corruption, raised in incorruption." "Sown in dishonor, raised in glory." "Sown in weakness, raised in power." "Sown a natural body, raised a spiritual body."

But actually the perfect life begins when we first begin to cultivate in our souls the seeds of the perfect; when we conform our lives to conduct that brings forth fruit of perfection, and death is but the throwing off of the encumbrances of our robes of flesh and leaves the soul untrammeled in its growth unto completeness. To this end, he tells us, in our mortal life, "Awake to righteousness and sin not" (v. 34).

Prayer.—Our Father, keep ever before us Thy promise that happiness and the complete life awaits us at the resurrection; that we have a building of God and a house not made with hands, eternal in the heavens. We strive for this. Help us, Lord, to strive on until in Thy presence forever. Forgive us our sins, and grant this we pray. *Amen.*

WEDNESDAY.

WITH WHAT BODY?

"We shall bear the image of the heavenly."—1 Cor. 15:49.

What is that spiritual body we shall occupy, that house, that substantial, permanent, complete dwelling, eternal in the heavens? Suppose this body of ours dies, wasted in consumption, or "limbs and features swollen and distorted with dropsy," or on the battlefield mangled and broken, or of old age full of weakness and decrepitude, or with intellect shrouded with delirium—are we to enter these worn-out diseased bodies again and bear them through eternity? Nay, verily, this vile body is to be changed, fashioned like unto "His own most glorious body," and whatever it is, it means heaven and perfection; and a shipwrecked sailor does not care how he gets to shore so he gets there. We do not care how we are to be raised if we know it means to be like Him. The cripple shall be made whole; the blind shall see; the diseased shall attain perfect health; the young shall come to maturity; the old shall be young; the mind shall be clear, and we all shall understand. What more do we wish? That is completeness!

Prayer.—Our Father, we want to be where things are perfect and complete; where none ever grow sick; where labor is a pleasure; where the brain never flags; where age brings no wrinkles; where there is rest for the weary; where sorrow and sighing flee away; where we are in Thy presence forever. Teach us how to live and to achieve it through Christ our Lord. *Amen.*

THURSDAY.

LAUNCHING THE LIFE FOR ETERNITY.

"He went away sorrowful."—Matt. 19:21-22.

Among the New England fishermen there is a legend which tells of a man who built a fine fishing schooner. While captain of a fishing boat, he had dreamed of this ship and drafted every line. There came a timely inheritance that made him independent. Then the skipper gave his drawings to the shipbuilder. Next spring, with the breaking up of the ice in the harbor, the new craft was launched. There followed busy days of sailmaking and bending. At last the schooner lay at anchor, as trim a craft as ever braved the sea.

Now, however, the ship's owner was seized with morbid fancies. His new schooner was beautiful and trim, but the ocean was treacherous. Days passed, but still the ship rode at anchor. Next year came and the next, without change. In the end, the legend runs, the fine schooner sank at her moorings, never having put out to sea.

In the passage in Matthew we have the story of the wealthy young ruler whom Jesus called to follow Him. Had this young man had the faith and the courage to venture, as Jesus urged, what a help he might have been to others! He might even have written a fifth gospel! But he flung aside his great opportunity and "went away sorrowful," wrecking his own career.

Prayer.—By one of the parents, asking that the Father will give us grace to follow our Lord in the paths of love and service, counting no sacrifice too great to make for His sake.

FRIDAY.

NO PERFECTION WITHOUT WORTHINESS.

"That ye would walk worthy of God, who hath called you unto His kingdom and glory."—1 Thess. 2:10-13.

Many experiments have been made by mankind in order to make life's walk worthy and complete. Religion is the best experiment mankind may make. Without religion, life is impossible and is not worth while. Some would have life like a desk with many pigeon-holes—education in one compartment, politics in another, recreation in another; compartments for every thought and endeavor! A little compartment for religion, or perhaps a large compartment. Small or large, they will not do. Every pigeon-hole must be large enough for religion as well as what it already contains.

Religion belongs to the whole of life! Unless we have a religion that touches every phase of life, we lack what is adequate for even part of life. In fact, there is no real life without religion. It has been stated: "We need more religion." Perhaps the author of that statement meant that we need to apply more of the religion we already have—revealed to us by God, through God, and daily revealed through the spoken Word and righteous personality. Life at its best, noblest and truest, is life guided by religion patterned after the Master of us all—Jesus Christ.

Prayer.—Closing prayer, by one of the parents, asking that not only in the homes of our land, but in the Churches, the prayer-meeteings, the Sunday Schools and all other gatherings, the gospel may have free course, and that multitudes may be won to Christ.

SATURDAY.

BATTLING FOR HEAVEN.

"Fight the good fight."—1 Tim. 6:12-16.

To obtain heaven is a fight. It is a something that we must battle for it we are to have it. We do not attain it by day-dreaming. It is not a case of shutting one's eyes and then drifting easily and sweetly into the clear light of a knowledge of God. It is a heart-rending struggle. It is a battle that lasts as long as life itself.

How often do evil men tell us that God is not good and that He does not rule? Our faith is the opponent of all such. It asserts the goodness of God; it clings to this assertion, lives for it, fights for it, dies for it.

The world today cries out for pleasure, for indulgence. Men are attracted by these and, being drawn to them, they often forget eternal values and the rewards that lie beyond; but faith contends for these. Faith says that whatsoever a man soweth, of good or of evil, that he shall also reap. Faith says there is a city that rests on eternal foundations, where God and good men shall meet in glory. Faith fights for this far-flung vision. Faith says, "I will struggle until I attain it."

If the possibility is great and the victory glorious, let us not deceive ourselves as to the course we must follow to attain these. Let us remember that faith is not dreaming, neither is it an easy intellectual process. Faith is a struggle running through the years.

Prayer.—By one of the parents, asking that the homes of America may be divinely guarded against the besetting sins of the age in which we are living, which spread innumerable temptations in the path of youth; also ask that the family altar may spread mightily, as parents realize its value as a moral and spiritual safeguard for our little ones.

SUNDAY.

HOW PAUL OBTAINED PERFECTION.

"Not that I have already obtained, or am already made perfect; but . . . I press on toward the goal."—Phil. 3:12-16.

Olive Schreiner, in one of her "dreams," tells of a man who had caught a glimpse of a beautiful white bird, named "truth," and ever afterward he could not be content, but spent his life trying to catch a better view of the bird. He died content because, high on a lonely mountain, he found one white feather which told him that at least he was on the right trail.

Paul evidently had had a like experience. He had caught a gleam of the glory of Jesus Christ,

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Thanksgiving Day was a beautiful day indeed, and the weather was warm and pleasant. The children were all in good health and ready for their Thanksgiving dinner. Friends were real good to us in helping us give all the children a good dinner. Thomas Walton, of Greensboro, one of our boys who has gone out and made a splendid success in life, shipped us a barrel of choice apples for the occasion. Mr. Edgar Long, of Graham, N. C., also sent us a barrel of apples. The good ladies of our Burlington Church sent us dressed hens and cakes, and the Southern Dairies, of Burlington, sent us most excellent ice cream for all the children. The matrons prepared the dinner well, and the little fellows had a real, joyful time. It was so kind of all these good friends to remember us in our work at this Thanksgiving season and to help us to make all the children happy by giving them a most excellent Thanksgiving dinner. We are grateful indeed.

Our financial report this week takes us beyond the twenty thousand dollar mark. We have $9,591.50 to raise to reach our allotment for the year. We have one more month to raise it. Let every Sunday School, Church, and all he friends of the Orphanage come to its rescue at this time and push us up to the goal. It can be done if every one will do his or her part.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 1, 1927.

Brought forward		$19,634.63
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Pleasant Ridge		1.29
Western N. C. Conference:		
Bennett		2.00
Eastern N. C. Conference:		
Sanford	$ 3.68	
Wentworth	15.40	
Wake Chapel	6.90	
Christian Light	6.34	
Franklinton	3.50	
Beulah	18.74	
		54.56
Eastern Va. Conference:		
Wakefield	$ 4.91	
Berea, Nansemond	10.00	
Berea, Norfolk	8.60	
Mt. Carmel S. S.	4.62	
Mt. Carmel S. S., Class 6	1.00	
Elm Avenue	6.00	
		35.13
Valley Virginia Conference:		
Timber Ridge	$ 2.96	
Antioch	5.36	
Mt. Olivet (G)	1.53	
Winchester	12.02	
		21.87
Alabama Conference:		
Wadley		2.09
Special Offerings.		
M. Y. Wilson, support children	$20.00	
Mrs. Powell	2.64	
S. A. Bennett	1.00	
Oakland Church:		
Primary Department	1.46	
Junior Class	2.75	
Willing Workers, Intermediate	3.50	
Friendship Bible Class	3.26	
I. W. Johnson's Bible Class	1.35	
Forward Movement Bible Class	13.42	
Boone Bible Class	15.00	
Mrs. C. N. Johnson	5.00	
Mr. and Mrs. W. E. Harward	10.00	
New Hope Junior Class 10 Boys	5.00	
A Friend, Durham, N. C.	10.00	
Vocal Union	6.26	
S. Y. Spain	25.00	
		125.64
New Building Fund.		
R. W. Malone, Burlington, N. C.		125.00
Thanksgiving Offerings.		
N. C. & Va. Conference:		
Mr. & Mrs. E. B. Huffine, Elon	$ 2.00	
Berea	8.50	
Pleasant Ridge	6.23	
Hurley Whitsell, Elon College	3.00	
		19.73
Eastern N. C. Conference:		
Shallow Well	$ 7.73	
Sanford	47.78	
Conference at Piney Plains Church	44.48	
		99.99
Western N. C. Conference:		
Hanks Chapel & C. E. Society	$25.23	
Pleasant Cross	3.11	
Pleasant Union	.90	
J. W. Morton, Burlington Church	2.00	
		31.24
Eastern Virginia Conference:		
Damascus Church, Missionary Soc.	$11.00	
Elm Avenue	15.00	
Oak Grove	5.00	
		31.00
Georgia and Alabama Conference:		
North Highlands		11.78
Alabama Conference:		
Rock Springs		2.55
Outside Help.		
W. E. Etheridge	$ 5.00	
Walter G. Green	5.00	
H. W. Phillips	75.00	
Mrs. H. W. Phillips	25.00	
Burton Family, Brown Summit, N. C.	10.00	
High Point Glass & Dec. Co.	5.00	
Mrs. Rebecca Watkins, Middleburg.	5.00	
Mrs. Mollie Hicks, Norlina, N. C.	5.00	
H. C. Holt, Selma, N. C.	5.00	
Mrs. J. L. Barksdale, Southerlin	5.00	
Riverside Hosiery Mills, Haw River.	10.00	
Mr. and Mrs. J. A. Noble	1.00	
S. J. Hinsdale, Burlington, N. C.	10.00	
O. H. Lambert, Burlington, N. C.	5.00	
Mrs. Willie Staley Holden	10.00	
W. K. Watson, Wilson, N. C.	1.00	
Mrs. I. W. Pritchard, Chapel Hill	15.00	
Iva R. Jordan, Palestine, Ill.	5.00	
T. H. Crocker, Greensboro, N. C.	5.00	
		207.00
Grand total		$20,408.50

(Continued from Page 12.)

and he "pressed on toward the goal." Always the gleam beckoned him onward. "Not I, but Christ —Christ in me." "Till we come to the measure of the stature of the fullness of Christ." To follow that gleam Paul paid the last full measure of devotion.

We sometimes accept goals that are too easy for our Christian lives. Just what are we trying to do in our religion? To turn over a new leaf? To stop some bad habit? To go to Church? To be as good as a certain friend or minister? To give a tenth? To abstain from worldly amusements? What is our aim?

Is our vision focused on the right object? Are we striving to be like Christ, to incarnate His spirit, His life; to give God a chance to have His way on earth. The nearer we are like unto Christ, the greater the channel we offer to God through which His will can flow into our life.

It is Christ who is our goal. And when we catch our vision of Him, "let us press on"—let us follow the gleam!

Prayer.—By one of the parents, asking that we, too, may have constantly in view the goal, which is perfect union with Christ.

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Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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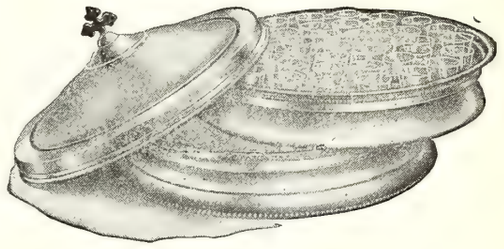
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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The Silver-Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.

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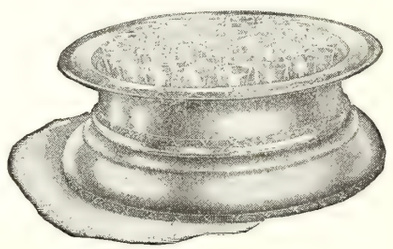
Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00
Breda Plate No. 3—Narrow rim	$ 9.00
No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Kiddies:

By this time you have each one read the Pollyanna letters. You have found what other Kiddies are doing; and, of course, you each one love your dear little "Korner" a lot more than ever.

Dears, where are those other Kiddies that do not read our pretty stories? And if you know who they are, run as fast as you can to their homes across the street and say, "Let's send in your name for a member of our "Kiddies' Kirner," and see if they are not happier, 'cause then their dear mammas will send for our good SUN at once.

Hey, ho! here comes a gray cloud. Run away, Sunbeams; hide quickly. Tommorrow will be your play-day. Here is a lovely story about a wee girl named "Betty Lou," and one of our own wee babies in our Korner is named Betty Sue. When she grows up she will keep her dear mother, too—and here's a guess, too, that her dishes will not have to talk to her. She will be a smarter girl than the Betty Lou in our story.

YOUR EDITOR.

BETTY LOU TO THE RESCUE.

By Mrs. R. J. Cox.

"Now, Betty Lou," said Mother, as she put on her coat and hat, "I must run over to Mrs. Brown's. She has been feeling so poorly lately. I have cleared the supper table, and I want you to wash all the dishes."

"O Mother," wailed Betty Lou, "I hate to do dishes! And there is such a lot! I don't see why everybody that's sick has to send for you and leave me those horrid dishes to wash!"

"Betty Louisa!" said Mother sharply—and Betty said no more.

There had been company. The sink was piled even higher with dishes than usual. "I don't see why people use dishes anyway," scolded Betty as her mother closed the door. "I'd like to break every one of them so there wouldn't be any to wash," reluctantly getting out the dishpan.

"Did you hear what she said?" remarked a shocked voice. Betty Lou was startled. Who was talking? There was no one in the kitchen. "I don't believe she really meant that," the voice went on. "I'm her favorite plate. Surely she doesn't want me to break!"

"And she always drinks her milk out of me," remarked a rosebud mug.

"I don't believe little girls understand much about us," remarked a big meat platter. "If some one had put grease all over Betty Lou's face and left it there a long time, I know she'd want it washed off. I know you must feel awfully sticky," he remarked to a pie plate, "and the milk is drying all over your nose, Miss Cream Pitcher. I'm sure it feels horrid. If Betty Lou realized how uncomfortable we feel I'm sure she'd hurry up and rescue us."

"Did you ever!" thought Betty Lou, hurriedly putting some soap in her dishwater.

"That's not very warm," remarked a thin glass. "I hope she runs hot water over me or I won't shine a bit when I'm dry."

"What a relief!" sighed the big platter as he was placed in the warm, soapy water. "I feel better already. There's nothing like a hot bath!"

"O Betty Lou, dry us quickly," wailed several cups and saucers. "Please hurry. We are getting so cold. Why, we're shivering. When you get out of a hot bath you want to be dried quickly, don't you? A-choo! I know I'm getting a cold."

Betty Lou hurried for her drying towel, and soon the dishes, clean and shiny, were placed in the cupboard. "They do look comfortable," thought the child in relief.

Just then mother came in. "All done, dear? Now, that's a good girl."

"No, I was bad," objected Betty Lou. "But then I didn't know how dreadfully the dishes felt. I'm going to be a regular rescuer now, and keep the poor things comfortable."

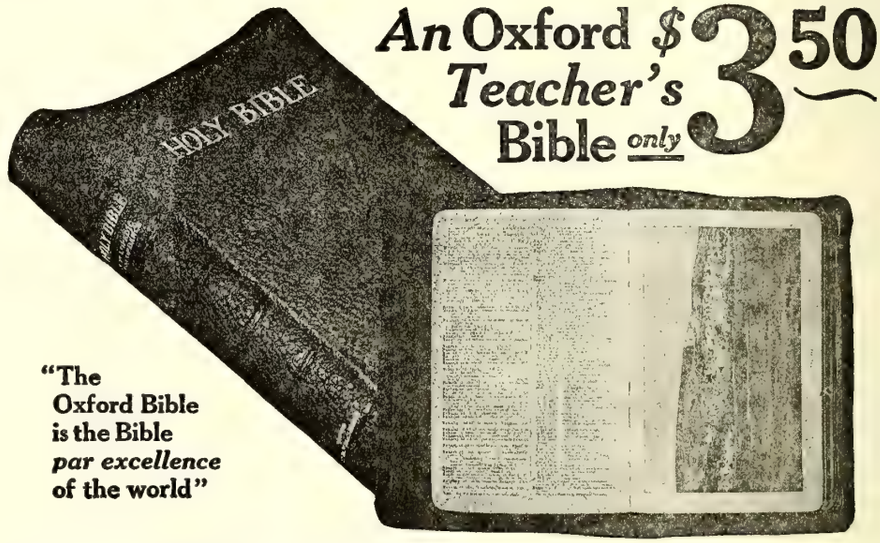
VOLUNTEER MOVEMENT.

The tenth quadrennial convention of the Student Volunteer Movement will meet in the Masonic Temple auditorium, Detroit, Mich., December 28, 1927, to January 1, 1928. Three thousand five hundred student delegates are expected, representing nearly all the colleges in the United States and Canada; several hundred students from other lands will be in attendance, together with missionaries, mission board secretaries, editors of the religious press, and others. The grand total will be five thousand—the capacity limit of the auditorium.

Not only will there be missionary speakers in the convention, but Christian nationals of other lands are being invited to present the Christian movement as it functions in their native lands. Dr. Francis Wei, president of Boone University, in Wuchang, China, has already agreed to come from England, where he is at present studying in the University of London.

This convention is the tenth in a long series of great missionary gatherings which have deeply affected the missionary life and thought of the Churches, and it bids fair to be one of the most significant of all, because of the exceptional conditions which the Christian forces face in the world today.

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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6 And Á-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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GUNN.

Mrs. Matilda Wray Gunn departed this life October 27, 1927, aged about 76 years. She was married to Wm. P. Gunn the 16th day of December, 1869. To this union twelve children were born, five having preceded her in death. The deceased is survived by her husband and the following children: Mesdames R. S. Smith, J. F. Strader, and R. S. Stires, Messrs. Chas. A., Hardie R., Thos. A., and Bethel C. Gunn; also eighteen grandchildren, eleven great-grandchildren, and a large number of relatives and friends to mourn their loss.

Mrs. Gunn was converted quite early in life, uniting with the M. E. Church, and later joined Howard's Chapel Christian Church, of which she was a member at the time of her death. She lived a devoted Christian life. The home has lost a true wife, a loving mother, and the community a good neighbor.

Funeral services were conducted by her pastor, Rev. J. W. Knight, assisted by Rev. H. P. Powell, of Spray, and Robert Barbour, of Reidsville, her grandchildren acting as pallbearers. The remains were laid to rest in Shady Grove Cemetery, beneath a beautiful mound of flowers. May the dear Lord comfort the bereaved and aged companion and children.

FRIEND.

HART.

Mrs. J. D. Hart was born in Bolton, England, March 8, 1848. She fell asleep in Jesus October 19th. Sister Hart was baptized in the Church of England. She came to this country when eight years old, and as there was no Church of "her father's," she united with the Methodist Episcopal Church. Later she joined the Christian Church, with her husband. She remained an earnest, faithful follower of her Lord until the end. In the home, in the community, in Church she was always true, kind and faithful. It seemed to her a pleasure to give herself in unselfish, unstinted service.

Funeral services were conducted by the writer, assisted by Rev. T. E. White, a former pastor, and Rev. C. H. Rowland, D. D. The many friends who attended the funeral and the large and beautiful floral offerings bore witness to the love and esteem in which she was held. Surviving are Misses Emma and Sadie Hart, Mrs. J. S. Mungo, Mrs. Edith Poe, J. D. Hart, Jr. The Father's blessing on the bereaved ones.

R. L. WILLIAMSON.

RIDDICK.

Whereas, our Heavenly Father has taken to Himself our loved member and co-worker, Mrs. Ida V. Riddick; therefore, be it resolved:

First: That, though we know that her work on earth was finished and God had called, yet we will miss her spirit of loyalty, her cheerful presence among us, and the untiring service which she so gladly gave.

Second: That the members of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church do extend to the family their sympathy, and ask our Father's blessing upon them in their loss.

Third: That a copy of these resolutions be sent the family, a copy spread upon the minutes of the society, and a copy sent to The Christian Sun.

MRS. L. E. RAWLES.
MRS. W. H. ANDREWS.
MRS. R. L. SMITH.

HANBURY.

In memory of our dear loved one, Essie Goode Hanbury, wife of V. Lee Hanbury, who departed this life on November 22, 1926. She was sick for over five years and in bed the greater part of the time, but always had a smile. She found great pleasure in reading the 14th chapter of St. John and the 23rd Psalm.

Before our eyes she faded,
Growing weaker day by day,
Patiently bearing her suffering
Until God took her away.
Through the pearly gates of heaven
Passed the one we loved so dear;
God thought best to take her from us,
Though it left our home so drear.

HANBURYS.

WALLACE.

John Marshall Wallace departed this life November 12, 1927, at his home, near Union Christian Church, Alamance County, N. C., in his 71st year. He is survived by his wife and two sisters. He and Mary Jane Gilliam were united in marriage November, 1883. He united with Union Church in early manhood and remained a member till death.

In the erection of the present Church building, he was on the finance committee and took a deep interest in the work. He was devoted to his family, a good friend and neighbor, and will be much missed in the community and the Church. The funeral services were conducted by the writer at Union Christian Church, and his body laid to rest in the Church cemetery, where it awaits the resurrection call.

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HART.

Inasmuch as our Heavenly Father, in His great wisdom, has seen fit to remove from our midst our beloved friend and fellow-member, Mrs. J. D. Hart; and

Whereas, in her death the Woman's Missionary Society of the Sanford Christian Church has lost one of its most loyal and devoted members; be it resolved:

First: That, while we mourn the loss of our dear sister, we bow in humble submission to the will of Him who doeth all things well.

Second: That her life and influence has been a blessing to us and to the community, and her influence continues to radiate through the lives of her splendid family.

Third: That the Christian fortitude and patience with which she bore the many years of suffering be an inspiration to us to live closer and do more for the loving Saviour in whom she trusted.

Fourth: That we extend our sympathy to the family in the loss of their wife and mother, and may the sweet assurance that she has gone to receive her crown comfort and heal their broken and sorrowing hearts.

Fifth: That a copy of these resolutions be sent to the family, a copy to be filed with the records of the Missionary Society, a copy sent to The Christian Sun, and one to the Sanford Express.

RUTH GUNTER.
STELLA STOUT.
MRS. GEO. BRANNON.

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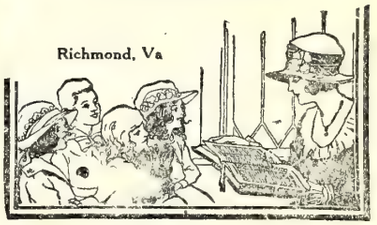

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, DECEMBER 8, 1927. NUMBER 49.

THE SUN'S OBSERVATORY

Rev. S. M. Lynam.

Gas Lighting.—

London was the first city in the world to introduce gas lighting. Nine years later, in 1816, Baltimore, Md., authorized the Gas Light Company to light its "streets, squares, lanes and alleys" with carbureted hydrogen gas, provided it did not cost more than the oil lights then in use.

Pickling Alcohol.—

At the Smithsonian Institution, in Washington, during the past few months, hundreds of gallons of alcohol have been stolen from bottles and jars used to preserve dead remains of ancient fish and reptile specimens. Since evaporation through the glass bottles and corks is impossible, officials of the institution believe that this 95 per cent pickling alcohol is being purloined little by little and sold by bootleggers as "good stuff."

Making a Book.—

A number fo the members of the faculty of the Chicago University Divinity School are putting into a book the survey of religious thought during the last quarter of a century. Some of the chapter headings are "The recent history of old testament interpretation," "The life of Jesus," "The interpretation of Protestantism," "The study of early Christianity," "Theological thinking in America," "American preaching," "The psychology of religion," "The history of religion." These chapter headings sound as though the book may be a very worth while contribution to our thought as a summary of what has been done during the first part of our century.

To Be Avoided.—

The *Christian World,* of London, announces that a prize check was recently awarded by that publication for the best list of outworn pulpit phrases, and this is the prize-winning list: "spiritual dynamic," "expulsive power of a new affection," "if I may be pardoned for a personal allusion," "previous speakers have left me little to say," "as I came along I wondered what I should speak about," "some have greatness thrust upon them," "this is a critical time for the Churches," "what the world needs is Christ," "God's in His heaven, all's right with the world," "the great Head of the Church." Some of us may learn a good deal from this list about what not to say, and frequently that is as important as to know what to say. In a time so full of criticism, we need to take care to say new things in a charming way and to recast the old truth in phrasings well turned. No class of people needs to watch their speech so much as ministers, who must of necessity speak to the same audience so many times in succession.

A Lady Mayor.—

Mrs. Bertha Landes is mayoress of Seattle, a city of half a million. She is the only lady chief magistrate of a great city in the world. She is married and has two children. Her husband is a professor of mineralogy in the University of Seattle. She has been mayor of Seattle since 1926, and may be for 1928. She maintains that she won her position by four years of hard work on the city council. She prizes her high position because of its opportunities to do good. Mrs. Landes thinks Jane Adams is the first woman of the land, and Carrie Chapman Catt a close second, if not first. She thinks that woman suffrage may have cost in some feminine qualities, but she believes the gain is well worth the cost. Seattle's mayoress was born in Massachusetts, is a member of the Congregational Church, and holds the A. B. degree. She maintains that yesterday belongs to the shores of the Mediterranean; today to the Atlantic, and tomorrow to the Pacific. She is pretty, clever and able. Her work as the chief magistrate of a great city has been most satisfactory, and demonstrates a woman's capability for responsible places.

New Excavations.—

In Asia Minor there has been recently uncovered an ancient Hittite city which, according to Dr. J. H. Breasted, of the University of Chicago, will throw new light on the Hittite civilization of which it is difficult to learn. It has been almost impossible heretofore to get into Asia Minor for work of this kind, but recently the Angora Turkish government gave a permit to Mr. H. H. von der Osten, under whom the excavations were made in nine days. In his preliminary expedition, Mr. von der Osten found an Egyptian statue in a railroad cut a thousand miles from Egypt. Instead of smuggling his find out of the country, he telegraphed Angora and shipped the statue to the Turkish government, and it was in recognition of this fair dealing that the permit was so easily granted. According to Dr. Breasted, the Hittites had a language of Indo-European origin, and in their cuneiform tablets they have records of the Greeks long before those people had writings of their own. There are frequent references to the hero kings of Homer in these tablets. Much is expected from the newly discovered city. It is expected that it will throw a flood of light on the obscure Hittite civilization.

Patriotism Not Enough.—

Speaking in the Free Synagogue on Armistice Sunday, Rabbi Stephen S. Wise declared that p[illegible]ism was not enough. He insisted the gov[illegible]ents as well as individuals were in duty [illegible]ound to live d[illegible]ently. He declared that a loyalty to one's [illegible]try which made one disloyal to humankin[illegible]s despicable. We are coming gradually t[illegible] these things, and we are readjusting our [illegible]ing. No government can cause its citize[illegible] wound or wrong other human beings with [illegible]unity. Rabbi Wise is saying some things of great moment these days, and his leadership in the United States is something to prize. We need more in America than hundred per cent Americans in the "advertised" sense. The time is right for a new interpretation of patriotism. We are now to extend the meaning and learn to know that because we love one country well we need not hate all others. True patriotism in its highest and best sense should make us love humankind more and seek the larger good because we know how closely we are linked to all the world and suffering in one part reacts upon the whole. We serve our country best when we serve the whole wide world.

The Detroit Election.—

Detroit, a city which has brought together a rather odd collection of people, and from whom we could not expect the best because of the type of floating population brought thither by the automobile factories, has just passed through a most interesting mayoralty campaign. Fifty thousand people requested John C. Lodge, a former mayor, to make the race against the present incumbent, John W. Smith. Mr. Smith was badly beaten in the primaries, but came second, and in desperation he announced that it was a wet and dry election and that he stood for a wide-open town. Mr. Smith is a clever politician of no mean ability. Mr. Lodge announced no platform, made no speeches, and submitted to no interviews. He defeated Mr. Smith by a majority of twelve thousand. The newly elected mayor of Detroit is a bachelor, a churchman, and the great-uncle of Colonel Charles A. Lindbergh. Detroit is looking forward to an able and a clean administration. The wets got a licking. It is also interesting to note that Ohio remained dry in the contest over the Marshall bill in that State. When the people are aroused thoroughly, there is a large majority of dry sentiment in the United States, but the States must be awake and in every issue of this kind must see to it that the people are aroused lest the whole country share the fate of the people of the province of Ontario. The dry forces—and by that we mean the Christian people of the country—must keep an unceasing vigil, lest the enemy come and find them sleeping and steal away the hard-earned liberty from the booze-seller and the vender of death.

Mission Rooms
C/O J. U. Atkinson

NOTES-PERSONALS

Bro. J. M. Darden, of Suffolk, Va., gave us a list of ten new subscribers. Of this number he pays one-half on five and all on five. This is exceedingly generous, and we hope other laymen will come along. This cannot count on the December list, as it reached us November 30th, but it counts mightily in behalf of the good cause, and we are grateful.

Mrs. G. L. Stephens, secretary, Wadley, Ala., writes that one new Woman's Society has been recently organized in the Alabama Conference and that another was to be organized last Sunday. The women of the Alabama Conference are working with a zeal that will bring results. A few are already organized, and their enthusiasm is contagious, and the whole Alabama Conference will be permeated with the spirit of missions, for this is the leaven that leaveneth the whole lump.

Judge O. W. Whitelock, manager of the Christian Publishing Association, Dayton, Ohio, is certainly putting forth a most commendable effort to increase the subscription list of the *Herald of Gospel Liberty,* the *Christian Missionary,* and the *Journal of Christian Education,* all of which will be one publication after January 1st and can be had for $2.00 per year. All those subscribing January 1st are counted charter members of the new *Herald* family. We wish that all of our readers may become subscribers to the consolidated publications.

The *New York Times* of Sunday, November 27th, points out that of the seventeen football players who were killed on the gridiron this year, the average age was nineteen years and that the number of fatalities is more than double the number of last year, when only eight were killed. However, only 100 cases this year required hospitals, whereas last year there were 200 major injuries. The *Times'* figures, in other words, show that while the injured were only one-half that of last year, they killed twice that of last year and one over.

December is "Christian Sun Month," and we trust that our pastors will be able to persuade every family not taking The Sun to regard their Church paper as does a good subscriber at Sunbury, N. C., who, in renewing, under date of December 1st, says: "I have been taking The Christian Sun for twenty years or more, and like it better every year. I do not see how any member of the Christian Church can get along without the Church paper." We agree with this good friend and are anxious for all members of the Christian Church to enter into that same agreement.

Four of the Conferences voted to make December "Christian Sun Month," and we are sure that other Conferences would have done so had the Committee on Religious Literature recommended the same. So, we are hoping that it will be made unanimous by all the pastors, and that, during December, we may put on 500 new subscribers. Come on with your lists, brother pastors, as we wish to publish in The Sun the name of the pastor, or the name of the society sending in a list and how many each one sends in. We want the credits given the right ones, and we want all to have some good credits. Let's make it unanimous and see to it that December is "Christian Sun Month" indeed.

Here is something we think will interest our readers and will cause some to wonder if they are getting out of life what this farmer's wife is getting. A farmer's wife in Pennsylvania recently sent $100 for the work of a mission board. She worked two years to earn the money. Here is how the sum was acquired: $10 in Christmas money, $5.40 for sewing forty-five pounds of carpet rags, $30 for seven rag rugs, $22 in premiums at county fair, $20 for eggs laid on Sunday in two years, $5 for bread baked and sold, $1 for onions raised, $6.60 for subscriptions to magazines. What would the Master say of this woman?

And now for the 500 new subscribers for The Christian Sun during December! Rev. J. D. Dollar, Lanett, Ala., writes that he got busy for a little while one evening and has ten new subscribers, and expects to send in a list longer than this in a few days. Bro. H. G. Earp, of Milton, N. C., in addition to the two renewals, sends in a new subscriber. This is the first layman, and so heads the list, as his letter was written December 2nd, accompanied by check to cover the subscriptions. All right, laymen, and pastors, and societies, and classes, one and all, come along and let's get that 500 new subscribers in December—and then we will enjoy Christmas better!

Sunday, the 27th ult., the First Christian Church, of Richmond, Va., held its Thanksgiving service. At 9 A. M. Dr. C. C. Ryan preached at State Penitentiary to the men by request. Before the final exercises of the Sunday School, he returned in time to make a closing talk and to have part in the Orphanage Thanksgiving offering. As had been previously announced, Deacon J. W. Stephenson had prepared a chart with spaces for one hundred $1.00 bills. This chart, within ten minutes, had pinned to the spaces more than $240, mostly in dollar bills. The offering amounted to more than $250. Following this, Dr. Ryan preached at 11 o'clock A. M., and immediately thereafter left for Suffolk, Va., where he delivered an address and returned, filling his pulpit at 8 P. M. as usual. It was a busy day for the preacher, and the congregation decided that he had given them two of his best sermons. No doubt, the people felt good because they had made a substantial offering for the Orphanage, besides their usual Sunday School and Church contributions.

The Sun's editor had the privilege of worshiping with our Hopewell, Va., congregation on Sunday, the 27th. Mrs. M. L. Bryant, the president of the Women's Board, Eastern Virginia Conference, was present and delighted the audience with an address on the women's work, and we believe inspired the women of the congregation to join most heartily in what the women of the Conferences are doing for the cause of kingdom extension. Bro. J. M. Darden, of Suffolk, was present and secured a good list of Christian Sun subscriptions, having offered any person who would subscribe for the paper one year that he would pay one-half the subscription price. Several names were secured under this list. Then Bro. Darden announced that if there were any persons who wanted the paper and did not feel able to take it he would send it to them for a year at his own charges. The list was increased. And although Hopewell is in its infancy and without a pastor or a house of worship, it has twenty-two subscribers to The Christian Sun. This congregation is raising funds with which to build a house of worship. It has paid for its lots and has in the building fund treasury over $800. They hope to begin the building at an early date. The visit of Mrs. Bryant and Bro. Darden certainly gave impetus and encouragement to the work, and the people and The Sun's editor enjoyed the services and noted with delight the great spirit and purpose of progress. Bro. W. J. Newman, of the family of our three distinguished preachers of that name, was ordained as a deacon of the new and growing congregation at Hopewell.

WORD OF THANKS.

I have often wondered how a preacher feels after having a real pounding, and at last we have had the pleasure of this gracious experience, when, on the 23rd of November some of the good people of Corinth Church came to our home in our absence and left for our pantry a nice lot of canned fruit, beans, peaches, pickles, sausage, meat, meal, flour, potatoes and other things, too numerous to mention here. Mrs. Carter and I feel profoundly grateful for this favor thrust upon us by the people of Corinth, and pray that the blessings of God may abide with every one who had a part in this token of their confidence and respect.

Wadley, Ala. C. W. Carter.

LANETT, ALA.

Dear Bro. Editor:

We are now located in our new parsonage at Lanett and are very happy in the work. The people of Lanett have given us a hearty welcome—just such as makes a pastor and his family feel like doing their best. We felt when we left the good people of Rock Stand that we could never find another people that would be so kind and good as those whom we had been associated with so long, and I know that no better people live anywhere than live at Rock Stand, but the good people here have already won a warm place in our hearts and we feel unworthy of such kindness as has been shown us on their part.

We moved into our new quarters last Tuesday, and before we could get ourselves together the people began to come in at every door, and we felt that they had a right to come in if they wanted to, for it is through their kindness that we have these comfortable quarters; so we just told them to come in and do as they pleased. Before they quit coming, our dining-room was loaded with good things to eat and with dry goods. We just pray God to help us to be to them just the kind of a pastor that they need to carry on the work of the Church to the glory of the name of our Master. God forbid that I should glory in anything save in the cross of Jesus Christ.

We have a number of people here who are consecrated and willing to work, and we feel that we are going to enjoy the work with them very much. They think about the Church, talk about the Church, and seem very anxious to see the Church go forward. We are planning to do some very much-needed work on our building and to dedicate it next spring.

Our Woman's Missionary Society is doing a great work and are expecting to do a greater work. They are going to send in a number of new subscribers to The Christian Sun during December. We secured seven last night in a little while, and we feel like we are going to get a number more. One of the greatest needs of our Church today is the reading and the supporting of our Church papers, because we have no other way of keeping ourselves informed about what our Church is doing, and if we will do it as we should, our dear Church will see a better day and go forward as never before. May God speed the day when it shall be so.

We are here every Sunday evening and every Sunday at 11 o'clock, except the fourth Sunday at 11 o'clock. We go back to Rock Stand on the fourth Sunday. The work goes on in a very satisfactory way at Rock Stand, and we are expecting a good year for them.

Brethren, pray for us, that the Lord may use us in His work so as to glorify His own good name and accomplish His own good will.

Lanett, Ala. J. D. Dollar.

THE CHRISTIAN SUN'S PULPIT

THE LOVE-SOURCE FOR SERVICE.

REV. JOHN G. TRUITT, *Preacher.*

"Lovest thou me? . . . Feed my sheep." John 21:16.

Peter was not altogether a star pupil at the ask-me-another meeting which he attended on the occasion of this text. John might have answered better, but it was Peter's answer that was wanted. One thing Peter must learn, and that was that love was the best source in all the world for service. Peter wanted to do something, and the Lord's answer was the command to love. "If you love me you will keep my commandments." It was to place his obedience once and for all upon his love for his Lord. Heretofore he had obeyed the command to follow; now he was to learn to obey the command to lead. Heretofore he had made some miserable failures; now he must have a surer source for the service which he was to render, in order that whatever of failure he should henceforth see might fall back upon the shoulders of Jesus Christ Himself. He was to be Christ's ambassador, carrying Christ's command to Christ's folks. His success was to be Christ's, and so was failure.

Let us examine these questions and answers with the idea of getting the fine shades of meaning lying behind them. We can never read it all from the English translation of what was said, for there are niceties in the Greek language not seen always through its translation. In the first place, we must acquaint ourselves with the circumstances—Jesus had been crucified, after Peter's bald denial of Him. He had been resurrected and had sent a special message to His disciples, making a special distinction in the case of Peter by specifying him by name: "But go your way, tell His disciples and Peter that He goeth before you unto Gallilee." And now they had met by appointment, after Peter, in the face of the fact that he had been given assurance of His Lord's resurrection, had gone fishing. Furthermore, they had fished all night without catching anything, and Jesus, without showing any sign of disapproval, directed their fishing in such way as to bring them a big draught of fishes, and prepared their breakfast besides! Jesus had patience! Jesus had more than patience—He had love (deep, eager and lasting) for His disciples. Peter had led them back to their nets, and therefore the Lord turned upon him the conversation in a tender, loving scrutiny unmatched among men.

"Agapas me?" the verb is the second person singular of the present indicative of "agapao," "I love." In this question Jesus had asked Peter if he loved Him in the highest, divinest possible way a mortal man could love—"agapas me?" "Lovest thou me?" and Peter replied not "Agapao se," as one might have expected, but "philo se," meaning a lesser degree of devotion than the former. It was as though Peter said, "I am afraid to say I really love you, but I do venture into the realm of your affection with the best devotion and love of which my past actions have proved me capable." It was a brief answer, but only the repenting heart of a conscience-stricken disciple could appreciate just why he had chosen to use the lighter verb. It was all there for Jesus to see, and yet with true forgiveness and love He gave to Peter and his like the sublimest command of service ever offered to mortals: "Baske to arina mou," translated "Feed my lambs."

Oh! little babies, those of us who have seen you born, and watched your first need for food, and recall what love and hope and plan, mixed with faith and heroism, brought you here, delight to recall that Jesus had not forgotten one single one of you in all the world, but has commanded in the rugged days of the beginning of the Church that you be cared for. Thousands and millions of you have died because men have forgotten, but God has not forgotten! When that burly, yes, and brave disciple stood before Christ to receive His command, he heard Him say: "Baske to arina mou," "Feed my lambs." Therefore, whenever one of you go hungry for food, either physical or spiritual, His command has been disobeyed. Whenever a Church builds its place of worship and spiritual feeding in a manner forgetful of you, it has forgotten its first great command—"Feed my lambs." Whenever a home forsakes its babies in its plans it has forsaken the direct instruction of Christ, and it will take a lot of preaching that the world is growing worse—even under the influence of Christianity—to dislodge the facts concerning infant and child mortality in Christian countries. Wherever Christianity has gone, infant mortality rates have risen, and fewer babies by far die in the hands of Christian civilization. It is not a new nor modern theology that little children are to be taught Jesus, nor that they should come early unto Him. It is old, old as the great command: "Baske to arina mou."

Peter no doubt was beginning by now to look upon the paraphernalia of fishing, and the fish hard by, as a sort of silent reminder of his lower nature, of his denial of the finest things that he had ever known or dreamed, and specifically of his denial of Jesus Christ. And here, too, were the others who had followed him down from the love-trail; and here was Christ come to make final arrangements for the propagation of the gospel. I think the sand and fins on Peter's hands began to be greatly in his way. A great soul was finding himself in an awkward situation. And again Jesus propounds the question: "Agapas me?" and again Peter is willing to venture no better answer than "Philo se." But it was such as Peter had to offer. Jesus, ever full of love and mercy, was willing to accept it and give a further great command to him: "Poimaine to probatia mou"—"shepherd my sheeplings." This time the command is not "boske," feed; but "poimaine," tend as a shepherd; not "arina," baby lambs, but "probatia," the growing, developing young. In other words, He says: "You are to make proper provision for the little children, but I wish to command you further to make proper provision for the young people, and you will find their requirements not the same as that of little children." The commands of Jesus have a remarkable sort of way of measuring up to the best-known requirements of any age. In our Church work we discover a need. We turn to Jesus' word and there it is met.

Let me call your attention to the fact that Jesus has a great way of taking the broken, feeble best and using it. To only think of what Jesus had done for Peter, and all He hoped out of His great heart to do for all the world besides; and yet here He stands, even after His resurrection, a lone, majestic figure, longing for the love of one of the many who should eventually share His glory! Twice had He asked for love, and as many times Peter had answered with less than what Jesus had sought. But did not Jesus see in the carefulness of Peter, to use a language not quite so promising, a big realization on Peter's part of just what he was about, and a fine, safe decision to make his actions ever afterwards speak louder than his words? Knowing Peter as his later life revealed him, we must come to such a conclusion.

And so the third question is as though Jesus says: "My heart longs for a higher language than you are speaking, but for your sake I am willing to speak in the terms you think you can make safe; and therefore, I now propound the question on your own level: "Phileis me?" And Peter's anxious, demonstrative answer almost lifts it to the level of his Lord's question, for real grief showed in his face, and brave loyalty burned in his words as he replied: "Lord, Thou knowest all things (he ascribes to Him lordship and omniscience); Thou knowest that I love Thee." And the third command is still progressive: "Boske ta probata mou," "Feed my sheep." With this rather scant sort of confession of highest love, Jesus was able to see a brave soldier of the cross, many years hence, bending under some implement of slaughter and going to his death for Christ's sake. For there and then He set before Peter in prophecy the high prize of the privilege of dying for his Lord. Peter was learning that Jesus had served him out love, and that he in turn would find love a sufficient incentive in obeying his Lord's Commands.

BIRTHPLACE OF O'KELLY.

The following is a recent find of our historian, Mr. W. E. MacClenny, and it will be read with interest:

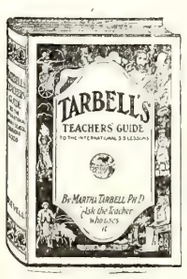
Through the kindness of Mr. Bruce Cotten, of Baltimore, Md., a collector of North Carolina books and pamphlets, we were premitted to read Rev. James O'Kelly's pamphlet on "Negro Slavery," printed by Prichard & Hall, in Market Street, between Front and Second Streets, Philadelphia, 1789. In section V, page 19, of this work we find the following: "As a servant of the Church, many of you have known me several years, and my manner of behaving amongst you, especially in my native country, Virginia."

This, from his own pen, settles the matter for all time as to where the great leader was born—that is, in Virginia. We have ransacked many libraries, from the Library of Congress down, but this is the first time that we have ever found the fact stated by him or any other person.

From other things recently discovered, it appears probable that he was a native of one of the counties in southern-central Virginia. In some unexpected way, this may yet come to light.

The copy of the work was a present to the owner's ancestor, Rev. Edward Dromgoole, from "J. P. (?)" As the leaf has been cut, the last letter does not all show. It was picked up in Rev. Edward Dromgoole's home, where it had been stored with other old letters and papers.

TARBELL'S TEACHERS' GUIDE.



A commentary on the International Uniform Sunday School Lessons, 1928; the most complete and useful volume on the International Lessons ever written. It is designed for use by teachers and pupils of all grades from that above the primary up to and including Bible classes of all departments. It is nicely printed, in plain, open type, easy to read. Illustrated with diagrams, charts and paintings by celebrated artists. The price, postage prepaid, is $2.00 per copy. Send your orders to THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MISSIONS IN THE PROGRAM OF PROGRESS.

At any rate, the Word of God gives missions first place in its teachings, its prophesies and its injunction. Moreover, Jesus gave it the first and most emphatic place in His program, and up-to-date history has proven that no denomination has grown to any considerable degree of proportion and honor until it has placed missions in the forefront of its thinking, its giving and its activities. Some day in the centuries to come a Church may rise up and grow and become great while it makes missions secondary in its giving, and in its thought, and in its activities, but God in heaven knows, and the Bible shows, and history proves that that Church, or even that branch of the Church, has not yet arrived on this earth. The Church will one day have a well-rounded program, but that day will be when it puts the evangelization of the world, the preaching of the gospel to the uttermost parts and the salvation of souls of men in the forefront of its thinking, its activity and its attitudes. We may persuade ourselves, we of the Christian name and faith may, that we can grow to great proportions and create within ourselves a well-rounded program by making missions only one and the least of the enterprises and activities of the Church, but unless the Word of God is misleading in its teachings, and the command of Jesus Christ is to be made of no avail, and the history of the Churches in the past is to teach us nothing, we will find ourselves following a delusion and a snare. There is one reason, and only one, why the Christian Church, with its glorious principles, its holy and heavenly name and policy has not grown to great proportions and has not built up enterprises and institutions commensurate with those of other Churches, and that reason is because, as a people, we have made missions subordinate or secondary, or regarded them as a benevolence, or a charity, or an enterprise, that could or could not be attended to as we saw fit. Let's put John 3:16, which is the divine declaration, over against the following, which the *Missionary Review of the World,* in a recent number, pointed out to us:

Is it nothing to you—

That there are 1,000,000,000 heathens in the world?

That there are only 10,000 missionaries?

That each missionary is responsible for 100,000 souls?

That in China there is one ordained minister to every 1,000,000 souls?

That in the United States there are 100,000,000 people and 80,000 ministers besides other Christian workers?

That out of every 100,000 Church members in America, only 21 go to the foreign field?

That 40,000,000 heathens die every year?

That they are dying at the rate of 100,000 a day?

That every tick of the clock sounds the knell of a heathen soul?

That every breath we draw, four souls perish, never having heard of Christ?

That Christians are giving at the rate of one-tenth of a cent for missions?

In the face of these burning facts, who can be indifferent?

Jesus said: "Go ye into all the world." There are three ways you can obey the great commission: Pray, give, go. J. O. A.

FOOTBALL—NOTE ON HIGHER EDUCATION.

As was stated in last week's SUN, at that time, all the returns from the football season were not yet in, but that they would soon appear. They now appear. The *New York Times,* in its issue of Sunday, the 27th ult., gives the names of seventeen football players who were killed outright the present season, though, at that time, the season was not entirely over and the returns had not all been fully gathered even by *The Times.* Also 100 were reported in hospitals with more or less serious injuries received on the field of battle in the "classic of higher education" this fall. *The Times'* report indicated that some of this 100 would recover, but some would go through life crippled the remainder of their days. In addition, *The Times* reported the most successful season in the history of the "classic," the games having attracted an attendance of about 30,000,000 people, mostly college and high school students, who paid the neat sum of $50,000,000 gate receipts. As stated in a previous article, we are not giving any preachment on the subject, since our universities and colleges are capable of handling all this to better effect and of grappling with it on a broader scale than we should hope to do. It may be of some interest, however, to our readers to get the following, entitled "A Note on the Higher Education," which is an editorial appearing in a recent issue of the daily *Virginian-Pilot,* of Norfolk:

"According to Alan J. Gould, sports editor of the Associated Press, 30,000,000 people paid $50,000,000 to see football games during the season which nominally ended last Saturday. The figure does not seem large in comparison with the receipts of organized baseball, nor does it appear out of proportion with the gate collections at prize fights when the relatively large number of football games is considered. But $50,000,000 appears as an astonishingly large sum when it is recalled that it represents the gross proceeds from a sport which is one of the adjuncts of higher education. High schools get a part of this money and independent teams also receive a limited share. But the bulk of it goes to colleges and universities which arrange the games, and collect the admission charges through their athletic associations. It seems conservative to say that if the aggregate football receipts are $50,000,000, the colleges get $40,000,000 as their share.

"What a commentary this figure is on our educational system. Here is a sport, an amateur sport in which unpaid undergraduates are the performers, which has developed to the point at which it provides an annual income of $40,000,000 a year. This amount, when capitalized at 6 per cent, represents the income from an investment of $660,000,000. Compare this startling figure with the combined endowments of all the colleges and universities in America. Including in its calculation only those institutions with endowments of $1,000,000 or more, the General Education Board estimated in 1923 that the combined endowments of all colleges and universities in this country amounted to $550,000,000. Allowing for increase during the past four years and for institutions with endowments of less than $1,000,000, it seems probable that the total today would not be very much greater than the capitalization of the annual return from football. In other words, this single appendage of our college institutions finds itself today possessed of an income rivaling in size and dependability that which the colleges receive from their combined endowments. Is it any wonder that the tail sometimes seems to wag the dog?"

The above needs no comment other than to call attention to the fact previously pointed out, viz: that no college sport equals in interest, enthusiasm and gate receipts anything to compare with the sport of football, and the sole reason for this seems to be that it is the most brutal of all sports and comes nearer to bordering on the barbarous and the war-like. If one is inclined to doubt this, let one bear in mind the *New York Times'* list of seventeen names of young men who were killed on the field of battle in the "classics" this fall, and the 100 removed from the field to the hospitals. Evidently, this civilization of ours yet goes into enthusiasm over battles and blood and warfare. We are yet a long, long way from peace, universal peace. J. O. A.

THE EASTERN N. C. CONFERENCE.

It was the 102nd annual session of this Conference that convened at Piney Plains, in Wake County, November 21-23rd, and they were two and one-half exceedingly busy and fruitful days. One of the features of the Conference was the splendid singing under the leadership of Rev. J. A. Denton and that veteran of song leaders, Bro. George M. McCullers. One day they sang one stanza of "Amazing Grace, How Sweet the Sound!" but requests were so many that the good old hymn was sung again, every stanza of it, and to the delight of all present. The Conference opened Monday afternoon at 2 o'clock, and the devotional services were conducted by the pastor of the Church, Rev. J. Lee Johnson. This Conference is unique in having a layman for its president, and one who certainly gives the Conference and the deliberations his most careful attention and earnest consideration.

Bro. George T. Whitaker has served as president for two or three terms, and was re-elected to sereve another term. Dr. W. C. Wicker is the efficient Secretary and is indispensable in that office; as is our friend, Bro. W. J. Ballentine, in the Treasurer's office. There were many delightful features of the Conference, but possibly that which attracted the closest attention and gave to the Conference its most noted session was the report and the discussion on "Church Union." The whole session was given to this subject, and the finest fellowship prevailed throughout the whole service. Prof. L. L. Vaughan, of our Raleigh Church, opened the discussion with "How

it Is Working in Raleigh." Dr. W. A. Harper delivered a most inspiring and informing address on "What has been Done About Christian Union by Our General Convention?" The immediate concern, of course, was the union of Christians and Congregationalists, and Dr. Harper graphically portrayed the achievements of the Christians and the contribution that we had to offer to the union of Christians and Congregationalists. He then told of the great record and achievements of the Congregationalists and the contribution they had made and were ready to make to a union wih the Christians. According to Dr. Harper's analysis, neither communion has anything to lose, and very, very much to gain by uniting their forces in a common cause.

Rev. F. P. Ensminger, superintendent of missions for the Carolinas, presented a gavel to the Conference made from a piece of wood taken out of "The Little Brown Church in the Wildwood" —a Congregational Church, whose membership had taught and practiced Christian union through the years. The President of the Conference thus had in one hand a gavel of wood taken from the Old Lebanon Church, in Surry County, Va., where our denomination adopted the name "Christian," and a gavel of sacred association and memory in the ancient history of the Congregational Church.

Dr. A. E. Kirbye, who has recently accepted the pastorate of the Raleigh Church, greatly delighted the Conference with an address on "Christian Union" in which he emphasized the fact that the weakness of the Christian Church had been the weakness of the Congregational Church, and the strength of the one was its likeness to the polity and the spirit of the other. Dr. Kirbye, hough preaching for the last twenty-nine years in Congregational Churches and a member of that communion, began his ministry as pastor in the Christian Church and had never experienced any particular change of heart or mind in going from the one to the other, since both were one in spirit, one in purpose, and in principle.

It was a delightful meeting. Two Christian laymen, both college men of culture and learning, speaking in behalf of the Christians, showed their zeal for Christian union and their unceasing desire to put forth any effort they can and may to help answer our Lord's prayer, "that they might be one, even as we are one, that the world may believe that thou hast sent me." And two distinguished and experienced Congregational ministers, setting forth the fact from the point of view of the pulpit that the Congregational Church stood on, and had for centuries from its pulpit proclaimed the very truths that we Christians are seeking to proclaim to the world. It was, indeed, good to be there.

This Conference is loyal to all the interests of the Church, and especially puts emphasis on the necessity of its members taking and reading THE CHRISTIAN SUN. December was made "CHRISTIAN SUN Month," and during that month the Conference will undertake to add at least 100 new subscribers to THE SUN list.

This Conference has also always shown a keen interest in the Christian Orphanage, and gives Superintendent Johnston a good hearing and a ready response. Bro. Johnston presented the claims of the Orphanage in a most appealing manner, and when he sat down, a motion prevailed that an offering be taken at once, and the offering was a liberal one.

Dr. W. C. Wicker presented the report for the Committee on Education, and recommended the licensure of Bro. R. L. House, of Pope's Chapel, who is now in his junior year at Duke University. Immediately after the adoption of this report, Bro. House was licensed by the President of the Conference. The report also stated that Rev. D. M. Spence, now pastor of our Church at Henderson, N. C., was applying for ordination, and was duly recommended, but that the committee had not had the opportunity of giving the examination. The examination was ordered, and if found satisfactory, Bro. Spence is to be ordained at an early date. Two or three were admitted to the biblical class, and the prospects in the Conference for an increased number of ministers are quite bright.

Dr. W. A. Harper, of Elon College, delivered a most gripping address on "Christian Education," which address was thoroughly enjoyed and appreciated by the Conference.

Rev. D. P. Barrett, missionary on furlough from Porto Rico, never spoke to better effect before a Conference than he did at the Eastern. He related incidents of personal experience and observation in addition to the general facts of missionary work, which went home to the heart of his hearers, and the Conference was mightily moved for the missionary cause. It was easy after that for the Secretary of Missions to point out certain biblical facts which are unmistakable in their support of the missionary enterprise.

The Treasurer's report showed an increased income from the Churches for the various causes, and the letters indicate that the Churches had been active during the year.

All present missed the familiar face and the sacred fellowship of Rev. J. D. Wicker. It was reported that Bro. Wicker was too feeble to attend Conference, and the Conference very fittingly voted that its President send Bro. Wicker, on behalf of the Conference, a message of comfort and of love, and of regrets that he was unable to be present. The other committee reports were of routine nature, but all bespoke zeal and progress in the Master's work.

Mrs. D. I. Stephenson, as chairman of the Committee on Entertainment, looked after the comfortable housing of all who came, and the hospitality in the homes of the good people and at the Church, where great dinners were spread, was beautiful and most cordial.

The next session of the Conference is to convene at Fuller's Chapel, on the last Monday evening before Thanksgiving Day, in November, 1928.

J. O. A.

PREPAREDNESS AND PEACE.

We note from the front page of THE SUN for November 17th that our good friend, Rev. S. M. Lynam, questions very strongly the attitude of General John J. Pershing in the article quoted from in *McCall's Magazine*. We wonder if Mr. Lynam has given very careful and thoughtful consideration to the general's views on preparedness. While we are not in favor of war—far be it from us ever to wish war or to know war again—I am inclined to believe that General Pershing knows what he is talking about in his defense of preparedness.

America once took the attitude that she was isolated and far removed from the rest of the world, and gave little thought to the building of an army or navy. However, when the great World War came and we were forced to enter it to protect not only democracy, but even our country from invaders, our wealth and our homes and loved ones, we learned that we were not so far removed, and have since learned that we are only thirty-six hours out of Paris and about forty from Berlin, the seat of the most of our troubles in 1917-'18.

Therefore, with that horrible experience only ten years ago, the great expenditure of wealth, which far exceeded the cost of building the greatest army and navy the world has ever known, how can we conceive the idea of completely laying down arms, folding our hands behind us and saying to the world we will not fight at any price? That is what we say when we utterly disregard preparedness at this time.

We all realize that our present system of government is not the last word in government, but such improvement as we shall make must be made in a constitutional way, and it is the duty of every patriotic American to see that that is the only way in which changes shall be permitted.

The time may come when we shall have a more even distribution of wealth than at the present time, but we must consider that the average American citizen of today is enjoying more of the good things of life than kings of old, and that the poorest of us are kings compared with those now living under the blessings of Soviet Russia. The knowledge of those things should make us rather bear the ills we now have than to fly to those of which we do not know.

In the distant future there may be no need of religious doctrines and dogmas, and there will be a universal religion based on the Golden Rule, when the highest ideals have been attained; when we shall love our enemies as ourselves, and when, if smitten on the one cheek, we shall turn the other. As yet, we are far from that state of mind, even in some of our colleges and universities where young students are taught "there is no God."

I hope that some time in the future there will be a universal brotherhood and there will be no national lines; that there will be no need of teaching patriotism, nor will it be necessary to have armies and navies. But I still have the old-fashioned idea that we must watch out and protect our lives and property, our national wealth and integrity, so long as there are men who had rather steal from us than work, and nations that are ready to take from us by main force the things we have.

Just now we must adequately maintain our army and navy, certainly in keeping with the requirements of the national defense act of 1920. And at the same time we must teach peace and patriotism in our schools and urge other nations of the world to do the same. In that way we can eventually have nations at peace with each other and nations that will know war no more. It is our educational system in our schools and colleges that must be responsible for a universal brotherhood and a peace such as our good Bro. Lynam would like to have. Our legislators cannot make it, for they cannot change dishonesty to honesty and ill will to good will.

FRED F. MYRICK.

Greensboro, N. C.

THANKSGIVING.

On Tuesday evening before Thanksgiving, we had a delightful visit from a number of our Long's Chapel congregation who came loaded with many good things for our larder. It was a nice Thanksgiving donation, accompanied with best wishes for the return of many happy Thanksgiving days. After a social hour in the home, our visitors bade us good-night. We appreciate the things brought from farm and store, and enjoyed having these friends in our home.

On the fourth Sunday in November, at Union, the Woman's Missionary Society met at the close of the service and a young lady of the society, in well-chosen words, presented to the pastor a memory quilt with quite a number of names thereon, and also turned in a nice Thanksgiving donation of $65.85 to the Elon Christian Orphanage from those whose names had been given to the society for the quilt. We thank the society for its thought and kindness.

P. H. FLEMING.

CONTRIBUTIONS

SUFFOLK LETTER.

Trouble is necessary and universal. "Man that is born of a woman is of few days and full of trouble" (Job 14:1). "Before I was afflicted I went astray; but now have I kept Thy word" (Psa. 119:67). Afflictions humble people. Pride flees away. Many people need that very correction. "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). Trouble reduces pride and a hearty spirit. Trouble serves three purposes in human society—it corrects self-importance; leads men into a saner view of moral obligations; and creates a bond to hold families and peoples together.

Self-importance is harmful to self and offensive to others; yet it is common among those who boast of their blood and become wealthy in this world's goods. This is more common among those who inherit both blood and wealth. Those who earn these by real energy and merit, rarely "think more highly of themselves than they ought to think." It is a misfortune to be born rich or of distinguished parents. Pride creeps in before experience, that good teacher, does its work. Those who come up from the humble walks of life and win their way to eminence in possessions or position make the best type of men. Solomon had both, but Jesus had neither. The contrast between their lives reveals the lesson. The great danger to America is its vast wealth. To be the richest nation on the earth is to jeopardise the future of this good country.

Moral obligations loom into importance when trouble overtakes men. The Mississippi and New England floods emphasize this thought. The obligations of men to others would hardly be awakened in the minds and hearts of men if all were prosperous, and there were no diseases or disasters. The greater the trouble, the greater the sense of moral obligation in human breasts. The Orphanage appeal arises out of the loss of parents and helpless children. All charity has its roots in trouble. Trouble is not useless; it is a necessity. The sight of want or pain awakens in man a keene sense of moral obligation to show them the way of life in Christ.

Trouble serves as a bond to hold families and peoples together. About the only thing that will bring a scattered family together is a funeral. Family love expresses itself around the new grave. Wires, telephones, mails are all used when death comes into the family. It is beautiful to see the old feelings renewed in the sighs and sobs of common grief. The springs of family life would run dry if no trouble came into that circle of family life. So many times members of the family come from a distance to mother's funeral. Stalwart men who had not seen mother for years come long distances and bring the flowers. They would never return if father and mother lived on. Health and prosperity have little drawing power over men to bring them together through the ties of blood. If all men enjoyed health and prosperity, and no trouble came into the community, this would be a cold, dull world. Trouble is the anchor that holds the ship steady in the sea of life. Trouble is the chord that binds children to their parents and to one another. The flower of love blooms in the heart of trouble. Sympathy is born in the heart of trouble. It is the sorrows of life, the bereavements of life, the afflictions of life that bind men together and keep alive the fires of sympathy and love.

W. W. Staley.

ELON LETTER.

One of the spiritual seers of our day is Sherwood Eddy. Born in a Christian home of large wealth, he became for sixteen years a missionary to India, paying his own expenses. He is now living in modest quarters, near New York City, writing and lecturing on religious themes and spending his income as a steward of the Lord. He spurns ease, works hard, and lives the simple life, that he may have more to give.

Some forty years ago, during early adolescence, the Christian message came to him as a personal experience. He was happy, he says, in his salvation. Five years later he heard that same message as a universal experience. The gospel then came to be not only a means of personal salvation, but also involved for him a missionary crusade. In 1897, or five years later, his religious experience became satisfying, resulting in a trustful, calm reliance on God that has buoyed him up on every occasion. Gradually he began to think his science and philosophy through in terms of Christian revelation, and his experience became a national one. The World War caused him to examine anew the deep foundations of life and conduct. He came back from that experience with a social view of religion that rests solidly on God's Fatherhood and man's brotherhood. He finds his pathway blockaded on every hand, but he is haphy to go straight forward, preaching, teaching, living the social gospel.

Writing in a recent publication, he says: "I saw that there would be much more opposition from professing Christians if I preached a gospel of social justice than ever there had been from so-called heathen nations in calling them to turn from their idols. Indeed, mammon is a much more potent idol. . . . I have met with more opposition and misrepresentation, ten times over, in Christian America than I ever met in fifteen years in India, or in repeated visits to China, Turkey, or Russia."

In advocating the social gospel, he urges Christians—

1. To live simply and sacrificially, avoiding waste and luxury.
2. To practice brotherhood toward all.
3. To make peace where there is strife.
4. To redeem the social order. And, since we are unable to achieve these four objectives unaided—
5. To seek a new discovery of God, a discovery which ought to be, as has been his developing experience, personal, universal, satisfying, rational, and social; a discovery which will release within each life new springs of power, such as men in the past have experienced when they rediscovered the religion of Jesus.

Truly is Sherwood Eddy a prophet of the Lord in our day.

W. A. Harper.

BETHLEHEM LETTER.

History tells us that Periclean Athens was the great age, but it was not the only one, for the years of youth between sixteen and twenty-five is a still greater age. During this period there is a great awakening of the intellectual passion. This is the miracle which the whole world of education goes seeking. For, once wrought, it transforms youth, and youth thus transformed transforms the world.

This transforming of intellect did not always take place in standard A-1 grade colleges, for words of wisdom uttered from the class-rooms and rostrums of humble institutions have come ringing down through the centuries. They have sired authors, senators, governors, and chief justices.

The current idea is that you must have gild-edged equipment, but the one thing needful is delight in hard mental exercise, as well as sharp physical exercise. If theologians could look into the heart of youth they would find youth's religion not Hebraic, but Hellenic, with but two articles of faith—one is athletics, which no less competent a witness than George Meredith has pronounced "the best philosophy youth can pretend to"; the other is the passionate delight of the awakened mind.

It is a stupid, superstitious idea that boys naturally detest study. What they do detest is a bore. Youth is a hero-worshiping gae. Give me a hero schoolmaster and I will guarantee that the intellectual passion gets kindled in any mind that is combustible. Reticent, self-contained—a mind of a stoic housed in the body of an Olympian athlete, whose look is his discipline, without intimidation, who despses cowardice and meanness, yet not demanding perfection or even success, but a worthy effort. A personality as dynamic as this with its fiery juices of life naturally generates action.

We need to learn to comprehend and appreciate the fine unworldly ambition and determination to "succeed" in the noblest sense of that abused term, the resolution to reject a career of propetry getting in order to create in that most vital of all art forms, the minds and characters of our youth in our small denominational colleges. These college professors are willing to make a great sacrifice, because they have dedicated their lives to an aim higher than getting and spending.

How we deplore the need of funds for the work in Bethlehem College, and how we hope and pray that some one will come to our rescue. What a revolution would take place on the campus and this section if one man would turn loose to this institution $100,000. This school up to this time has had little more to live on than our love and loyalty. We have seen what this school could do without money; now we would like to see what it could do with a few thousand dollars for real equipment and operation. Shall the great day begin now for Bethlehem College? Is the golden year here? Who will come to our rescue?

Wadley, Ala. S. L. Beougher.

HAS THE CHURCH FAILED?

Has the great Church of God failed? Can it fail? Any sane-thinking man will readily say the Church has not failed. We have Christ's own word that it will not fail. We have never thought for one moment that the Church will ever fail. However, many individual members have made miserable failures, but that does not indicate that the Church is even in a tottering condition. Christ said, "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." We know the foundation is sure. All the material Christ ever had to build with was and is human beings. When Christ established His Church, which is the greatest institution known among men, He was perfectly satisfied to leave it in the hands of a few faithful followers whom He had trained for this specific work. No one is, or can be, prepared to carry on this great work without the continual presence of the Holy Spirit to guide him in the way of all truth. The Church is stronger numerically today than ever before, but the question in my mind is, are the

individual members as strong spiritually as the early apostles were? If not, why not? We have their experience on which to build.

Why do men love business better than boys? Why do women love dances better than daughters? Many do not, but some do. Why does the Church love ritual better than righteousness? Why does the Church spend so much time trying to get people into it and so little time training them for service after they are once brought in?

The Church has succeeded in establishing so many different denominations, but one wonders if that is the best way to succeed in the kingdom service. It would seem that this is a pretty good sign of failure. We certainly cannot hope to improve on the Church that Christ established. It seems to me that it is the failure on our part to carry out Christ's commission, which accounts for the fact that the world has not already been Christianized. We must confess that the Church has at least failed to live up to its obligation in many respects. Yet it has not utterly failed. If the members of the Church would spend as much money for the spreading of the gospel as they do for luxuries, the whole world could have the gospel in a very short time.

The Church has never failed to bring comfort to all who would show their faith by their works and live up to its requirements. It has saved our society. It has prepared our greatest men and women for the sacrificial life of service. Let no one think the Church has failed; however, we know many individuals have failed while criticising the Church, yet we are persuaded the old ship of Zion continues to land her passengers safely on the other side.

G. H. Veazey.

Elon College, N. C.

ROSEMONT CHURCH.

The Rosemont Church held her first fellowship campaign November 14 to 21, 1927. The campaign consisted of visitation week, when a large number of members visited in the homes of each other, and a go-to-Church Sunday, on November 20th, which resulted in the largest number of members of the Church attending the service that Sunday that had done so for a long time. The campaign closed with a great fellowship service on Monday night, November 21st, at which time there was rendered a most interesting informal program, which was enjoyed by every one present.

We feel that much good was accomplished by this campaign. Five members were added to the Church, and all or nearly all came to know each other better. To Mrs. H. R. Morrison went the honor for making the largest number of visits, and to Mrs. J. B. Morrison, Jr., the honor for visiting the largest number of new homes. Mr. and Mrs. J. S. Halstead had the best family attendance at the fellowship service.

The male quartet composed of H. C. Hedly, R. L. Simpson, B. H. Gibson, and Jennings Richardson furnished the musical feature of the evening. Practice for the Christmas service, under the direction of Mrs. J. F. Morgan, has begun in earnest. The Church and Sunday School are planning to celebrate the birth of our Lord in an appropriate way.

The new Church fund has gone beyond the $1,000 mark, and is still climbing. Contributions to the fund are coming in every Sunday, and with the eye of faith we can see Rosemont's greatest need (an efficient equipment) realized within the next few years.

The Sunday School of the Rosemont Church remembered the Christian Orphanage with a Thanksgiving offering of $255.35, and all the school was happy in making the offering.

The choir, under the leadership of Director H. C. Hedly, and pianist, Mrs. J. F. Morgan, gave two beautiful Thanksgiving anthems on last Sunday, which were highly appreciated by the congregation.

J. F. Morgan.

WAKEFIELD.

Again some dates stand out prominent on the pages of Wakefield pastorate since our last letter to The Sun. On November 13th, Mr. and Mrs. Sam Davis came to us for the day, which was appointed for three services. At 11 A. M. they played, sang and prayed for us at Wakefield; at 3 P. M. they delighted a large congregation at Barrett's, and at 7:30 P. M. they had full charge of the services at Ivor.

At each of these services there was an unusual attendance, and all were delighted with Mr. and Mrs. Davis. At Barrett's there were many who had neither seen nor heard them, but when they once heard them they were anxious for their return. The cause of the Christian Orphanage was presented and a liberal offering was taken for it. Mr. and Mrs. Davis gave their services free in behalf of the Orphanage. Mrs. Davis preached for us at the evening service at Ivor, and her sermon was clear, forceful and highly spiritual, and was enjoyed by the congregation which packed the house to capacity. Mr. J. M. Darden was to have been present, but owing to the death of his sister he was prevented from coming.

On November 23rd, our Wakefield Church presented its Thanksgiving program at 7:30 P. M., which consisted of the reading of the Scripture, prayer, special music by the joint choirs, and a pageant by four young men entitled "A Letter from Home," which program was enjoyed by a large congregation.

On Thursday morning, Thanksgiving Day, Mr. J. M. Darden, accompanied by Mr. and Mrs. Davis, came back to Barrett's for our special program. The children, under the leadership of Mesdames Hines, Hancock, and others, gave the morning program, and it was simply fine. The decorations were wonderful, showing the effectiveness of the autumn colors.

The congregation was invited to dinner—and to say that is a plenty, for there was wild meat, oysters, chicken, salads, cake and pickle, and many, many more things which were enjoyed to the fullest extent.

Rev. F. C. Lester, of Waverly, Va., gave the sermon in the afternoon that was inspiring and uplifting and much enjoyed by all present. The Thanksgiving service at Ivor was held in the high school auditorium on Thursday evening and was enjoyed by a large congregation. Mr. and Mrs. Davis were there, to the delight of all present, and at the close of each service an offering was taken for them.

The pastor and family were not forgotten, for he was invited to a certain room, and when he opened the door he found a real, sure-enough, goodness-to-gracious pounding from Ivor Church and friends—my! my! the good things that were there were too numerous to mention, but for them all we are very grateful.

We are always glad to have Mr. Darden and Mr. and Mrs. Davis with us. The day closed with every one happy for the occasion that called us together. To God be the praise.

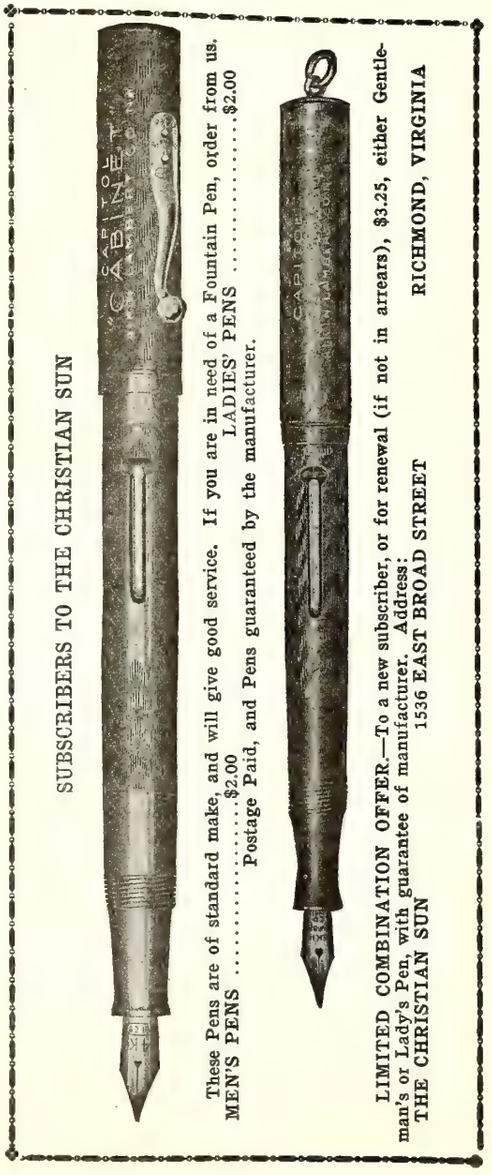
C. E. Gerringer.

ON ARRIVAL IN HEAVEN.

Rev. J. W. Perry, D. D., relates the following as an actual occurrence in his home some time ago. We have an idea it will interest some of our readers.

"Once a Japanese was guest in my home. He was an earnest Christian, and our conversation turned about the progress of Christianity and its meaning in America, Japan, and the world, and sometimes our personal experiences. One day he startled me with the question, 'What is the first thing you expect to do when you get to heaven?' My answer came slowly, for there was the wonder whether I should know how to behave well in that glorious company, and this was the answer: 'I think I shall want to see the Lord first.' His face showed great emotion as he said: 'Yes, yes, I shall want to see Him, but when I have seen and adored Him, I know what I want to do. There are people in the United States whose contributions sent missionaries to my country to preach the gloricus gospel of the love of God, and they brought me this knowledge of the love of God in Christ Jesus which has saved me from sin and opened to me the kingdom of heaven. It is not possible for me to find these people now and thank them, but when in heaven I have seen and adored my Lord, I shall ask Him to give me the names of all who have made any contribution toward sending the gospel to Japan, and then if it requires all eternity I shall hunt them up and express to each one personally my gratitude for having loved me and sent me this wonderful message of saving grace.' "

J. O. A.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1536 EAST BROAD STREET
RICHMOND, VIRGINIA

MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

SUNDAY SCHOOL MISSIONARY OFFERINGS FOR NOVEMBER.

Sunday School Offerings.

Liberty, N. C.	$ 1.37
Mt. Auburn, Manson, N. C.	3.00
Bethlehem, Broadway, Va.	2.26
Wakefield, Va.	3.24
First Church, Greensboro, N. C.	18.15
Henderson, N. C.	5.04
Raleigh, N. C.	2.00
Providence Memorial, Graham, N. C.	1.48
Palmyra, Edinburg, Va.	5.50
Zion, Moncure, N. C.	2.00
First Church, Winchester, Va.	4.80
Hank's Chapel, Pittsboro, N. C.	28.45
Vanceville, Tifton, Ga.	1.50
Wake Chapel, Fuquay Springs, N. C.	5.00
Linville, Va.	3.49
Pleasant Grove, News Ferry, Va.	3.75
United Church, Lynchburg, Va.	3.25
Rosemont S. S., Norfolk, Va.	17.34
Wadley, Ala.	1.32
Suffolk, Va.	12.50
Pleasant Ridge, Guilford College, N. C.	.73
Pleasant Ridge, Ramseur, N. C.	8.49
Damascus, Chapel Hill, N. C.	1.85
Lawrence Mem'l Bible Class, Elon College.	1.45
New Lebanon, Reidsville, N. C.	6.84
Leaksville, Luray, Va.	1.96
Oakland, Suffolk, Va.	5.00
Graham, N. C.	2.00
Liberty (Vance), Henderson, N. C.	5.71
Antioch, Harrisonburg, Va.	5.62
Newport News, Va.	19.50
Berea (Nans.), Driver, Va.	6.40
Ether, N. C.	3.00
Randleman, N. C.	3.65
Elm Avenue, Portsmouth, Va.	7.00
Franklinton, N. C.	3.50
Cary, N. C.	7.35
Newport, Stanley, Va.	3.25
Mt. Olivet (G), March, Va.	2.34
Mt. Olivet (G), March, Va.	2.34
Pleasant Hill, N. C.	4.60
Durham, N. C.	21.26
Dry Run, Seven Fountains, Va.	1.50
Shiloh, Ramseur, N. C.	2.01
Turner's Chapel, Sanford, N. C.	1.54
Bethlehem (Nans.), Suffolk, Va.	2.82
Mt. Zion, Mebane, N. C.	1.17
Lebanon, Semora, N. C.	2.04
Palm Street, Greensboro, N. C.	7.75
North Highland, Columbus, Ga.	1.66
Wadley, Ala.	1.76
Hobson, Va.	2.61
Happy Home, Ruffin, N. C.	1.24
Wakefield, Va.	3.50
Total	$ 276.54
First Christian, Portsmouth, Va.	101.35
Pleasant Grove, News Ferry, Va.	2.50
Ladies' Class, Penaulis Chapel, S. Norfolk.	12.50
Class No. 3, Rosemont, Norfolk	5.00
Catawba Springs, Raleigh, N. C.	7.30
W. T. Spence, Lillington, N. C.	50.00

Self-Denial Offerings.

Previously acknowledged	$4,150.99
Mrs. T. B. Conyers, Franklinton, N. C.	1.00
A. F. Hozier, Norfolk, Va.	10.00
J. A. Parks, Ramseur, N. C.	1.00
Member Wake Chapel, Fuquay Springs	5.00
Bethlehem Ladies' Aid, Altamahaw, N. C.	5.00
Caroleigh Church, Raleigh, N. C.	8.00
Burton family, Brown Summit, N. C.	10.00
Total to Decmeber 1, 1927	$4,190.99

Summary.

Sunday School regular	$ 276.54
Specials	178.65
Self-Denial offering for November	40.00
Mountain work	3.71
Woman's Board	5,330.70
Loan	1,000.00
Conference collections	1,400.00
Total	$8,229.60
Check to R. W. Malone, Treas.	8,229.60

J. O. ATKINSON,
Mission Secretary.

ANNUAL REPORT.

Report of Women's Mission Department, Eastern Virginia Christian Conference, for the year closing October 30, 1927.

Women's Societies.

Antioch	$ 93.60
Berea, Nansemond	176.75
Bethlehem	119.75
Christian Temple	295.06
Cypress Chapel	80.80
Damascus	83.10
Dendron	105.25
Dover	201.28
Elm Avenue	50.77
First, Norfolk	139.20
Franklin	216.50
Holland	231.75
Holy Neck	257.95
Isle of Wight	44.50
Liberty Spring	163.93
Mt. Carmel	71.50
Newport News	102.25
Oakland	66.65
Portsmouth	88.10
Richmond	80.20
Rosemont	155.80
Suffolk	1,212.40
Sarem (New)	3.00
Wakefield	85.90
Waverly	115.34
Windsor	96.05
	$4,339.38

Young People's Societies.

Berea, Nansemond	$102.20
Bethlehem	83.10
Christian Temple	107.55
Cypress Chapel	41.60
Burton's Grove	21.30
Damascus	42.80
Dendron	65.28
Dover	75.00
First, Norfolk	57.00
Franklin	112.50
Holland	127.36
Holy Neck	52.73
Liberty Spring	78.00
New Lebanon	14.83
Portsmouth	50.00
Suffolk	346.40
Union, Surry	24.70
Waverly	55.40
Windsor	40.00
Newport News	39.70
Eure (new)	5.00
Rosemont (new)	2.00
Holland (Barrett, new)	2.10
	1,546.55

Willing Workers' Societies.

Berea, Nansemond	$ 30.15
Bethlehem	25.50
Christian Temple	57.00
Cypress Chapel	15.35
First, Norfolk	58.00
Franklin	68.00
Holland	61.00
Holy Neck	58.00
Liberty Spring	16.65
Mt. Carmel	9.50
Rosemont	38.00
Suffolk	61.70
Spring Hill	2.00
Waverly	15.04
Windsor	35.00
Newport News	19.98
	570.87

Cradle Roll Societies.

Antioch	$ 3.00
Berea, Nansemond	14.75
Christian Temple	10.00
Bethlehem	3.50
Cypress Chapel	4.00
Damascus	3.14
First, Norfolk	5.00
Franklin	14.00
Holland	9.50
Holy Neck	10.78
Liberty Spring	2.75
Newport News	10.00
Richmond	5.00
Rosemont	14.00
Suffolk	9.38
Windsor	3.75
Waverly	1.10
	123.65
Daily Vacation Bible School, Franklin	40.00
Rally offerings	56.15
Offering at annual meeting	77.95
Grand total	$6,754.55

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

This is to certify that we have this, the 19th day of November, 1927, examined the books and accounts of Mrs. W. V. Leathers, treasurer of the Eastern Virginia Woman's Missionary Conference, and find same to be correct, with vouchers covering all moneys involved in her accounts.

JOHN G. TRUITT.
MRS. M. L. BRYANT.

TITHERS' ENROLLMENT DAY.

The Urbana Convention set the second Sunday in December as a denomination-wide day for the enlistment and enrollment of tithers, and urgently requested each Church and pastor to observe it.

Your Stewardship Secretary will appreciate a report immediately following your enrollment day.

A wall chart will be furnished each Church desiring it free for its list of tithing stewards.

An attractive membership certificate will be sent to those who enroll.

Enroll with your Church, or fill out and send in the following today:

TITHERS' LEAGUE OF THE CHRISTIAN CHURCH.

My Acknowledgment and Purpose as a Christian Steward.

In loving loyalty to my Lord and as an acknowledgment of His ownership, I covenant to pay at least the tenth of my income for the purpose of maintaining and extending the kingdom of God.

Please enroll me as one of our 10,000 tithers.

Date.....

Conference .....

Name .....

Address .....

I am already a tither, having commenced tithing .....

When signed, send to the Bureau of Christian

Stewardship and Promotion, Warren H. Denison, Secretary, C. P. A. Building, Dayton, Ohio.

PORTO RICO LETTER.

Dear Folks at Home:

I am happy to say that I am feeling better now, as it is getting a little cooler. I hope to enjoy this strange life, also the work, better than I have for the past two months. I have been fighting daily, with great hope and faith. As we know that faith is the substance of things hoped for, the evidence of things not seen.

Your cheerful messages have been a great medicine to my lonely life, and I wish to thank every one of you and ask you to keep up the good work.

Tomorrow will be Thanksgiving Day, and I cannot stretch my imagination to make it a real day. Our Ponce Young People's Society is going to an all-day picnic after our early morning service. I am looking forward to it, as this is my first experience, and I shall write and tell you about it. It seems to us at times as if thanksgiving might be easy if we had no burdens to carry and no foes to fight. But the real occasion for thanksgiving is that we have been thought worthy to bear the burden and to win the victory. We may grow weary in endeavor, but to grow weary of endeavor is to think too lightly of our calling as children of the projecting and contriving and an ever victorious God.

To my mind, thanksgiving is the acknowledgment of opportunity. It is gratitude for gifts intended both for our immediate enjoyment and for the betterment of our own neighborhood and of the world. It is recognition of the privilege of brotherhood. It is a breathing forth of thankfulness for the high gifts of faith and hope and love.

Our thanksgiving, when it is of this generous quality, often turns our natural complaining into grounds of benediction. Nothing that daunts us as we look forward to the hidden days has escaped the wise control of God. The changes of the world and of our lives are something to be thankful for; steps forward in our walk with God approaches toward the fulfillment of His purpose in our life. That we are launched upon time's current does not mean that we are on the way to shipwreck. It means that a purpose higher and better than our own is carriyng us in steady way toward our desired haven.

Last week I received a very encouraging letter from Rev. G. D. Hunt, Wadley, Ala., which not only helped me to see the better side of life, but to be more thankful for the privileges. He said: "I had rather be a humble messenger for God in a heathen land than anything I can think of just now, but since I know I can never go I am determined to send." He has offered a splendid young life for His kingdom. Another letter received from Mrs. W. J. Holland, of Franklin, Va., saying: "This past year we gave more to missions than ever before, and we are willing to do more every year. We are not doing this for honor, but for love of His service and the lives of missionaries." Indeed, all these cheerful messages make my thanksgiving more real every day, as I am away from all my loved ones, and all other things in a young life, but I am still thankful that I am able to be called His servant.

May we not all offer earnest prayers in this great day for our mission board, leaders, who are struggling to make our Church become stronger. We missionaries are glad by giving our lives, service, pleasures, and every thing. Are you willing to help us to keep the work in His kingdom? We are waiting daily for the answer.

Your young missionary,

VICTORIA E. ADAMS.

Ponce, P. R.

SUNDAY SCHOOL SUPPLIES.

We should be glad to furnish your Sunday School the following supplementary supplies, cash to accompany order:

Improved Uniform Series International Lessons.

1. Bible Lesson Picture Roll, 21x32 inches, per quarter $1.25
2. Sunday School Superintendent (to accompany the Picture Roll), per quarter..... .15
3. Pupils' Lesson Stories, per quarter..... .06
4. Little Bible Lesson Pictures, per quarter.. .05

Group Uniform Series, Primary Course.

1. Group Bible Lesson Picture Roll, 16x20 in., per quarter 1.00
2. Group Pupils' Lesson Stories, Primary, per quarter ..... .07
3. Group Lesson Pictures, per quarter..... .04

In making order, be explicit and name the quarter for which supplies are wanted; thus: first quarter, January to March; second quarter, April to June; third quarter, July to September; fourth quarter, October to December.

SEND ORDERS TO THE CHRISTIAN SUN.

AMERICAN STANDARD BIBLES.

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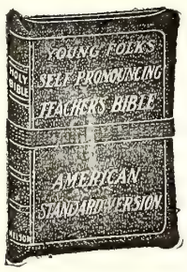

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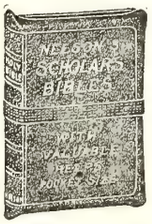

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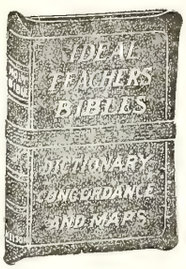

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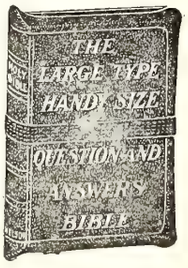

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THE CHRISTIAN SUN

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson XII—December 18, 1927.

Review: The Early Prophets of Israel.

Golden Text: "God, having of old time spoken unto the fathers in the prophets by divers portions and in diverse manners, hath at the end of these days spoken unto us in His Son."—Heb. 1:1-2.

We have spent three months with the prophets. We might well have spent three years, for there is no more interesting, and certainly no more vital, portion in the Old Testament than the portion which deals with the prophets, their times, their activities, their messages, their influence upon the life of the nation, not only in the religious sense, but even in many cases from a political sense. These men occupy a very strategic place in the purpose and economy of God, and to understand them and their work is to come into a deeper understanding of the development of the religion which was the background of Christianity itself. It is too bad that a more thorough and comprehensive course could not be given in connection with these great men.

The quarter's lessons began with the story of Elijah, the "prophet of fire." He appeared on the scene at a time when there was a wide-spread apostasy on the part of Israel and an all-too-general worship of Baal, a heathen god. Elijah fearlessly and dramatically challenged Israel, and on Mount Carmel put to rout the prophets of Baal after Jehovah had shown His overwhelming superiority. We will do well to keep in mind the fact that it was Elijah who saw the real issue involved, and who stood in the breach at a time when it took the courage of his convictions and called the people back to a worship of Jehovah.

The next lesson shows another side of the prophet. In this case he is not the fearless exponent and champion of Jehovah worship, but a discouraged, lone and forlorn prophet, begging to die. The lesson shows Jehovah's gracious dealings with the prophet and gives the new commission which Jehovah puts upon him.

In the story of Elijah in Naboth's vineyard we see the stern, fearless prophet of fire again, courageously facing the unscrupulous king, and boldly denouncing him for his dastardly crime. Whatever else the lessons about Elijah might teach, they certainly show us a man with a zeal for Jehovah and with the courage of his convictions. When the returns are all in, it will be seen that Elijah was one of those towering figures which God seems to have in the great crises of life when great issues are at stake.

We pass from Elijah to Elisha, his successor, but a man of different temperament and of different methods. He was useful, but not famous. In connection with this lesson, we have the accounts of the call of the prophets—Elisha, Amos, and Isaiah. Their calls did not come in the same way, but they had one thing in common—they knew that God had called them to the prophetic office. It was because of this fact that they could say, "Thus saith the Lord," and it was because of this fact they were important factors in the life of their nation and even of the world.

Then we come to a great quartet of prophetic leaders—Amos denouncing sin in high places and pleading for justice; Hosea, out of an experience in his own life, declaring the love of God; Micah, pleading for the spirit of democracy and in his words, "What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God," reaching perhaps the high-water mark in the Old Testament; and Isaiah, emphasizing the holiness of Jehovah, and also emphasizing the necessity for holiness on the part of the people, and the true spirit of worship, and showing himself a great statesman by his sound counsels in national crises—these are only a few of the prophets, and these are only a few of the things these prophets did that made history.

One needs to keep in mind in all this that the prophet represented those inner, vital, living forces which broke through the forms and ceremonies of religion, and gave life and spirit to the stream of religion as it flowed on down through the centuries. They were as the new wine which could not be kept in old wine skins. They were the forerunners of and the workers together with Jesus, the greatest of all prophets, who insisted that God is a Spirit and they that worship Him must worship Him in spirit and in truth. It is well to keep in mind, too, that there is always a need for the prophets, men and women of spiritual insight and power, who can interpret and reinterpret religion in terms of spirit and life and prevent it from becoming a thing of mere forms and ceremonies. Our modern day needs the spirit of the prophet in all of its power of the days about which we have been studying.

CHRISTIAN ENDEAVOR.

Sunday, December 18, 1927.

Topic: "God's Kindness and Ours."—Titus 3:1-8; Matt. 25:35.

I. Opening worship service:

1. Song, "Love Divine, All Love Excelling."
2. Repeat in unison the 23rd Psalm from the Old Testament and John 3:16 from the New Testament.
3. Prayer (sentence prayers).
4. Song, "O Love that Will not Let Me Go."

II. Leader's Introduction:

"God is love." He created the world and all of the people of the world. He loves all nations equally. He loved the world enough to give His only Son. Christ suffered for us in such a way that we can hardly understand His great love for mankind. He tells us in the Bible how we may live together as brothers, loving one another, helping and serving each other. "Greater love hath no man than this, That he lay down his life for another." "Love thy neighbor as thyself." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

So many people spend time arguing over denominational differences, upholding "pet theories," and thinking that their conception of the Church is best—and forget to "go around doing good." None of us can go wrong as long as we love God sufficiently and spend our lives in helpful, loving service to others. We will be too busy doing good.

"Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more."

Love in our homes.

"East, West, home's best!"

There is all the difference in the world in the atmosphere of a Christian home and one which is not Christian. Children must surely feel this as they grow up in either kind of home, and it has a great deal to do with their attitude toward life in general. If all the homes of this country were Christian, we would have little to worry us, and the entire world would soon be a better place in which to live. Much can be said about the influence of Christian homes.

And ours:

Much has been said and much more can be said of God's kindness. What can be said about the second part of the topic, "And ours?" This is the time of the year when we should think most about what we can do to help others and to bring cheer and comfort into the lives of those who need it. Can you imagine a Christian living an entirely selfish life? Can you imagine Christmas without the thought of our loved ones and friends? It is surely more blessed to give than to receive!

"A life without love in it is like a heap of ashes upon a deserted hearth—with the fire dead, the laughter stilled, and the light extinguished." —*Frank P. Tabbetts.*

Pattie Coghill, *Sec'y.*

FIELD NOTES.

By H. C. Taylor.

The work at People's Christian Church, at Dover, Del., is progressing encouragingly. The Conference year closing October 15th showed that the past year had been one of the most successful years for the Church, both materially and spiritually. The "Harvest Home Festival" this year was held in the Community Hall of the Church, a most generous display of nature's bounties of every name and kind being contributed for the occasion, the same being taken the following day to the Home for Aged People and to the hospital.

The month of November is being observed as "Christian Responsibility Month" in connection with the stewardship emphasis during November and December, the themes for the different Sundays in November being, respectively, "The Christian as a Citizen," "The Christian as a Home Maker," "The Christian as a Church Member," "The Christian in Business Relationships."

The Boy Scout troop in the Sunday School is fortunate in having a promising young attorney of pure sterling character as chief Scout-master and as director of the Scout band of twenty instruments. Under his direction, the splendid band is being developed, which is already rendering meritorious service on public occasions for the Church and for community and county gatherings.

The State supervisor of public school athletics, being also a member of People's Church, is our director of recreations and has a splendid men's gymnasium class in training. Plans are being made for basket-ball, volley-ball, and bowling tournaments during the winter for both the boys and the men.

The Girl Scout troop has secured a number of new members this fall.

The Lend-a-Hand Society, the ladies' organization of the Church, had the largest annual supper in the history of the organization the last of October, and is serving the annual banquet this month for the State Y. W. C. A. convention.

Numerous socials by the different Church organizations and Sunday School classes have been held during the fall quarter, and a fine spirit of fellowship prevails in all the activities of the Church.

At the November leadership conference it was voted to give a Christmas pageant again this year in the Community Hall as has been the custom of People's Church for several years. The pageant will have a cast of about fifty characters. The Sunday School is to begin a red and blue attend-

ance contest the first Sunday in December, continuing until the last Sunday before Easter.

Plans have been completed for the community standard training school this winter, in which all the denominations of the county will participate. Dr. R. C. Helfenstein, pastor of People's Church, has been invited to be a member of the faculty, and to give the course, "The Teaching Work of the Church." Last year he gave the course on "Church School Organization and Administration." People's Church expects to have thirty teachers and workers enrolled in the standard training school this year. Last year People's Church had twenty-six enrolled in the training school, it being the largest enrollment of any Church in the county.

The pastor is giving a series of Bible lectures, with the aid of from forty to fifty beautiful stereopticon slides illustrating each lesson, at the midweek service of prayer, praise and instruction during the fall and winter months.

The St. Paul's Brotherhood of People's Church, an organization having a membership of about two hundred, is to give the fourth annual lyceum course this winter, having on the course some of the best lyceum talent of the day.

A week-day kindergarten is being conducted in the Community Building of People's Church for six months this year by a specially trained kindergarten supervisor.

Beginning with the first of the year, a series of ten weekly Church night programs will be held, as has been the custom in People's Church the past five years. The ladies of the Church are organized in circles of service, with twenty women, including a captain, on each circle, each circle serving a supper during the series. The suppers are served at cost. The Church night program is called the program of food, faith and fellowship. Between courses, gospel hymns are sung. After the supper, the "faith" feature of the program is given, an hour being given to the study of missions, evangelism, religious education, stewardship, or some other topic of Christian interest, the pastor securing the service of religious leaders from New York City, Philadelphia and Baltimore from time to time to deliver special messages at the Church night programs. Following the "faith" feature of the program, the "fellowship" feature is given place, the people who are not engaged in committee work or choir rehearsal, repairing to the bowling alleys of the Church Community Building, or to the gymnasium, or the club rooms for games and contests. The object of the Church is to furnish opportunity for wholesome recreation for both young and old under the proper environment not only at the Church night programs, but also each week night of the fall, winter and spring seasons.

People's Church is to join enthusiastically in the community-wide union campaign of visitation evangelism during the pre-Easter season, plans being worked out already by the Ministers' Association for the same.

Dover, Del.

FANCY GAP, VA.

A United States flag was formally placed over our school building at Elk Spur on last Sunday at 3:30 o'clock P. M. The Hon. Glen Edwards, of Hillsville, Va., Commonwealth's attorney for this county, had charge of the ceremony. He represented the Blue Ridge Post of the American Legion. After placing the flag at its proper position, a short program was engaged in. Our school and Church choir led in the singing of "America" and a few other appropriate selections, followed by prayer and a speech by Mr. Edwards on "Our Flag."

We are very proud that we could establish Old Glory over our grounds here, and feel deeply grateful to the workers in our summer vacation school, who were instrumental in raising the funds with which to purchase the flag. Our teacher, Miss Pearl Coffey, of Staunton, Va., and our pastor, Rev. S. E. Madren, with his wife, in their co-operative way, gained the aid of the community, and aside from raising funds just mentioned did quite a number of things that have added greatly to the work here.

Aside from the school, our Church field has kept up well. We have not gained many in number, but the few faithful ones seem sincere and earnest in their attitude toward our pastor and the Church. It is the desire and earnest prayer of the present teacher, who is no other than the one whose name is signed below, that our work continue progressive in a real substantial way; and while I am employed at present by the State, it is my purpose to conduct the school in a Christian way and with as far-reaching outlook as possible.

As our Christmas season approaches I cannot help but begin to grasp opportunities to secure aid towards carrying out our regular Christmas program. We are not yet situated to finance this alone—not to the extent that I should like to see it carried. There are about fifty women and children of our Church and Sunday School to whom I should like to pass a little token from our friends at a distance, and then there are quite a few more who would gladly accept any good help from us. It is a practice of my own to make a study of the field constantly, and there are yet those who need us and whom we need.

I do not wish to misrepresent the situation nor misappropriate any articles or funds placed in my hands for the field here. It is through love and Christain fellowship only that we may gain "ground," which is no other than human souls, for Christ, and there is no more appropriate season than the oncoming to gain contact for such an upbuilding. Any material aid will be gladly accepted.

Yours most sincerely,
IOLA HEDGEPETH MEREDITH.

Fancy Gap, Va.

HOPEWELL, VA.

"We have thought of Thy lovingkindness, O God, in the midst of Thy temple."—Psa. 48:9.

Yes, we have thought of His lovingkindness and tender mercies, but we cannot express our thoughts in words. If we only could, the floods of joy would flow over our souls like sea-billows and we would shout the praises of Almighty God. O that we might shout His praises to the four winds of heaven, that men might realize that each day should be a thanksgiving day to God for His love and care.

The baby Church at Hopewell has been so blessed since our last letter that we cannot find words to express our thanksgiving to our Heavenly Father. Mr. J. M. Darden has shown his love for us by bringing Dr. Staley, Rev. Poythress and Mr. and Mrs. Sam Davis to occupy our pulpit and give us a feast of music. The Eastern Virginia Christian Conference added to our happiness by receiving us as a member of their body and also by giving our pastor in charge, Mr. D. D. Nash, a license to preach, for which we are grateful.

Evangelist W. J. Baldwin, of Petersburg, has just closed a two weeks' service of evangelistic services in our Church, and preached the gospel in all its purity and power. Two new members were added to the roll and many went forward for reconsecration and some for healing. All true hearts received the blessing they craved. The Church was blessed and is going forward with a determination to do a greater work for the upbuilding of Christ's kingdom in Hopewell. Our building program is going forward, and we hope soon to be able to break ground for our Church building. Pray for us, that we may be true.

R. H. W.

The Board of Publications of the Southern Christian Convention met at 11 A. M., October 27, 1927, in the Burlington Christian Church, with the following members present: Prof. L. L. Vaughan, Dr. P. H. Fleming, Dr. E. L. Moffitt, and Rev. Stanley C. Harrell; Dr. P. J. Kernodle, Managing Editor of THE CHRISTIAN SUN, meeting in consultation with the Board.

Prof. L. L. Vaughan stated the object of the meeting to be the consideration of means whereby the circulation of THE CHRISTIAN SUN might be increased. On motion, the following action was adopted:

Whereas, the immediate need is for increased circulation of THE SUN, we therefore recommend that, in order to stimulate interest in securing new subscribers, we make the following offer to Woman's Missionary Societies, Ladies' Aid Societies, Sunday School Classes, or similar organizations of the local Church which may be recommended by the pastor: For new subscribers for one year, at $2.00, the Society or Organization to be allowed 50 cents; for new subscriptions for six months, at $1.00, the Society to be allowed 25 cents. The arrangements for such solicitation on the part of Societies are to be made through the office of the Editor, Dr. J. O. Atkinson.

CANCER CURE.

North Carolina is joining the other States in a definite effort to combat the steadily increasing death toll of cancer. Dr. H. H. Bass, of Durham, has been appointed director for the State of the American Society for the Control of Cancer.

In North Carolina, deaths from cancer have almost doubled in ten years. In 1914 the total number of cancer victims was 821; in 1926, this total had grown to 1,367—an increase that placed cancer among the five leading causes of death in the State. The point has been reached where one person out of every nine who lives to be beyond the age of forty is dying with cancer.

Cancer is neither infectious, contagious, nor communicable. It is curable if discovered in time for proper treatment. An annual or semi-annual physical examination by competent physicians would in a few days greatly reduce cancer as a cause of death.

It will be the purpose of Dr. Bass as director for the State of the American Society for the Control of Cancer to endeavor to spread among the people the known facts about this disease which is so steadily growing year by year. In this he will have the active co-operation of the State Medical Society and the State Board of Health.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

MONDAY.

HEAVEN'S RIVERS AND TREES.

"To him that overcometh will I give to eat of the tree of life which is in the paradise of God." —Rev. 2:7.

"Blessed are they that have washed their robes, that they may have the right to come to the tree of life."—Rev. 22:14.

"And he showed me a river of water, bright as a crystal, proceeding out of the throne of God."

Rivers and trees are characteristic symbols of life. The world began with a garden, and a tree, and a river, and it ends with a garden, a tree, and a river. And what would the world have done all these years without trees and rivers?

What is a city without water? What is a country without rivers? And that heaven will have rivers and trees to make glad the city of God denotes in itself completion to our happiness. It denotes the eternal fruitage of heaven where we shall eat and drink and have eternal communion with His Holiness. It denotes healings, health and happiness. It denotes the worshipings of the soul and that there will be no sin there.

Prayer.—Our Father, whatever may be our lot here, in fortune or misfortune, forbid that we shall let any opportunity go by to become lambs of God with Jesus the Saviour in the celestial city—the new Jerusalem. *Amen.*

TUESDAY.

THE TREE OF LIFE.

"On either side of the river was there the tree of life."—Rev. 22:1-5.

Water is the symbol of truth in the Bible, and the tree is the symbol of an institution. John, in Revelation, saw Christian truth flowing like a river into the holy city, and a great institution of life growing about it. It was a walled city, four-square, and in it this fruitful institution, serving life, while with its leaves or secondary influence it healed the nations.

The fruit of Christianity, he foreshadowed, would know no seasons or changes of climate; no night, no heat, no closed doors. Life is becoming a very wonderful thing because of the fruit of this wonderful tree. Child-life and old age, races of strange folk are taking of its leaves and fruit, and are healed, enlightened and made happy.

Let the great river of truth flow on. It is to flow into every land, and wherever the river flows, there grows the tree. Christ and His Church shall bring God's Eden back to men and build the garden city of our God.

Prayer.—By one of the parents, asking that as a Christian nation, and as individuals, we may work faithfully, spreading the gospel in all lands.

WEDNESDAY.

RECOGNITION IN HEAVEN.

"Then I shall know even as I am known."—1 Cor. 13:12.

A friend said to me: "Tell them that if we do not know one another any more there than we do here we will be a big lot of fools."

A wife said to her husband: "John, will we know each other there?" John replied: "Do you think we will be bigger fools in heaven than on earth?"

Ben Graham said to a preacher: "Will we know each other there?"

Preacher: "Yes."

Ben: "How will we? I won't be Ben Graham."

Preacher: "Who will you be?"

Ben: "I don't know, but I won't be Ben Graham."

Preacher: "Well, if you will not be Ben Graham, how will you know you are there?"

All Scripture allusions are that folks in eternity recognize one another, e. g., Moses and Elisha at the Mount of Transfiguration, recognized by apostles.

The rich man recognizes Lazarus.

The saint under the altar in Revelation.

Prayer.—Our Father, in our prayers and devotions, give us a vision of the guiding stars of life. Inspire our souls to press on daily unto perfection, where we cannot see, give us faith to make no misstep until we shall come to Him and be with Him forever and know as we are known. *Amen.*

THURSDAY.

"WHO, THEN, SHALL BE SAVED?"

"And there shall in no wise enter into it anything unclean . . . but only they that are written in the Lamb's Book of Life."—Rev. 21:27.

"To this end was the Son of God manifested, that He might destroy the works of the devil."—John 3:8.

The whole purpose of God through Jesus Christ is to destroy the works of the devil, banish uncleanliness, right all wrong and bring man to be like God. The word "heaven" itself, which meaning perfection, also denotes absence of sin. When this is accomplished in one, he puts himself by the power of the Holy Spirit on the Lamb's Book of Life.

Prayer.—Our Father, we desire the light of Thy countenance as our guide in daily conduct. Forgive us of all our sins and make us pure. Give us the consciousness that we share with Thee in cleaning up the world, when we fight sin and establish love. This we ask for Jesus' sake. *Amen.*

FRIDAY.

THE INVINCIBLE PARTNERSHIP.

"I can do all things through Christ which strengtheneth me."—Phil. 4:10-13.

This was the triumphant conviction of a real man. In Paul's relations with Christ he felt he had formed an invincible partnership, and indeed, it proved to be so. His enemies dragged him outside a city and stoned him till they believed he was dead. Almost while they were laughing, Paul had escaped, and, by his Partner's help, he used the very stones with which they had stoned him, to build a platform from which he could proclaim the message of Christ's power. Again, his enemies had him "beaten with forty stripes, save one," till the blood ran down his back. But the invincible Partner dipped His pen in that blood and wrote the emancipation proclamation for the Gentile world. At last they caught him and haled him into the Roman court, to the dungeon, and finally to the block, thinking that at last they had conquered. But the invincible Partner took the very doorway through which they had led the martyr to execution and transformed it into a triumphal arch.

"I can do all things through Christ which strengtheneth me," is no idle boast. Nor is it some magic statement, limited to the first century for its meaning. It is for us. We, too, can face life's conflicts with a sense of infinite power through our relationship with Christ. The waves of temptation, or sorrow, or disappointment, or seeming failure, may surge about us, but we are not walking the sea alone. For the comradeship of the Master offers us this same sense of instant and powerful protection if we but do His will and follow His leading.

Prayer.—By one of the parents, asking that, like Paul, we too may realize the value of contentment, knowing that God will fill all our needs.

SATURDAY.

SPIRITUAL TRANSFORMATION.

"I was in the Spirit on the Lord's Day."—Rev. 1:9-18.

Spiritual transformation does not come about in any magical manner. Spiritual exaltation may be dependent on the way a man has held himself all through the week preceding. Or the weekly rich enjoyment of God's house and day may be the result of having fought the good fight of faith through the years.

In a missionary colony, where several families lived under one roof, the good folk decided to set apart Saturday evening for settling any differences or misunderstandings that had arisen during the week, and after settling their troubles, to renew their pledge of fellowship. Saturday night may be worse spent than in using it for shaking hands all round.

When we are conscious that we are in anything but the Spirit on the Lord's Day, it is very easy to blame some trouble, or some trial, or some keen tribulation for that adverse temper and spirit of ours. But we note in verse 9 that John was in the Spirit in spite of these.

To be in the Spirit carries with it wonderful rewards. "I was in the Spirit on the Lord's Day," writes the aged apostle, "and I heard, I saw, I said." We have to read on through those wonderful chapters of Revelation to get the vision and the glory, the music and the blessing, and the unutterable presences giving assurance of love, victory and power, that the man in the Spirit on the Lord's Day apprehends.

Prayer.—By one of the parents, asking that John's spiritual vision in exile may admonish us that Jesus is still watchful of His Church, rejoicing in its progress, or rebuking its neglect. Ask that we may be found faithful.

SUNDAY.

THE VISION INEFFABLE.

"Blessed are the pure in heart, for they shall see God."—Matt. 5:8; John 17:21-26.

The vision of God is for those who have attained to this special virtue—purity of heart. Not all men can be rich, neither can all become learned; but all may be religious and all can be loyal.

It is well that we gather knowledge of God, but we must not make the error of thinking that this is synonymous with the quickening of one's intuition. Eyesight is good, but insight is better. And Christ has said with finality that vision comes through virtue. Wealth cannot buy God; learning cannot compass Him; power cannot capture Him—but purity can companion with Him. And purity may be any man's possession. That grand inclusive word "whosoever" finds here a noble use. Cleansed of our sin through Christ and sanctified by His Spirit, we can company along the way of life with Him whose name and nature is Light.

Let us see to it that wherever we go this day we shall be going with God. We shall see much this day; yet if we fail to coronate the day with the ineffable vision of the Divine, we shall have missed its chief glory. Let eyesight be directed by foresight; experience by prayer, that through virtue we might have the vision ineffable.

Prayer.—By one of the parents, asking that our hearts and lives may be purified, and our faith in God's great love and kindness increased.

Christian Orphanage

Dear Friends:

The following has been sent in since our last report: two members Class 2, Mt. Auburn Sunday School, 7 dresses, 7 underwear; Mrs. R. R. Griffin, Summerfield, N. C., 1 coat and dress; J. H. Branch, Garner, N. C., 4 bags sweet potatoes; Blanche Pearce, Sunbury, N. C., 1 coat; Mrs. B. F. Gualtney, Disputanta, Va., 1 dress, 1 quilt, 1 fur; Franklin Peanut Co., Franklin, Va., 1 bag peanuts; Bellville Cotton Mills, Wilmington, N. C., 200 yards gingham; Pomona Mills, Inc., 154 yards of Toyland cloth; Revolution Cotton Mills, 465 yards white cloth flannel; Southern Cotton Oil Co., Charlotte, N. C., 20 bags of cotton-seed meal; Proximity Manufacturing Co., 532 yards of denim; Cone Export & Commission Co., 147 yards of cloth; Minneola Cotton Mills, Gibsonville, N. C., 120 yards outing; Virginia Cotton Mills, 63 yards gingham; E. M. Holt Plaid Mills, 166 yards gingham; L. Banks Holt Mfg. Co., 120 yards cloth; Thomas Walton, 1 barrel apples; Southern Dairies, Burlington, N. C., 6 gallons ice cream; W. H. Freeman, Star, N. C., 6 union suits; Mrs. W. A. Newman, Henderson, N. C., 1 quilt; Ladies' Missionary Society, Union Church, Alamance County, 5 quilts; Mrs. D. J. Sipe, 1 barrel flour in memory of "Mother"; Ladies' Missionary Society, Winchester Church, Va., shirts, pillow cases, towels, hose, blouses, blankets and remnants of cloth; Ladies' Aid Society, Truro Christian Church, Truro, Iowa, 1 wool comfort; Ladies' Aid Society, Antioch Christian Church, Valley Va. Conference, towels, sweaters, 1 hat, underwear, etc.; Carolina Brush Co., Charlotte, N. C., 6 mops; Circle 5, Missionary Society, Burlington, shoes, slippers, canned fruit, tablets, pencils, 9 hens, 11 cakes, etc.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 8, 1927.

Brought forward		$20,408.50
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Pleasant Grove		3.91
Western N. C. Conference:		
Liberty		3.00
Eastern N. C. Conference:		
Morrisville	$ 2.00	
Damascus	6.00	
Henderson	5.89	
Pope's Chapel	1.88	
Amelia	3.41	
Christian Chapel	2.30	
		21.48
Eastern Virginia Conference:		
Bethlehem	$ 2.58	
Mt. Carmel Sunday School	5.98	
Mt. Carmel S. S. Class 6	1.00	
		9.56
Valley Virginia Conference:		
Linville		7.50
New Building Fund.		
W. H. Truitt, Burlington, N. C.		1.00
Special Offerings.		
W. A. Rascoe	$15.00	
Job P. Wyatt & Sons, Raleigh	80.00	
Victor Bible Class	5.00	
Refund of tax on gasoline	28.52	
Boone Bible Class	15.00	
		144.52
Thanksgiving Offerings.		
N. C. & Va. Conference:		
Palm St., Greensboro, N. C.	$33.12	
Rev. T. B. Dawson, Elon College	1.00	
W. E. Lowe, Elon College, N. C.	9.00	
Mrs. J. H. Cannon, Elon College	1.00	
Missionary Society, Union Ridge	63.00	
		107.12
Western N. C. Conference:		
Graham	$16.50	
W. H. Truitt, Burlington, N. C.	1.00	
Mt. Pleasant	10.50	
Glendon	55.00	
Antioch (R)	2.75	
Antioch (C)	19.00	
Smithwood	8.59	
Pleasant Grove	6.00	
Mrs. Julia Greggs	10.00	
		129.34
Eastern N. C. Conference:		
Ebenezer	$ 3.05	
Morrisville	8.00	
Youngsville	9.62	
Pleasant Hill	11.44	
Lebanon	7.00	
Henderson	37.00	
Martha's Chapel	5.80	
W. J. Ballentine, Catawba Springs	50.00	
		131.91
Eastern Virginia Conference:		
T. E. Brickhouse, Norfolk, Va.	$25.00	
Mrs. J. E. Vincent, Suffolk	10.00	
Mr. & Mrs. A. B. Jarvis	10.00	
Mrs. James A. Eley's Class	5.00	
Mrs. Mayme H. Barrett	5.00	
J. M. Darden	100.00	
A. T. Holland	100.00	
Holy Neck	168.46	
Liberty Springs	61.58	
Rosemont	255.35	
Third Avenue, Danville	31.34	
Old Zion	61.00	
Franklin	200.00	
Berea, Norfolk	48.00	
Eure	20.00	
Bethlehem	22.61	
		1,123.34
Valley Virginia Conference:		
Mayland	$ 9.00	
Concord	13.08	
Winchester	55.96	
Linville	15.04	
		93.08
Alabama Conference:		
Wadley	$ 8.93	
Roanoke	15.00	
		23.93
Georgia and Alabama Conference:		
Lanette	$14.55	
Hill Side	7.15	
East La Grange	16.73	
		38.43
Outside Help.		
Mr. & Mrs. L. C. Huffines, Guilford College, N. C.	$ 5.00	
Lost Creek Church & S. S.	4.50	
Roy Miller, Christianburg, Ohio	5.00	
Saxapahaw Union	10.00	
Nicholas Weber, Irvington, N. J.	100.00	
James Slean, Redlands, Calif.	100.00	
Mamie Alphin	1.00	
Mrs. J. C. Goodman	3.00	
Mrs. Alice Apple	1.00	
Mrs. J. W. Page, Deland, Fla.	5.00	
Rev. J. J. Douglas, Urbana, Ill.	10.00	
		244.50
Grand total		$22,491.12

Moses: "Yes, but for why you invite only married peoples to our vedding?"

Rebecca: "Don't you understand it, you foolish? All the presents vill be clear profit."—*Capper's Weekly.*

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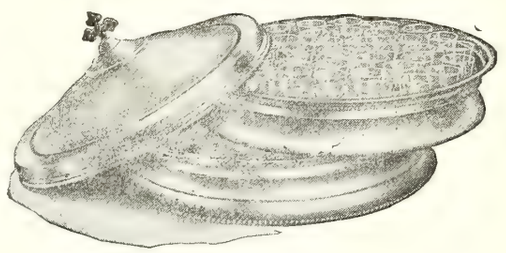
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60
No. 2—Broad rim	1.60



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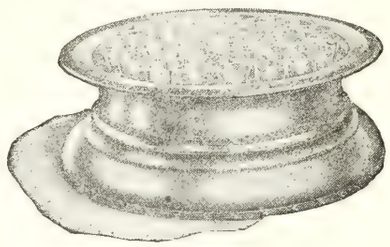
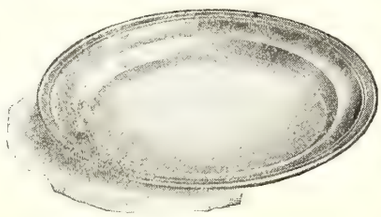
Tray No. 85—Interlocking only, with 36 glasses.	$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plate; fits Silver Tray 90	16.00
Cover No. 4—Silver-plate; fits Silver Tray 90	14.00



Bread Plate No. 3—Narrow rim	$ 9.00
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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Santa Claus:

Please come to see all my Kiddies this Christmas. They are all so dear, and they have been happy as can be over your visit last year. Of course, you know all this though. You know everything, dear old Santa Claus. Why do you only come once during the year, instead of two or three or four times? Oh, I know why! We all do. You want us all to rember a beautiful wee Baby's birthday. Our little Lord Jesus. Thank you, Santa, dear, for coming through the cold and snow each year—and most of all, we Kiddies thank our Heavenly Father for the best Gift ever given.

Mr. Santa Claus, please bring us dollies and scooters, and mittens and warm socks, too; and please, Santa Claus, remember our little orphan friends at Elon—oh, yes, indeed!

Now, here comes the mail-man all loaded with letters. We will write more next week, Mr. Santa Claus.

Your Christmas-time editor,
MADGE MOFFITT WHITESELL.

"O Grocer, kind Grocer, good Grocer," said she,
"Bring butter and eggs for some cookies for me."

SHOES.

By Elizabeth Talbot.

O, my lovely Sunday slippers,
They're so beautiful and shiny!
And when I have them on
I'm just as careful as can be.
I feel so sort of shaky
And happy down inside me,
As if the silk-winged fairies, soft,
Were whispering to me.

But my dusty snub-toed play shoes
Are a joy to jump about in,
And when I have them on
I'm just as care-free as can be.
I feel like being noisy,
I run and shout and whistle,
And all the little singing elves
Play gleefully with me.

RECITATION—DON'T YOU?

Patience.

This Jesus that Grandpa just told us about
Is a wonderful Jesus, without any doubt.
He looks down from above and sees all that we do,
And because He's so thoughtful, I love Him—don't you?

Before Jesus came, now so long, long ago,
They would burn little children—the Bible says so;
But He loved them and saved them—I know this is true,
And for that thing alone now, I love Him—don't you?

He healed all the sick, He gave sight to the blind,
And wherever He went He was always so kind;
Though His birth was so humble, and friends were so few,
He is now up in heav'n, and I love Him—don't you?

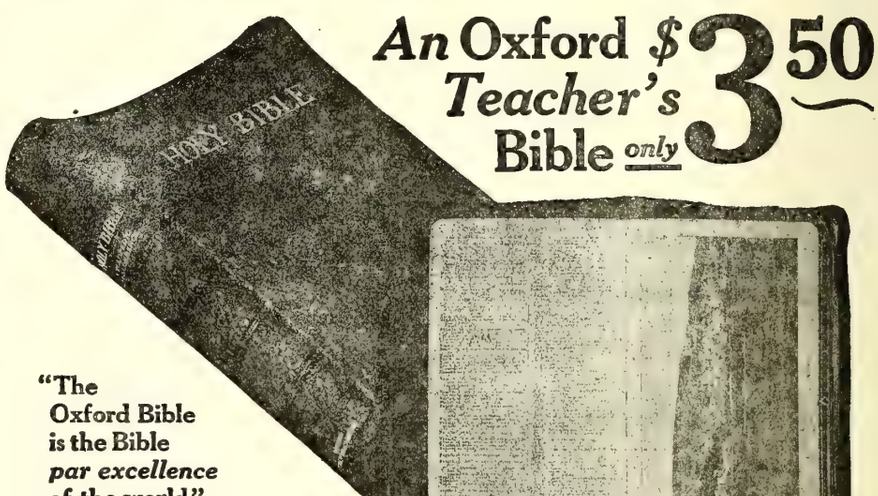
God sent Him from heaven to save you and me,
And for us He was crucified—nailed on the tree;
But He took all the sting out of death, passing through,
And so long as I live I will love Him—won't you?

DANIEL 5:17-28.

If the individual who happens to read this line wants a real thrill, let him or her get the Bible and turn to the Book of Daniel and read all of chapter 5. By the time he or she has arrived at verse 17, the delight will begin, and then if, in the next ten verses there do not come some real thrills and excitement and nervous excitation, this writer shall be disappointed. If the prophet Daniel did not deliver one straight message of righteousness from the God of heaven to a heathen king, then we do not know what a message is. It is true that Daniel was a captive subject of that king, but if Daniel did not say a plenty to that heathen ruler, then we are mistaken in judgment and conclusion. One misses the force of this wonderful sermon unless one remembers that Daniel was preaching to a pagan king—and a king, too, who had had the opportunity, through his father, of learning about the true God, but had not done so. Daniel hurls this at his audience: "And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this; but hast lifted up thyself against the Lord of heaven . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

Daniel was not afraid of the gospel of righteousness, and, with the eloquence of inspiration, preached that gospel in a foreign land and among a heathen people and in a pagan court. One of the great foreign missionary books of the Bible is Daniel, for Daniel's ministry from beginning to end was solely an attempt to win a heathen nation, through its royalty, to the service and the worship of the God of heaven. We do not know to what extent Daniel's ministry was successful, but we do know that the eloquent words in behalf of truth and righteousness, peace and justice, which he preached to the heathen of his day, are preached in the world today, and we presume will be preached till the nations of the earth come to be the kingdoms of our Lord and of His Christ.

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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Specimen of Type

6 And Ā-hī′-shär *was* over the household: and [c]Ăd-ō-nī′-răm the son of Ăb′-dă *was* over the [2]tri-

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BRINKLEY.

Mrs. Ida E. Brinkley, of Portsmouth, Va., fell asleep in Jesus Christ November 23rd, at the age of 67 years, funeral services being held and interment made the day following Thanksgiving, the services being conducted by her pastor, Hermon C. Caviness, of the First Christian Church, Portsmouth.

Mrs. Brinkley confessed Christ as her personal Saviour when a girl twelve years old, and at an early age became connected with Cypress Chapel Christian Church; later transferring her membership to the First Church of Portsmouth, and it was there she performed her labor of love and lived that life of constancy and consistency which so beautifully evidenced the power of Christ in a human heart, her life evidencing the truth of Proverbs 31:10-31, especially verses 27 and 28—"She looketh well to the ways of her household, and eateth not the bread of idleness, her children arise up and call her blessed."

How beautifully fitting that on this sixty-seventh Thanksgiving Day of her life she could celebrate it with the Lord Jesus; and oh, what a day of thanksgiving it must have been and will continue to be throughout eternity! To the children (the husband passed on some thirty-three years ago)—Mrs. J. C. Matthias, S. E. Brinkley, Mrs. Minnie Harrell, A. R. Brinkley, Mrs. W. E. Rountree, Mrs. W. E. Barnes, and S. B. Brinkley, all of Portsmouth, Va.—together with grandchildren, relatives and friends, who survive, whose grief is great and who sorrow much, we commend to the God of all comfort and consolation, who, through the Holy Spirit, wrote these words for you: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him; for this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep, for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord. Wherefore, comfort one another with these words" (1 Thess. 4:13-18).

H. C. CAVINESS.

PACE.

The following resolutions are in memory of Bro. Haywood Pace, who died September 25, 1927:

Whereas, God, in His providence, has seen fit to take to eternal reward our brother; be it resolved:

1. That we bow in humble submission to Him who doeth all things well.

2. That in his passing, our Church has lost a faithful member, and the son a devoted father.

3. That we extend our deepest sympathy to the bereaved son and urge him to look to Him who alone can comfort us in our dark hours of sorrow.

4. That a copy of these resolutions be sent to The Christian Sun for publication, a copy sent to the son of the deceased, and a copy be placed on the Church record.

IDA P. MURRAY,
W. L. MILES,
J. F. O'FERRELL,
Committee.

PRITCHETTE.

Elon College community lost one of its most respected citizens on November 1st, in the death of John Davis Pritchette. His health had been failing for more than two years. A sudden change for the worse a few days before his departure rapidly brought his earthly career to a close. Funeral services were conducted in the college auditorium by the writer. He glorified God in his life. His works do follow him.

W. S. ALEXANDER.

BAYNES.

Nancy Ann Baynes, whose maiden name was cummings, daughter of Mary Ann Cummings, and widow of Johnathan Baynes, died November 20, 1927, aged 63 years. Funeral services were conducted from the Church by the writer. She had been a member of Mt. Bethel Christian Church since early in life. She leaves one sister, Mrs. E. J. Lester, and many relatives and friends.

Her body was laid to rest in the Church cemetery in the presence of a large congregation, where her brother, D. I. Cummings, had preceded her twelve days before to the spirit world. She will be greatly missed in the community where she lived. "Blessed are the dead which die in the Lord" and their works do follow them. May God comfort the bereaved.

J. W. KNIGHT.

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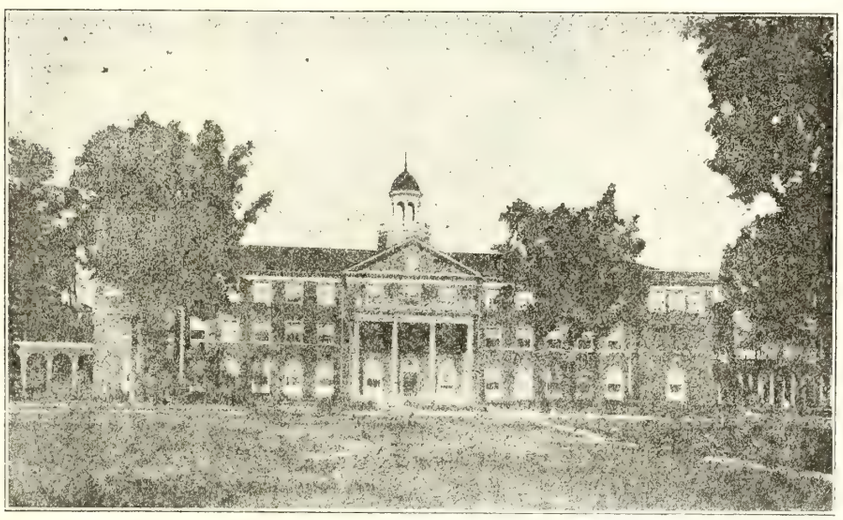

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The Student Body for the Term 1927-'28 is almost completed, but applications from MEMBERS of the Christian Church will be given preference.

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C. M. CANNON, REGISTRAR,
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Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

CUMMINGS.

David I. Cummings died at his home, R. F. D., Summerfield, N. C., in the early morning of November 8, 1927, aged sixty-five years. At the time of his death he was senior deacon of the Mount Bethel Christian Church, where funeral services were conducted by the writer and members of the Junior Order, who followed his remains to the grave in the Church cemetery and paid their tribute of esteem to their comrade who had fallen in death.

Bro. Cummings will be greatly missed in the Church and community. He leaves a widow and three sons—J. B. and B. S., of Martinsville, Va., and I. F. Cummings, of Summerfield, N. C.; three daughters—Mrs. John Barker, Mrs. Sam McCollum, and Miss Thelma Cummings, of Summerfield, N. C., and one sister, Mrs. E. J. Lester, Waverly, Va.

A very large audience was present, and the kindness and sympathy expressed gave evidence of the high esteem in which he was held. May God's blessings be with and comfort his loved ones.

J. W. KNIGHT.

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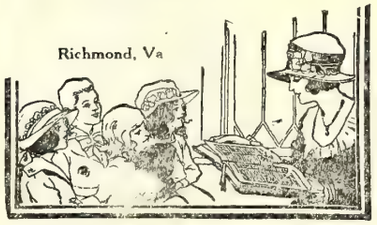

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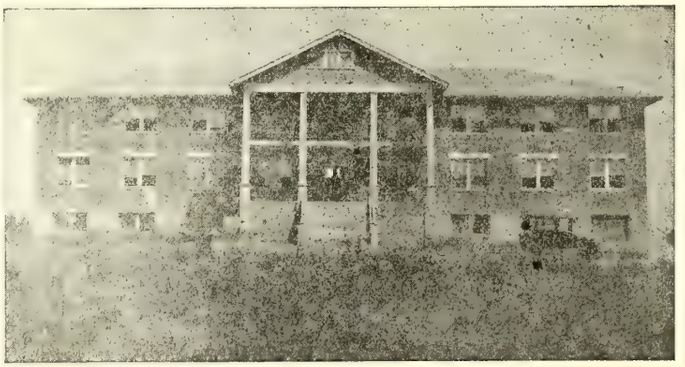

GIRL'S DORMITORY.

Behtlehem College, Wadley, Ala., will open September 5, 1927. This institution is a Junior College and High School, which is co-educational, where scholarship ranks high and expense is low. It is thoroughly Christian, absolutely non-sectarian, and vitally American. A school where opportunity awaits the student of very limited means—$68.00 pays all college expenses, except books, board and room. Board, $15.00 per month, and room $3.00; total expenses for a term of nine months, $250.00.

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For catalog and other information, address S. L. Beougher, President.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Official Organ of the Southern Christian Convention.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, DECEMBER 15, 1927. NUMBER 50.

THE SUN'S OBSERVATORY

REV. S. M. LYNAM.

Bans Sunday Baseball and Cinemas.—

An exchange reports that a controversy has been raging in Manchester, England, on the subject of Sunday baseball and motion pictures. The question was finally submitted to a voluntary vote of the citizens. Ballot boxes were placed in the movie houses, Churches and other public places. The result was a surprise that Manchester newspapers regard as "staggering." On Sunday games in the city parks, the vote stood: for, 23,609; against, 108,063. For opening cinema shows on Sunday, 30,018; against, 205,643. The Manchester *News* declares "the people have spoken, and their prophets are confounded."

Storms on the Lakes.—

The Great Lakes have been the scene of the most dreadful storm in years recently. A number of ships have been stranded and little can be learned from the shipping. Seamen coming in from the lakes speak in horror of the blizzard, fogs, and gales. The Agawa has been on the reef for seventy-two hours, and it has been impossible for any vessel to approach. The high winds have caused the lakes to be at their worst, and it is feared that the loss of life may have been heavy. The property loss on land and lakes is definitely known to run into millions, and on the land several deaths have been reported.

Dr. Truett Honored.—

The Baptists of Dallas, Texas, recently honored Dr. George Truett at a mammoth dinner. Dr. Truett has for thirty years been a strong and outstanding religious leader in Dallas and throughout the State. The whole of Texas joined in the felicitations to Dr. Truett. A new edition of his book of several years ago, "A Quest for Souls," has been announced. To have been a leader so many years in one city and to have won one's way into the hearts of the people of a whole State as Dr. Truett has done is something of which he may well be proud, and the people of Dallas have shown themselves grateful.

New Model Ford.—

According to Henry Ford, the new model Ford car cost in its making a hundred million dollars. The public has at last been permitted to see the much-heralded car. The factories are turning out the new Fords at the rate of several hundred a day, and it hopes to bring the number up to a thousand a day at an early date, and then to produce them rapidly. The new model somewhat resembles the old flivver, but it is expected that it will prove more satisfactory. The cost will be slightly higher than the old Ford, but the looks and speed are presumably worth the difference. The new Ford has had the best workmen and the best planning that unlimited wealth could give it.

Read, Read, Read!—

Harvard is often held a hotbed of conservatism. Out of this hotbed springs next month a rarity—a wholesale educational experiment. When Harvard men come back from Christmas holidays, the classes will not be called. Last spring the governing boards approved a vote of the faculty of arts and sciences. Educational machinery ground out of this vote a plan. Instead of attending lectures the two and one-half week period before mid-year examinations, the students will read books. These books selected by appropriate professors, will be supplied the library in quantities; will have direct bearing on the studies of the earlier term; direct bearing on the examinations. Students will be expected (but not required) to remain in Cambridge for the period. Beyond laboratory work in science courses and other exceptional appointments such as conferences with tutors, they will be unrestrained.

Canadian Voters Badly Fooled.—

That the Canadian voters were badly fooled by promises that government ownership would stop the bootlegging and drinking may be seen from the following incident:

About 6,000 cases and barrels of contraband liquor, valued at between $200,000 and $300,000, seized in three houses along the water front at Platon, Lethintere County, on Tuesday, by police and customs officials of the province of Quebec, arrived here today aboard the barge Lamay. The facts of the raid and seizure were made known only today, after the greatest secrecy by the police who made the haul. No arrests were made.

Reports and statistics coming out of Canada show that drinking is rapidly increasing among the people since the present law went into effect. The truth is that the way adopted by the United States is the only sane one. There can be no halfway measures in dealing with liquor. It is evil and lawless, and must be prohibited altogether.

Women to Study Civic Problems.—

A warning to women voters to try to understand economic conditions and motives of government and have sympathy with those whose whole occupation in life inclines them to overemphasize these interests, was sounded by Miss Marguerite Wells, director of the Fifth Regional District in the United States for the League of Women Voters, at the Minnesota League and Institute of Government and Politics, with the University of Minnesota co-operating.

Miss Wells also referred to the economic motive used to explain many outstanding events in political history, but claimed that more potent than these economic motives have been motives of sentiment, humanity, patriotism, and a regard for the fundamentals of government.

She expressed the belief that when education had done its perfect work, and the American thought was developed as far as American material life had progressed, we might expect the people to be discriminating and not to yield so much to prejudice and propaganda.

O Atkinson 912

Many Problems Before Congress.—

Many legislative measures confront the present session of Congress. Among those which at present are most outstanding are tax reduction, flood control, farm relief, the Boulder Dam project, and the disposition of Muscle Shoals. It will also be necessary to bring up and pass the deficiency appropriation bill which failed in the Senate at the last session. An idea of the many bills that must die in committee is gained when it is learned that 5,400 bills and resolutions were poured into the hopper of the House on opening day.

Five of the so-called progressive group in the Senate have united in a demand upon the Republican organization for assurance of a vote on a farm relief bill, a bill to limit the powers of the Federal courts with respect to the issuance of injunctions, and a resolution calling for an investigation of the United States policy in Latin-America.

A bill providing for the creation of a department of education with a secretary in the President's Cabinet will, no doubt, be again introduced before the nation's legislative bodies. Though there are many measures of immediate importance, such a bill looking forward to the assurance of progress in the most dominant factor in a republican form of government—the education of its youth—should gain immediate attention. This can be greatly aided by the interest of the public. The President, in his message to Congress, expressed himself as being in favor of the establishment of such a department. He said:

"For many years it has been the policy of the Federal government to encourage and foster the cause of education. Large sums of money are annually appropriated to carry on vocational training. Many millions go into agricultural schools. The general subject is under the immediate direction of a commission of education. While this subject is strictly a State and local function, it should continue to have the encouragement of the national government. I am still of the opinion that much good could be accomplished through the establishment of a department of education and relief, into which would be gathered all of these functions under one directing member of the Cabinet."

NOTES-PERSONALS

Rev. F. G. Coffin, D. D., President of the General Convention, changes his address from Hot Springs, Ark., to 25 N. Van Buren Street, Iowa City, Iowa.

The Martha Stacy Missionary Society is putting on the subscription campaign for THE CHRISTIAN SUN. They hope to get many new subscribers as well as renewals.

In this issue are advertisements of "Tarbell's Teachers' Guide" and "Peloubet's Select Notes" on the Sunday School Lessons for 1928, which are standard helps, each sent postpaid for $2.00. Order through THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va.

The U. S. mail service is very prompt and efficient, but, as in all business, there are negligent and careless employees. If subscribers fail to receive their paper they should notify the editor or managing editor at once. We correct our errors when discovered, but it may require your assistance.

The truth, unvarnished or varnished, is that those conferences that support the enterprises of the Church most liberally, as well as their pastors, are those that circulate the Church paper amongst the members most generally. All you have to do to convince yourself is to compare statistical tables of your Church "Annual."

Rev. John G. Truitt, Berkley, Va., was made president of the Christian Missionary Association of Eastern Virginia at the recent annual session of that body. And this means that a genuine effort will be put forth not only to continue the great work of this association, but to make it Christian in spirit and missionary in activity, and the work of the kngdom will profit thereby.

Remember, December is "CHRISTIAN SUN Month." It is expected that all pastors will put forth an effort to introduce the Church paper into the homes of their Churches. Quarterly conferences are to be held about this time of year looking to the setting in order of the new year's program. Let this meeting consider the Church paper as a part of the year's work.

Rev. H. E. Rountree, chaplain in U. S. Navy, who has been for some time stationed at Parris Island, S. C., passed through Richmond last Saturday on his way to Boston, Mass. He was accompanied by his son, Braxton. They made a brief visit to THE SUN office, and he was as jovial as ever. His future address since being transferred will be U. S. Steamship Utah, care Postmaster, New York, N. Y.

The pastor, Rev. G. A. Pearce, of Windsor (Va.) Church, says: "The writer spent a very enjoyable hour with the children of Windsor in the Christian Church here Thursday night. It was our first meeting of the kind. But we hope it will not be our last. Although the weather was somewhat cold and rainy, twenty sweet, bright little boys and girls met me at the Church, where we sang for an hour together."

THE CHRISTIAN SUN wishes to commend its neighbor, *Maroon and Gold,* the college newspaper, for its splendid work this fall. We understand that the paper has been self-sustaining and that the students have done their work as efficiently as if they had been paid reporters on the staff of a big daily. This is training worthwhile, and we are glad that our college has a group of students who will undertake to do just this sort of thing for their institution and for themselves.

Bro. K. B. Johnson, deacon of Wake Chapel Church, and one of our most loyal and capable laymen, was elected president of the North Carolina Christian Missionary Association at the annual meeting of that body at Elon College on December 8th, and Rev. W. M. Jay, D. D., of the college faculty, was made recording and corresponding secretary, all of which means that there will be renewed activity in this association and its work the coming year, and that the good people of the Conferences, composing the association, will hear of the needs and the opportunities that the association faces.

And now our pastors may write of their poundings all they please, and there will be no more green-eyed envy from THE SUN'S editor. He knows now what a real pounding is, and is about 100 points ahead of any pastor he has heard of, for he actually received a pounding from a whole Conference on Thanksgiving morning and in a way and manner that cannot be described, but for which his gratitude is unlimited. The Eastern North Carolina Conference, at Piney Plains, did the deed, and they alone are responsible for the joy that it brought the editor's heart and for taking away from him all the envy and jealousy that he had indulged against the pastors that were being pounded and lovingly remembered. This editor is grateful to a whole Conference.

The Christian Missionary Association of the North Carolina Christian Conference met at Elon College on Thursday morning of this week. In the absence of the president, Dr. W. C. Wicker, Dr. C. H. Rowland called the conference to order and presided. Only routine business was transacted, but plans were made for a progressive development of the C. M. A. in North Carolina. Hon. K. B. Johnson was elected president; Dr. C. H. Rowland, vice-president; Dr. W. M. Jay, secretary-treasurer. These three brethren, with Dr. G. O. Lankford and Dr. W. A. Harper, constitute the executive committee. The place of meeting for next year is Elon College, and the time of the meeting is Tuesday before the first Sunday in December.

Dr. W. A. Harper, president of Elon College, reports a very helpful and inspirational experience in connection with the conference of men students and professors for the State of Kentucky, held at Morehead, Ky., last week. Dr. Harper gave the address at the opening devotional service, when his theme was "Christ in Education." He also delivered an address before the combined group of students and professors and the student body of the Kentucky Normal College upon the theme, "Christ and the College Man." His particular work, however, at the conference was to meet with the professors and presidents of colleges, of whom there were sixty-three present, and to lead them in three conferences on the general theme, "Christian Character Building in Colleges."

The meeting of the Presbyterian Club on Sunday was one of special interest. Rev. Martyn Summerball, D. D., president of Starkey Seminary, was the speaker, and his subject was "My Presbyterian Friends." His address was a historical presentation of the origin and growth of Presbyterianism that reached back to the time and labors of John Calvin, and up through the sacrificial life of John Knox and his Scottish associates. The address was on too large a scale to attempt a summary here. When the allotted time had been consumed for the service the men spontaneously and unanimously voted to continue the service a second half-hour, because of the interest and eloquence of the speaker. The club is arranging a short series of lectures to be given by Dr. Summerbell at a later date.

The Starkey Seminary football squad celebrated its victorious season Wednesday night at a banquet at the Jefferson Hotel, Watkins Glen. The affair was given by Luther F. Corwith, of Hempstead, L. I., a trustee of the seminary, who attended the game held on the home grid Thanksgiving Day. Mr. Corwith has two sons attending the seminary, one of whom is a member of the team, and made a special trip last night so as to be present. Fifteen letter-men, members of the team; Dr. M. Summerbell, president of the seminary; Coach Myer, and several members of the faculty were of the party. During the dinner several school songs and yells were given. Dr. Summerbell served as toastmaster and called upon Mr. Corwith and others. Out of the nine games played this season, the seminary has won seven. This is the best record it has made for some time. The dinner will probably be made an annual affair.

"JOY TO THE WORLD."

"Joy to the World" will be sung at Christmas time in Churches of many faiths around the world. By many people it is considered the greatest hymn in the English language. So greatly did Watts, the author, endear himself to the English people that upon his death they erected a fitting memorial in Westminster Abbey in honor of him.

For more than two hundred years, this matchless hymn has served as a channel of worship for many people. Isaac Watts, a minister in England, small in stature and frail in body, but mighty in Christian experiences, wrote these lines in 1719. He lived at a time when people were persecuted because of their religious convictions, and his own father was put in prison for six months because of his belief. Holding little Isaac in her arms, his mother often sat on the steps of the prison singing for the comfort of her husband. No doubt this great hymn writer inherited his love for music from his mother.

The words of "Joy to the World" waited for over a century for the appropriate tune from Handel's "Messiah," arranged by Lowell Mason, a Boston musician, in 1830. Is it any wonder this hymn is so popular, and especially at Christmas time, when we realize that these three masters have poured into it their hearts' best?

Think of the shepherds, the angelic chorus, the crowded inn, the birth of the King of kings; then read the first stanza of the hymn. Consider if you will, the spread of his kingdom in the hearts of men throughout the world growing continually throughout the ages; think also of the many hearts thrilled with joy because of the coming of the Christ. These give expression to their joy with hearts abounding in love until it seems the very echo can be heard in "fields and floods, rocks, hills and plains." Read thoughtfully each stanza and you will understand the real message of this hymn, reaching its grand climax in the thrice-repeated line, "And wonders of His love!"

While the remains of Watts and also of Handel lie sleeping in Westminster Abbey, and the earthly tabernacle of Lowell Mason rests in a cemetery in America, their message in word, melody and harmony abides in the hearts of many Christian believers in each succeeding generation.—*S. W. Hutton.*

THE CHRISTIAN SUN'S PULPIT

BETTER RIVERS.

REV. J. G. TRUITT, *Preacher.*

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"—2 Kings 5:12.

The man who asked that question was a man of good sense, but before he got through seeking the answer he became convinced in his own mind that even the soil of Israel was better for cleansing than the rivers of Damascus. At least, he wanted to carry "two mules' burden of earth" from the banks of Jordan back with him to Damascus. Sometimes, you know, we think our way is better; and that the way God wants us to take is bitter. But if we live long enough and seek His ways diligently enough we will find that the rivers to which God sends us are better rivers than any other, or all others combined. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

I never weary of meditating upon the story of Naaman. Indeed, I have thought about it until I have about come to the conclusion that it is a story of a little girl missionary rather than a story of a militarist. And in the story I see faith and false logic in battle royal. A little no-name of a Hebrew girl holds the sword of faith in her hand, and a "mighty man of valor" holds the sword of man's reasoning in his hand. It is a fight to the finish—and need I say, faith wins? Faith connected with a loving service became alive, and it won, for "faith without works is dead."

Who was this little missionary? I cannot tell you her name, for the scribe who wrote the Book of Second Kings was more interested in giving the names of mighty men of valor; and besides, she was only a slave, won as a trophy of war—and what would be the need to give her name? Who was she? She was a captive in a strange land; a little girl snatched from her parents; a servant of pagans, and surrounded by infidels—and yet, and yet she had faith in her God. If Paul had been answering the question: who was she? I think he would have lifted his head, and squared his shoulders and replied: "A Hebrew of the Hebrews; a little missionary with a heart of gold!"

God was not afraid to trust this child to defend the faith. I have heard people placed in positions far less bad say: "I can't believe a good God would allow it," or "I have lost my faith, what little I did have," "I have tried, and I will not try again." Oh, ye of little faith! why mock God and try to measure the meaning of the movements of His hand? Your very surroundings may be intended to make you blossom as a rose of Sharon. "Nobody can live a Christian life in the place I am in," is a remark getting to be all too common in both the business and social world. Our little missionary's business world had gone on the rocks, and her social world had gone beneath the waves of that sea; but her faith world was towering above the tempest and the storm like the rock of Gibraltar.

She didn't argue faith; she was it. She never asked herself the question as to whether she had faith; she assumed it. She didn't argue; she sought to give sympathy. She didn't say she had faith; she said an encouraging word. She looked at Naaman's pitiful plight, and she thought of God and the prophet. Hers was faith in action. "Faith without works is dead." And if faith is to win, it must be very much alive. Why limp we along in our Christian experience and activity when God needs us as a mighty stronghold wherever He has placed us?

He may not belong to our set, or circle, or clique—he may not be "our kind of folks." The captive, little missionary's faith and love crossed all such lines. And "our kind of folks" are un-Christian a plenty if their faith and love does anything less. But it was not an ordinary disease which he had—it was leprosy. It was altogether, in the light of man's wisdom, an impossible situation; but "now faith is the substance of things hoped for, the evidence of things not seen." And, therfeore, the little girl who held in her hand the sword of faith was ready, "and she said unto her mistress, Would God my Lord were with the prophet that is in Samaria! for He would recover him of his leprosy."

Who is the man defending the "better rivers" of Damascus? Oh! he has pedigree a-plenty, and titles galore. "Naaman," "Captain of the host of the king of Syria," "a great man with his master," "honorable," used of the Lord, "he was also a mighty man of valor," but "he was a leper." Thus the writer of this history recorded him, but in all probability the little captive would have reversed the words: "A leper, but a mighty man in valor." That is love's accent. It is a very different one from "He was also a mighty man of valor, but a leper." The one emphasized his redeeming qualities, while the other emphasized his ugliness. Both told the truth, but how different the result! One would discourage, and bring to death; the other would encourage, and give life.

So when the message came to Naaman from the little slave he got a letter of introduction from his king, took ten talents of silver, six thousand pieces of gold, and ten changes of raiment and proceeded to the king of Israel. But lo, and behold! the king of Israel had lost his faith, for the cares of the kingdom had caused him to rely too much on his own wisdom, and the faith which was a part of the personal equipment of his little subject now in a foreign land had gone. Then it was that the good and humble acts of a poor, health-seeking leper were interpreted as a threat to war, which only goes to show that without faith and loving service we are ready to give the wrong meaning to the best efforts of others.

But there was one hard by who had not lost his faith—the old prophet Elisha. Faith lived in his little missionary contemporary in Damascus, and faith lived in himself. Therefore, like the little captive, when he saw his master in distress he volunteered help. Isn't that just like Jesus Christ and all His true followers? Naaman had brought many gifts and delivered them to the king in seeking his hearing. Now, Elisha bids him come without money and without price to God, and receive a blessing. Yes, we need money when we go to the kings of the earth for help, but the King of kings withholds not His blessings from the very poor.

"So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in the Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean. But Namaan was wroth, and went away, and said, Behold, I thought he would surely come out to me and stand and call on the name of the Lord his God, and strike his hand over the place and cover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May not I wash in them and be clean?" Go! Go, obey! Go, believe! Go, trust God! How such commands sparkle with life when we find them later upon the lips of our Lord Jesus Christ! "Go, wash." Such commands when heeded have changed lives forever. They have called for faith, for resolution, for action; but they have answered their challenge in the glory of their results. "Go, wash," said Jesus, "and he came seeing." "Sell all," said Jesus, "and he went away sorrowfully." "Go, teach all nations . . . and I am with thee." And history has recorded a further statement in the very heart of humanity: "And if you go not, I am not with you." For He is out there with the little captive missionary with a heart of gold.

Well, to make a long story short, Naaman was healed because he was, as I said in the outset, a man of good sense. He washed seven times. Now, would he be healed? Would heaven forget the faith of that little servant girl in Damascus? Would heaven dishonor the faith of the old prophet? No, the faith of two had touched on earth; and it had touched the heart of God in heaven, and the rivers of Damascus and Jordan both might run dry, but God would find a way to reward the faith of His two believers. Heaven was keeping faith with one who was not considering herself, for her thoughts were with the needy Naaman, and prophet and his God. Her little words of faith had been registered at the throne of God: "For he would recover him of his leprosy," and they would be honored if put to the test. Faith had won, and all the religious paraphernalia of Israel had not achieved so great a victory as did the simple, child-like faith of this little missionary. "To obey is better than sacrifice; and to harken, than the fat of rams." All we can make of our own selves will not amount to nearly as much as a little given trustingly into the hands of God. When the record of the Christian Church shall be changed from that of a non-missionary Church, comparatively speaking, to one that is really missionary, then, and not until then, will the world stop wondering who we are, and what our mission is. Just as long as we withhold ourselves from others, the world will withhold its belief that we are anything at all like our Lord Jesus Christ. And when I say others, there is nothing one-sided in what I mean, for when we do our duty in carrying out the command of Jesus Christ we shall have our every need supplied according to His riches in glory.

In the woods near Berlin are a large number of "vacation recreation grounds" set aside by the city for the benefit of its children. For the sum of thirty-six cents a week, youngsters are transported daily to and from these parks and are given three light meals while there.

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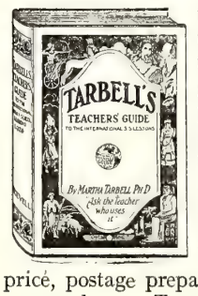

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR NEW PUBLICATION.

Our oldest publication, *The Herald of Gospel Liberty*, with the first Thursday in January, is to be our newest publication by recent action of the General Board of the Christian Church by which *The Herald of Gospel Liberty* is to be merger with *The Christian Missionary* and *The Journal of Christian Education*. One issue a month, the first issue in that month, is to be the magazine number of *The Herald of Gospel Liberty*. It will consist of forty-eight pages and cover. Twenty-four pages will be given to the Christian education work of the Church, fourteen pages to the missionary work of the Church, and ten pages in the magazine number to cover such items as formerly made up *The Herald of Gospel Liberty*. All the other issues of the month will be *The Herald of Gospel Liberty* as heretofore published.

Those who have been subscribing to *The Christian Missionary* and who do not wish to subscribe to *The Herald of Gospel Liberty* all the time, and likewise those who have been subscribing to the *Journal of Christian Education* and do not wish to subscribe to *The Herald of Gospel Liberty* all the time, can get the magazine number containing all that was in *The Christian Missionary*, all that was in *The Journal of Christian Education*, and ten pages of *The Herald of Gospel Liberty* matter for the price of $1 a year. In other words, they can secure both papers, with ten additional pages of general matter, for the price that they paid for each of them before.

Subscribers to *The Herald of Gospel Liberty* will receive all three papers for $2 per year, the old price of *The Herald*. It is hoped that all our ministers, Sunday School officers and teachers and other interested Christian leaders will subscribe not only for the merger publication in magazine form, but for the year.

The Christian Church should take a particular pride in *The Herald of Gospel Liberty*. It is the oldest religious newspaper in the world, and we should make it a constant visitor to each home of the Christian Church. *The Herald* is not only the oldest religious newspaper, but there is no better. For me, at least, there is no general organ in any Church that is quite so good. W. A. H.

TRUSTEES FOR GOD.

There is a common impression that the good Samaritan represents the highest expression of social relationship. The story is a familiar one—how that a wounded Jew was administered to by a nameless representative of a hated race after he had been robbed, presumably by fellow-Jews, and denied assistance by the official representatives of his own faith, a priest and also a Levite.

However commendable the good Samaritan was in his assistance to the Jew, he was an opportunist in his services for his brother-men, and the Christian cannot content himself with opportunism in any direction. The Scriptures teach that we are trustees for God. The trustee's responsibility for the proper conduct of his office and the strict performance of his duty is more exacting according to the law even than the obligation imposed upon the owner of an enterprise. The owner may do what he pleases with his own—he may take risks that may involve loss. In this case, his friends may be sorry for him, but they do not hold him legally responsible.

If a trustee, however, takes a risk in connection with his trusteeship, he is liable to the grantor of the trust and may be criminally indicted even for a mistake in judgment, an unthinkable situation with reference to the owner.

The day will come when Christian men and women will sense the meaning of their trustee relationship to God, and in that day they will deliberately plan for the development of the enterprises of the kingdom just as directors of a corporation plan for the success of their enterprise, an enterprise out of which they expect to make profit, but the Christian trustee will expect his deliberation and planning to bring profit to the kingdom of Jesus Christ.

It is because the Christian Church has officially recognized its trustee responsibility with reference to the enterprises of the kingdom, that in Durham, in 1926, a budget was adopted with proportional allotment for the various causes that our Church has found essential for its life and growth. In this budget was included support for missions (home and foreign), for publications, for the Orphanage, for our colleges, for superannuation, for Conference and Convention expenses, for ministerial education, and for Sunday Schools and Christian Endeavor. Every one of these enterprises is worthy of the hearty and earnest support of each and every member of the Christian Church who esteems himself in his financial relationship to the kingdom a true trustee for God. W. A. H.

THE CHRISTMAS WAY.

By Rev. Eugene H. Rainey.

In a world where things get the main attention, to the neglect of principles and truth, where materialism predominates in thought and action, many souls lose their bearings; and, the many queries that come from all classes in our time point out the fact that no less catastrophe has come upon us. Numbers of people find themselves in the predicament of the child in the dark, of the mariner in thick fog or of the student before unsolved problems. The way out seems very, very hard, if indeed it is at all possible to resolve the difficulty. As Christmas approaches, multitudes will be seeking to know the way better to Him who said, "I am the way, the truth, and the life." Not only will this be true of the believers and those that are devout at heart, but the skeptic, the discouraged and those ordinarily indifferent will pause amid the celebration of the season to give an honest inquiry.

One can think of no more valuable knowledge than that which leads to the proper understanding of Christ. Studert-Kennedy, speaking as a man of science and a theologian, says: "In Christ the true nature of the world is progressively revealed to us. We only see things truly as we see them all in Him. Nothing which is of the nature of reality lies outside the scope of the Christian hypothesis of life." Prof. Porter, of Yale, in an address on the "Christian Way," begins by saying that Christianity is more than knowing about Jesus or of knowing His teachings —it is knowing Christ Himself. Thus great men of God come to the conclusion that knowing Jesus is eternal life, even as He said. But how hard it seems for one in this utilitarian age to understand the Master! A high authority says that the best sermon of recent months is the one by Dr. Pierce, the President's pastor, from the topic, "The Mystery of Jesus." This title is suggestive, and the preacher goes on to say that we have not yet been able to fathom the depths of this great personality of our Lord. When asked what new or unique thing Jesus brought to the world, Prof. Deissmann, who is recognized as one of the world's greatest theologians, replied, "It was Himself," and here every authority seems willing to rest the cause.

Other men have done great things, many have taught great things, but only Jesus achieved true greatness. China had a Golden Rule for centuries before Christ, and still it is taught there on the authority of Confucious, the most respected person in Chinese opinion. The Jewish rabbis taught essentially the same moral truths that Jesus did. A comparison of the impression made on the world by the Golden Rule of Christ and that of Confucius, and the effect of the same truths uttered by a rabbi and Jesus will quickly convince one that Jesus was the supreme person of history, the perfect type. The effect of His teachings from the beginning is because of His marvelous personality. He taught as one of authority, and was a much greater than the things He has yet been able to accomplish through stubborn human wills. No intelligent criticism has ever yet arisen against Him. Find Him and you will have found the way.

To both the casual and the careful observer, one of the most striking things about Jesus is found in the extremes of His character. He was the lordly, the exalted one, and yet He served the lowliest, showing His humility by washing the disciples' feet. He was both powerful and tender. Grave and sober, bearing the burdens of the world's sin, at the same time showing to a pleasure-mad world that there is a larger joy in wholesome friendships, in giving up petty ambitions and in conquering selfish desires by ceasing to worry and gain lasting satisfaction in doing the important duties of life. He so reveled in doing His Father's will that this brought Him more pleasure than eating and drinking. He who taught not to strike back had such a piercing look when righteous indignation arose that He could look in the face of a mob at Nazareth until no one dared touch Him. Just the offended look of His countenance was enough for Him to drive forth from the temple, single-handed, groups of men engaged in big graft protected by religious custom.

In seeking the way of the Master, one must not forget to sympathize. So striking was this characteristic of His that an entirely new appraisal of the individual has been the result. Coming into a world of oppression at a time when one half of the population was subject to the other half He set about the task of elevating men to a sense of kinship with the Divine. His spirit of brotherhood permeated the Christian community. No one was too high or too low, too helpless or too strong to be served and respected. But such a spirit has always faced an arch-enemy. From the beginning until now, brotherly love has had to fight freed, hatred and beastly passions. In the list of love's enemies must be added those who do not care. Jesus taught that it is as bad to be unconcerned as it is to be impure or antagonistic to the things of God. Leaders in 1927 agree that our only hope is an aggressive Christian brotherhood willing to work and to sacrifice until the acute ills of society like disputes between capital and labor, war and its whole list of kindred evils, along with many other unkind and impure deeds, shall infest the earth no more.

Jesus' sympathy for the individual is matched by what He expects from the individual. All social evils come from individual sins. In finding a way for the kingdom to expand on earth, one has to take into account sins that root deep in the heart of the individual. In Christ's philosophy of life there is one big truth that will help more than anything else toward this end, and that is to consider His God-consciousness. In every thought or deed, He flet the presence of God. The individual who thinks thus will act in the best possible way, for, in the act of worship and obedience, we become like the being worshiped. Jesus could look about Him and feel the sacred nearness of the Father in the birds of the air, the grass and flower of the field, and picture in the fallen a potential child of God. In His prayer life He demonstrated how He depended upon the Father to guide Him. In His marvelous prayer for the disciples He spoke of the great purpose of His life, that they might be one even as He was one with the Father. Later on, this idea is amplified by Paul, showing how that, in a sense, we all possess a spark of divinity, being heirs of God and joint heirs with Jesus. This at-onement with God serves to explain the atonement of Christ, the foundation of our salvation whereby He has made it possible that we may all be saved. Searchers for the way of life must come to experience this oneness with God and Christ, and then the mystery will be solved.

No account of the Christian way can ignore the main guide, Love. In His abnegation and limitless love, Christ reaches the pinnacle of man and becomes the great revealer of God. Following His way, we learn that it is more blessed to give than to receive. Just here all noisy charity dwindles into nothingness as our Friend and Saviour speaks, "When thou doest alms, let not thy left hand know what thy right doeth." In the hours of cruelest punishment he forgot His pain to make provision for mother, and then with dying words prays for His enemies with a love that caused Him to be concerned for their souls. Love, and love alone, holds the key to an understanding of the Master. Seeker after the truth, remember, the words of a great soul, "Jesus is known as much as He is loved," and at Christmas, 1927—

"Behold Him now where He comes,
Not the Christ of our subtle creeds,
But the light of our hearts, of our homes,
Of our hopes, our prayers, our needs."

Atwood, Ill.

CONGREGATIONAL ATTITUDE TOWARD UNION.

By Charles Emerson Burton,

Secretary of the National Council of Congregational Churches.

Congregationalists are willing and eager to fellowship with all Christians. By Christians, they mean those who are followers of Jesus Christ.

Of course, the salient feature of Congregationalism is its emphasis upon independency. It does not believe in authority from above, humanly speaking, over the individual or the Church, or the group of Churches. While, therefore, Congregationalists are ready to recognize as Christians those groups which do submit to such ecclesiastical control and to fellowship with them to the point of every co-operation which does not involve the surrender of their own independency, Congregationalists see no reason why all groups of Christians which hold to the independency of the local Church and the freedom of conscience of the individual follower of Jesus Christ, should not be as closely related to one another as are individual Congregational Churches now related to one another.

Strictly speaking, Congregational Churches do not have organic union among themselves—that is, authority rests with the individual congregation rather than with associations, Conferences or councils of Churches. Congregational Churches constitute a denomination only in the sense that they are voluntarily associated together for mutual helpfulness and for the accomplishment of common Christian tasks, while within that fellowship each Church is quite free to direct its own life. We understand that the same thing is true of the Christian Church. The question, therefore, immediately arises why should not all of these Churches, Christian and Congregational, associate themselves together for larger mutual helpfulness and wider common service for the common Master?

Without question, each body of Christians recognizes the other as made up of followers of Jesus Christ. Probably neither body has any desire to insist upon anything different in the other as a condition of full recognition of Christian discipleshp. I am sure that Congregatonalists would have no such mind toward their brethren in the Christian Church. If union in any form should be consummated, there would be no desire on our part that any Church of the Christian fellowship should in any wise change its belief, policies, practices, or even name, unless that Church should discover something which it desired.

At the same time, I am confident that most Congregational Churches would hold themselves in eagerness to receive from any such new fellowship any and every kind of increment of Christian faith and practice which should enrich their own lives.

Advantages of Union.

Let me set down a few items of advantages just as they occur to me at the moment:

1. Christ desires His followers to be one among themselves and with Himself. Actual union of these two bodies would be meeting the desire of our common Master.

2. Strength in numbers—one shall chase a thousand, and two put ten thousand to flight. The principles of fellowship are rooted deeply in the nature of man. Enlarge that sense of fellowship and we harness the natural forces of man's nature. I am confident that with the consummation of such a union, there would be a thrill of new life throughout both groups.

3. Economy and efficiency could not but be conserved. Here the reference is primarily to missionary and educational work. The overlapping of Churches in home missionary territory may not be serious as between the two denominations, but there is some of it. Certainly such missionary work could be done more efficiently by joining forces. The same is true of our educational ministry in colleges, academies, training schools for Christian workers, and in the ministry. Again, our overhead organization for all kinds of common endeavor could probably be simplified, or if not actually reduced in personnel and expenditure, then made more productive, which is a better thing. Another consideration would be that of interchange of ministers and other Christian workers. The larger the number of persons to choose from, the fields of activity, the greater the probability that the right person could be found for the right type of work.

4. Enrichment of thought. We have not yet exhausted the depth of Christ's mind. These two fellowships have developed certain emphasis which perhaps have excluded other things that are really needed for the fullest Christian life. Each would have something to contribute to the riches of the other.

5. It would fill up certain gaps in our ranks. Congregational Churches are sparse in certain regions where those of the Christian denomination are more numerous; the same statement could be made from the standpoint of the Christian body. This would apply to types of work as well as to geographical location.

6. It would blaze the trail for further movements in Church unity. The actual and happy merger of these two bodies would be a most practical testimony to the possibility of further immediate union of denominations and of the possible ultimate unity of the body of Christ. Both bodies are committed to the promotion of Church union. Neither of them could do anything that would be so forceful along this line as themselves to join hands in happy common life.

THE COMMUNITY'S BEST.

Having just read the accounts of the funerals of two of my best friends, I wish a word in The Christian Sun. I refer to David I. Cummings and Nancy Ann Cummings Baynes. When I say they were two of my best friends, I feel that I speak the sentiments of a number of others. Here are two lives that counted for God in a large community. From the age of three or four years, when I began to attend Mt. Bethel Christian Sunday School regularly, until I went away to school at the age of sixteen, I was used to seeing these two friends taking, in a most unassuming and noble manner, leadership in the deeply spiritual side of that Sunday School and Church. Always during those years David I. Cummings was the superintendent of my Sunday School; he lived about five miles, over crooked, unimproved roads, from the Church; and many times the weather was exceedingly cold and inclement, and many other Sunday Schools closed their doors during the worst of the winter months, but Dave Cummings did not close his school, and the impression abides in my mind that Church and Sunday School are sacred matters which are not to be missed on account of bad weather. How I thank God for that tall, straight, unemotional, God-fearing and God-serving master among the men of his large community, for I can never think of him without thinking of a fair, good, just, loving, holy God, and a Christ whose Church shall never fail! That was the kind of God who lived in him, and his sister was the very highest type of Christian woman. Scores of men and women today in active life remember these two folks as some of the community's best.

Norfolk, Va. John G. Truitt.

CONTRIBUTIONS

SUFFOLK LETTER.

In Washington city, on Monday, December 5th, I had time to witness the opening session of the United States Senate, before the first session of the Anti-Saloon League of America, which was held for four days in the palatial Mayflower Hotel, one of the newest and finest in the Capital City.

The opening session of the Senate was witnessed by thronged galleries and marked attention. The opening prayer, the roll call, and the oath of office by new members constituted the regular features. When the names of Smith, from Illinois, and Vare, from Pennsylvania, were called, protests were sent to the desk against their admission. This, of course, was expected, as so much had been written about false use of money in campaigns.

Since the opening day of the Senate, the matter of seating these two senators has occupied most of the time. At this writing, Smith has been barred by a vote of 50 to 32, and Vare's case is still under discussion. What the result will finally be is in doubt; but, as a citizen, I do not believe that the Senate has the right to bar a senator from his seat when his name has been properly endorsed by a sovereign State. He may be tried and expelled after he is seated, if found guilty of any violation of law that justifies expulsion; then his place could be filled by appointment and the State would still be fully represented. But to bar his admission and leave the matter under investigation for a period of time would leave the State without full representation, and the Senate certainly has no right to deprive a sovereign right to be represented. But I am not a constitutional lawyer, and am expressing an opinion as a private citizen.

I am here as a Virginia delegate to the National Anti-Saloon League of America, and it is a great meeting. More than eight hundred delegates have registered; three meetings a day are held, with about a thousand in regular attendance. The time is crowded by the addresses from some of the most eminent men and women in America. The meeting was held last night in the Washington Auditorium, where six thousand heard Richard Pearson Hobson, Rev. Dr. E. Y. Mullins, president of Southern Baptist Theological Seminary, Louisville, Ky., and Miss Evangeline Booth, commander of Salvation Army, New York City, and the daughter of the founder of the Salvation Army.

It is one thing to see six thousand temperance men and women hanging on the eloquent words of people representing all sections of the country and uninformed people in one town, city, or State telling the oftrepeated but unwarranted statement that "there is more liquor drunk now than ever before." I am not entering upon a report of this convention, not yet closed, but I will write of it in some future letters. Enough to say, in this letter, that prohibition is rooting its principles in the mind of the nation, and that the eighteenth amendment will remain in force as long as the Constitution endures.

W. W. STALEY.

ELON LETTER.

Last week I was privileged to attend the first and only session I have ever attended of the Christian Missionary Association of the Eastern Virginia Conference. The session was held in the Holland Christian Church, which means that it was delightfully entertained. The pastor, Rev. W. C. Hook, and the ladies of the Church and some of the men of the Church made the day a delightsome one from the standpoint of entertainment and good fellowship.

Practically evrey minister of the Conference was present and remained throughout the day. A large number of ladies also were present, being members of the C. M. A. and interested in its work as well as in the woman's missionary work of the Conference. About $1,800 in cash was turned in while the association was in session, and there will be collections from other sources later. The money was appropriated for Churches in the bounds of the Conference.

Dr. L. E. Smith made a stirring address at the morning session on "The Manhood of the Conference," in which he pleaded with the men of the Church to become informed as to all the enterprises of the kingdom and intelligently and sympathetically to support them. He declared that he was not willing that the men of the Church should be other than well-rounded in their interests and sympathies, and that every enterprise in its proper relationship should be the object of their efforts and of their devotions.

The afternoon session was given to a round-table discussion of Dr. Smith's address. There was genuine and hearty interest in the topic that he presented, and many brief addresses were delivered, every one of them to the point.

In the midst of the discussion, Lieutenant-Governor J. E. West said that he had come to a conclusion in regard to reaching the men of the Church which he wished to give expression to, that they could not be reached through a new organization, but that they would have to be reached in their local Churches. Colonel West does not favor a discontinuance of the Christian Missionary Association, which developes a few persons, but he favors the employment of a benevolence secretary or superintendent for the Southern Christian Convention who will go to the local Churches and, in conference with pastors and laymen, line up the men of the Church behind the benevolence program of the denomination. He cited instances of other denominations that are succeeding in this way. Men are busy, and we have too many organizations, he declared. What we need is a local enlistment of the men for all the work of the Church and the kingdom.

Following the open forum discussion of Dr. Smith's address, he proposed certain resolutions which were unanimously adopted. The chief and most important of these resolutions memorialized the Executive Committee of the Southern Christian Church to appoint a special committee of five laymen who will give thorough consideration to the laymen's work, studying what is being done in other denominations, and present a well-thought-out and statesman-like program to the next session of the Southern Christian Convention—a program designed to enlist our laymen in the service of all the enterprises of our Church. Several speakers declared that this resolution on the part of Dr. Smith, which was unanimously adopted, will mark a historic moment in the history of our denomination. Some of them even went so far as to declare that such an enlistment of our laymen will set our Churches on fire with zeal and enthusiasm for the development of the spiritual life of the people and that it will result in an adequate financial administration for all the enterprises of the Church.

It was a rare opportunity which I enjoyed to attend this session of the C. M. A. I shall long cherish it as one of the bright spots of my experience.

W. A. HARPER.

BETHLEHEM LETTER.

It is impossible to estimate the good that is lost to the world as portrayed in the words "lingering," "delay," "tomorrow," "procrastination." While we linger, convcitions within us get feebler and fainter, and the pleading voice of the Spirit is heard less and less. The difficulties of life multiply and strengthen; habits of life harden, and character crystalizes.

The naturalists tell us of a little plant called the "sensitive plant." You may touch it and it will vibrate in every limb and leaf. You may keep on touching it, and it will vibrate every time, but less and less every time you touch it. Under repeated touches it will cease to vibrate and becomes flabby and unsponsive—it has been touched to death. The soul is more sensitive than the finest violin string or any plant, but it will cease to vibrate if we fail to answer the touch and call.

Here we are, brought face to face with the aweful power of human influence. What we do is transacted on a stage of which all in the universe are spectators. What we say is transmitted in echoes that will never cease. We cannot be neutral, for living we act and dead we speak; and the whole universe is the mighty company, forever looking and listening; and all nature furnishes the tablets which forever record the deeds, thoughts and passions of mankind.

It is a high, solemn, almost aweful thought for every person that his earthly influence, which has a commencement, will never through all ages have an end. What is done has already blended itself with the boundless, ever-living, ever-working universe, and will work there for good or evil, openly or secretly, throughout all time. The life of every person is as a well-spring of a stream, whose small beginnnigs are, indeed, plain to all, but whose course and destination, as it winds through the expanse of infinite years, only the Omniscient can discern.

There are many who have lost the guiding star of their lives, and have thus lost the way to happy and useful lives. Youth of today too often depend upon their own resources and judgment to guide them through life. Threads of industry are lost by the idle and profligate who have no employment and do not want any, for the world owes them a living. Threads of virtue are lost by scorning the advice of friends and listening to the plausible statements of the destroyers of character.

It is the man that has an aim that accomplishes something in this world. A young man fired with a determined purpose to win in a particular thing has fought half the battle. One predominant aim has made men great in the past. Names of great men at once suggest their life purpose. No one thinks of Watt aside from the steam engine; a Howe suggests a sewing machine; a Bell, the telephone; an Edison, the electric light; a Morse, the telegraph; A Cyrus Field, the Atlantic cable; Marconi, wireless telegraphy. A man with one talent fixed on a definite object accomplishes more than a man of ten talents who spreads himself over a large surface. To keep your gun from scattering, put in a single shot.

Born in an age and country in which knowledge and opportunity abound as never before, how can you sit with folded hands, asking God's aid in work for which He has already given you the necessary faculties and strength? The Lord said to Moses, "Why criest thou unto me? Speak to the children of Israel, that they go forward."

Wadley, Ala. S. L. BEOUGHER.

BURLINGTON.

November was a busy month for the First Christian Church of Burlington. Since it was the beginning of the Church year, many important meetings were held to make definite plans for the coming year. The Woman's Missionary Society met the first Monday afternoon, with thirty-seven members present. This group is studying a book dealing with the youth of today, called "A Straight Way Toward Tomorrow." Mrs. W. H. Carroll presented the first chapter in a very interesting manner.

The Young People's Society had a good meeting on the first Monday night. An uplifting program was rendered, Mrs. Tom Strader being the leader. Two letters of interest were read at each of the above meetings—one from Mrs. Bishop, who is called the mother of missions, and the other from one of our youngest workers, Miss Elizabeth Howsare.

A number of our Church members attended the Western North Carolina Conference at Pleasant Hill, N. C., on November 8th, 9th, and 10th, and brought back good reports of the Conference.

At the morning preaching service on the second Sunday a splendid audience heard with pleasure and profit Dr. E. P. Ensminger, Congregational home mission secretary for the southeastern district. Dr. Ensminger brought greetings from his Church to the Church in which he was speaking, and expressed the hope that the Congregational and Christian Churches may not only be brought into a closer fellowship, but that they may ultimately be united as one Church. At the night service of the same date a group of fine ministerial students, representing the Elon College Ministerial Association, was present and had charge of the evening worship. The program given by these splendid, earnest young men made a deep and favorable impression upon the audience, and we hope to have them again in the future.

The Martha Stacy Missionary Society met on November 14th, at 6:30 o'clock. It is the custom of this group of young people to have dinner at the Church once a month, at which time a business meeting is held. Surely we believe that the future of the Church is bright when we see such an enthusiastic society planning and working for such a great enterprise. The installation service was one of the good features of the meeting, which was held in the ladies' parlor.

On the third Sunday, Dr. J. O. Atkinson was a welcome visitor for the morning service, at which time Superintendent Charles D. Johnston was the speaker. Mr. Johnston spoke from the subject, "Twenty-Two Years," giving an interesting account of the work of the Orphanage. It is a great work he is doing, and this Church will stand back of him both with prayers and means.

Twenty young people went as a delegation from the Burlington Church to Liberty, N. C., to attend the young people's rally on November 20th. The congress was a success, and much enthusiasm has been manifested concerning the follow-up meeting which will be held at Seagrove, N. C.

A good picnic dinner and a splendid program on the night of November 22nd made a successful "get-together" meeting of the Church. The entire Church night program was sponsored by the Ladies' Aid Society, with solicited help from other members of the Church. The teachers of the Burlington public school system were guests of the Church at that time, and a special effort was made to make them feel welcome as visitors of our Church. Such gatherings are of a spiritual and social value to the Church because they bring into being a closer fellowship among the members and friends of the congregation.

The Willing Workers' Missionary Society met on November 27th for its installation service with a good group present. This is the youngest missionary society of the Church, but the members are not in the least weak in their efforts for service.

For the past several years a union Thanksgiving service has been held in Burlington, sponsored by the local Pastors' Association. The service was held this year in the Christian Church on Thanksgiving Day. A good congregation was present, and each person seemed to have the real Thanksgiving spirit. Special music was furnished by the Christian Church choir. The Thanksgiving offering for the orphanage this year was fine. This Church was asked to give $1,000 as its gift, but we are glad to announce that we have already more than reached our quota, with a total of $1,790.56.

The Missionary Society of this Church feel very grateful for the wonderful opportunity that was theirs on December 2nd, when Mrs. C. H. Rowland gave a one-day mission course on the textbook, "The Adventure of the Church." The book was taught well and in an interesting way. We are always glad to welcome such visitors of vision and love for God's work into our midst.

The educational committee, the finance committee, and the workers' council report good meetings for the month. There are four Christian Endeavor Societies in the Church. They meet each Sunday evening at 6:30 o'clock. Good programs are planned each week and much interest is taken in the work.

Miss Essie Mae Cotten.

Burlington, N. C.

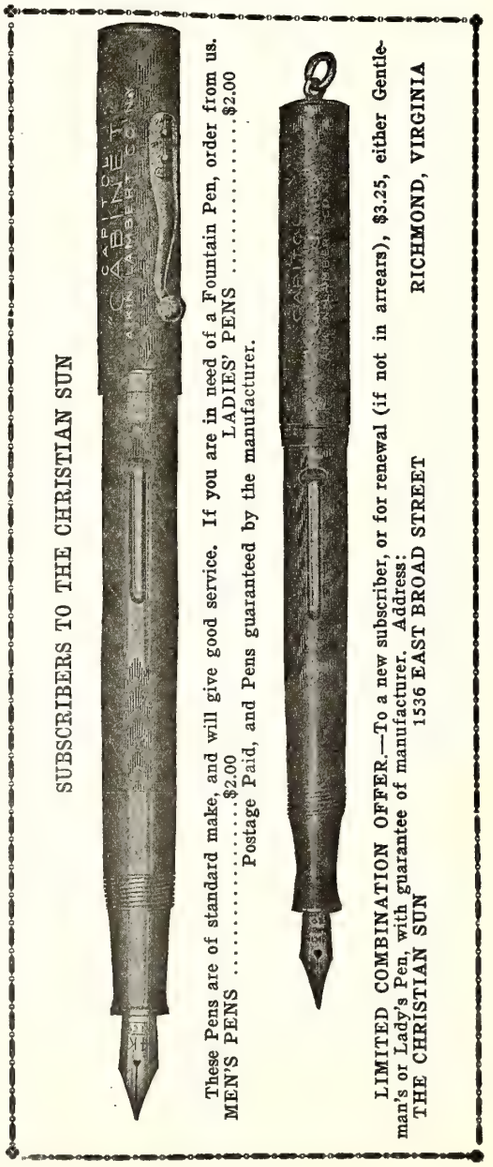
WHAT WILL THE MEN DO?

"What will the men do about it" is the last sentence of Dr. Atkinson's article on "What About the Men?" which appeared in The Sun of November 17th. These questions are the promptings of a certain degree of agitation on the part of the brethren caused by the very worthy and commendable efforts put forth by the women of our Church on missionary achievements. A few weeks ago, in our Conference at South Norfolk, Dr. Atkinson said since the meeting of the Woman's Conference at the Christian Temple he had been asked, "Since the women are doing such wonderful things for kingdom extension in the field of missions, why is it that the men are not organized and doing something of a similar sort among ourselves?" He did not say how he answered it at all. As he was discussing the question, I thought that man never had been, and possibly never would or could be, possessive of certain attributes of nature akin to the Divine as woman seems to be. They seem to have such an expression of simple, sincere devotion, such a submissive spirit of loyalty; also they reveal such a sweet, beautiful character, such a loving, gentle, yielding spirit that it seems difficult for man to attain unto those qualities. Yet men can if they will do great things for God—greater things than many of us are doing today.

Well, then, what are we going to do about this mission question? I believe there are in our Church, if they were able, would do nobly; but since we have not the means to comply with our wishes, we can go to God in prayer. Brethren, we can come together in groups in our Churches, or we can approach our Father alone. I believe in prayer. I have had many prayers answered directly by my Heavenly Father above. I have had some answered while offering my petitions unto Him. He has revealed Himself so plainly, so emphatically, that I was impressed just when and how the answer would come; and it came just as I had accepted it. Such a communion with the Lord, such a submission of one's spirit, heart and life unto God brings joy unspeakable and full of glory. So I appeal to you, brethren, throughout our Southland to take this matter to the Lord; tell Him about the committees having been appointed by two of our Conferences, and possibly by others; speak to Him as to the purpose of these committees, about the heart-yearnings of them for the spreading of His kingdom; ask Him to so reveal Himself unto them, so impress them by the wooings of His spirit that they may be able to suggest or devise plans by which we, as a Church, may accomplish the most worthy, far-reaching achievements of service that we have ever known, that our Church here in the South may be the means of helping the Lord's kingdom to come and His will to be done as it is in heaven.

M. W. Hollowell.

Mr. Joseph Joyner, Alma, Ga., writes as follows: "Most of Rev. A. R. Flowers' time in Georgia and Florida has been spent working with the young people. His lectures have meant so much to us young people in Christian work that we are unwilling to see him return to North Carolina. Bro. Flowers' lectures have been a great inspiration to us young people, and many have identified themselves with some auxiliary of the Church for the purpose of becoming better qualified for Christian service. The great work of mental and spiritual development is found in our Christian institutions, and the sooner we become affiliated with some auxiliary for definite Christian service, the sooner we become prepared for greater fields of Christian activity."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MISSIONS

REV. J. O. ATKINSON, D. D., *Field Secretary.*

STEWARDSHIP AND PROMOTION.

WARREN H. DENISON, *Secretary.*

If You Did Not.

If you were unable for any reason to have a real enrollment of tithers in your Church December 11th, do not fail to do so at an early date. It is very important. At the annual meeting of the United Stewardship Council of Churches, held in Cincinnati this month, it was stressed by practically every denomination represented. It is said that one's preaching and teaching about stewardship does not last long unless there is an actual enrollment. Your enrollment day should be made a great day with thorough preparation. Do not think it unimportant. Experience teaches that there must be a definite sign-up of stewards if your work is to be permanent. The various communions are organizing a "Fellowship of Stewardship" or a "League of Stewards" in the local Church. Again we want to express our hope that our pastors will do this to help all their enrolled stewards feel a fellowship interest.

What Do You Think About These Questions?

The United Stewardship Council met in annual session in Cincinnati, December 3d and 4th, with the stewardship men of the Methodist Episcopal and the Methodist Episcopal, South; the Northern and Southern Presbyterian; the Northern and the Southern Baptist, the United Brethren, Reformed, Congregational, Church of the Brethren, Evangelical, Disciples, Lutherans, United Presbyterians, Christian and other denominations present. These are some of the questions discussed: "Ethics for business men," "The development of motives and character in giving," "Spiritualizing the every-member canvass," "Stewardship plans for summer conferences," "Schools of stewardship," "How induce women to adopt the stewardship plan and give up money-making methods," "Getting an actual sign-up of stewards in the local Church," "The weekly offering a feature of worship," "Interesting uninterested pastors in stewardship," "Reading contests," "Stewardship essay contests," "Incorporating stewardship in the annual program of the Church," "The intellectual, sympathetic and active objectives in stewardship," "The scope of stewardship." Such a list of subjects would be most helpful and constructive if discussed in your local Church. We are, therefore, suggesting the list to our readers.

Stewardship Study.

The stewardship campaign for November and December will give you some insight into the importance of the matter. It will not close with these months. It is believed by those who are giving it the most careful study that the Church will not be brought to a higher spiritual plane without the element of stewardship. In other words, that a stewardship revival is necessary in the Churches if their life is to be deepened.

With the above thought in mind, Rev. Dennis D. Bouman, of Staffordville, N. Y., is using a stewardship course in his mid-week services. He says in a recent letter: "No one can properly order his life and property until he knows how best to do so. The use of money is dependent upon one's devotion to some cause. That we may decide upon the highest cause and give our efforts to it, we must study stewardship and thus gain its ultimate practice."

A Follow-Up Method.

The Providence, R. I., Church, Dr. W. G. Sargent, pastor, has a splendid way of sowing stewardship seed all the year. It is a fine way to follow up the annual campaign. He says: "We have established a custom of furnishing quarterly reports to all subscribing members of the Church. With these reports we enclose a leaflet on stewardship which is selected by the superintendent of stewardship in our Church. We consider this a fine way of educating the people in the matter of stewardship. We shall want four new ones this year, and naturally we look to you to help us out."

Have you or your Church any better plan? Tell our readers about it.

EVANGELISM NOT ENOUGH.

Evangelism is not enough. It does not matter how we may interpret it, it is not enough. It does not matter how we may operate it, it is not enough. It does not matter how widely we may conceive it, it is not enough. It does not matter how we may define it, it is not enough.

Evangelism is one of the words we repeat as a sweet morsel upon our lips; it is one of the favored concepts of the Christian believer. He speaks of it in many different ways. But it is only a word. It is almost a bauble today. It has been emptied of its content. We play with it; we use it as a decoration; we fondle it as something smooth and bright. Yes, we look upon it as crystal-gazers, expecting to find therein the confirmation of our faith.

Evangelism is something alive. As we know it today it is not enough. We are informed that it takes ten ministers in Protestantism today to make one convert. We are also assured that it takes forty members of a Church working for a year to produce one convert. What is the meaning of all this? Are we at a standstill? Is the main work of God under contemplation? Have we lost our Christian experience so that no longer we have driving power to send us out to help men in their seeking after God? What if we wuold acknowledge the same?

We are today preaching a standardized form of Christian experience and conversion. As a result, men weary of it. They are not attracted by it. Standardized calico or gingham may do for some folk, but it does not rise to the high level of registered value. The man who gets on in making converts for Jesus Christ is the man who has found a new experience which has enabled him to break away from the standardized form of conversion, which brings him something so fresh and so new, so vital and so remarkable, that because of its individuality, because of its distinctiveness, it becomes a source of attraction to other people.

The Church fails today because it has nothing more than a standardized form of conversion to preach. Fit the mold and you have the thing. The new day will come, the new revival will be proclaimed, and some man or woman gets a new experience of God that breaks all standards, sends into discard all established forms, and proclaims by its own vitality a new discovery of the living God.

This was the reason why St. Paul carried the banner of evangelism of the early Church into all parts of the Roman empire, making converts to the new religion of redemption.

This is the reason why St. Francis of Assisi lived his beautiful life, discovered new depths of Christian experience, and was used by the Holy Spirit in helping others to find the Christian secret of a happy life.

Yes, moreover, this was the reason why Savonarola, in his monk cell at San Marco, found himself with a burning message upon his lips. He had lived with the old form of faith; he had accepted the old standard; he had sought to press himself into the old mold, when suddenly he discovered a new experience of Christ which lifted him above the level of mediocrity; yes, beyond the walls of his monastery, until he became the voice speaking to all the community.

Cannot the same thing be said concerning Martin Luther? Did he not also find a new form of conversion? Did he not find a spiritual experience for himself that was not to be found in the confessional, neither in the monk cell, nor by acquiescing in the standardized spiritual forms then prevailing among his people?

Was this not also true of John Wesley and Charles Wesley? Did they not find a new experience? Were they not compelled to junk the old standardized forms of spiritual conversion? Did they not give themselves to an experience that was different from their friends and immediate associates? Verily, the evangelism of their day was not enough. They were under compulsion to find something new and vital. They found another experience that proved to be so different from the accepted form of conversion and of the spiritual life as then known and practiced that when they went out to proclaim their message they were attended by manifest spiritual power, and listened to by the multitudes because they had something new to give.

The great accomplishment of the Church is the discovery of a new experience of God by faith in Jesus Christ.—*Western Christian Advocate.*

BALTIMORE UNITY CONFERENCE.

The first nation-wide conference on Christian unity to follow up the work of Lausanne will be the Baltimore Christian Unity Conference on January 12th and 13th, at the First Presbyterian Church, Rev. Hugh L. Hodge, minister, Baltimore.

It will be under the direction of the Christian Unity League, which was organized in Baltimore in the spring of 1927 for the study of all approaches to Christian unity. The first day of the conference will be given to the discussion of attitudes making for unity, the social approach as expressed by the Federal Council, the ethical approach as expressed by the Stockholm Conference, and the theological approach as expressed by the Lausanne Conference, with an interpretation of the purposes of the Christian Unity League.

The second day's session will be devoted to the discussion of unity in worship, in education, in evangelization, and in social betterment. In the evening there will be a sermon and the celebration of the Lord's Supper, with a Presbyterian presiding, assisted by an Episcopalian, a Lutheran and a Baptist.

Among the speakers are Bishop Francis J. McConnell, of Pittsburgh; Bishop W. A. Guerry, of South Carolina; President G. W. Richards, of Lancaster, Pa.; Dr. C. C. Morrison, of Chicago; Dr. William Adams Brown, Dr. Finis S. Idleman, Dr. Frederick Lynch, and Dr. Robert A. Ashworth, of New York; President W. A. Harper, of Elon College, N. C., and Dr. Robert A. Hume, of India. Other names will be added to the program.

The morning and evening sessions will be occupied with special addresses. Each afternoon will be given to discussions, in which any person who has enrolled may take part. Committees will bring in their findings as the result of the discussion. There will be no special invitations sent out, only announcements through the religious and secular press. All Christians are invited to come and thereby it may be possible to find those Chris-

tians who are definitely interested in a united Christendom.

Peter Ainslie, minister Christian Temple, Baltimore, president, and Samuel M. Hann, 2 Somerset Road, Roland Park, Baltimore, secretary, to whom all correspondence may be addressed.

REPORT ON STEWARDSHIP.

(North Carolina and Virginia Christian Conference.)

We, your committee on stewardship, submit the following:

Some of the best books on Bible study now being issued emphasize the great theme of "Stewardship," and some of the very best books on religious topics now being issued have stewardship as their central theme. On this account, and realizing, as we do, that a study of stewardship is paramount in the Church life and program of our day, we urge our people to study and give prayerful consideration to this great theme of the Bible. We urge our Sunday School superintendents and teachers, as well as our pastors, to emphasize in their teaching and preaching the thought and the theme of stewardship. We are only tenants for a season entrusted with our Lord's property and possessions. All the land and cattle upon a thousand hills are His, and not ours, and we shall have to render an account in the day of reckoning of how we have discharged the duties of our stewardship. We are only stewards in charge for the time being of our talents, our time, our energies, and our possessions. In order that we may be accounted faithful stewards, we recommend the following:

1. That all our Church members be urged to tithe faithfully their income and possessions.

2. We recommend the every-member canvass in every Church, that we may have an opportunity to pay into the Lord's treasury the part that is His and as the Lord hath prospered us.

3. That every Church have a stewardship secretary or committee which may take the place of the finance committee or work in addition to the finance committee, and who shall have as their chief objective the work of bringing the membership of every Church to a realization of their responsibility as faithful stewards; also giving their thought and time, and also of their means, to the Church as the Lord prospers each and all.

4. That members desiring to acquaint themselves with the great subject of stewardship secure for themselves books or leaflets treating the subject from Dr. W. H. Denison, C. P. A. Building, Dayton, Ohio.

G. C. Crutchfield.
Mrs. C. H. Rowland.

THE BIBLE.

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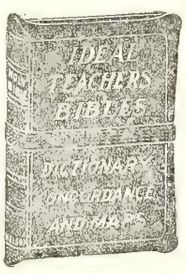

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RELIGIOUS EDUCATION

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By Rev. H. S. Hardcastle.

Lesson XIII—December 25, 1927.

Christmas Lesson.

Golden Text: "Thou shalt call His name Jesus; for it is He that shall save His people from their snis."—Matt. 1: 21.

Lesson: Luke 2:1-20.

Devotional Reading: Luke 2:8-20.

"And she brought forth her first-born son and wrapped him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn." It is a surpassingly strange thing that this simple incident should change the calendar of the world, but as a matter of fact it did. When Jesus came, the Jew dated things from what he thought was the date of creation; the Romans reckoned their time from the founding of the city on the seven hills; the Greeks reckoned their time from the first Olympic games. But today the Jew and the Roman and the Greek and the Englishman and the American and all the other civilized peoples of the world date things from the time the Baby Jesus was born in Bethlehem. If you ask a man what year it is, he will instantly reply, "1927." It is that long since Jesus Christ was born in Bethlehem. Skeptics and cynics may sneer at what they think is a lot of sentiment over the birth of Jesus, but here is one hard, cold fact which they cannot get around. There must be something about a man whose life has had such a far-reaching and, it may be added, such an increasingly powerful influence that the whole world dates things in terms of the year in which He was born.

"And there were, in the same country, shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them." Shepherds were then, as now, humble, unpretentious men. They were unlettered and untutored in many of the things which make for the so-called higher culture. But it was to these humble shepherds watching their flocks by night that the angel of the Lord came, and to whom the good tidings of great joy was first made known. It was not to the proud Pharisees or the Sadducees, cold, formal, self-sufficient, that the thrilling truth came. It is always thus. God resisteth the proud, but giveth grace to the humble. The secret of the Lord is with them that fear Him. Let every man keep an humble heart and an obedient spirit, to the end that he may see and hear the angels of his Lord.

"Fear not, for behold I bring you good tidings of great joy, which shall be to all people." The Christmas message was and is a message of joy, and it is a message of joy for all peoples. At the beginning of the earthly life of Jesus, as at the close of it, the message is missionary. In the one case it was "good tidings of great joy which shall be to all people"; in the other case it was, "Go ye into all the world."

What was the message of "good tidings of great joy?" "Unto you is born this day, in the city of David, a Saviour which is Christ the Lord." A Saviour—one who should be able to strike the shackles of sin from men and women and set them free; one who should be able authoritatively to tell men and women that their sins had been forgiven; one who, because, as John later said, was greater than the forces of evil, could make men and women more than conquerors. A Saviour, a Redeemer, a Deliver had come. Let all peoples be glad with great joy. Christ, the anointed one, the one who should come, the one who should be the fulfillment of the prophetic dreams and the national ideals, the one who had been promised—He was here, He had come: let all peoples be glad and rejoice. The Lord, one who should eventually have the governments of the world upon His shoulders, one who should rule by love and not by force, one who should eventually bring it to pass that there should be a heaven on earth—He had come. Let all peoples be glad. This was the message of the angel; and the world is still glad when it hears that the one who should come and save His people and establish His rule of love has come. It is to be noticed, too, that it was a distinctly personal message. "Unto you." Religion never becomes vital until it becomes personal, and it never remains vital if it is simply personal. "Unto you" and "to all people"—these two hath God joined together; let not man put them asunder.

"This shall be a sign to you: ye shall find the Babe wrapped in swaddling clothes, lying in a manger." In a story full of strange things, this is perhaps the strangest. The idea that the Promised One, the Saviour, the Lord should not only come as a Babe, but come in such an unpretentious way and in such humble circumstances! What a splendid way to emphasize the truth that a man's life consisteth not in the abundance of the things he possesseth, for He who had only a manger for a cradle as a Babe, and later had not even where to lay His head, not only lived the most abundant life, but had the power to give unto others the abundant life.

"Glory to God in the highest, and on earth peace, good will to men; or, as other translations have it, peace among men of good will, or peace among men in whom he is well pleased." In any event, He was to be the Prince of Peace, and the peace which He was to establish was to be the result of good will among men. One of the most striking characteristics of the Christmas-tide is the spirit of good will among men. Alas! that we cannot keep it through the year.

"And the shepherds said, Let us go to Bethlehem, and see this thing which is come to pass . . . and they came with haste . . . and when they had seen it, they made known abroad the saying which was told them concerning this Child." Let us follow these humble but wise men, in that we follow such light as we have in regard to the Christ until we find the confirmation of the things that have been said about Him, and then let us make known abroad what our eyes have seen and our hearts have felt.

"And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them." They went back to their old tasks, but they went back with a new spirit. Life could never be the same for them now that they had seen the Christ-Child and had heard the music of the heavenly host. What a parable of what the Christ-Child grown to manhood and finally glorified in spirit was to do for men. The impress of His life upon both men and nations was to effect such a change that, as Paul says, "If any man be in Christ Jesus, he is a new creation."

"Thanks be unto God for His unspeakable gift."

CHRISTIAN ENDEAVOR.

Sunday, December 25, 1927.

Topic: "What Does Christmas Mean to the World?"—John 3:16; Luke 2:8-11.

Some Bible Hints.

Christmas means the revelation of God's love in a human life, the only way in which love can be fully revealed (v. 16).

Christmas means heaven's interest in man. We are not orphaned and forgotten (v. 9).

Christmas means the gospel or good news of God's favor; it tells of what God has done and is doing for us, His children (v. 10).

Christmas means a Saviour from sin; healing for wounds; comfort for sorrow, songs for sadness (v. 11).

Suggestive Thoughts.

Christmas meant for the wise men the truth that the hope of humanity lies in the child. It is always so. The future belongs to childhood.

Christmas often tests us. Do we see its significance, its spiritual message of love and good will? Can we carry its inspiration into our daily tasks?

Great things may have humble beginnings. God is not dependent on the mighty. He can work out His will with the lowly. Love and lowliness are mighty.

Christmas means good will. It shows God's good will to man as the example of the good will men should show to one another. Let us begin with ourselves.

A Few Illustrations.

In the middle ages all feuds and wars stopped for four days in Christmas week. "The truce of God," it was called. Then strife began again. Why not make peace permanent?

Old Marley, in Dickens' "Christmas Carol," had to die in order to discover the meaning of Christmas. If we live the year round a selfish life, Christmas can have no real meaning for us.

A waif brought into the hospital heard for the first time the story of Jesus' birth. He asked a nurse: "Did you know about Jesus? I thought you looked as if you didn't." "How do I look?" asked the nurse. "Kind of glum," said the boy. Christmas means joy.

Christmas means gifts sent to those we love, as God gave His great Gift. What would the world be like if we loved nobody?

To Think About.

What has been your happiest Christmas?
How may our society create Christmas joy?
What is your favorite Christmas poem?

"Could we today but see His face,
The child that came long, long ago,
All bitter doubts would He efface,
No haunting fears would then displace
The love that in our hearts would glow."

—*Laura C. Burroughs.*

CHARACTERISTICS OF A CHRISTIAN.

In Rev. 14:5, we have this Scripture: "And in their mouth was found no guile: for they are without fault before the throne of God."

Reference here seems to be to those Jews who were the first converts to the Christian religion. In their mouth was found nothing unclean—they were not deceitful. Nothing of the cunning spirit was manifest in their lives. They were not living a double life; they were not hypocrites. In principle of heart and purpose of life they were always the same—innocent, pure and unspotted. When they were brought before the kings and rulers they did not act the part of a hypocrite in order to escape suffering, the prison, or severe persecution. They were innocent. They stood foursquare for God. Christians are just like that in these days—innocent creatures.

Adam and Eve were innocent till they listened

to the voice of the wicked one and yielded to him. Then they were no longer innocent. After yielding to Satan, they feared to meet God. Their consciences lashed them. As long as little children are innocent they will tell their parents the whole story and are not ashamed. In Psa. 19:13, the psalmist prayed, "Keep back thy servant from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

Again he prayed, "I will wash mine hands in innocency, so will I compass thine altar, O Lord." Pilate tried to wash his hands in innocency, but he could not do it. He knew he was not doing his best. Hear Daniel's testimony, "My God hath sent His angel and hath shut the lion's mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O King, have I done no hurt."

Paul felt his innocency when he said, "Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man." He felt innocent when he said, "I am now ready to be offered," etc. His is the experience of every real child of God.

Christians are not only innocent, but they are pure in heart. Every one who follows Jesus is pure within and without. He is pure in mind and heart. His purposes are pure. If he fails to treat everybody right it is an error of his head and not of his heart. Hear David describe a Christian in Psa. 24:3, 4, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully—he shall receive the blessing from the Lord and righteousness from the God of his salvation."

Jesus said, "Blessed are the pure in heart, for they shall see God." Now, the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned. Paul wrote Timothy, "Keep thyself pure." In Peter 1:22, Peter says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

Again, the child of God leads a spotless life. In order to be a Christian, one must be born again—born from above. He must be made a new creature. He must be washed in the blood by faith in Jesus Christ. Old things, sins, must and do pass away. He stands before God pure and clean. In that state and condition he is to live day by day. The provision has been made for it and placed in the reach of each one.

The provision is without money and without price, so there is no excuse for any of us. Solomon says in describing the Church, "Thou art all fair, my love; there is no spot in thee." Paul says Christ gave Himself for the Church that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

James says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." So we see Christians are, by the grace of God, to live here in this world innocent, pure and spotless lives before God.

Norfolk, Va. JAY WM. BARRETT.

LANETT, ALA.

Lanett is a city with about 7,000 inhabitants. It has one of the largest cotton mills in the South. I began preaching here about thirty-five years ago, when there were a few people there. I organized the Church with a little over a dozen charter members. The most of them have died or moved away. Among those of sainted memory are A. B. Terrell, W. S. Futress, wife and daughter, Maggie; Sister Goodmond, William Foster, Robert Pilkenton Partridge and wife, Wm. G. Partridge, and B. W. Young.

We organized in an old store building. We had some good times in that store building. We began to look about for a lot on which to build and bought the lot on which the first building was put. Rev. T. H. Elder of sainted memory started the Church building. I went back and finished it. We held some great meetings there. I remember one in which there were nearly one hundred who joined. At the close of the meeting, I baptized sixty-three by immersion and three by sprinkling. The following preachers have served the Church: I served them first for something near fifteen years; T. H. Elder, B. T. Young, E. M. Carter, H. M. Gray, and J. D. Dollar is the present pastor. The Church has a membership of three or four hundred members. Rev. H. M. Gray has made his name immortal with the people of Lanett for building a most beautiful Church building there and paying for it.

When I first began there I hardly got enough to pay my railroad fare, but now they pay a handsome salary. They have a nice parsonage for the preacher, and he has a good people to preach to. I often go back there and visit among them, and I have a real good time. Many boys and girls joined the Church under my administration, and they have grown to be men and women, and are loyal to the Church. A great many of the members own their homes and are permanently located.

The mayor of the town is superintendent of the Sunday School. There are four other Churches there—Methodist, Baptist, Disciples, and Primitive Baptist. The Churches work together in harmony and their fellowship is delightful and sweet.

The Church there can accomplish a great deal with their present membership and equipment. They have a plant that is worth twenty thousand dollars. It has taken a long time to bring the Church to its present condition. Many are the sacrifices that have been made, but it has been worth while. May they do great things for the cause of the Master. May God watch tenderly over them. H. W. ELDER.

The Board of Publications of the Southern Christian Convention met at 11 A. M., October 27, 1927, in the Burlington Christian Church, with the following members present: Prof. L. L. Vaughan, Dr. P. H. Fleming, Dr. E. L. Moffitt, and Rev. Stanley C. Harrell; Dr. P. J. Kernodle, Managing Editor of THE CHRISTIAN SUN, meeting in consultation with the Board.

Prof. L. L. Vaughan stated the object of the meeting to be the consideration of means whereby the circulation of THE CHRISTIAN SUN might be increased. On motion, the following action was adopted:

Whereas, the immediate need is for increased circulation of THE SUN, we therefore recommend that, in order to stimulate interest in securing new subscribers, we make the following offer to Woman's Missionary Societies, Ladies' Aid Societies, Sunday School Classes, or similar organizations of the local Church which may be recommended by the pastor: For new subscribers for one year, at $2.00, the Society or Organization to be allowed 50 cents; for new subscriptions for six months, at $1.00, the Society to be allowed 25 cents. The arrangements for such solicitation on the part of Societies are to be made through the office of the Editor, Dr. J. O. Atkinson.

CHRISTIAN MISSIONARY ASSOCIATION.

The annual session of the Christian Missionary Association was held at the Holland Christian Church on Tuesday, December 6th. Rev. O. D. Poythress, vice-president and acting president in the absence of Dr. J. H. Lightbourne, presided over the meeting. The song service was led by Rev. J. F. Morgan, and the address of welcome and the response were given by Rev. W. C. Hook and Rev. H. C. Caviness, respectively. Devotionals were led by Rev. T. N. Lowe, who spoke very effectively on "Giving an Account of Ourselves." The roll call and the payment of dues was one of the important features of the morning session. C. D. West, financial secretary, had charge of this item, and he was assisted by Rev. F. C. Lester. Dues amounting to $1,780 were collected, with other membership dues to be paid later. Several new members were enlisted and the president emphasized the importance of enlarging the membership of the association.

The outstanding feature of the entire day was the address by Dr. L. E. Smith, on "The Manhood of the Conference." Dr. Smith reviewed the splendid work and the steady growth of the Woman's Missionary organizations and suggested that the secret of it all was vision, organization, information, determination, appropriation, and solicitation, and said that these same principles must be applied to the men's work of the Church, not only in connection with missions, but with the other kingdom enterprises. The counterpart of Dr. Smith's address was an open forum or round-table discussion on the problem of "Organizing the Men of the Conference." Ministers and laymen, as well as several women, took part and constructive suggestions were made. As an outcome of the discussion, a resolution was adopted to the effect that the association recommend to the executive committee of the Eastern Virginia Conference, and also of the Southern Christian Convention, that a laymen's commission be appointed at once, looking to the formation of an organization of the men of the Church to further all the interests of the kingdom.

The following officers were elected: president, J. G. Truitt; vice-president, O. D. Poythress; recording secretary, J. F. Morgan; mission secretary, F. C. Lester; treasurer, B. D. Jones.

The committee on plans reported that $1,830 had been appropriated. The committee on place of next meeting reported that the next meeting would be held at the Suffolk Christian Church. The committee on resolutions presented appropriate resolutions. Rev. H. C. Caviness led the afternoon devotions, the theme being "Crucified with Christ."

The meeting was fairly well attended, and there was an earnest spirit and purpose about the sessions. As is usually the case, the association gave itself primarily to business. The good women of the Holland Christian Church served a most delicious and abundant luncheon at the noon hour.

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

MONDAY.

JESUS IN EVERY-DAY LIFE.

"And He came down with them and stood on the plains."

What does your religion mean to you? If it doesn't mean a keeping of you in your every-day tasks, in the wear and tear of life; if it doesn't keep your heart warmed toward God, it is not much. The chief question of life is, what is religion worth to me? Only as it means something in our daily work. Will it mean something in heaven, and that which makes the most of one every day will make the most of Him in heaven.

Jesus had glorious experiences at the temple, in the mountains, in prayers, but He didn't live with folks there. He spent His time with folks at their work, and the writers have made that fact so eternal that they have recorded it, "He stood with them in the plain."

Does it mean that to you?

Prayer.—Our Father, be with us in our hard places. We need Thy courage when we are downhearted. We need Thy strength to carry us through. We need Thy sympathy in struggles and pains. We need Thy spirit to keep us from worry. We need Thy guidance to show us the way. We need Thy understanding to give us peace and hope. Enable us to give ourselves to Thee, and be Thou all this to us. In His name we ask it. *Amen.*

TUESDAY.

"IT IS GOOD TO BE HERE."

"Lo, I am with you always."—Matt. 28:20.

Living does not separate us from God, but should bring us close to Him. In speaking of Sunday services and special meetings where the Spirit of God was specially manifested, one often says: "It was good to be there." So it was. But when doing the menial drudgery tasks of every day, did you ever hear one say, "It is good to be here?" And yet if God is with us here too, should we not realize it and feel His manifestation right where we are? Christ works with us, sweats with us, suffers with us, exalts our toil, dignifies our service, gives us strength, and makes us realize that the kingdom of God is not some exalted existence beyond us, but as Christ said, "is with you." The fact is that he who is not touched with Him every day can be but superficially touched on Sunday.

Prayer.—Our Father, we sincerely desire the true milk of the word, and to possess the full meaning of Thy Spirit and the Christ-life in our every-day life. May we believe, but go on and translate our beliefs into action. We offer our lives to Thee for their service. *Amen.*

WEDNESDAY.

WHAT DOES IT MEAN?

"If it be so, the Lord will be with me."—Josh. 12:12.

"If it be so, our Lord is able to deliver us."—Dan. 3:17.

If it be so that thou wilt let God be with thee every day, so will He be, and so will He deliver thee from the world's fowling snares. For it to be so, we have to do some things.

First: Confess Him—that is, be willing to let folks know where we stand. "If any man will follow me, let him deny himself." "He that confesseth me before men, him will I confess before my Father who is in heaven."

Second: That we must subject our bodies and our every action to the achieving of this realization. If we are sick, we subject our bodies to diet, to bed, to the doctor, to medicine, and many inconveniences to get well. If we achieve in athletics, we subject to training. Unless we take Christ with us and train for Him we wax cold. We will alienate our thoughts and affections from Him, and the devil gets the lion's share of the life. Religion can never include our daily lives until our daily work is a part of our religion. Our every-day work is the biggest part of our living. If we can't have God with us there, it seems to me we are most miserable and we are lost.

Prayer.—Our Father, as Thou didst come in Thy Son to live with us, be Thou, in Him, with us, and manifest Thyself through Him in our tasks of today. *Amen.*

THURSDAY.

A WONDERFUL UNDERSTANDING.

"Blessed are the meek (the humble, the loving, the kind, the good, doers of righteousness), for they shall inherit the earth."—Matt. 5:5.

The kingdom of heaven does not mean a house, a special place, a home for the blessed dead of which we know but little. It means an ideal world of an ideal living by ideal folks, in an ideal spirit, in the life that now is, all in the harmony with the will of God and with an understanding of Him that makes as one with Him as though He were a big Brother. Christ taught His disciples to pray for this when He said, "Thy will be done on earth as it is in heaven"; and when He said, "The kingdom of God is righteousness." All that He has said about the other world is only enough to get us acclimated to heaven in this world. In fact, no one can go to heaven without taking heaven along with him.

Prayer.—Our Father, we thank Thee for Thy brotherhood. Give us a full realization that Thou art our Father and Jesus our Brother. By Thy Spirit lead us right. By Thy Spirit assure us that we are where Thou willest and doing what Thou wishest. May we know life's true meanings. Save the world by Thy great Spirit. Teach us all things, whether eating or drinking, to do all to the glory of God. *Amen.*

FRIDAY.

THE SPIRIT OF ADOPTION.

"For ye have received the spirit of adoption (as children) whereby we cry, Abba, Father."—Rom. 8:14-19.

Man is not independent. Each one has a free individuality, yet he has to deal with an environment. He is largely dependent on the laws and forces of nature, and also upon his fellow-men. No one lives to himself. Often these relationships are neighborly and pleasant, but his fellowmen are frail and frequently prejudiced, and their passions lead to slander, injustice, wrongs and wars, which have filled history with broken hearts and wrecked homes. The only hope rests with God.

But the Christian faith does much more than affirm the existence of a Supreme Being. It not only proclaims His sovereignty over the world He created, and His perfect righteousness, but it declares Him to be a Father: this wondrous and blessed truth is ever repeated in the Bible. On the contrary, even when His children have proved ungrateful and unfilial, He declares Himself "gracious, merciful and long-suffering," and that if they will only repent, He will forget all and receive them with loving arms.

This Fatherhood of God is shown in a caretaking Providence keeping watch over the righteous, and guarding their steps. But it reached its climax in the "mystery of the cross," where "God so loved the world that He gave" to sacrifice "His only begotten Son." Yet how carelessly the world has received this "unspeakable gift." We must return love for love and prove our love by faith. If we love and trust our earthly parents, shall we repel our Heavenly Father, by impiety, distrust and doubt? But if we prove God by believing prayer, by ardent love and unswerving faith, then will He give us such blessed assurance of His love that we can know that we are His children indeed. Despite all that evil men or inexorable law can oppose, we can look up confidently to Him and cry with the apostle in the text, "Abba, Father!"

Prayer.—Lord's Prayer, all the circle joining.

SATURDAY.

WILLING CONSECRATION.

"Who then is willing to consecrate his service this day unto the Lord?"—1 Chron. 29:1-5.

The future leadership of the Church of Christ in America, and in every land for that matter, must come from our dedicated homes and family altars. It is to be regretted that the call to full-time Christian service is not more frequently made. Our present age offers an unparalleled opportunity for advancing the kingdom of God. "Who then is willing to consecrate his service this day unto the Lord?"

It would be worth all the time we give to Bible study to review the call-experiences of the great men of the Bible. One cannot fail to see that, when God calls one to Christian service, He begins early. Samuel was dedicated to the service of God even before he was born! If one is to be a faithful servant of Christ, he cannot begin too soon. The call is not for tomorrow, or next week, but "this day."

We have many who, in a certain degree, are faithful in their tasks, but who lack in their consecration. They fail to "enter in," and consequently do not enjoy the fullness of Divine blessing. Mr. Moody was accustomed to describe such people as "Noah's carpenters," who helped in the building of the ark, and then stopped outside.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Prayer.—By one of the parents, asking that we may realize our duty toward the upbuilding of the Church, which is God's temple, and that our relationship to it may sanctify our lives and increase our zeal and devotion by our faithful service. Ask in Jesus' name.

SUNDAY.

WHAT CHRIST CAN DO FOR YOU.

"Able to do exceeding abundantly above all that we ask or think."—Eph. 3:14-20.

This is a favorite expression of Paul's—"He is able." But in the particular case of this verse he seems to feel the poverty of language to adequately set forth what he has in his heart, and therefore sums it all up in the words, "able to do exceeding abundantly above all that we ask or think." It is a large request he had just made in these three or four verses preceding, and it would almost seem that he is reassuring his own heart, as well as the hearts of the Ephesian Christians.

"He is able," then, to give us deeper insight into God's Word. It is wonderful how the old Book speaks to us when we study it "sitting at the feet of Jesus."

(Continued on Page 13.)

Christian Orphanage

Dear Friends:

Our financial report this week carries us above the twenty-five thousand dollar mark for the year. To reach our quota for this year we must raise $4,651.73. Now, let's everybody get busy and help reach it. Let every Church take its Thanksgiving offering and mail it in, so we will get it in this month. If we could reach our goal by Christmas we would be real happy. We want every Church to have a part in this offering this year. If bad weather prevents taking the offering one Sunday, take it on another Sunday—but take it!

Christmas will soon be here, and our children always look forward to the nice gifts sent to them. It is real kind of a Church to get a list of the names of the children and buy some little present and send it to them for Christmas. It makes them real happy. We will be delighted to mail this list to any who request it. A number of our Churches for several years have done this. It always brings a great deal of joy to our little tots, and they look forward with a great deal of anticipation.

Don't fail to take the Thanksgiving offering in your Church. Don't forget our little folks at Christmas.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 15, 1927.

Brought forward		$22,491.12
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
First S. S., Greensboro	$14.21	
Reidsville	6.66	
Durham	10.79	
		31.66
Western N. C. Conference:		
Ramseur	$12.00	
Burlington, Nov. & Dec.	126.35	
		138.35
Eastern Virginia Conference:		
Rosemont	$ 8.05	
Hobson	2.70	
Holland	8.00	
		18.75
Valley Virginia Conference:		
Leaksville		6.47
Alabama Conference:		
Pisgah	$ 1.57	
Spring Hill	2.00	
		3.57
Special Offerings.		
Carolina Flour Mills	$84.58	
Jr. Philathea Class, Suffolk, Va.	5.00	
G. W. Bradshaw	25.37	
R. B. Wicker, support of Edna	15.00	
E. M. Davenport, for clothing	7.69	
Ladies' Aid, Eure Church	5.00	
Standard Oil Co.	2.65	
		145.29
New Building Fund.		
W. H. Freeman		50.00
Thanksgiving Offerings.		
N. C. & Va. Conference:		
United, Lynchburg, Va.	$ 3.40	
Julius Pace, Mebane, N. C.	10.00	
		13.40
Eastern N. C. Conference:		
Damascus	$11.10	
Pleasant Union	85.00	
Catawba Springs, Celestia Penny	13.00	
New Hill	2.00	
Carey Welch, New Hill, N. C.	10.00	
		121.10
Western N. C. Conference:		
Burlington	$1,763.40	
Ramseur	46.00	
Ether	25.00	
J. A. Dunlap, Biscoe, N. C.	2.00	
Graces Chapel	14.34	
		1,850.74
Eastern Virginia Conference:		
Waverly	$121.33	
Christian Temple	90.00	
Sarem	5.00	
Hobson	4.50	
Spring Hill	10.00	
Holland	178.83	
Union, Southampton	7.60	
Cypress Chapel	9.35	
		426.61
Valley Virginia Conference:		
Timber Ridge		20.00
Georgia and Alabama Conference:		
Richland		8.55
Alabama Conference:		
Pisgah	$ 4.46	
Spring Hill	3.25	
Pleasant Grove	4.95	
		12.66
Outside Help.		
Fairview S. S., Taylor County, Iowa	$ 5.00	
Mrs. F. M. Wright, Asheboro, N. C.	1.00	
Friends Church, Asheboro, N. C.	4.00	
		10.00
Grand total		$25,348.27

IF PREACHERS DISAPPEARED.

No one can pretend that, as a class, parsons are popular. When a dramatist presents a clergyman on the stage he is nearly always a grotesque figure of fun—timid, eccentric and incompetent. Fiction writers take him more seriously, but even in the best novels he shows up none too well. A very clever woman novelist, trying desperately to be fair, has written two books about clergymen—in one he is a selfish, worldly, heartless egotist, and in the other he is almost too good to live; indeed, at the end he does while writing a sermon. One distinguished novelist, who seeing that he is the son of a bishop may be trusted to know his subject, has written a story of the clergy in a cathedral town that is as repellant and disquieting as it is brilliant and authentic. Yet if all preachers and missionaries disappeared from the earth, mankind would not be long in finding its way back into the jungle. It came very near it in 1914, under the temporary eclipse of Christianity. The Churches, more than any other institution, cleanse and sweeten the life of the country and save us from sinknig into a deadening, brutal and despairing materialism.—*British Weekly.*

(Continued from Page 12.)

"He is able" to throw out a strong support to those who are tempted. How weak even the strongest man is apart from the strength of God. "He is able" to save to the uttermost—from the big sins and the little sins. And He not only saves from the penalty of sin, but from the sin itself.

"He is able" to give us a real vital experience. I sometimes feel that this is our weak point as Christians today. The lack of assurance, the fears and doubts, the unwillingness to take hold of the work of the kingdom, these and many other things are the result of a lack of experience. But the Master stands ready to lead us into the richer and the deeper experiences. And "He is able" to bring us off at last, "more than conquerors."

Prayer.—By one of the parents, asking that we may have a new consecration of faith, which will stimulate us to more acceptable service and help us win souls.

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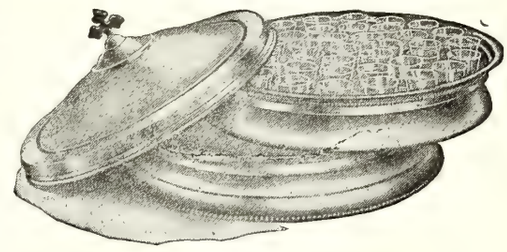
Made in best Silver Plate or Aluminum. **Prices low; first-class workmanship and finish.**

ALUMINUM

Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses	**$7.00**
Tray No. 6—Interlocking, with 35 plain glasses	**6.75**
Tray No. 10—Interlocking, with 30 plain glasses	**6.50**
Base No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Cover No. 50-A—Fits Trays 2, 6, or 10	**2.25**
Bread Plate No. 1—Narrow rim	**1.60**
No. 2—Broad rim	**1.60**



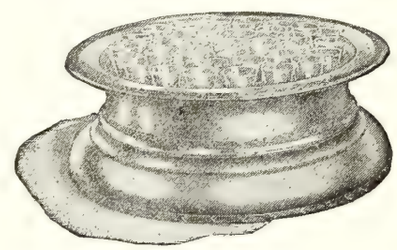
SILVER-PLATE

The Silver-Plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.

Style No. 85

Tray No. 85—Interlocking only, with 36 glasses	**$22.00**
Base No. 1—Silver-plate; fits Silver Tray No. 85	**11.00**
Cover No. 5—Silver-plated; fits Tray No. 85	**16.00**

(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.	
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	**$22.00**
Base No. 2—Silver-plate; fits Silver Tray 90	**16.00**
Cover No. 4—Silver-plate; fits Silver Tray 90	**14.00**

Breda Plate No. 3—Narrow rim	**$ 9.00**
No. 4—Broad rim	**9.00**
Filler—Silver lined	**6.00**

Send Orders to THE CHRISTIAN SUN,
1536 E. Broad St., - - Richmond, Va.

ELM AVENUE CHURCH.

Since our last message to THE SUN we have had a series of revival services which were gracious indeed. Our revival began on the second Sunday in November and continued until Wednesday after the fourth Sunday. The preaching was by our pastor, Rev. T. N. Lowe; the song services by our Sunday School superintendent and choirister, Mr. R. L. Baker; and the music by Mrs. William Etheridge. Truly we had a glorious outpouring of God's Holy Spirit. Every service was a fresh shower of grace. Over one hundred reclamations and conversions were the fruit of the Spirit's work. Many additions were made, with expectation of more in the near future.

The sermons were sweet and soul-stirring, clinging to the Holy Bible, our rule of faith and practice, lifting high the blood-stained banner of our Lord Jesus Christ, the Saviour of the world. Interest in our series seemed to be general, judging by our crowds and the spontaneous attendance of other Churches of this city and also Norfolk, which we greatly appreciated. It was one of the most successful revivals that our little Church has ever experienced. Our entire membership seemed to be swept by the revival fires. It is with grateful hearts we lift our voices to words of that sweet refrain, "Praise God, from Whom All Blessings Flow."

We pause here to say our pastor was called away on Monday morning before the services closed on Wednesday to attend the funeral of his beloved mother, she passing away on the same day. She had been a sufferer for many years, but on November 28th quietly took her flight across the river to dwell in her home beyond, where there is no sickness or pain. This caused a pall of sadness over our entire membership, for our hearts ached with Bro. Lowe's in his trial, but we know that God will sustain him in this as He does all other things, for he is entirely submissive to God's will.

Bro. W. Eure filled the pulpit on Monday and Tuesday evenings in Bro. Lowe's absence, and his sermons were enjoyed and appreciated. Bro. Lowe's father is making his home with him now. May God be very near and dear to him and bless him in all ways.

We want the revival fire to burn ever, and may our Church be an evergreen one, that souls may be born and additions be made as God sees fit. May our people be always on the giving hand, and do as God requires, obeying in all things, for obedience is better than sacrifice.

MRS. PERCY F. TURNER.

REV. J. D. WICKER.

Rev. J. D. Wicker, well known and one of the best beloved citizens of Lee County, died Saturday, December 10th, at the home of his daughter, Mrs. S. M. Watson, near Sanford, after an illness of several weeks. Mr. Wicker, who was 87 years of age, was a native of Chatham County. He was for nearly fifty years a prominent minister of the Christian Church and had served various pastorates. He had built many of the Churches throughout the State and had served as President of the Christian Conference for several terms.

Mr. Wicker was one of the few remaining Confederate soldiers in Lee County. He was a gallant follower of General Lee, as a soldier in the 41st North Carolina Regiment. He was devoted to the cause for which he fought and was a familiar figure at all reunions until advancing age prevented his attending.

Mr. Wicker was a member of the Masonic order for a great many years, having joined the order when he was a young man. Mrs. Wicker, who was Miss Delitha Thomas, of Moore County, preceded him to the grave four years ago.

Surviving are the following children: Mrs. N. A. Dowdy, Durham; Mrs. R. W. Nelson, Troy; Mrs. S. M. Watson, Mrs. Hattie Timberlake, Mrs. J. D. Hill, Sanford; Dr. W. C. Wicker, Elon College; R. B. Wicker, Orangeburg, S. C., and E. P. Wicker, Sanford.

The funeral services were held at the Sanford Christian Church at 3 P. M., Sunday, December 11th, conducted by the pastor, Rev. R. L. Williamson, assisted by Rev. J. O. Atkinson, D. D., Elon College, and Rev. W. W. Staley, D. D., Suffolk, Va.

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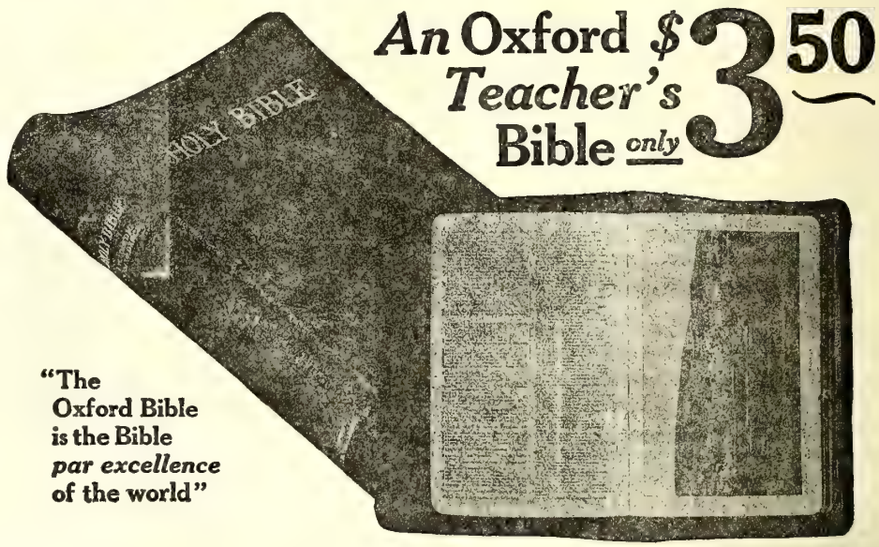

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6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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McIVER.

Bro. Arthur J. McIver departed this life at his home in Jonesboro, N. C., on November 22, 1927, at the age of 66 years, 1 month, and 26 days. He had been in failing health for several months, and suffered a second stroke of paralysis a few days before his passing. Surviving members of his immediate family are his wife and four children—J. A. and Landon, of Toronto, Ohio; A. H., of Sanford, and Mrs. Doyle McFarland, of Jonesboro; also two brothers and five sisters—Ben McIver, of Texas; Arch McIver, of Jonesboro, and Mesdames Jhon Thomas, McIver Thomas, Charlie Moran, Jane Parish and J. M. Brannon. Two sons, Perry and Boone, preceded him to the spirit world.

Bro. McIver had been a faithful member and an active deacon of Shallow Well Christian Church for many years. Not only his Church, but every enterprise for the betterment of the community lost a valuable asset in his passing. He never tried to make himself conspicuous, but was a tower of strength in terms of character and practical interpretation of the right. One acquaintance said of him, "He was so nearly always right." This high regard for his opinion was general, because it was not his policy or practice to jump at conclusions and hasten to announce his judgment as final. He was too profoundly interested in the possibilities of a better life for himself and his fellow-men to treat any suggestion in its behalf with lightness.

The funeral and interment took place at Shallow Well, in the presence of a congregation that filled the house to overflowing. This throng of friends and the abundant and beautiful floral offerings eulogized our brother in terms louder than words. The writer was assisted in the service by Revs. R. L. Williamson, of Sanford, and O. A. Keller, of Jonesboro.

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SOME SAFETY THOUGHTS FOR THE CHRISTMAS SEASON.

The Christmas season—that period of the year when joy and happiness should reign supreme and gladness never be dimmed by accident or adversity—is now knocking at our doors and will be here almost before we are ready for it.

At this time, before we enter into the preparation for the holidays, and before the time we will be permitted to participate in the various Christmastide events, it may be well for us to stop and think quietly just a minute or two over some simple rules for safety.

That Christmas tree! No not decorate it with flimsy material hung too near candles or lights. Don't decorate your tree with paper, cotton or any inflammable material. Use tinsel or other non-inflammable material for decorations and be sure to set the tree securely so that the children and even the "grown-ups," in reaching for things, cannot tip it over.

Do not use cotton to represent snow. If you must have snow, use powdered mica or asbestos fibre.

Do not use candles when electricity can be substituted. Even with the use of electric batteries they would be far safer than the use of candles. If candles are used, let only the utmost caution prevail. Do not permit children to light or relight the candles. They frequently set fire to their clothing instead. Don't leave the matches within reach of the children. Candles are meant to be lighted, and if children can get matches they will experiment with them. They imitate their elders. Better caution "Dad" and "Brother" to be careful with cigar and cigarette stubs, too.

Do not allow trees to remain inside of building after the holidays. The tree ignites readily when leaves and branches are dry. A large number of fires occur in January from this cause.

Do not use decorations near open gas jets or too near lights of any kind.

Examine the wiring which leads to the lights used for decorative purposes. See to it that it is safe.

Let the home, Church, school or store be warm, but look out for overheated stoves and pipes.—N. C. Fire Insurance Commissioner.

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BRAY.

Mrs. Ada Wall Bray, the daughter of C. P. and Mariah Wall, was born in Halifax County, Va., March 13, 1871. When young she united with Union Christian Church, Virgilina, Va., and remained a constant and faithful member till death. About the year 1895 she married W. P. Bray, who survives her, with one daughter and five sons. The children are Miss Lena, Jordan, Paul, Freeman, Frank, of Petersburg, Va., and Orland, of Suffolk, Va. About ten years ago, Brother and Sister Bray moved to Petersburg, Va., where they have since resided. Sister Bray was a good Christian woman. The traits that were so prominent in her life are vital piety, devotion to home and family and a deep interest in the welfare of those about her.

Her death occurred in Petersburg, Va., on Friday, November 11th, at the age of 56 years, 7 months and 28 days. Her remains were brought to Virgilina on Sunday, November 13th, and the funeral and burial were at the Union Church Cemetery. A very large crowd of sympathetic relatives and friends were present. The floral designs were numerous and beautiful. Husband and children wept, but there is comfort in believing the loved one is rejoicing in the reward promised the faithful.

C. E. NEWMAN.

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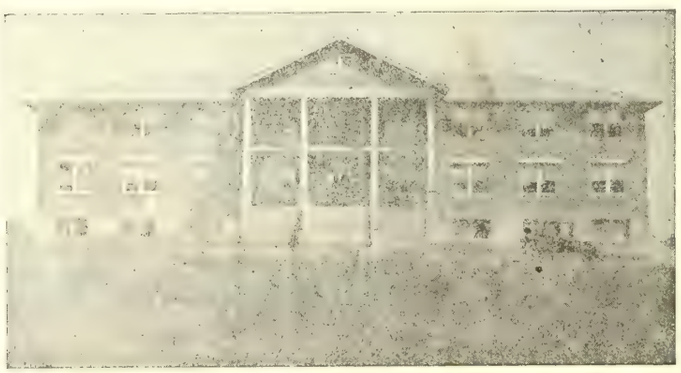

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5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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VOLUME LXXIX. RICHMOND, VA., THURSDAY, DECEMBER 22, 1927. NUMBER 51.

College Library

Saint Nicholas---An Old Saint in a New World.

By Rev. S. Parkes Cadman, D. D.

President of the Federal Council of Churches of Christ in America.

MANY of life's finest souls are hidden from our eyes or lost in the recesses of the past. Some individuals sheltered themselves behind their benevolent deeds. Others existed so remotely or obscurely that we only know them by the continuous beneficence flowing from their careers. Saints who taught the great to mingle with the lowly, the wise with the simple, the rich with the poor, seldom received the homage their fellow-men offered to poets, statesmen, princes and kings. But their reign is an invisible dominion; they distribute God's gifts throughout the earth. To them we owe the defeat of tyranny and cruelty, the freshness and fragrance of peace and good will. Their hearts leaped like flame to greet the Christ. They shared the riches of His grace with the desolate.

Such a saint was Nicholas, Bishop of Myra, whose day of celebration dates from December 6, 326 A. D. His various names indicate the spaciousness of his influence. In Latin, Sanctus Nicholaus, or San Niccolo, or Nicola di Bari; in German, Der Heilige Nicolaus, or Niklas; in Dutch, St. Nicholas, or Niclaes; in English, plain Saint Nicholas; and here in America we have come to call him good old Santa Claus. He is the patron saint of children, especially schoolboys, or portionless maidens, of sailors, of travelers and merchants. He is also the protector against thieves and losses by robbery or violence, the chief national hero of Russia, the patron of Bari, of Venice, of Frieburg, and of numerous other towns and cities, particularly those located on the coast, seaports and places engaged in commerce. If knighthood had its St. George and chivalry its St. James, serfhood had its St. Nicholas. He is emphatically the leader of democracy, the joyous saint of the people, the bourgeois "holy one" invoked by the peaceable citizen, by the laborer who toils for his daily bread, by the merchant trading from shore to shore, by the mariner venturing on the stormy ocean. The captive, the prisoner, and the slave in many lands beyond our own unite with the orphan and the widow in his praise.

Effiges of St. Nicholas, that benign ecclesiastic, with his embroidered robes glittering with gold and jewels, his mitre, crozier and three attendant youths, meet one at every turn in some of the countries mentioned. No saint in the calendar has so many Churches, chapels and altars dedicated to him. He is honored as the representative of humanism rather than nationalism, and as the directing personality of the Yuletide Feast.

It is useless to attempt the historical verifications of his career. His cult is as famous as his origin is unrevealed. Many of the accounts given of him are mainly legendary. Yet beneath them is the usual core of truth. A bishop bearing his name and venerable for his piety and generosity was loved and esteemed in the Eastern Church during the sixth century. It is claimed that this bishop held the sea of Myra during the reign of the Roman Emperor Diocletian; those that seek the political or social preferments to which his eminence entitled him were disillusioned. Marriageable maidens who cast coy glances at Patara's young patrician received no encouragement from him. After much reflection he entered the ministry, was ordained a priest. He gave his substance to the poor, his service to the people, his life to his God. In furtherance of his piety he made a voyage to the Holy Land, during which a violent storm arose. The ship's master implored his help, whereupon he prayed so effectively that the raging waves were stayed.

On returning from Palestine, St. Nicholas transferred his residence to Myra, where he pursued a retired life of humility and service. But the eyes of the devout were on him, and when the bishop of the city died they insisted that he should be elected to succeed him. Time would fail to tell of the wonders of his episcopate; how he fed the hungry, saved Myra from famine and rescued its innocent citizens from unjust penalties. Yet none of these contributions could defend him against the anger of reviving paganism. The politicians plotted; the populace gave vent to its passions, and beasts fought like men while men fought like beasts. Meanwhile, the bishop tended his flock and communed with the Good Shepherd. When a drunken reveller asked him in what he found contentment during such troubled days, he answered, "I have the supreme happiness." "What is that?" inquired a cynical bystander. "The happiness that comes of joyous giving," replied St. Nicholas; whereupon his critics protested he was mad.

One does not have to reconstruct at length the details of his career. It should be clearly understood that no one of his high rank could be a holy bishop under Diocletian without exposing himself to the tyrant's vengeance. The besotted Romans supported the emperor's reprisals. Hence arose the cry in every town and city: "The Christians to the lions!" The jails were crowded with them; the public concourses were lit up at night with the burning bodies. We who sit in quiet and safety awaiting Christmas as the Birthday of the King of Kings cannot easily apprehend the terrible persecutions which Nero, Domitian and Diocletian inflicted on our spiritual ancestors. They died to make us free in a larger liberty than our political charters have bestowed. St. Nicholas is numbered among them. He became, as we have seen, Bishop of Myra because his brethren recognized his superior merits. His fortune was placed at their disposal for the spread of the faith and the relief of the poor. Henceforth he trod a path beset by countless menaces. The majority of his country-men would have been glad to hear of his death. When it overtook him he was remote from all earthly cares. Ripened in soul by his privations and sufferings, he calmly awaited the call of his Master.—*McCall's Magazine.*

NOTES-PERSONALS

A Merry Christmas and a Happy and Prosperous New Year is our sincere wish to THE SUN readers.

There will be no CHRISTIAN SUN published next week. THE CHRISTIAN SUN printers and builders will be taking a few days off to help keep and enjoy the festivities of the season.

The item in last week's SUN which announced the passing away and the funeral of Rev. J. D. Wicker should have been credited to the Sanford, N. C., correspondence to the *Greensboro Daily News,* as the entire item was a reprint of the paper mentioned.

"It is more blessed to give than to receive." This is proven by the fact that while many of us often forget what is given us, we, ourselves, never forget what we give others. The memory of giving lingers longer than the memory of receiving, and on this account it is the more blessed.

Rev. L. E. Smith, D. D., pastor of Christian Temple, Norfolk, Va., and President of the Southern Christian Convention, was in Richmond the first of this week on business and made a brief visit to THE SUN office. Dr. Smith says that great problems are before the Church for the coming years.

The Sunday School of First Christian Church, Richmond, Va., will celebrate its eighth anniversary January 1st. Mr. Hermon Eldredge, of Dayton, Ohio, will be the principal speaker, and the exercises will be held in the auditorium of the new Sunday School annex. Special music will be rendered by the orchestra of the school.

Rev. J. W. Knight sends in a list of renewals and two new subscribers from Wentworth and Stockesdale, and thus does a kindly turn for his Church paper with a check of $31.00 on subscriptions. We certainly appreciate the interest and the assistance that our brother ministers and others are showing at this time in behalf of THE CHRISTIAN SUN.

Rev. J. W. Barrett, Sr., whose splendid article appeared in last week's CHRISTIAN SUN and who is anxious to be in full-time work of the ministry in the Christian Church, changes his address from 1028 Thirty-fifth Street to 1413 West Forty-eighth Street, Norfolk, Va. Bro. Barrett is one of our very devout ministers and is an able preacher of the Word.

Rev. E. M. Carter, Wadley, Ala., hoped and planned to return to his work at Youngsville, N. C., by Christmas, but under date of December 14th writes that his wife is again very ill and unable to take the trip. We trust Sister Carter will soon recover her health. She has been a sufferer now for several months, and was thought till very recently to be much improved.

We note from the daily press that our young friend, Joel Cook Holland, of our Franklin, Va., Church and choir, who has been for the past several months a voice pupil of Hubbard's, in New York, recently gave a musical concert at Chowan College, Murfreesboro, N. C. Friend Joel is a member of the Handel & Hayden Society, and it is a source of satisfaction to record his achievement in the musical world. We have often heard him sing in our Franklin choir and elsewhere, and always to our heart's delight.

Rev. Eugene H. Rainey, one of our Elon boys, who, after finishing his college course here, graduated, also from Yale University, and a man whom we have let the West take from us, now at Atwood, Ill., writes under a recent date: "We are very happy in our work. These are fine people and treat us royally. Our programs move along very well with them. One of our Churches (we have two—Milmine and Atwood), Milmine, is completing a valuable addition to its building, and we plan to have a dedication service soon." Bro. Rainey gave us a splendid article in last week's SUN which we are sure was read, and with delight, by many of our readers.

THE SUN'S editor had the privilege of worshiping on a recent Sunday night with Rev. W. H. Garmon and his great congregation at Old Zion, Norfolk, Va. It has seldom been our privilege to greet on a Sunday evening at a regular service such a very large audience of attentive listeners and devout worshipers as we found at Old Zion. Bro. Garmon and his wife seem to be held in highest esteem by the very large congregation they are serving so devoutly. The singing by the choir was inspiring, special numbers were delightful, and the congregational singing was edifying. Bro. Garmon has been blessed in building up a large congregation and a great Sunday School and a very greatly increased membership at Old Zion. It was, indeed, a joy to preach to such a congregation and to have the fellowship for a season of such a devout company.

It is gratifying indeed to note that Bro. Hersey Woodard, Sr., of Suffolk, has so far recovered from a recent prolonged illness as to be able to be out again attending services and responding publicly to appeals of welcome. Bro. Woodard is one of the most faithful and beloved members of our Suffolk Church, and we believe was among the first to organize and to teach an organized Bible class of men. We note, with pleasure, that the Masons of Suffolk recently gave Bro. Woodard a beautiful reception, celebrating his fifty years of faithful service to his fraternity. And we are sure he has served even longer than this, and even more faithful, the Church which he has attended with a most consistent and faithful regularity. Our congratulations and best wishes to this faithful man of God! We are trusting that he will be with us many years yet as a blessing and a benediction to us.

I think our friend and brother, Dr. J. W. Manning, will pardon us for printing in THE CHRISTIAN SUN a personal note. It carries a message of real life that CHRISTIAN SUN readers will appreciate, and we trust that the parties named will pardon. Under date of December 12th, Dr. Manning, in sending us the subscription for THE CHRISTIAN SUN of Mrs. Papzean, wrote these interesting facts: "Mrs. Victoria Booth Clibbons Demarest, the granddaughter of old General Booth, of Salvation Army fame, who held a meeting at our Church during the spring of this year, has a powerful sermon on 'Broken Lives,' in which she makes the statement that a life given over to the Lord, accepted, blessed, and broken by Him and distributed to others, that there will be many fragments left over. In that connection she makes the claim that she, in her life, represents some of the fragments from the life of her illustrious grandfather, and this brings me to the story of Mrs. Papzean, which is still some of the fragments being gathered up. Mrs. Papzean is a patient of mine; she was born and reared in London, England; was a member of the Roman Catholic Church. I was doing some work for her at the time Mrs. Demarest was at our Church. I mentioned to her the fact that Mrs. Demarest was holding a meeting for us, and that she was a granddaughter of General Booth. She said that she had heard General Booth preach many times on the streets of London when she was a child, and that she was going to hear Mrs. Demarest. When she came back to my office after having heard Mrs. Demarest twice, she said that one thing her sermons had done for her—that she was through with the Catholic Church. On her next visit to the Church she was converted, made a public confession that she had been a member of the Roman Catholic Church, but wished to join our Church, which she did the next Sunday; and she is now one of the most faithful and enthusiastic members that we have; is very much interested in missions, tithing, and all the literature and works of the denomination, and is anxious to have THE SUN and read it since I have told her about it. It gives me no little pleasure to feel that I have been in a small way instrumental in helping her to see the light."

THE MAN JOSEPH.

And Joseph, with huge wonder in his eyes,
Flung in the doorway his torn cloak to ward
The chill from them, and whispered to the skies,
"I, Joseph, first doorkeeper to the Lord!"

Then when the shepherds and the kings had gone,
And they were sleeping quietly inside,
He watched the Star fade palely in the dawn:
"My wife! My Mary! She who is my bride."

"Jehovah! Father! Keep this hand from harm,
These eyes from dimming. All skill now be mine!
Thy help, O great One, who chose me to warm
And clothe and feed this body Child of Thine."

—*Louva Crane.*

OUR HONORARY LIST.

The Conferences called for 500 new subscribers during December. The SUN's editor had placed in the hands of all the pastors by December 1st a list of the subscribers in their fields, and many, we know, are at work on their lists. These lists showed our pastors not only those who were taking the paper, but who were not, and thus they are enabled to make direct and personal appeals. We have received the following new subscribers by those named:

Rev. A. W. Andes, Harrisonburg, Va.	4
Dr. J. W. Manning, Norfolk, Va.	1
Mrs. D. I. Stephenson, Raleigh, N. C., for woman's Missionary Society	3
H. G. Earp, Milton, N. C.	3
Mrs. K. B. Way, Sanford, N. C.	1
J. M. Darden, Suffolk, Va.	1
Mrs. C. V. Dunn, Paces, Va.	1
Rev. J. Lee Johnson, Fuquay Springs, N. C.	2
Rev. J. W. Knight, Stokesdale, N. C.	2
Rev. J. S. Carden, Durham, N. C.	1
Rev. T. J. Green, Elon College, N. C.	1
Rev. W. H. Garman, Norfolk, Va.	2
Total	22

Several have sent renewals, which are greatly appreciated. The first letters have brought in 22 new subscribers, but we happen to know that some pastors are working on their lists and will be heard from later. Thanks, dear friends; keep up the good work and let's add that 500 new subscribers. It is easy if we will try. J. O. A.

THE CHRISTIAN SUN'S PULPIT

A SIGN—A SAVIOUR.

REV. JOHN G. TRUITT, *Preacher.*

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord; and this shall be a sign unto you."—Luke 2:11, 12.

And when you see the sign you will know you have found the Saviour. "A sign . . . a Saviour" is, in brief, the motto heralded from heaven by angels two thousand years ago. Have we seen the sign? Have we seen the Saviour? May the Lord open our eyes today, so we may know that we have seen the sign, and that we have also seen, and known, and loved the Saviour.

The world is a seeker of signs. Every race and every age has had its ability in reading signs. "In the evening ye say, It will be fair weather; for the sky is red." I heard a man remark those self-same Scriptural words only one evening last week. Jesus called the folks hypocrites who knew how to read weather signs, and claimed they could not read the "signs of the times." He knew they were skilled in sign-reading, both of the weather and of the times. It is not so much that people are not able to read the signs of the times, as it is that they are not willing to heed them, and therefore pretend ignorance of them. Before we have read much more than a dozen verses in the Bible we find: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years." And now the angels sing, "A sign . . . a Saviour."

We have not had to follow the chosen race far in their history until we see them yielding to signs as being sufficient to drive them on to seemingly impossible tasks in their efforts at deliverance, and peace, and plenty: "And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshiped." Ah! how like a Christmas story that does sound! Let us paraphrase it: "Signs in the sight of the shepherds, and the shepherds believed: and when they heard that the Lord had visited the children of Israel, and that He had looked upon their affiliations, then they bowed their heads and worshiped Him." Or connect the words from Exodus with this sentence from Matthew: "For we have seen His Star in the East, and are come to worship Him." There you have it all: signs, believed, worshiped. Signs, both for Jews and Gentiles—angels for those trained to see angels; stars for those trained in astronomy. A sign for all the world, and for all the world a Saviour.

"First the blade, then the ear, then the full corn in the ear." The blade is the sign of the ear; and the ear is the sign of the full grains in the ear. "A sign . . . a Saviour." "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The first signs that God placed in the heavens were foregleams of the Light of the world which was to come. They were beautiful "blades" that brought harbingers of the Heavenly Host which should announce the "full corn," the "true Manna," which should come down from heaven. And in the "fullness of time, God sent forth His Son."

Many signs had been pointing toward the fulfilling of the times. The Jews had looked for a personal deliverer ever since the day God said to Moses: "I will take you to me for a people, and I will be to you a God." Nothing can explain the tenacity with which Israel held on to that hope, but the belief in a coming Saviour and Redeemer of God's people. Such great promises as the following had mounted the hope higher, and planted it deeper in the breast of every Israelite. "Now, therefore, so shalt thou say unto my servant David, Thus saith the Lord of Hosts, I took thee from the sheepcote from following the sheep to be ruler over my people Israel; and I was with thee whithersoever thou wentest, and have cut off all thy enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as before time, and as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that He will build thee an house. And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be my Son . . . Thy throne shall be established forever." That promise shone like a star in the heavens for many centuries.

Israel followed that promise through peril and adversity such as no other nation has succeeded in getting through. David's grandson was a tyrant and lost ten of the tribes of Israel; and for about two centuries and a half they were in more or less conflict with those dissenting tribes. The ten tribes were then subdued by other nations, and for a century and a half longer the house of David reigned in Judah. Then this irrepressible little nation was picked up bodily and scattered to the ends of the earth; but by faith they saw a day when the Lord would visit the children of Israel, and look upon their afflictions, and they bowed their heads and worshiped Him. Their faith was rewarded by the returning of their children, or grandchildren, to the land of Palestine; and to the rebuilding of the walls of Jerusalem. And in all this they said: "A sign . . . a Saviour."

Was not Amos saying to them in their days of affliction: "Thus saith the Lord, I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it, as in the days of old." In all their subjection to one emperor after another in the centuries that followed, they held fast to such promises, and linked them together with prophesies like one from Isaiah: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this." To them, all such words as these were sure signs of a Saviour.

And in the days of Herod were not the times fulfilled? There was universal peace, one empire, one language generally known, the Jews had carried the Scriptures, with their promises, into all lands, and there was a general awakening every where. To Mary a promise from God had been made. "She shall bring forth a Son, and thou shalt call His name Jesus: for He shall save His people from their sins." Observe that there is something strangely New Testament-like in the last three words of that promise. Readers of the Old Testament in that day would have wished those three last words to have been, instead of "from their sins," "from their enemies." But these words are the sign of a Saviour, not a warrior: the sign of a Prince of Peace, not a maker of strife; not merely a deliverer from things without, but a Saviour from things within.

Thus in the days of Herod, Jesus was born of Mary. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Bbae wrapped in swaddling clothes, lying in a manger." "A sign . . . a Saviour." And those who were trained to see angels saw God just as those who were able to tell the final meaning of the stars brought their gifts and their worship to Jesus!

Was the sign sufficient to indicate a Saviour? Those who followed Him said, "Behold, the Lamb of God that taketh away the sin of the world!" The beloved disciple has seen enough to cause him to say: "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." He did many signs. But it was not the signs which he did; but the cross He bore, and the death He died, and the resurrection, which finally caused His disciples to fully understand the signs of His Saviourhood. They had all seen His scars, save Thomas; and he said unless he saw the signs he would not believe it was the Saviour, and later Jesus stood before Him—scars, and love, and all—and Thomas, falling down to worship Him, cried: "My Lord, and my God!"

There is one thought more: "Ye are to be my 'signs,'" "Ye are to be my witnesses, both in Jerusalem, and Judea, and unto the uttermost parts of the earth." My question in the outset was: Have we seen the signs? My question now is: "Are we signs of the Saviour? Are we good witnesses? Can people say of us "He has been with Jesus?" All over the world today may the angel chorus resound in the hearts and lives of His followers: "A sign . . . a Saviour."

TARBELL'S TEACHERS' GUIDE.

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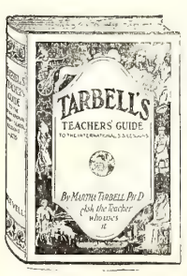

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE BIRTH OF JESUS CHRIST.

The circumstances of the birth of Jesus Christ were these. After His mother, Mary, was betrothed to Joseph before they were united in marriage, she was found to be with Child through the Holy Spirit. But Joseph, her husband, being a kind-hearted man and unwilling publicly to disgrace her, had determined to release her privately from the betrothal. But while he was contemplating this step, an angel of the Lord appeared to him in a dream and said:

"Joseph, son of David, do not be afraid to bring home your wife, Mary, for she is with Child through the Holy Spirit. She will give birth to a Son, and you are to call His name Jesus, for He it is who will save His people from their sins."

All this took place in fulfillment of what the Lord had spoken through the prophet: "Mark! The maiden will be with Child, and will give birth to a Son, and they will call His name Immanuel" (Isa. 7:14)—a word which signifies "God with us" (Isa. 8:8-10).

When Joseph awoke he did as the angel of the Lord had commanded, and brought home his wife, but did not live with her until she had given birth to a Son. The Child's name he called Jesus.

Now, after the birth of Jesus, which took place at Bethlehem, in Judea, in the reign of King Herod, excitement was produced in Jerusalem by the arrival of certain Magi from the East, inquiring—

"Where is the newly born King of the Jews? For we have seen His Star in the East, and have come here to do Him homage."

Reports of this soon reached the king, and greatly agitated not only him, but all the people of Jerusalem. So he assembled all the high priests and scribes of the people, and anxiously asked them where the Christ was to be born.

They replied:

"At Bethlehem, in Judea; for so it stands written in the words of the prophet—

"'And thou, Bethlehem, in the land of Judah, by no means the least honorable art thou among princely places in Judah! For from thee shall come a Prince—one who shall be the Shepherd of my people Israel'" (Mic. 5:2).

Thereupon, Herod sent privately for the Magi and ascertained from them the exact time of the Star's appearing. He then directed them to go to Bethlehem, adding—

"Go, and make careful inquiry about the Child, and when you have found Him, bring me word, that I, too, may come and do Him homage."

After hearing what the king said, they went to Bethlehem, while, strange to say, the Star they had seen in the East led them on until it came and stood over the place where the Babe was. When they saw the Star, the sight filled them with intense joy. So they entered the house; and when they saw the Babe with His mother, Mary, they prostrated themselves and did Him homage, and opening their treasure-chests, offered gifts to Him—gold, frankincense, and myrrh. But being forbidden by God in a dream to return to Herod, they went back to their own country by a different route (Matt. 1:25, 2:12).—*From Weymouth's New Testament in Modern Speech.*

THE WONDER AND MIRACLE OF THE AGES.

After all has been said and done, the supreme miracle of all time and the one wonder of the ages is Jesus the Christ. If the world can't believe in Him, then it can't believe in anything or anybody anywhere. Meditate with me for a moment. The Child Jesus Christ was of humble parentage. And so far as we know, Joseph and Mary were without riches, without learning and without any particular prestige. Their Child was born in a manger. They would not even give place for this woman of need and expectancy in the inn, in a hotel or a boarding-house. She just took refuge in a stable.

There were no royal robes to place upon Him, no flaming headlines in the newspapers to tell the world of His arrival. The wise men knew it and came a long way to do the Child homage, and the shepherds on the hills heard heavenly messages. And then all these go away, and the humble parents and the precious Child go their way. So far as we know, this Child grew up as other children, and then learned the trade of a carpenter, and worked away as poor, honest Adam Bede did, earning His daily bread with His carpenter's tools and by the sweat of His brow. Arriving at the age of thirty, not believed in by some members of His own family and without a follower, He began to gather about Him a few men and women whom He taught personally and with whom He lived and labored for three years. So far as we know, He never asked any one to give public notice of His deeds or of His preaching. We do know that He warned His friends and followers not to make public many of the wonderful things He was doing. He never asked any of them, so far as we know, to keep a record of His deeds or to make any history of His life. There is no record anywhere that He formed an organization of any kind other than that which was formed of the twelve men who clung to Him constantly and listened while He taught and looked on while He labored. We have no record of His eloquence, no story of His schooling, or of His scholastic pursuits and achievements. He went about doing good, and, as a humble, unpretentious man of His day, taught the people the way of righteousness and of living.

And yet this Man has changed the tide of history, and the trend of civilization, and the habits of mankind, as no other mortal or immortal being that ever visited this earth. His teachings and His life and His conduct have engaged and do now engage the ablest scholarship of the world. He has withstood the scrutiny of scholars, the doubt of skeptics, and the infidelity of unbelievers, and the witness of one and all is that "they find no fault in Him."

And the world of our day comes to see that if ever our international disputes are settled; if war is abolished and if peace ever reigns throughout the earth, it will all come about through and because of the Man of Galilee. The greatest celebration of mankind is Christmas, and Christmas simply celebrates the birth of the most marvelous and wonderful mortal or immortal of all time. Skeptics, agnostics, atheists and heathens may discredit the miracles of the past and declare there are no such things, but there is one miracle they can neither discredit, nor disbelieve, nor discount, and that is the miracle of the life, the teaching and the power of the Man of Galilee. All may, therefore, join with Paul in his triumphant declaration to Timothy: "And, beyond controversy, great is the mystery of our religion—that Christ appeared in human form, had His claims justified by the Spirit, was seen by angels and proclaimed among Gentile nations, was believed on in the world, and received up again into glory."

J. O. A.

KEEPING CHRISTMAS.

The happy Christmas season will be only temporary in its blessings and benefits if we may join in the festivities of the time and fail to "keep" Christmas. It is the occasion of giving. We shall bear in mind that we are celebrating God's greatest Gift to mankind, viz: the Gift of His only begotten Son. This is why we give gifts. It is our human effort to imitate the divine example. We shall do it poorly at best, but if we bear in mind that God gave His best, not for His own sake, but for the sake of a world that was desperately and is desperately in need, we shall in this thought get the spirit of Christmas. But getting the spirit of Christmas means also that we can, if we will, keep the spirit of Christmas. If we can seek to make others less fortunate than ourselves happy for a day or a week, we may likewise, if we will, seek to make others less fortunate than ourselves happy every day in the year. We keep the spirit of Christmas when we cultivate the spirit of unselfishness and the spirit of kindly consideration for others. We keep the spirit of Christmas when we give ourselves in service and helpfulness to those who need our service and our help. We keep Christmas, whether in winter or in summer, whenever we seek in the name of Him who gave us the first Christmas to make this a better world and to help lift the burdens from the backs of those who are bending beneath them. Since we have such a high and holy example of giving by Him, the Giver of every good, we should likewise give our best for the benefit and the blessing of those about us who are in need. For it was the Man in whose name Christmas is kept who said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

J. O. A.

TO PASTORS AND CHURCHES.

December has been designated as "CHRISTIAN SUN Month" throughout the entire Convention. The purpose of this official action is to increase the circulation of THE SUN and to induce subscribers to pay their subscriptions. THE CHRISTIAN SUN is really facing a crisis, and needs the hearty and loyal co-operation of every family and member of the Church. Dr. Atkinson, the editor-in-chief of the paper, is unselfishly giving his services without cost to the Church and is striving to do everything in his power to see that our paper goes into the homes of the Church and that the membership of the Church support adequately, as they should, their Church paper and the publishing interest of their Convention.

However, there is a limit to his physical endurance and it is an utter impossibility for him to cover the entire Church. Therefore, I am appealing to you—ministers, laymen, Churches, and all organizations—to please come to our assistance and let's all make an effort together to see if we cannot, during this month, add 500 new subscribers and collect subscriptions for 500 present subscribers. Those of you who read this, if you are in arrears, won't you please send your check at once to Dr. J. O. Atkinson, Elon College, N. C., and, further, won't you please try to secure an additional subscriber? If you are not a subscriber to the paper, please send your name and remittance to the same party. Your co-operation in this important undertaking in the interest of an enterprise so vitally necessary to the life of our Church will be greatly appreciated by those whom you have made responsible for your publications.

Thanking you in advance for your co-operation, and with the Season's Greetings, I am,

Yours truly,

L. E. SMITH.

BONDS FOR PEACE.

It is certainly appropriate at the Christmas season for us to think on the condition of the world, and particularly with reference to international relations and measures for solving the problems that separate the nations from one another and that may eventually blaze forth in war.

Admittedly, one of the festering sore spots in our international relationships is the inter-allied war debt. Many kinds of proposals have been made for healing the state of mind of the nations respecting this bone of contention among them.

The Dawes plan has been officially adopted as the basis for adjusting this vexing question. This plan requires sixty-two years for the liquidation of this indebtedness. So far, the nations signatory to it have lived up to their obligations, but there is considerable doubt on the part of experts that Germany will be able to do so after this year, since her obligations, under the plan, increase quite rapidly, beginning with next year, and she has been strained to the limit to meet her obligations up to this time.

Just at this time, Mr. Levinson, of Chicago, the gentleman who, at the conclusion of the World War, suggested the outlawing of war as the major article in the peace treaty then in the process of making, and whose marvelous success in refinancing business concerns that had apparently been wrecked, makes a proposal that promises good success and that certainly incorporates the spirit of Christmas.

Mr. Levinson proposes that all the nations cancel forthwith their inter-allied war debts, and that Germany's reparation obligations be fixed at $6,000,000,000, and that some banking house, or group of banking houses, bond Germany in this amount. He fixes the rate of interest on these bonds at 5½ per cent and adds to this 1½ per cent for retiring the principal. He figures that in twenty-eight years, by keeping the sinking fund active, Germany will be able to pay off this $6,000,000,000 in bonds.

He proposes that the United States be given $4,000,000,000 of these bonds, and, in addition to this, that $200,000,000 be allotted us for expense connected with the Dawes plan, and an additional $250,000,000 for expenses of our army of occupation following the World War, and that bonds in the amount of $4,450,000,000 of this issue be sold in the United States. He allots $800,000,000 of these bonds to France, and suggests that an international committee be set up to allot the remainder to other European nations, and that in each instance the citizens of the countries concerned sell the bonds allowed to their nation.

He proposes that a campaign entitled "Buy a Bond for Peace" be instituted throughout the world, and that in accepting this plan of handling the inter-allied war debt, the nations enter into a solemn covenant with one another that they may maintain "A truce of God" for sixty-two years, the period over which it would be necessary for the nations to be paying money under the Dawes plan.

Coming as it does just on the eve of Christmas, this plan makes a tremendous appeal to the heart and conscience of mankind. The Church of Christ throughout the world should put itself behind this effort to refinance the world, and should not cease its advocacy of the plan until the nations have adopted it. W. A. H.

A SOLDIER ANSWERS THE "CALL."

In the passing away of Rev. J. D. Wicker, as announced in last week's SUN, a valiant soldier of his country and the cross answered the last bugle call and responded obediently and bravely to the final summons of his great Commander. In the going away of Bro. Wicker, the Christian Church loses one of its most loyal, faithful and true members, and its ministry one of its most devout and beloved men. No one who knew Bro. Wicker questioned his sincerity, his piety, and his devoutness of aim and purpose. He was a brave soldier throughout the War Between the States in the '60s, going to the front as a soldier in many a hard-fought battle. Captured, and escaping, or released more than once, he went back to the front and fought with the bravest of the brave till the war was ended. And his heroism and courage in battles for his country were the traits that characterized him in his battles for righteousness and for peace in the name of the Lord. As a noble soldier of his country, he was equally noble and courageous as a soldier of the cross.

He was a man of strong convictions and absolute sincerity. Such a man naturally makes strong and lasting friendships, and there are hundreds and thousands in the Christian Church today who love the name and now revere the memory of Rev. J. D. Wicker for his rugged hnoesty, his unquestionable sincerity and his championship, in season and out of season, of his deep convictions of what he regarded as right and what he considered wrong. He did not leave one long in doubt as to his own positoin on any question that came under his consideration, and he concealed nothing of his views and opinions on questions of doubt or unbelief. He was a firm believer in the Word of God and in the power of Jesus Christ, the Son of God, to pardon and to forgive sins and to save to the uttermost. He was a true herald of the cross and of the Christ, and preached Him as the one and only power whereby men and women must be saved. Truly, a devout man of God has gone home to his reward, and he leaves to his family and to us who know him and love him the rich legacy of a noble life spent unselfishly in the name and for the sake of his Lord and his Redeemer. J. O. A.

THE WEEK OF PRAYER.

It must be a source of gratitude and praise on the part of Christians every where to realize that the "Week of Prayer" is now being observed, not only in the Churches of Christendom, but throughout the world where the Church is doing its work. The "Week of Prayer" to be observed in the Churches, in missionary societies, in groups of Christian people every where is January 1st to January 7th. Think of what it means for millions of people, not only in America, but in over fifty countries where the program and message will be presented, to meet for seven successive days to pray to God for His blessings and for divine guidance during the coming year. The Federal Council of Churches has sent out the following appeal and program, which we trust all our Christian Churches, missionary societies and auxiliaries will observe:

The devotional program here presented will not only be circulated through all English-speaking lands, but will be translated for use in over fifty countries. He whose right it is to rule desires us to be one in prayer "that the world may know." All things are possible when Christians agree, and not before. Never was the need more urgent.

The supreme need of the hour is for a personal experience in the things of God. Until we ourselves have come into vital relationship with him as Saviour and Lord we cannot hope to carry forward any great and lasting movement for the betterment of the world. To know Him to know aright is life eternal, must be the basis of all our endeavor. The Church cannot hope successfully to combat the spirit of lawlessness and of international suspicion until there is peace within her own borders. She must set the example for peace on earth and good will among men.

The prayer topics which will be used throughout Christendom are as follows, beginning Sunday, January 1st:

Sunday—Texts suggested for sermons and addresses: Isa. 55:3; John 14:1; John 15:14; 2 Cor. 4:5.

Monday—Thanksgiving and humiliation. Psa. 27; Ezek. 37:1-14; Daniel 9:3-10, 17-19; John 17:20-26; Eph. 4:1-5.

Tuesday—The Universal Church. Psa. 97; Psa. 90; John 14; 1 Cor. 13; Colos. 3:1-17; Phillip. 2:1-18.

Wednesday—Nations and governments. Deut. 30; Joshua 24:14-28; Psa. 23; Isa. 41:1-16; 2 Cor. 4.

Thursday—Missions. Isa. 49:1-13, and 4; Matt. 28; Acts 1:1-12; Rom. 10.

Friday—Families, schools and universities. 1 Sam. 1:21-28; Heb. 12:14-28; 2 Tim. 2 & 2; 1 John 2:1-17.

Saturday—Missions in the homeland. Rom. 5; Psa. 34; 1 Cor. 16:1-9; 2 Cor. 9. J. O. A.

THOUGHTS FOR THE NEW YEAR.

A bold resolve to grapple with the whole of its task would signify a rebirth of the Church.

In recognizing and courageously accepting the whole of its task, the Church will discover anew the true meaning and riches of its own faith.

It cannot be expected that the faith of missionaries should soar far beyond the general level of the Church of which they are the representatives.

Only a Church that has a passionate belief in its own principles and is thoroughly in earnest about their application can hope to evangelize the world.

CONTRIBUTIONS

SUFFOLK LETTER.

It seems that the majority of people delight in extremes. This is especially true of pure Americans. Many of them are constantly tearing down or tearing up good things to replace them with new things. This is true for buildings, furniture, decorations, and cars. At the same time, they will spend more than proper economy would suggest for something antique. The thing that attracts attention is a very old house or a very new one. If buildings were allowed to stand they would become ancient and clocks would become antique. It is the craze for extremes that leads people to so many changes in dress, paintings, and shows.

The most interesting in history is the most ancient and the most modern. They want the latest thing out or the most ancient to be found. The conservative people are hard to find. In fact, prophecy and discovery are so related that men can hardly become acquainted with one till they venture upon the other. They are all the time telling us what is going to be or what has just been worked out. The whole field of progress seems to lie within the realm of invention and production. Machinery is thus in constant change. Overland travel and then up in the air. Over the sea and then submarine travel. Communication between cities, then between nations.

In the home, the individuals of most interest are the babe and the grandma. This is conspicuous at Christmas time. Childhood and age meet in the joy of Christmas reunions and gifts. That is the way it was at Bethlehem. It was the Babe and the wise men. It was the Babe and the shepherds. It was the Babe and the angels. It was the end of prophecy and the beginning of the Christian era. It was God manifest in the flesh. The Christmas to be celebrated next Sunday is the latest reminder of the manger, Mary, the shepherds, and the song of the heavenly host, crying: "Glory to God in the highest, and on earth peace, good will toward men." That song comes ringing down through the centuries and it has changed the world in its thought, its hospitality, its generosity, its social relations, its homes, its business, its love for God and His cause among men.

In the light of Christ, men see the worst and the best in the times and in others. But human beings see mainly what is in themselves. Good people see the best in Christmas; bad people see the worst in Christmas. There are extremes in men and ages as well as in day and night. All bad is the abuse of good. Everything that God made He pronounced it good; but the abuse of appetite, passion, the Sabbath, time, home, the garden, has wrecked the world. The abuse of Christmas is sin; but good people make it an occasion for peace, joy, kindness, the praise of God through Jesus Christ. The toys, the baskets of food, the candies, the fruits, the garments, the books, the cards, the gold given at Christmas remind us that Jesus came to *give*. He is the great Giver, and His people are His agents. No Christmas where He is unknown.

W. W. Staley.

ELON LETTER.

Ours is a day of complexes. We have persons blessed with or afflicted with, as the case may be, love complexes, loyalty complexes, ambition complexes, superiority complexes, inferiority complexes, etc., almost world without end. The average man is somewhat perplexed when the literature of the time he runs across references to these various types of complexes. To the student of psychology and of human behavior, however, the word "complex" has a technical signification. Some desire has been suppressed, and the consequence bears upon the character in a deleterious way. The average man uses this term to signify the inordinate presence in the individual's attitude of any particular characteristic, whether virtue or vice.

In this latter sense of the word there is a suggestion for the Christian Church. I am inclined to think that our Church has, throughout its history, suffered from an inferiority complex. The American attitude with reference to any institution, organization or enterprise, is that it is worthwhile in direct proportion to its size. A big Church in numbers and is, therefore, a big Church in contribution to the social order and to the ideals and achievements of the kingdom. The average American is so schooled in the axiomatic belief in this attitude that he immediately rates down in every way the representatives of groups smaller than his own. This is particularly noticeable, even in Christian gatherings of interdenominational character. Some of our outstanding men who have attended interdenominational gatherings have noticed how the mediocre spokesmen of the numerically larger denominations are listened to with rapt interest and deference in speeches absolutely devoid of a statesman-like grasp of the questions at issue. Frequently, these spokesmen are likewise entirely guiltless of any new ideas, speaking for the most part trite and platitudinous nonsense. Yet, they are listened to attentively and even fawned upon, because they are the representatives of big interests, and, therefore, what they say must necessarily be of big importance.

If this attitude is present, even in groups that represent the Church of Jesus Christ, it is even more present in the groups that represent cross-sections of life as a whole. It is the awareness that their fellow-citizens assume this attitude that accounts for the inferiority complex not only in the Christian Church, but in the other smaller Churches as well.

So, it has come to pass that some members of the Christian Church feel that any institution or enterprise of their denomination is bound to be inferior to similar institutions supported by larger groups. Our Orphanage cannot be as good and as efficient as the Orphanage of a Church ten times as large, these modest brethren, possessed of the inferiority complex, think to themselves, if they do not publicly express it to others. So, likewise, the publications, the missionary endeavors, the colleges of our Church must necessarily rate lower than these institutions or enterprises supported by larger denominations or by other agencies representing larger numerical strength.

When the Southern Christian Convention met in Portsmouth several years ago, Dr. Staley, in response to the address of welcome, which had been rather indifferently and apologetically extended our people by the mayor of that city, dealt this superiority complex of larger groups, with reference to smaller groups, a deadly blow. I was never happier over any utterance that our distinguished leader ever gave than that. He very tersely thanked the mayor for his address of welcome and informed him that smaller bodies were just as important in the Christian program as larger ones, and that oftentimes the smaller bodies had been the custodians of divine truth and the prophets responsible for enlarging the concepts of the kingdom itself.

Far be it from me to encourage a lordly or self-important spirit on the part of the membership of the Christian Church! Humility is a Christian grace. Our Master said, "Blessed are the meek, for they shall inherit the earth"; but I do want to reassure our people, particularly at this Christmas season, to bring them to the point where in humility they will thank God that they have the privilege of belonging to the Christian Church. I wish to assure them that they have institutions and enterprises in no way inferior to similar ones in larger denominations, and, if I am any judge, in many instances far superior to them.

Our Church, though small in numbers, has exerted a tremendous influence on the Christian ideals and practices of the Church of Christ in America. It is because we have preached Christian union and been willing to practice it that our members have found it easy in moving into new communities to associate themselves in membership with other denominations. This has kept us from growing numerically, but it has tremendously added to our influence as a leaven of liberal, democratic Christianity and Christian union.

At the same time, we have experienced a most gratifying development within our own ranks, and while we have done this missionary leavening work in the ranks of other denominations, we have builded for ourselves orphanages, publications, missionary enterprises, philanthropic and benevolent institutions, colleges, and a system of organizing the educational work of our denomination unsurpassed by any other group of Christian workers in American history, large or small. This is a major achievement, and should hearten every adherent of the Christian Church and is warrant for the abandonment of our inferiority complex.

At this Christmas season, therefore, let each and every one of us, in humility, give thanks to God for the splendid achievements our people have been able to accomplish for the kingdom of Jesus Christ during the past 133 years of our organized history. It is a record to be proud of, and when it has been sympathetically and truly written, it will be a chapter in the history of Christian accomplishment, brilliant and challenging, and one that will merit the approval not only of men, but of the Captain of our salvation as well.

W. A. Harper.

WHAT ALL THIS TALK ABOUT CHRISTIAN UNITY MEANS.

By F. G. Coffin, A. M., D. D.,

President General Convention of the Christian Church.

We hear much in our time about "Christian Unity." Probably never before has so much been said about it. If talking and writing could have accomplished it, all would have been united some time ago. The need of a closer relationship on the part of the Churches is so obvious, we wonder that there could have beene delay in effecting it.

To what cause shall we attribute this tardiness? May it be that our profuse discussion has had about it some impractical idealism? Perhaps it has, for the enthusiast is peculiarly beset with that form of danger. May some of it have been a sort of "stock" and stereotyped promotion of a Christian Church declaration; talked up as a theory merely because it had been written in as a "Principle"? May it have lacked program to crystalize it into definiteness, or conviction enough to work for it? May it have met an almost unchangeable order created by the past against

which its best efforts were ineffectual? May it have encountered a self-satisfied denominationalism which resented being disturbed? May it have been unpopular with a mental and spiritual laziness and suffered delay from sheer ennui? May it have revealed some inconsistency between word and deed which defeated the fruition of all of its fine theories? May it have been premature, and therefore the Churches were unready for it, but will be later? Anyway, the actual progress made in Christian unity seems too small to be commensurate with all that has been said in its favor. For us who believe in it, there is surely a new duty to cease this delay.

Perhaps we need to get down to "brass tacks" in the consideration of the whole question of union, scrutinizing reasons, constructing programs, concentrating energies and finding sane approaches. The enthusiasts for union allude to it as though it were some solve-all, which if rubbed on to our problems, would cause them to disappear. Others unfavorable to the idea, regard the discussion about it as a waste of time and a delaying of real Christian work. Somewhere between these two extremes is to be found the truth. There are four questions which we ought to ask ourselves with considerable persistence about Christian unity. They are: What is it? Why do we want it? How are we going to get it? How are we going to use it when once it is secured?

There is no standard of authority to determine what Christian union does mean. It means what each advocate makes it in his own interpretation. Some would say we have it when a mutual fraternal feeling is in the hearts of Christians of different faiths, though there may be no external movements attesting its existnece. Others hold that it is not until there is an organic and institutional manifestation of it. Between these there are other interpretations. May we not be generous enough to concede that it is a thing of degrees, and therefore none of these interpretations are altogether wrong. It does have its beginning, and even its foundation, in a Christian affection which binds the hearts of all believers by an invisible bond and holds them in common interest, even though other contracts are limited. It advances into mutual helpfulness, association, conference, co-operation, federation, joint planning and executing, common and unified programs, and on into an organic whole where denominations and denominationalism pass the vanishing point of visibility under a single ecclesiastical government. Doubtless, we should all start at the first-mentioned point singing together "where He leads me I will follow," and go continuously on until we are certain He desires us to go no further. In the opinion of the writer, unity will not be complete until the last point of organic relationship is reached. The thing for which our Lord prayed was something which could be easily seen even by those who had not yet been a part of it. In this brief discussion, organic union will be in the background of the writer's thinking.

Why is Christian unity desirable? Is it just to gather a larger group to please ourselves with bigness or exceed some other group in number? Is it to get so many people under our common load that we may avoid burdens and responsibilities and have an easier time? Is it in order that there may be more pulpits and larger opportunities open to the ministry, or a wider range of pulpit candidates from which Churches may make selection? Is it to get rid of deficits and the struggles of institutions and enterprises? Or is it because so many are talking about it that we would like to see it tried out; and anyway, we like the thrill of novel things and enjoy being a part of that which is big and unique? None of these is a worthy reason for union, nor are all of them combined. A union from such motives is foredoomed to dissolution. Vanity and selfishness are as reprehensible in a Church as in an individual. A holy work must start with holy motives.

Why, then, should it be desired? First, because Christ desired it, and prayed and taught for it. His desire was founded on reasons and not on mere presonal performances. We cannot assume to see all the reasons which shaped His desires, but we think we can discern some of them. We believe we can see enough of them to make one with His life purpose desire it very greatly. In the area of the local Church are to be found the natural yearning of Christian fraternity for fellowship with all brethren; the greater efficiency for the kingdom of God; in a united Church in the community; the avoidance of overlapping and underserving; the provision of better equipment and more competent administrators with specialized workers; the promotion of common programs simultaneously; the unification of community life through a single Church at its center; the conservation of funds to make possible better or nore extended programs; the greater influence of good people against all wrong and in behalf of all righteousness; the removal of community prejudice and embarrassments due to a divided Church; the elimination of erroneous and harmful impressions growing out of the present situation, some of which keep people from the service of Christ. Contrary to the desire of Churches, their denominationalism may make their effect anti-Christian? They may not be competitive, but they seldom avoid creating the impression that they are. They may not create friction, but their divisions make it easily possible.

In the larger field of the Church it will be seen at a glance that a united Church would lessen overhead expense; make stronger and better institutions at home and abroad; effect a more extended program and greater efficiency in all undertakings; build, enalrge and otherwise strengthen educational, missionary, publishing and other enterprises in a way impossible under the present regime; exercise a greater influence against wrong and in behalf of the weak; impress industrial conditions with the ideals of Jesus; effect reforms, abolish war, and bring peace and brotherhood to the world. The Christian program for the world must have a united Church behind it if it is to succeed. There may not have been the reasons which shaped the attitude of Jesus, but we think them sufficient to have done so. Everywhere Chrsitianity could be made a more personally satisfying, Christ-honoring, man-helping and world-making force were its sections united. These things were claimed for it by its Founder, but many of its functions have been sacrificed by division.

Our divisions have survived under the plea that differences are inherent and must be accommodated by denominations. This seems to be sophistry. Christianity is to produce a character and life, not a system of thought. Uniformity of opinion is no more necessary in the Church home than a uniform preference of color or seasoning for the soup is necessary in our family homes. Unanimity in love, purpose and industry is essential for a happy and successful home. Uniformity of opinions is a negligible incident in home building. Then, denominations have created more differences in opinion than they have accommodated. Religious opinions are, for the most part, the result of religious teaching. Varieties of religious teaching are perpetuated by denominationalism. Tolstoi tells of the man who because of poverty slept for so many years in a cramped bed that later, when wealth came to him, he had to have made a bed of the same dimensions and contour in order to sleep at all.

In this day of free and daring individual thinking, quite as much variety is tolerated in each denomination as would be necessary were all the denominations in one. Denominationalism dominates our day only because there is a blind, unthinking subservience to the past. It has in it both bigotry and cowardice. Who can think that if Christ's Church were being established by Him for the first time in our day it would be inaugurated with the divisions which now exist? Or, who can think if divisions were introduced that they would be on the basis of forms, ceremonies, opinions and such like. Could organizations be established upon things so far aside from the real purpose which put a Christ and a Church into the world? One could be more generous toward divisions if the reasons for them were greater. On the really essential things, which are the foundation, purpose and practice of the Christian religion, we are quite unanimous. We do great injustice to the essential things when we remain segregated because of minor differences. If we are to have divisions in the present-day Church they should be for reasons which inhere in present-day thinking. There are now differences in liberal and conservative types of thinking, but we do not divide where divisions would logically come. We stick blindly to cleavages which were created in another day than our own.

How may we realize this closer unity? The place where attention is most needed just now is among our own people. There should be much education and improvement of spirit over the whole question and its implications. Unity is not a thing which can be set down in words and concluded in any cheap, labor-saving way. The vocabularies of it are the last things to be reached. Its spirit is to be attained first. Until we feel it strong enough within us we are unready to attempt the mechanics of it. We should first cultivate love—that love for a brother of differing opinions and for the other Church which works in the same field with us. Christian unity in the large seems a very attractive thing; but in the minute things, embedded in the prejudices of the past, where it must mean all if it is to mean anything anywhere, it is less inviting.

All Christian movements should begin in prayer. Union is no exception. In this, Christ set the example. The oneness of all believers should be our constant prayer. Through prayer, each should put all prejudice and tendency to discriminate cut of his heart and its manifestation from his life. Understanding of, and communion with, others in every area from the local community to interdenominational relationships should be carefully sought. Co-operation and mutual helpfulness with sister Churches should be practiced. Union efforts and a broadening fellowship among all Christians in every way should be cultivated. Interdenominational federations, alliances and organizations offering closer relationships on a Christian basis should be entered. The agencies, both without and within our Church, which promote unity should be supported with prayers, gifts, efforts and influence. All of these efforts should be Christ-like and constant. How fine it is that there are agencies such as the Federal Council of the Churches of Christ in America and other organizations with similar purpose which are working to this end!

When Christian unity arrives fully, or whatever measure of it may come, it should be used for but one purpose, viz: a better service for Christ and humanity. This purpose should be kept clear as the ultimate. It is not for brethren to spend their time loving each other, but in serving Him. Christian unity is not to be a field which the Churches attain and then stop. It is rather a force for more quickly and more thoroughly bringing the kingdom of God among men.

MISSIONS

Rev. J. O. Atkinson, D. D., *Field Secretary.*

CHRISTMAS EVE IN BETHLEHEM.

By Mary D. Uline.

Early in the morning of the day before Christmas, 1926, I was standing on the deck of the Empless of Scotland as she lay at anchor in the Bay of Acre. All was gray and silent—sea, shore and sky—save for a few quivering red and yellow lights. With the dawn emerged faint, far-away outlines of scared places—Mt. Hermon, Mt. Carmel, and the plain of Sharon. As I stood there I felt a kind of exultation, realizing that I was about to set foot upon holy land at the holy season of the year.

Soon after landing at Halifa—a colorful, modern seaport—I found myself aboard a special Canadian Pacific train, with several hundred other pilgrims, bound for Jerusalem, 112 miles distant. From the windows of our moving train we waved au revoir to our good ship that had brought us safely on our pilgrimage. Very soon afterward we were looking out upon a land that we had always hoped to see.

Our guide-books, as well as our fellow-travelers (both always in evidence on such a trip), were continuous sources of information. Relying upon the former more often than the latter, I was quite satisfied to believe that the castle that we passed at Athlit was built by crusaders, that St. George, patron saint of England, was born at Lydda, and that modern Ramleh was ancient Arimathea. I was not quite so sure that the large cave in the vale of Sorek, seen plainly from the train, was where Samson kept his 300 foxes.

Aside from the interest temporarily evoked in passing historic places, we had the ever-present panorama of the Judean road. Palestinians with their primitive plows, shepherds leisurely driving their sheep, Arabs lithe and graceful in their flowing garments, men riding donkeys followed by women walking, and everywhere, the camel, harmonious parts of the reddish-brown landscape. How gently he has come up out of the ages, a symbol of dignity and calm, not perturbed by the clang and clash of wars, the furore of political upheavals, the noise of petty strifes, nor the onrush of civilization.

In Jerusalem.

We reached Jerusalem about the middle of the afternoon, and were much impressed by the great number of people at the railroad station. They had not come to meet us, as some thought, but were returning to their towns and villages after "shopping" in Jerusalem. Their luggage, which was tied to poles and swung over their shoulders, consisted of anything and everything from soft flat pieces of bread and live chickens to nondescript pots and pans.

After a more or less perilous automobile ride through the main street of Jerusalem (also the main sidewalk), with a chauffeur whose "honk-honks" made no perceptible impression upon pedestrians, we reached our destination, the Grand Hotel, near the Jaffa gate.

We did not remain in our cold rooms long. It was warmer outside and much more interesting to watch the world go by. We saw Bedouins in long, hairy, black capes sitting erect upon graceful horses as they rode along the crowded street. There were Syrians wearing European clothes and red fezzes; poor, baggy-trousered peasants trudging along with their donkeys; Greek, Roman, Russian, and Armenian priests, Jewish rabbis, Mohammedan mollahs, and Protestant preachers; and resident "foreigners" and travelers from every part of the globe. There were children, dressed and half-dressed, and beggars at every corner. Gray-bearded men who looked like Abrahams come to life, stood or sat in front of box-like shops. Young mothers with tired faces carried babies that wore blue beads to "keep off the evil eye." What a world it was, with its camels and cars all mixed up with humanity on the main street of Jerusalem on Christmas Eve!

Turning away from this thoroughfare with all its life and color, we looked out upon the hills around Jerusalem. How barren and gray they were! Then suddenly a great light fell upon them and they were transformed into hills of majesty and beauty. The gold and purple lights of sunset were "declaring the glory of God." It was the Birthday of a King and we were only five miles from the little town of Bethlehem.

In Bethlehem.

Sunset over the hills of Judea—and soon it was twilight over the valleys of Hebron and Hinnon. My anticipation of being in the Holy Land at this time of the year had been so joyous that I feared the realization might be disappointing. I wanted Bethlehem to be the peak of the spiritual experiences of my round-the-world-trip. Although we rode the short distance from Jerusalem to Bethlehem in a splendid car, the means of transportation did not seem to change the spirit of the occasion. We rode toward Bethlehem "in reverence and devotion." A star showed us the way as we went on in silence. We stopped to look into a well at the side of the road where, according to tradition, the Star of the East reappeared to the wise men. A little farther on, we saw Rachel's tomb by the roadside, where she died after the birth of Benjamin, on her way to Hebron. We approached the city of David, with its treasure stores of associations. Here Ruth met Boaz; David was anointed king by Samuel; one thousand years after the birth of Christ, Godfrey, the first crusader, was crowned king of Jerusalem on Christmas Day; and in 1917 General Allenby, to whom Jerusalem had surrendered, had made his pilgrimage on Christmas Day.

Bethlehem was awake, receiving guests from the ends of the earth, who had come to worship at an altar where once a manger stood. We rode through the narrow, winding streets, thinking of Mary and Joseph as they wearily made their way to the stable. What a contrast between their mode of transportation and ours! We came to the large open place in front of the Church of the Nativity. A modern official in British uniform directed us to a place where we could leave our car, but his order did not disturb the spriit of the environment for us. After all, the Christian religion is one of progress. Traffic regulations belong to this era.

We walked over to the Church, and were impressed by the simplicity of the architecture. We were told that Queen Helena, mother of Constantine the Great, built it in 335 A. D., on the traditional spot where the stable had stood. Three centuries in this part of the world do not obliterate stories handed down from father to son. We were quite satisfied to believe that the Church of the Nativity was built over the place where the Christ-Child had been born.

On Christmas Eve.

On Christmas Eve we were not particularly concerned about historical data nor about the possession of the different sections of the Church by different faiths. Nor were we troubled by stories that we had heard regarding disagreements. We had come to Bethlehem to seek, to find, and to worship the Lord. We walked through the Greek Orthodox part of the Church. Heavy brass hanging lamps lighted the interior, casting a mystic glow over the silver, gold and brass ornaments about the altar, and over an old painting that hung near it.

Out from this rich ecclesiastical atmosphere we went into an open court by way of a narrow door. There under the stars on a never-to-be-forgotten holy night we united with European and American singers from Jerusalem as they caroled the glad tidings. A small world-family had joined them, for in the court were travelers from near and far. There were also palestinian officers and many folk from Bethlehem. Standing against the high wall that was built about the court were Moslem women with covered heads, and little Jewish children with their mothers. In the midst of the singers were black-robed, long-beared Greek priests whose kindly faces shone as they added their blessings in Greek to the simple English service that came to a close with the hymn, "Joy to the World."

With souls exalted, we went back into the Church and down the narrow, winding, stone steps into the grotto, the place of the manger. We pilgrims from afar lighted the wax tapers that were handed to us as we approached the universal shrine. The air was aglow with the beauty of holiness. Instinctively and eagerly we joined the other worshipers—nuns silently holdnig their vigil by the sacred spot; peasant women, like hooded statues, sitting on the steps; British soldiers, representatives of the government that holds the mandate in Palestine; American merchants and bankers, French diplomats, Swedish countesses, and professional world travelers; Bethlehem shopkeepers, and little children from near-by places who had come to worship Him each in his own manner and according to his own light.

Here again was a small world-family, and here was peace, heavenly peace. Why could not this spirit spread until it permeated the great world-family? O Zion, haste the time when the Prince of Peace will reign in the hearts of all mankind!

As we returned to Jerusalem, the late moon shone upon the field of the shepherds. The stars seemed very near, and the air was clear and cold. What had Bethlehem meant to us? Only joyous satisfaction produced by beauty, sentiment, and tradition? Only a dream of spiritual ecstasy realized for the moment? Something more permanent. We who had held our lighted tapers before the altar of the manger seemed to have cast off the wrappings of our souls and were standing detached, alone, in the presence of the Light of the World.—*The Congregationalist.*

PORTO RICO LETTER.

Dear good Folks:

Last week's mail brought me a few cheerful messages of Merry Christmas, which made me stop, with a great interest, to read, also to think that it is Christmas-time. It is hard to stretch my imagination about such a happy day to come during a hot season. My thoughts were carried back to the joyful Christmases that I have had when I was a little girl. I see a beautiful palm tree instead of a Christmas tree; white mosquito nets instead of snow; and many other substitutions for our Christmas Day. Yet I shall make my Christmas one of the happiest I have ever spent, and send my greetings as usual. Therefore, I wish every one of the readers a Merry, Merry Christmas Day and the Happiest Kind

of a New Year. Just think of your little missionary when you gather around your family Christmas tree, and pray that God may bring prosperity and success to our Church, also our Foreign Board which has been struggling to reach

I am sure that you would be interested to know if we are preparing Christmas programs. Yes, indeed, and we shall have a Santa Claus, even though it may be a black Santa; but it will have the same spirit and the same appreciation. I shall write to you about our Christmas celebration later.

I am glad to say that I am feeling good and beginning to enjoy every thing that comes my way daily. I am progressing nicely with the language study. I have practically visited all the members of our Ponce Church, and now I am devoting a little of my time to visiting the different departments and institutions of this city.

Last Saturday, Dona Selfina, who is one of our faithful workers, and I visited the board of health, and I happened to knwo the superintendent of this department personally, and we were greeted cordially and taken to the different departments and the work was explained to us with a great interest. I also had the privilege to observe a young girl's class of hygiene. In this class the young girls are taught how to take care of babies, homes, personal hygiene, and many other subjects concerning the domestic science. This class is especially for the young mothers. I was delighted to observe such a work, because the conditions of the Porto Rican homes are beyond description. I am also glad to say that the superintendent of this department is a Protestant. Her brother is a member of my English Bible class; I also often visit her home.

On Sunday afternoon, three members of my training class and I walked about two or three miles to our little chapel, which is located at Clansel, outside of Ponce. This chapel is a small room, and has an iron ring for the bell to call the people to worship and has not sufficient seating capacity. There were seventy-nine boys, girls, men, women and children present. During the Sunday School hours it was necessary to have one of the classes taught out-of-doors in the chapel yard; some had to stand because there were not sufficient chairs for every one. Here I had the opportunity to make my first speech in the Spanish language. My girls help to teach the little folks' classes, and I observe, and I am in hope of training my girls to meet every difficulty in the Church and be able to be fitted in any department of work.

Good folks, if we had the money it would be wonderful to have a larger chapel built at Clansel and have a worker especially for this place. I could assure you that the work would be more progressive than it is at our Ponce Church. Here there are many who are eager to learn about Christ. Let us pray for the brighter days for His kingdom.

Next week I am planning to visit the jail and the city hospital. Let us not forget our Porto Rico field with prayers and support.

Your missionary,

VICTORIA E. ADAMS.

"The Lord is good unto . . . the soul that seeketh Him" (Lam. 3:25). He who rushes into the presence of God and hurriedly whispers a few petitions and rushes out again never, perhaps, sees God there at all. He can no more get a vision than a disquieted lake can mirror the stars. We must stay long enough to become calm, for it is only the peaceful soul in which eternal things are reflected as in a placid water—*Arthur T. Pierson.*

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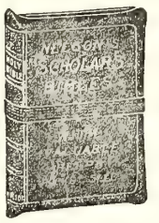

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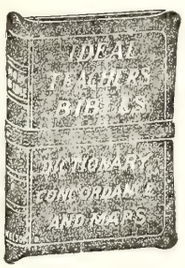

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THE CHRISTIAN SUN

1536 E. Broad St., - - - Richmond, Virginia.

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By Rev. H. S. Hardcastle.

Lesson I—January 1, 1928.

John the Baptist and Jesus.

Golden Text: "He must increase, but I must decrease."—John 3:30.

Lesson: Mark 1:1-13.

Devotional Reading: Isa. 40:3-11.

Foreword.

The lessons for the next six months are to be a study of the life of Christ as it is recorded in Mark's gospel. Six months in one gospel on the life of Christ—what a splendid opportunity to learn in a constructive way more about the Son of man and the Son of God! This is all the more true because Mark's gospel is the shortest, the most concise, the most vivid, the most straightforward gospel of them all. Written by John Mark, probably a convert of Peter, and an intimate associate of Peter, and his assistant, he had an excellent opportunity to get the facts about Jesus from one who knew them at first hand. We can get an idea of how well Mark did his work when we learn that, with the exception of thirty verses, it is entirely incorporated in Matthew's and Luke's gospel, and furnishes the outline for these gospels. It was written for Gentile Christians to show them that Jesus was the Son of God and is made up of the activities of Jesus rather than His teachings. In other words, Mark feels that the best way to show that Jesus is the Son of God is to tell of the "mighty works" which he did. "In Mark's gospel we see the shortness and the strenuousness and the marvelous power of Jesus' ministry."

If those who attend Sunday School during the next six months will really study these lessons, they will not only come to a better understanding of Jesus, the Son of God, but they will undoubtedly have born within them a deeper desire to be like Him and to do something for Him. These lessons will be a failure indeed if they do not find expression in holier living and larger service.

"The beginning of the gospel of Jesus Christ, the Son of God." It could be only the beginning for the end has not been written, nor indeed can it be written until the kingdom of this world are become the kingdoms of our Lord and of His Christ. Jesus introduced into the world a new spirit and set in motion forces that are destined to continue unto the end of time. The gospel has as its goal the redemption of the world, and the last chapter will not be written until that consummation has been achieved. It is impossible to exhaust the things which Jesus' gospel has begun, the reforms it has started, the transformation it has accomplished. Mark had true insight when he said "the beginning of the gospel of Jesus Christ."

John the Baptist.

"John came." There was a man sent from God whose name was John. He was born of godly, reverent parents, for the record says "they were both righteous before God, walking in all His commandments." It helps to be well born, especially well born in the sense of having as parents a father and a mother who honor God, who try to keep His commandments, who practice religion in the home, who give themselves to the work of the Church—who are righteous before God." When we have more of the atmosphere of religion in the home, and more of the practice of religion in the lives of the parents, we are going to have less trouble with boys and girls and men and women outside the home.

John led a simple, rugged, clean life. He dressed simply, ate wisely, lived temperately. He made his home out in the "desert"—the rough, rugged wilderness in southern Judea. It was because of the simplicity and the ruggedness of his life that he had the stamina, physical and moral, to do the work to which God later called him. Let no man decry his lot because he does not have "an easy time." Manhood is not produced amid ease and luxury and high living, but by hard work, self-control, mastery of difficulties. The time for every young man and young woman to get ready for the work that God has for them is now in the days of youth. Pray not for tasks equal to your strength, but for strength equal to your tasks.

"John came, who baptized in the wilderness and preached the baptism of repentance unto the remission of sins." "And he preached, saying: There cometh after me He that is mightier than I," John felt that the Messiah was coming. The one who should come and who had been long promised was about to appear. But the nation was not ready for Him. There was the sinfulness of the people and the lack of the spirit of repentance. "Repent" (change your mind), said John. Be baptized as a symbol of cleansing—let the world know what you have purposed. Bring forth works meet for repentance. It is not enough simply to be sorry—be sorry enough to stop, show that you have repented not only by baptism, but by right living. This was John's message. There was nothing soft about it; it was a stern, uncompromising message, and it struck fear and fire in the hearts of his hearers.

Jesus.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee." He went back to Nazareth as a Boy and grew in wisdom and in stature and in favor with God and with men. He was subject unto His parents. For eighteen, perhaps more, years, we have heard nothing about the Boy who stood at twelve in the temple and talked with the learned doctors, and who even at that age had a sense of mission. We may be sure, however, that they were years of work and study and meditation and even of service, and now He comes forth to take up that ministry that was to be recorded imperishably upon the pages of history and written indelibly in the hearts of men.

"And He was baptized of John in the Jordan." Sprinkled, poured, immersed—we miss the point altogether when we quibble and rague about this. Here was a man conscious of a distinct call from God. He gives himself completely and unreservedly to that high mission. And in a simple, impressive, inspiring way He submits Himself at the hands of another to that symbol which, above all others, ought to be an expression of devotion and dedication. Of course, in Jesus' case there was no sense of sin. Whatever else baptism may be, and however else it may be administered, we should always keep in mind the fact that it is not the baptism of the water, but the outpouring of the Spirit which counts.

"And a voice came out of the heavens, Thou art my beloved Son, in Thee am I well pleased." Let any man respond to what he believes to be the voice of God and give himself unreservedly to the mission to which God calls him, and he, too, will see the heavens opened and he will hear the voice of the Father speaking in no uncertain term His pleasure in such an one.

CHRISTIAN ENDEAVOR.

Sunday, January 1, 1928.

Topic: "What are the Values of Daily Devotion?"—Psa. 40:1-8. (Consecration meeting.)

Some Bible Hints.

Prayer is a continuous thing. We must wait, and pray, patiently (v. 1).

Our devotions give us contacts with God; we confide in Him, look to Him (v. 2).

Our devotions develop faith. To be prayerless is to be weak in faith (v. 4).

Our devotions lead to love, and love leads to obedience. God's will is then a delight, not a burden (v. 8).

Suggestive Thoughts.

Prayer and meditation tend to make us like the things we think about. If we meet Christ in prayer, we shall live Christ in our lives.

Christ is the center of our devotional thought, and as we see Him and understand Him, we begin to do as He would have us do.

The soul, as well as the body, must be fed. In our devotions we are assimilating divine nourishment through the word of God. Starved Christians are too common.

Daily devotions are like the arms that reach up and connect with the Source of all Power to live aright, to control the turbulent self, and to serve in the Spirit of Jesus.

A Few Illustrations.

If we breathe poison gas, like carbon monoxide, we die. The quiet hour helps us to breathe the pure air of heavenly thought.

The quiet hour helps us to "abide in Christ," as branches in a vine, so that we draw our life and strength for all things from Him.

Daily devotions, the family altar, create a spiritual atmosphere in the home. One cannot pray with the family and rise up to be grouchy and nasty.

The quiet hour enthrones Christ. We acknowledge Him King, seek His will and not our own, and gain confidence to follow Him closely.

To Think About.

How may we practice the quiet hour?

Why do we need to keep in touch with God?

What books help our daily devotions?

"DOPE."

I have just returned from a meeting and banquet of the Men's Club of the McCoy Memorial Methodist Church—the College Church. At the meeting we were addressed by Judge Charlton, of the Federal court. The message was so forceful and of such importance, I am passing it on to the readers of The Christian Sun." I tell the story in my own words, but many of the expressions are verbatim from the address.

"Dope" means a great many things in the English language, as it is used these days. It may, in some sections, mean "information." About nine million times last year the word meant a popular "soft drink." But the word "dope," to a Federal judge, means morphine, opium or cocaine. The drugs which are used by almost all dope addicts are the first and last named.

The influence of the two drugs on the victim are distinctly different. Morphine has the effect of putting one above pain, care or trouble. It causes one to take danger or even life very lightly. It robs one of his reason, but does not necessarily put into one an otherwise dangerous spirit. Cocaine, on the other hand, not only robs one of his senses, but puts in one a dangerous and inconsiderate state of being; that is, life, property, decency, nor any other virtue has any value. The worst criminals and robbers are addicted to cocaine.

The influence of either drug is, of course, extremely bad on the whole nervous system. Not

a nerve in the entire body is able to function properly under their influence. There are one million "dopers" in the United States today. That, in comparison, isn't many. But when one considers that each one of these persons will, within the next twelve months, put three other persons on dope, it becomes appalling. Every strata of society is represented in those who are brought before the Federal bench. Perhaps the most pitiful persons are girls of the age of eighteen and nineteen. They try to hide their guilt while in court, but the drug leaves its imprint which cannot be mistaken. Victims of this age try to keep decent—at least to some degree. Older persons, both men and women, lose all self-respect, and sometimes fall in the midst of the court-room in their craze for another "shot." They are usually brought into court after being kept in the city jail overnight. One who has not seen these slimy, filthy, emaciated victims in an effort to appear well can know the horrors of their lives and habits.

The United States can only manufacture enough of these dangerous drugs to supply hospitals and the like. Then, where do we get it? From Japan, China, or Turkey? No; we get it from France, England and Germany. How is it brought in, since the laws of the country are against its being brought in in any quantity? It is smuggled in. It sometimes comes in our toys—dolls, bears, and many others. It is smuggled because it is handled much easier and is much less noticeable. Several thousand dollars' worth could be carried in a suit-case. It retails for one dollar to a dollar and a half per grain.

The dope habit offers one of the greatest menaces our country knows, and every citizen should co-operate with legal authorities in stamping it out as nearly as possible. It causes many of our young women to throw their character and virtue to the wind, and with young men the habit is perhaps more prevalent. "Let us take heed how we stand, lest we fall."

Birmingham, Ala. J. H. Dollar.

THAT EDITORIAL!

The editorial appearing in The Sun of December 1st on "Duty of Minister to His Conference," is indeed timely. Every minister should attend at least the Conference to which he belongs, take up and do his duty in all things thereunto appertaining, do his part well, and be not a "slacker."

Truly, the pastor is the key-man in the local Church, and knows the situation in his charge as no one else can; therefore, he should be present at every session, stay through the Conference, watch every move, motive and motion. He should be free to speak, apt to watch and work for the kingdom, not forgetting his constituency, lest the membership lose interest in the organization, local and otherwise.

Indeed, any minister of the gospel who will absent himself without a most valid excuse certainly should not, through the year, urge his deacons and hearers to attend his services, unless that it be he is preaching one thing and practicing another. But back of all this, is there not an urge, a dynamic, a power, a seed-plot concerning which our Church needs fervently to consider?

If the pastor—the absentee, the "slacker"—had an honest-to-goodness opportunity in his Conference and a proper appreciation by his ecclesiastical organization for what he does, would he not attend more regularly, be more interested, come to the front and pull harder or go to the rear and push longer, or work anywhere better with a united head, hand and heart under the ledership of Jesus Christ, the only Head of the Church?

Our Church is said to be democratic in plan, purpose and creed. And no person can therefore arrogate to himself the privilege of dictator, nor can we, as members, in act or spirit, remove the crown from the Great Head of the Church and confer it upon any king, prince, potentate or other power. If this could or should be done, our Church would sacrifice its name and lose its divine prestige.

I am so glad of this, and with great joy at heart and love in spirit, crown Jesus Christ Lord of all, to the glory of God the Eternal Father, remembering that in Him we all be brethren.

J. W. Patton.

THE ALMIGHTY DOLLAR.

If the opinion of foreign nations is to be accepted as final, we are a country of abject idolators, and the "silver cartwheel" is the great joss before which we perform our genuflections. To an unprejudiced observer, it might seem that the whole world was now practicing knee-bending at the same altar of avarice.

It is to Washington Irving that we are indebted for the bit of phrasing which has placed us before the world as an agglomeration of money-lovers. In his sketch of a "Creole Village," published in 1837, he introduces the following line: "The almighty dollar, that great object of universal devotion throughout our land!"

Something analogous to this expression may be found in the writings of Ben Johnson, where he makes reference to "almighty gold."

It was on July 6, 1785, that the Continental Congress established the dollar, although the exact Spanish dollar, or "pieces of eight." From the figure 8 was evolved the $ sign.
weight was not fixed until August 8, 1786. Previous to this time, the English pound had been used in the United States.

Our dollars were made about equal to the old Spain, however, was not the original source of the dollar. That honor goes to Joachimsthal, a mining town in Bohemia. In the fifteenth century, silver mined at Joachim's thal (valley) was coined into ounce-pieces. These coins, known as thalers, gained wide repute and became a standard of coinage. So, the word thaler—dahler in low German, daler in Danish, meaning dale in English—was the paternal name of the dollar.

Because of its bulk and weight, the silver dollar has never been a very popular circulating medium, most persons preferring its limp paper equivalent. But for reasons of economy, Secretary Mellon now desires to popularize the cartwheel. Admittedly the silver dollar will last longer than a large number of paper dollars, but until such a time as it will go somewhat farther, the deer peepul are not likely to grow round-shouldered or bag their nicely pressed trousers toting about ten dollars in the shape of ten separate silver sinkers.—*Mark Dwight.*

THE PEACE OF GOOD WILL.

The distinguishing note of Christmas is comprehended in the message that marked the advent of Him who was born in Bethlehem—"Peace and good will." Peace can come only from good will. Ill will produces discord, bitterness and strife. The world's yearning today is for peace. Every experiment has been tried, every nostrum suggested to effect it, but it seems still an evanescent dream. Perhaps that is because we have lacked the good will that alone can produce it. Said the late President Harding to me on one occasion: "The gospel of understanding alone will insure a tranquil world."

The gospel of understanding, yes, undrestanding that is based upon good will. That is the gospel of Christmas. With an increasing desire for peace, with world interests fast becoming more common, and its relations more intimate, shall we not believe that through men and women of good will a better and happier understanding is presently to be reached? Better than all the and security that proceeds from the consciousness that men all the world over are coming to a better understanding. Shall we not hope, as we enter into the spirit of a new Christmas Day, that there shall come that reign of universal peace and good will of which the heralding angels sang? —*Bishop Jas. E. Freeman.*

The Board of Publications of the Southern Christian Convention met at 11 A. M., October 27, 1927, in the Burlington Christian Church, with the following members present: Prof. L. L. Vaughan, Dr. P. H. Fleming, Dr. E. L. Moffitt, and Rev. Stanley C. Harrell; Dr. P. J. Kernodle, Managing Editor of The Christian Sun, meeting in consultation with the Board.

Prof. L. L. Vaughan stated the object of the meeting to be the consideration of means whereby the circulation of The Christian Sun might be increased. On motion, the following action was adopted:

Whereas, the immediate need is for increased circulation of The Sun, we therefore recommend that, in order to stimulate interest in securing new subscribers, we make the following offer to Woman's Missionary Societies, Ladies' Aid Societies, Sunday School Classes, or similar organizations of the local Church which may be recommended by the pastor: For new subscribers for one year, at $2.00, the Society or Organization to be allowed 50 cents; for new subscriptions for six months, at $1.00, the Society to be allowed 25 cents. The arrangements for such solicitation on the part of Societies are to be made through the office of the Editor, Dr. J. O. Atkinson.

A CHRISTMAS INN.

By Lucia Trevitt Auryansen.

The Bethlehem Inn was cold and drear,
And held no cheer,
When to its door sad Mary crept
And sorely wept;
But shining Hope came ere the moon,
And Love was born.

Oh! that my House of Life might be
A Hostelry
Where lonely, burdened souls might come
And find a Home—
Where hungry Spirits might be fed
With Wine and Bread.

And shining ever o'er it, seen afar,
The Blessed Star
To say to Travelers drawing near,
That here, oh, here,
The Holy Ghost of Bethlehem's Inn
Abides within!

FAMILY ALTAR

CONDUCTED BY REV. H. E. ROUNTREE,
One of Our Chaplains in the U. S. Navy.

"Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."—Jeremiah 33:3.

SUNDAY—CHRISTMAS DAY.

IF CHRIST HAD NOT COME.

"If I had not come."—Jno. 15:22.

Suppose there is a marriage. The Church is filled and waiting; the bridemaids and groomsmen are ready; the feast is spread, and the announce- is made—the bridegroom died suddenly. Imagine the consternation!

What would this world be if Christ had not come? You would have to turn out the lights, darken the windows, shut the doors, destroy all Christmas literature, burn all the books that mention Him, destroy all the art about Him, burn all the music of Him, stop every one who prays for Him, hush every voice, trample underfoot every suggestion of peace to the world, blight every hope. Do this in your imagination today and you will discover some of His glory that you now enjoy.

The Son of man came to seek and to save them that are lost. If He had not come, where would be the lost? Where would we be? Think of how we would be buried in greed, lost in pride and vanity, confused in the fog of jealousy and ill will, crazed in the bewildering anxieties, cares and griefs of life without a hope.

But His coming is like the mountain glory of the morning sun, releasing the landscape from the bondage of night. The mountain breaks into sparkling splendor. The radiant glow flushes the east and bespangles the scene in radiant gold, which steals down the slopes into the valley until woods, moor and fen, village streets, homes and shops, yea the smallest things as fine as even the small dust, stands revealed and glistens in splendor.

Did not the Lord come to shed light, splendor and glory on mankind, that they who would know Him might be like Him?

Read the gospel story of His life today. Think on Him and pray.

Prayer.—Our Father, give unto us eternal life of our Saviour, that we may never perish, and help us to live so that when He comes again He may find us watching and worthy to claim His mercy. Grant that today may mean so much to us in loyalty and devotion to Him that there may be no day when any may pluck us from His hands. Forgive us, take us into Thy love and Thy home. *Amen.*

CHRISTMAS WEEK.

CHRISTMAS FIRST TIMES.

(By A. Printzlaw Bowen.)

The first times of everything are always interesting. This season turns our thoughts to the first Christmas and the customs that followed.

They are always so interesting, those first times of things way back in "once-upon-a-time," and humanity always has and always will be interested in their origin.

At this season of the year our thoughts turn to the long-ago Christmas and its customs.

We are told the first traces of the festival are found around the time of Emperor Commodus, 180-192 A. D., and that in the reign of Diocletian a churchful of Christians gathered to celebrate Christmas was burned by order of the emperor.

The beautiful Christmas carols were manger-songs at first, telling the story of the Christ-Child's birth. Many of the later ones have the characteristics of folk-songs and preserve curious legends. It was in the eighteenth century that Charles Wesley wrote the well-known "Hark! the Herald Angels Sing"—then known as "Hark! How the Welkin Rings!" Christmas carols still exist in France, Germany and Italy, and the famous "Board's Head" carol, found in collection of carols printed in 1621, is still sung annually at Oxford College.

The first Christmas card originated in London some seventy years ago, but was a long time in winning popular favor. The card bore the simple greeting, "Merry Christmas," written in ink: Later, embossed greeting-cards with interesting pictures appeared, many of these bearing a likeness of Robin Redbreast, as in England he is called "The Saviour's Bird" because of the legend of his red breast.

Candles, too, have their Christmas significance. The adherents of the Greek Church call Christmas the "Feast of Lights." The custom of burning candles at Christmas time is derived from the Roman Saturnalia, when they were not only used for illumination, but were also exchanged as gifts in token of good will.

The burning of candles was also one of the incidents of the Feast of Dedication, which was observed about the same time of the year as the Saturnalia and the Yule—from the 16th to 18th of December. Somehow, it seems easy to imagine that many a bright, glowing candle twinkled into the darkness of that first Christmas night in Palestine, all unintentionally proclaiming that He, the Great Light, had at last come into the world.

The setting up of the first home Christmas tree takes us back to the eighth century, when St. Winfried was a missionary to the Scandinavians. He tried to show the people that the Druid priest had made them worshipers of trees only and not of the living God. One Christmas Eve he hewed down a mighty oak tree around which they had gathered to offer a human sacrifice. As it fell, a young fir tree seemed to appear miraculously beyond it, and St. Winfried said: "Here is the living tree, with no stain of blood upon it, that shall be the sign of your new worship. See how it points to the sky. Call it the tree of the Christ-Child. Take it up and carry it to the chieftain's hall. You shall go no more into the shadows of the forests to keep your feasts with secret rites of shame. You shall keep them at home with laughter and songs and rites of love. The thunder-oak has fallen, and I think the day is coming when there shall not be a home in all Germany where the children are not gathered around the green fir tree to rejoice in the birthnight of Christ."

The custom of decorating Christmas trees dates back to the ancient Teutons, who were sun-worshipers. They considered the spreading of a great tree to be symbolic of the sun rising higher and higher in the heavens, and the decoration of our tree is supposed to be symbolic of the sun tree. In this explanation, the lights represent the flash of lightning overhead, the apples, oranges and balls symbolize the sun, moon and stars, while the candy and toy animals represent to the sacrifices made to the sun god.

But a far more satisfying interpretation of the tree and its decorations is this: The tree itself represents the Christ, who was the beginning of a new life in a world dark with heathenism; the lighted tree symbolizing the light of the world—the Tree of Life—while the silver and gold star reminds us of the one which led the wise men to Him; the cross His sacrifice; the heart His love; and the anchor our hope.

The first Christmas box was bestowed so long ago we fail to find the origin of the custom; but long, long ago, the Catholic priests held masses for almost everything, and if a ship went to the West Indies they had a box on board under the protection of some patron saint. This box held money and other valuables put in by the sailors in order to secure the prayers of the Church. At Christmas these boxes were opened. In England, the day after Christmas is known as "Boxing Day," and from a custom of the well-disposed to assist the deserving, it degenerated into a nuisance, as many began to consider it a right that those who were more favorably situated than they should contribute cash or some other present to their Christmas box, regardless of inclination.

We may think that our grandmothers, or at the most, our great-grandmothers, made the first mince pie, but such is not the case. The early Christians made and ate mince pie and plum pudding at Christmas. The contents, which, of course, every one knows are very rich and fragrant, symbolize the rich gifts brought by the wise men to the Christ-Child, and the aroma the fragrant frankincense.

The first Santa Claus undoubtedly was St. Nicholas, who was the Bishop of Myra about the year 300. It is he who is credited with first climbing to the chimney top and dropping a gift. He had expected the gift, a coin, would fall to the hearth and eventually be found by the friend he wished to have it; but it happened that this friend's daughter had hung up a pair of stockings there to dry and the coin fell into one of these. The legend goes on to say that the coin was found and used as a dowry for this friend's eldest daughter, and that St. Nicholas never failed to drop a coin into the stockings that were hung up thereafter, whenever a daughter of the house was about to marry. The date of the bishop's death, December 6th, is observed in many countries, and doubtless the closeness of the two celebrations has confounded St. Nicholas' Day with Christmas.

The first kiss given beneath the mistletoe was not a matter of jest, but was a sincere pledge of friendship. This custom, too, has come from the Scandinavians. In paying honor to their god, Thor, they built great fires called Yule-fires. The higher the flames towered, the more pleased was Thor supposed to be. It was soon discovered that trees upon which mistletoe had clung burned the brightest, and they took this for a symbol that Thor considered those trees the best for his people to burn in his honor. The quantities of mistletoe clinging to these trees sapped their vitality, and they consequently were drier and burned better than those filled with sap.

And so, as time progresses, Christmas customs will doubtless change somewhat, although it is safe to say they will always retain sufficient of their first-time significance to keep inquiring minds wondering as to their origin.

Christians of the East and of the West may still observe Christmas on different dates, and follow more or less pagan customs in its celebration, but the true spirit of the day will continue to permeate it all; and of whatsoever race or creed he may be, the joy-giver will still find the fullest measure of happiness, for joy to the world became a living reality that first Christmas night, through God's own joy in giving His best Gift to us.

Christian Orphanage

Dear Friends:

Our financial report this week takes us across the twenty-seven thousand dollar mark. We just lack $2,634.93 of being to our goal for this year. We have till the 1st of January to reach it. We have given the Orphanage one of our hardest year's work this year, hoping all the while to reach our goal. I know of nothing that would fill my heart with more joy than to be able to say to you the last day of this good old year that "we have reached our goal for the year."

To undertake and to succeed always brings joy. We cannot succeed unless we undertake. We undertook the first of the year to reach this goal, and we did it because so many little fatherless children were holding out their little hands to us and pleading for a home and a chance. We had faith in the Christian people to believe they would stand shoulder to shoulder with us till the task was finished, and on through the year we have had that abiding faith in you and our faith has not wavered in the least. We fully believe you will see to it that we reach our goal. You will make our hearts glad and you will be happy too. Our Burlington Church raised nearly two thousand dollars for their Thanksgiving offering. They are the happiest folks I know. They set forth to do something worth while, and they did. Every member of that Church is happy because they undertook and succeeded. Let us all do our best till the task is complete.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 22, 1927.

Brought forward		$25,348.27
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Happy Home	$ .95	
Elon College	6.25	
Raleigh, First	3.48	
United, Lynchburg	2.84	
Belew Creek	6.25	
Greensboro, Palm Street	7.35	
		27.12
Eastern N. C. Conference:		
Mebane	$ 1.25	
Shallow Well	2.33	
		3.58
Western N. C. Conference:		
High Point	$ 4.42	
Seagrove	6.00	
		10.42
Eastern Virginia Conference:		
Newport News	$16.68	
Wakefield	3.80	
Barrett's	1.20	
Suffolk	25.00	
First, Richmond	6.32	
Mt. Zion	2.47	
		55.47
Alabama Conference:		
Wadley	$ 1.91	
Mt. Zion	1.70	
		3.61
Georgia and Alabama Conference:		
Vanceville		1.70
Thanksgiving Offerings.		
N. C. & Va. Conference:		
Monticello	$ 6.65	
Happy Home	8.43	
Elon College	50.53	
Mt. Zion	27.81	
Kallam's Grove	3.38	
Shallow Ford	10.25	
Haw River	27.00	
Reidsville	35.00	
Union, N. C.	49.81	
Monticello	5.62	
Hebron	23.70	
Greensboro, First	184.50	
Durham	300.00	
		732.68
Eastern N. C. Conference:		
Turner's Chapel	$ 4.20	
Bethel, Wake	11.30	
Liberty, Vance	164.00	
Piney Plains	30.00	
Mebane	15.70	
O'Kelly's Chapel	10.00	
Wentworth	54.02	
		289.22
Western N. C. Conference:		
Pleasant Hill	$60.00	
Pleasant Ridge	67.55	
Shiloh	15.45	
Randleman	30.00	
High Point	25.00	
		198.00
Eastern Virginia Conference:		
Newport News	$128.20	
First, Richmond	256.36	
First, Portsmouth	31.44	
Mt. Carmel	20.50	
Mt. Zion	2.75	
		439.55
Valley Virginia Conference:		
Concord		22.40
Alabama Conference:		
Wadley	$ 1.00	
Carver's Grove	3.05	
		4.05
Outside Help.		
L. L. Lassiter, Virgilina, Va.	$10.00	
K. C. Rountree, Bosley, N. C.	1.00	
J. H. Massey, Durham, N. C.	15.00	
		26.00
Special Offerings.		
Young Men's B. C., Liberty Vance.	$ 5.00	
Golden Star Class, Seagrove S. S.	8.00	
Philathea Class, Suffolk S. S.	25.00	
Mrs. H. A. Culver, for E. F.	30.00	
Mrs. L. E. Carlton, Richmond.	12.00	
J. E. Latham, Greensboro	25.00	
A Friend, Harrisonburg, Va.	10.00	
Mrs. Olivia Horner, for boys	25.00	
Ladies' Aid Society, Haubstadt, Ind.	5.00	
		145.00
New Building Fund.		
Truitt Phil. Class, Greensboro	$10.00	
W. A. Harper, Elon College, N. C.	25.00	
J. R. Loy	1.00	
W. T. Noah	1.00	
J. B. Tickle	1.00	
Women's Missionary Soc., Holy Neck	20.00	
		58.00
Grand total		$27,365.07

THE JOY OF CHRISTMASTIDE.

It is well always that we shall make Christmas time the time of joy. It is the joy season of the world. We must not of course lose the spiritual significance of Jesus, but we must remember that the teaching of Christmas is the teaching that is going to make the hearts of men rejoice with joy unspeakable and full of joy. We give gifts because God gave us a Gift and Christ is everlastingly giving us gifts out of the fullness of His grace. We would not have it a solemn season. We would have it a season of gladness because of the blessing that came to us in the Child of Bethlehem who was born to bring to us the indestructible grace by which we inherit eternal life.

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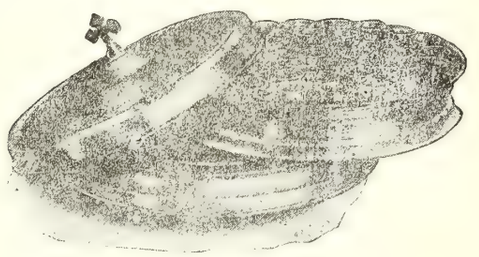
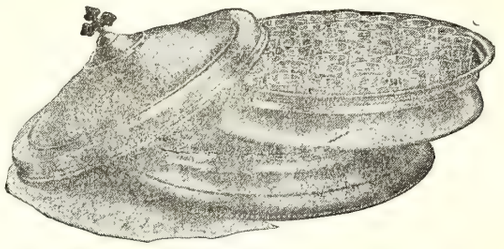


Style No. 50-A

Tray No. 2—Interlocking, with 40 plain glasses $7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60
No. 2—Broad rim 1.60



SILVER-PLATE

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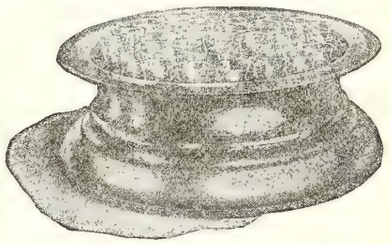
Style No. 85

Tray No. 85—Interlocking only, with 36 glasses.$22.00
Base No. 1—Silver-plate; fits Silver Tray No. 85 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90

Tray No. 90—Interlocking, with 36 plain glasses.
Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling) .$22.00
Base No. 2—Silver-plate; fits Silver Tray 90... 16.
Cover No. 4—Silver-plate; fits Silver Tray 90.. 1

Breda Plate No. 3—Narrow rim
No. 4—Broad rim
Filler—Silver lined .....

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Kiddies' Korner

MADGE MOFFITT WHITESELL, *Editor.*

Dear Christmas Gifts:

If only I owned enough stockings—thousands and thousands—I'd hang them all up and ask Santa to drop one of you into each, and then I'd find you grinning at me Christmas morning.

Here's a Happy Christmas wish to each of you!

Your loving "Christmas Godmother,"

MRS. MADGE MOFFITT WHITESELL.

Box 592, High Point, N. C.

McRae, Ga., Dec. 9, 1927.

Dear Miss Moffitt:

I have not written you in a long time. But have been reading the page. I am writing you to tell you that I think the piece with the title "Recitation, Don't You?" is beautiful.

I hope this letter will be printed. You Kiddies write me.

A very interested Kiddie,

Helena, Ga. MARY JULIA DENTON.

LITTLE ROBIN SANTA CLAUS.

Wouldn't it be nice if a funny Robin-chappie
Dressed himself as Santa Claus to make the birdies happy?
And the night before Christmas, what a pitter, patter, patter;
What a cheep-cheep-cheep, what a chitter and a chatter!
All the empty little egg-shells in rows beside the nest,
Then tuck in your heads, dears, and hope for the best!
And cheep! in the morning, what a pell-mell-mell!
What gay surprises in each weensy shell—
Bread-crumbs, cake-crumbs, bits of wood and straw,
And wiggly worms all woozelly and fat and juicy raw!
But those naughty little birdies who wouldn't learn to fly,
And wouldn't get up early to sing to the sky,
Oh, how they blubber and oh, how they squirm,
For all they get is a horrid rubber worm!

HOLY CHRISTMAS.

Oh, wnoderful Star of Bethlehem,
By faith we see it now:
We follow in path
In the starry realm,
And in adoration bow.

The Heavenly Child in beauty lies,
Calm on His mother's breast;
The angel choir
With harps and lyres,
Sing anthems to the Blest.

Away from the din and strife of life,
Three kings of Orient ride;
They follow the Star,
So near, so far,
The Christ-Child to find.

Now the star is still, and its light sublime
Flows down o'er the mangered Child.
The shepherds see,
And in rapture flee
worship the Babe divine.

-! oh, Spirit! oh, Holy Life!
venly Messengers here:
t down by God
men of strife—
ouls revere.

PEACE ON EARTH.

BY HELEN WIEAND COLE.

Shepherds there were who in the fields by night
Kept watch, not wisting that a chorus bright
Of angels would to them the news convey—
The dawning of the world's most potent day.

Countless the nights of darkness and of fear
The world has watched through, but the message clear
Of prophets, martyrs, saints, and poets brought
The healing word for which it blindly sought.

Visions from God—through men must come the word,
Till the whole earth to action deeply stirred
From war and dread and hatred wins release,
And hails once more as King the Prince of Peace.

MERRY OAKS, N. C.

At a regular appointment, Sunday, December 11th, our pastor, Rev. J. Fuller Johnson, of Fuquay Springs, preached another of his wonderful sermons, which was very impressive and to the point.

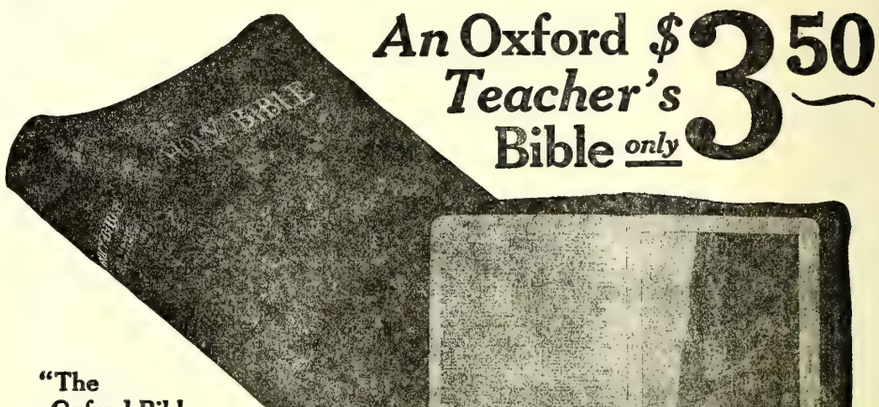
Bro. Johnson used for his text a part of the 12th chapter of Acts, and the words, "The Christians are asleep and are unconscious of the fact," using as an example Peter when he was cast into prison, slept while the angel came and smote him, telling him to arise and gird himself, etc.

He also explained in a very emphatic way, and proved to his congregation the likeness of the devil and the tropical vampire bat, relating that the devil, by the use of his anesthetic power, is sapping the very soul from the Christians while they sleep. He also, in proper terms, explained that there are being millions of dollars spent to establish evil influences in the foreign countries by our people, while there are comparatively few dollars sent by us to combat evil and civilize the heathens.

We think every sermon Bro. Johnson preaches is the best until we hear him again.

A. M. COTTEN.

OXFORD BIBLES



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17 And there was a very sore battle that day; and Abner was beaten,

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Specimen of Type

6 And Ā-hī'-shär *was* over the household: and [a]Ăd-ō-nī'-răm the son of Ăb'-dă *was* over the [2]tri-

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WICKER.

Rev. J. D. Wicker, of Sanford, N. C., fell on sleep December 10, 1927, being 87 years, 5 months, and 28 days of age. A man of sterling character and a devout servant of the Most High God has gone to his reward. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

He served four years in the Civil War. He was orderly sergeant of Company E, 44th Regiment. He was a minister of the gospel for forty-eight years. On the field of battle, in the pulpit and everywhere he did his part and did it nobly, fearlessly and well. His ambition in life was to do good, and he had no apologies to make. He condemned sin, but loved the sinner.

The Churches to which he ministered he reasoned of righteousness, temperance, and a judgment to come. He preached repentance, regeneration and salvation.

The large audience at Sanford Church packed to overflowing, which was doubled upon reaching the cemetery at hallow Well Church. And the beautiful floral offerings and inspiring songs attested the great confidence in and esteem for our beloved friend and brother. His body was laid to rest with Masonic rites, conducted by the writer. Revs. P. T. Klapp, R. L. Williamson, C. H. Rowland and myself were present at the funeral. Rev. W. C. Wicker, D. D., a son, with other relatives of the deceased were present. Peace to his memory, rest to his soul, and we shall meet again in the sweet by and by.

J. W. PATTON.

LYNAM.

Flora Ann Lynam was born July 16, 1866, and died November 19, 1927, age 61 years, 4 months and 3 days. She spent her entire life in the home and community where she was born. She joined Good Hope Christian Church in early girlhood, and remained a member till death. She had been in feeble health about three years, and confined to her bed about three weeks. The wrtier has known her for the past thirty years, and she impressed him as a quiet, unassuming, pious Christian woman. It means much to be faithful; as a former pastor, I remember her as a Saturday Christian as well as Sunday.

She leaves to mourn their loss two sisters—Mrs. T. W. Woodlief and Miss Prindella Lynam—and one brother, C. A. Lynam, and many kindred and friends. The many beautiful flowers and large gathering of friends silently express the high esteem in which the deceased was held. The burial was in the family burying-ground, on the Lynam farm, near the old homestead. Rest in peace till the glorious and happy morning.

JAS. L. FOSTER.

STAINBACK.

John Marvin Stainback was born October 19, 1902; died December 12, 1927. He was a patient in the Scott-Parker Sanatorium, Henderson, N. C. He was married January 21, 1927, to Miss Dollie Neal, of Raleigh, N. C. He had been in the sanatorium since July 12, 1927. He leaves to mourn their loss a young widow, infant son John Marvin, Jr., father, two brothers and one sister, and many other relatives and friends. The services were conducted by the writer. Bro. Stainback was a member of the poplar Creek Baptist Church. Interment was made in New Bethel Baptist Church Cemetery. May the Lord bless and comfort the bereaved.

H. E. CRUTCHFIELD.

"KEEPING CHRISTMAS."

Says Dr. van Dyke:

"There is a better thing than the observation of Christmas Day, and that is 'keeping' Christmas.

"Are you willing to forget what you have done for other people and to remember what other people have done for you; to ignore what the world owes you and to think what you owe the world; to put your rights in the background and your duties in the middle distance and your chances to do a little more than your duty in the foreground —are you willing to do these things even for a day?

"Then you can keep Christmas."

Pa Ought to Be More Specific.

"Why, Pa, this is roast beef!" exclaimde little Willie at dinner one evening when a guest of honor was present.

"Of course; what of that?" said father.

"Why, you told Ma this morning that you were going to bring an old muttonhead home for dinner this evening."—Ex.

BOOKER—SATTERFIELD.

At 1 o'clock P. M., Saturday, December 3, 1927, at the home of Bro. Paul Jones, Nathalie, Va., I united in marriage Bro. Jones' granddaughter, Miss Effie Mae Satterfield, and Mr. Frank Booker, a farmer, of Halifax County. The bride is a daughter of Mr. W. W. Satterfield, of Crystal Hill, Va. Mr. and Mrs. Booker will make their home near Nathalie, Va.

C. E. NEWMAN.

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Advertising Rates: "Want Ads," 2 cents a word an insertion. Display rates quoted upon request.

Notices: Obituary and Marriage notices, limited to 100 words, are published free of charge. All over 100 words, at 1 cent a word. Remittance should accompany copy. Write names distinctly.

DUKE.

Ocie Jackson Duke, son of the late James Madison and Sallie Parker Duke, died at his home near Holland, Va., November 22, 1927, aged 49 years. The funeral services were conducted at Holland Christian Church, by the writer, assisted by Rev. L. F. Paulette and Drs. W. W. Staley and I. W. Johnson. The remains were interred in Holland Cemetery. He leaves a widow, who was Miss Lucy Austin; four sons—Ocie Lee, James Alton, Jacob Howard, and Willie Edward; three daughters—Mrs. Herman Langford, Emma Hazel, and Dorothy Louise, all of Holland, Va.; one grandchild and four brothers—George Washington, James Claudius, Edward Dixon and Abram Thomas, all of Holland except Edward Dixon, of Southampton County.

Mr. Duke had been an active and useful member of Holland Christian Church since his boyhood. He was industrious, providing well for his family, kind and generous as a neighbor, and withal a valuable citizen. May our Father's blessings rest upon his loved ones.

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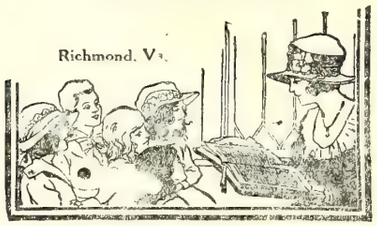

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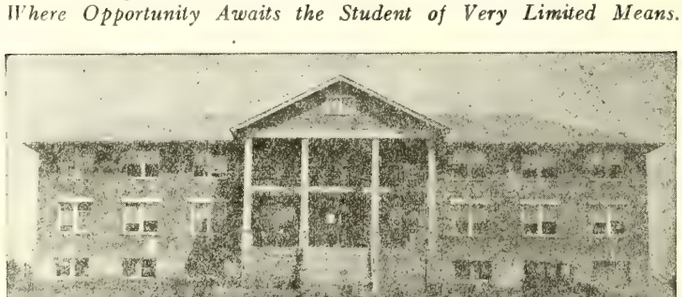

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